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THE MISSIONARY RECORD

OF THE

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THE DANGER OF UNBELIEF.

There is something very solemn and very touching in the announcement of Christ to the unbelieving Jews: "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." They had refused to believe in Christ, to acknowledge him as the Messiah, had resisted every appeal to their understanding and to their hearts, and put away from them the offered salvation. Instead of believing in Christ, they had endeavoured to entangle him in his talk, had wilfully misinterpreted his words, had blindly rejected his doctrine, and withal had persecuted him, and sought his life. Christ had long borne with their unbelief: he had answered all their cavils and objections; he had turned against themselves their own statements;—until his patience seemed, as it were, worn out, and he could bear with them no longer, when he makes the solemn announcement: "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come."

This was, first, an announcement that Christ was to prosecute his work irrespective of the unbelief of the Jews: "I go my way." "I hold on my course: I have my work to discharge and I must finish it: It is irrespective of men's belief or unbelief: it will accomplish its object; it will fulfil its ends: it must be done: I go my way." Christ's work was to accomplish its end in the salvation of all who should believe on him. For them he behoved to die: if others rejected his salvation they, at least, should have the means, and the opportunity, of salvation. He must lay down his life for his sheep. He must bring in the lost wanderers whom he came to seek and to save. Nor

would his death be abortive with respect even to those who rejected him, who would none of his salvation. It should still have its effect even with respect to them. They should have the offers of salvation made to them, and if they rejected these offers their guilt would be their own. "If our Gospel is hid," says the Apostle, "it is hid to them that are lost." Christ, then, had his work to fulfil. "I go my way."

His way was one of obedience. He came to fulfil the law, to work out a righteousness for his people. That law they had broken, and they could not keep, they could not fulfil themselves. It was now impossible for them to fulfil the law of God, as it was impossible for them to atone for its breach. Christ came to do both.

His way was one of suffering. He had to endure the accursed death of the Cross. He had to die on the accursed tree. "I go my way": "I go to lay down my life, to endure all that the Father hath appointed me, to die that sinners might live. It was a dark, a troubled, way. It was through the ranks of his enemies: it was through the hosts of the powers of darkness: it was along the rugged road of privation: it was under the night of his father's anger: it was amid the clouds and storms of the divine wrath: it was through the billows of deepest sorrow, of overwhelming affliction, of tremendous agony. It was in Gethsemane, to Jerusalem, to Calvary! "I go my way."

These words intimate, also, that Christ's work was voluntary. In all that he did it was of his own will, by his own consent. God gave him the work, but Christ undertook it. He needed not have undertaken it. He might have refused

even the appointment of His Father were it possible; to conceive the counsels of the Father and the Son other than harmonious. It was his own pleasure to suffer for his people. He might have left them in their sins. He might have allowed them to bear the wrath of an offended God. He need not have interposed for their deliverance. But their salvation was in his mind from all eternity. From eternity it was his purpose to save them, and when he came into the world, tabernacled in the flesh, and gave himself to suffering and death, it was spontaneous, his own voluntary act: neither God nor man could require him to die. "I go my way I have voluntarily undertaken the work, and I voluntarily prosecute it. I lay down my life: no man taketh it from me: I lay it down, and I take it up again." "Thou couldst have no power at all against me," said Christ to Pilate, "except it were given thee from above." "I go my way."

But Christ was going further than to suffering: he was going to glory. He was to ascend to Heaven and to God.—That was his ultimate destination. Suffering was on his way: death was on his way; but glory was at its termination.—He was to go from whence he came.—There was a sad conflict before heaven should be reached; there was an awful struggle with his enemies, with the powers of darkness themselves: He had to contend with the wrath of God: it was a gloomy portal he had to pass through; he had to drink the cup of inconceivable agony; but beyond that portal was heaven, and although in that cup was Death, he was to swallow up death in victory! The heavens should receive him till the final restitution of all things. After his resurrection—for he could not be holder of death—he said to Mary, to whom he discovered himself in the garden—"go to my brethren, and say unto them: I ascend unto my father and your father; to my God and your God." "I came forth from the father, and am come into the world: again, I leave the world, and go to the father." Christ, then, meant that he was going to the Father, going whence he came, going to heaven, to be invested with his original glory, and to receive the glory of the mediatorial kingdom, which should be the reward of his suffering. "I go my way." How awful the announcement which follows: "and ye shall seek me, and die in your sins: whither I go, ye cannot come."

This was a curse pronounced by Christ against the Jew for their unbelief, and it has been fulfilled in their national history ever since. A simple sentence of Christ has the effect of a law. It is not a prediction merely: it is a decree.—Their national doom was sealed, "Ye shall seek me, and die in your sins." The Jews would not receive Christ as the Messiah. He was not the Messiah they wanted. They would on no account submit to his claims. They would not acknowledge his character. He would soon be taken from them. They should put him to death, but in three days he should rise again. Even then they should not acknowledge him. They persisted in their unbelief, or in an obstinate rejection of his claims. He was soon taken up to heaven—and then they sought other Messiahs. They said: "lo here, and lo there." They joined the standard of any who pretended to be the Messiah, and who promised to lead them to victory and conquest. It was a temporal Messiah they desired. They did not care about deliverance from sin, and the consequence of it. They remained therefore in their sins, and died in their sins.

We are here taught the danger of unbelief. It is by faith in Christ alone that we can be saved. Nothing else will avail us. All else is presumption. Christ must be admitted to the place of *Saviour* in our hearts. His must be all the honour of saving us. We must believe him to be the Christ, the Son of the living God. We must confide in the efficacy of his atonement.—We must see the glorious character of his righteousness. We must take Christ as *our Saviour*. Christ is held forth, and offered to us, as a Saviour. He comes to us in his word; and he presents to us his salvation. He holds out to us the offers of his grace. He proclaims his truth in our ears. He calls upon us to believe; and he tells us that "he that believeth shall be saved, he that believeth not shall be damned." This Christ is doing by every sinner to whom his word comes.—He is as effectually speaking to us, and pressing upon us his claims, as in the case of the Jews. He did not more certainly do so then, than he is doing so now. And with the same effect—with the same result—with the same consequences.—Those of the Jews who believed were saved; and he promised to his disciples a place in his father's house; while those who believed not, but rejected the Messiah, were to die in their sins, and whither

he should go they could not come. So is it still. Those who believe are saved, and are exalted to the mansions prepared for them above. They become the inheritors and occupants of the heavenly glory: they are taken to be with Christ himself. They go whither he has gone Heaven will receive them, and they will dwell in those heavenly mansions for evermore. Those on the other hand, who will not believe, die in their sins, and whither Christ has gone, they cannot come.

But the peculiar danger pointed at in Christ's word is that *persisting* in unbelief—refusing to believe while the Gospel offers are made, while the gospel is preached unto us. The peculiar danger in such a case is that of being given up to unbelief—of having these words pronounced in regard to us: "Ye shall seek me, and shall die in your sins; whither I go ye cannot come." The danger is that of being delivered over to unbelief, to impenitence, and a final rejection of Christ. That is a risk which all more or less run who do not believe in Christ, who persist a single day in unbelief. Not only may they die in their sins; but they may seek Christ, and yet die in their sins. They may seek Christ, but not by true faith—They have been delivered over to impenitence and unbelief—the state which they themselves chose; and therefore they will not now truly believe, or really trust in Christ for salvation. They cannot. The Spirit of God has left them.—They may desire a Saviour, but not such a Saviour as Christ is. They will not submit to the terms of his salvation. They would rather continue in their sins, even at the risk of dying in them at last. The great barriers to faith are the love of sin, and that hardness of heart which is alike insensible to the evil of sin on the one hand, and the danger of it on the other. When the sinner has been given up to his unbelief, and impenitence of heart, when the Spirit no longer strives with him, when God has said: "He is joined to his idols, let him alone"—when Christ has said: "Ye shall seek me, and shall die in your sins"—then the sinner will choose his own ways, and will continue to refuse all the offers of salvation, however freely made, and however urgently pressed. It is a sad state to be thus deserted by the Spirit of God—to be delivered up to final impenitence and unbelief. The consequence of such a state is what Christ here describes: "Ye shall seek me, and shall

die in your sins: ye shall seek me, but shall not find me: ye shall seek a Saviour, but not the Saviour you need: ye shall seek to be saved, but not in the way in which alone you can be saved—not through the blood of atonement, not by the only Saviour revealed.

To die in our sins, is to die with sin unrepented of, and unforgiven. It is to go down to death without having seen the evil of sin, and of our sins in particular: it is to have got no view of the sinfulness of sin, and never to have truly repented of our sins in the sight of God. In that case, we continue in our sins: our sins adhere to us: all the guilt of them attaches to us: and we are punished for them by the holy and righteous God.—Sin can be taken away only by the blood of Christ. His blood it is which cleanses from all sin. He came to make an end of sin, and to bring in everlasting righteousness: He came to put away sin by the sacrifice of himself. All who believe in him are saved from their sins—they are justified from all things. On their part what is requisite, is repentance toward God, and faith toward the Lord Jesus Christ. Before there can be true faith, there must be sincere repentance. Both of these must go together. They can never be separate. Each implies the other. And it is this which renders true faith so rare; because true repentance is so rare. The sinner in coming to Christ must lay aside his sins—must repent of his sins. This is it which keeps so many away from Christ. They do not choose to regard themselves as sinners, and to renounce their sins. They would rather part with all that they have than do this. They cherish their sins, or they shrink from the exercise of *repentance*. The Spirit of God can alone overcome the love of the one, and the reluctance to the other. Many continue to resist the Spirit, to quench his influences so long, and so obstinately to hold by their sins, that the Spirit leaves them to themselves, and they die with all their sins upon them, with all their guilt cleaving to them, without having ever looked to Christ for salvation. And what must that state be—to go down to death with the guilt of every several sin attaching to us, and meet the wrath of an angry God! Is this such a fate as you would choose? To die in your sin! To be without an interest in Christ! Without his atoning merits—without his justifying righteousness—without any lot or part in his salvation:

Who would choose to go down to death thus?

And this leads to the remark, that to die in our sins is to die in all the misery, and be involved in all the consequences of our sins. We may experience little annoyance from our sins now, but at death, and in the next world, they will appear in all their magnitude. Every sin will be the germ of endless misery: the least sin will bear its bitter fruit; and *hell will be the unmitigated remembrance of sin*, to which there will be no end, as there will be no alleviation.

The consequences of dying in one's sins are too awful to contemplate. For ever to be cast out from the presence of God—to endure his wrath—to be an outcast from the regions of happiness, of glory—to be shut up in the regions of woe: *to be excluded from the society of all holy and happy beings, and be the companion of the outcast and the condemned*: to be doomed to endless, unavailing regret: to spend an eternity in the bitterness of remorse! Is that a prospect we would willingly contemplate for ourselves? And yet, such is the prospect before all who shall die in their sins. Their portion will be the worm that dieth not, and the fire that is not quenched. And the aggravation of their misery will be that they rejected Christ: they would not believe in him: they would not come to him that they might have life. They put away from them the offered salvation. They chose death rather than life. God called, and they refused: he stretched out his hand, and they regarded not; but set at nought all his counsel, and would none of his reproof; therefore will he also laugh at their calamity and mock when their fear cometh; when their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish cometh upon them. Their misery will be aggravated by the regret that they did not attend to God's word when it might have availed them; that they did not listen to its instructions; that they were unawed by its warnings; undeterred by its threatenings; uninfluenced by its promises or its entreaties; and that they were equally indifferent to the blessings of the gospel, and the penalties of the law. It will be aggravated by the consideration that heaven is lost, with all its joys, with all its blessed occupations, with all its honors and glories, with its inconceivable and endless raptures—that the Saviour has gone there—the Saviour

whom they rejected—that he has taken with him all his followers—that he has carried them with him into glory—and thither they cannot come! Oh! what an aggravation will that be of their misery! "Whither I go," says Christ, "ye cannot come." "Ye cannot come." It is impossible now. The line is drawn—Your destiny is fixed. "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Heaven once lost is unattainable. No subsequent efforts will reach it. "Whither I go ye cannot come." Whither Christ has gone. To heaven—to the joys which are at God's right hand—to the pleasures which are there for evermore—to the happiness of the sinless state—to the bliss of the angelic company—to the raptures of the heavenly employments—to the praises of the uncreated sanctuary. Thither ye cannot come: ye have not the title: ye have not the meekness: ye have not the character. Heaven is not to be attained by a thought: it is not to be reached by a prayer: nor is it to be sealed by a life spent in works of self-righteousness. A death-bed repentance, such as that generally is, will not secure it. Oh! no, nothing but true faith in Christ; nothing but that faith which sanctifieth; nothing but the new creation of the soul, of which faith is the principal work. All that may be accomplished or take effect on a death-bed; the Spirit of God may work even then: He is not limited to times or to means; and then we are to present the gospel as freely and as fully as at any other time. We are not to administer any extreme unction; but we are to invite the sinner to believe in Christ the Anointed: we are to present Christ; and we are warranted to lay hold of the promises of the gospel then as well as at any other period. But repentance delayed is always more difficult; and faith at such a season is a more hopeless exercise. Our salvation is a work. It is often through laborious and painful processes that it is accomplished; not but that if the sinner would believe at once, he would be saved at once; but it is often through painful struggles, and protracted efforts, that the sinner at last comes to the exercise of that faith which, introducing the soul into a state of justification, it has peace with God. It has been through such struggles that many of the most eminent believers have at length attained to peace. A death-bed is the

worst place for this great work. Life—while God is meeting out to us our days and our years—life, we say, is the season for this work. “Work out your salvation,” says the Apostle—“Work the works of God,” says Christ; and he adds—“this is the work of God, that ye believe in him whom he hath sent.” And all scripture goes to warn us against delay, against delaying for a single day, for a single hour. We are to be working now. It is to-day, “while it is called to-day.” Now, is the accepted time, and the day of salvation.” The sinner dare not count upon the future. It is perilous to do so. By delay his doom may be sealed. He may be called away: his spirit may be summoned into the presence of his God, or the sentence may have gone forth: “thou shalt die in thy sins”: “No other opportunity shall be given thee of repentance: thou hast lost the last opportunity of salvation.” It is in the season of life, of health, that heaven is to be attained, and hell is to be shunned.

Be exhorted to immediate attention to these great matters—to the matter of your soul's salvation. Let that great interest absorb every other, or at least rise superior to every other. Be warned by these words of our Lord. They are his words. They are the words of the Saviour of mankind. They are the words of Him who died to save sinners—who shed his blood for them—who died for their offences and rose again for their justification. They are the words of the kindest, the most benevolent of beings, of Him who wept over Jerusalem, and who still weeps over lost souls, is yearning for their salvation, and is inviting them to believe on him that they may be saved. He had waited till now, a short time before his crucifixion; and now, when the people were incorrigible, when every word had been lost upon them, when the plainest evidence had been rejected—when all his miracles had failed to convince them, or, at least, to extort their faith, and compel their obedience, then, as he wove the dirge of the nation, so now he pronounced their doom: “I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.” We say, these are Christ's words. They have long received their fulfilment. Oh! shall they receive their fulfilment in our case? Will we choose to continue away from Christ? Will we refuse him our hearts, our faith? Will we die in our sins? Shall we not seek to go

where Christ has gone? Shall we prefer to go to the place of endless woe, of eternal misery of hopeless despair? Shall we not prefer the blessed company of the redeemed, to the company of the lost, the condemned spirits—when our sins, unforgiven, will for ever torment, and for ever appal? It is heaven's blessed mansions that are to be won: it is hell's awful shades that are to be shunned: it is heaven's endless joys that are to be attained: it is hell's fearful and eternal misery that are to be escaped. It is from our *own sins* that we have to be saved, *that we may not die in our sins*—that sin may not be our eternal ruin—that we may be delivered from its guilt, and rescued from its endless consequences

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.

SECOND ARTICLE.

It has been shewn that as the distinction which the Divine authority had at one time established, among the Jews, with respect to certain meats and days had been by the same Divine authority at length abolished, the mutual forbearance which, after this abolition, the Apostle recommends (Rom. xiv. 1-3, 5. xv. 7. 1 Cor. viii. ix.) to those who in these matters entertained different views, cannot be held up as a rule applicable to cases in which God's authority has laid, and continues to lay, an obligation upon the conscience, and expressly prescribes something to be believed, to be taught, to be practised. The Presbyterian Synod, however, in their Reply, founding on these passages, say, “We may then receive it as the uniform doctrine of the word of God, that Christians, instead of separating, or remaining in a state of separation, on account of conscientious differences in regard to secondary matters, should exercise mutual forbearance in reference to them;” and they endeavour to fortify their position by quoting Philippians iii. 15, 16. “Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you—Nevertheless, whereto we have already attained, let us walk by the same rule,

let us mind the same thing." Even were they right in the view which they take of the general scope of that passage, it would not serve the purpose for which they adduce it; for, according to the exposition of which they themselves approve, the charge "Nevertheless, where-to we have already attained, let us walk by the same rule," &c., refers to points wherein the different parties are agreed; and cannot be understood therefore as enjoining the maintenance of church communion betwixt those who are not agreed on the terms on which that communion should be maintained. In the case supposed, that is not one of the things whereto they have attained; and is not, therefore, embraced in the exhortation "Let us walk by the same rule, let us mind the same thing."

In point of fact, however, it is another matter altogether which the Apostle is urging in the sixteenth verse. He refers not to the degree of correspondence which may be found to exist between the views and actings of one man, or body of men, and those of others, but to the conformity which any may have attained to the perfect standard held forth in God's word. It was this standard which he himself habitually kept in view. He knew that he was not yet perfect, he did not think that he had already attained; but he pressed on toward the mark. He needed still to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Every attainment which the Christian makes is a talent which he is carefully to keep, and diligently to improve, both for his own benefit, and the benefit of the church at large. To him that thus hath shall be given, and he shall have more abundance; and, as the light of the world, the church and its individual members are to make their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. In this progress toward perfection, great differences may be found in the degrees of advancement made by different individuals. Notwithstanding this diversity, brotherly love is to be cultivated by all. The strong are to bear with, and to help, the weak; but each is to hold fast that which he hath. No one is, in deference to the darker views of a less enlightened brother, to act inconsistently with the light of Divine truth which has beamed into his own mind. That brother has his own responsibility. To his own Master he standeth or falleth. But whatever mercy

may be extended to him, notwithstanding sins into which in his ignorance he may have fallen, the word of God is express in letting us know that a heavier condemnation is incurred by him who, possessed of more light, chooses to act upon the views of his less instructed brother; it tells us, that the servant who knew his master's will and did it not shall be beaten with many stripes. The circumstance that individuals who know comparatively little of the gospel, and who hold errors not a few, may be, notwithstanding, in a state of grace and heirs of glory, is no reason why we should regard the truths of which they are ignorant, or to which they are opposed, as of little importance, and to be held in abeyance at our pleasure. The charge is, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Although in this progress we may meet with many brethren who do not follow, or even who are backsliding, it becomes us to remember that the Apostle Paul, who understood well what Christian forbearance means, and who practised that forbearance too, took to himself the exhortation which he addresses to others: "Nevertheless, where-to we have attained, let us walk by the same rule, let us mind the same thing"

Whatever acceptance these remarks may meet with from the brethren of the Presbyterian Synod, it is hoped that they may enable others to see that the refusal of the Free Synod to go into a union with them did not necessarily indicate, either a disregard of the duty of keeping the unity of the Spirit in the bond of peace, or an indisposition to exercise that forbearance towards those from whom they differ which the word of God inculcates. The Free Church of Nova Scotia has attained a certain measure of light. As a body, it is agreed in holding, and it is pledged to inculcate, as matters of Divine authority, the doctrines of the Westminster standards. The Presbyterian Synod will not concur with them in this. They are pleased indeed to say that the points of difference are but of minor importance, and that they themselves will not interfere with the liberty of brethren who may choose still to hold by them. But even were the matters of less intrinsic importance than they are, the question which the Free Synod has to consider is,—not what may be thought of their relative importance, but are they a portion of Divine revelation—do they form a part of that coun-

sel of God which has been made known to them, and which they must not shun to declare. Nor is the maintenance of these doctrines by individual ministers to super-ede the duty of their being held forth by the church. The Free Church, as a church, at present proclaims them to the world. She would cease to do so, were she to go into this union on the terms proposed by the Presbyterian Synod: for these articles would not form a part of the creed of the united body: and feeling that the omission of them would be a dereliction of duty—that it would be, on her part, a shunning to declare the whole counsel of God—she feels her obligation to look to her perfect rule, and, holding fast that which she has, to say, “Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing.”

But it may be asked, If there is such a determination to abide by all the articles of the Westminster Confession of Faith, why was it not made known at an earlier stage of the negotiations? The Presbyterian Synod, in their Reply, say, “We had been negotiating with our brethren respecting a union for a period of five or six years, and by making concessions to which we never would have submitted for any less important object, had apparently come to the very verge of an agreement. No contested point remained to be adjusted, but the name to be assumed by the united body, and upon this neither of us seemed to have taken a stand.” Mr. Trotter also, in the First of his Letters already referred to, in an insolence of tone which may be very characteristic of the man, but which is very unbecoming, especially in one who professes to be a great advocate of peace and unity, says “You knew every thing about us long ago that you now know, except that we have borne with you more than you might have anticipated; and why then did you maintain a negotiation so long which you must have foreseen you would be compelled to terminate in some way or other at last, and perchance not in the most creditable manner.” A representation is thus given to the public which would imply that, while every thing has been “straightforward and conciliatory” on the part of the Presbyterian Synod, insincerity and double dealing must have characterized the whole proceedings of the Free Church. These proceedings, with the exception of the final step of terminating the negotiation, had taken place before the wi-

ter of these Remarks became a member of the Free Synod here; but the official documents in the case are sufficient to enable him to do justice to the character of the Synod of which he has the honour to be a member, and to shew that the misunderstandings which have certainly taken place in the course of these proceedings, have their proper explanation in the discreditable and unaccountable ignorance of the members of the Presbyterian Synod, and especially of Mr. Trotter, who seems to assume something of the character of an oracle among them.

On the 29th of June, 1849, the Committee on Union laid before the Free Synod a Report which states “That immediately after the meeting of Synod last year, the two Committees met, at New Glasgow, and the basis of Union, previously agreed to by both Synods, was recognized as a Doctrinal Basis. The Committee then proceeded to discuss the subject of external relations, and found that the Committee of the Presbyterian Church made no distinction between the present Establishment and the Free Church, which, in the mind of this Committee, precluded a Union with them while holding such views. The only other point which came under the consideration of the Committee, was the designation of the united body, and on this no agreement was come to.” This shews that the negotiations had not advanced quite so far as the brethren, in their Reply, seem to have supposed. But what is the Basis of Union that had been agreed to? It is printed in the Minutes of Synod 1846; and the Third Article, which is all that requires at present to be considered, is as follows:

“III. That the Standard of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th of August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

“1st That the United Body disclaim, as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his

authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of his house may require.

"2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associate Presbytery, that 'it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion,' a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, the United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as a like contrary to the law of Christ, the spirit of His gospel, the rights of conscience, and the liberties of man

"3rd. Finally while recognising the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and queens nursing mothers to the church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities, is one in which, in their circumstances, they are not called upon to come to any deliverance."

To any one who understands the Confession of Faith, and who is acquainted with the Act of Assembly, 1647, referred to in this article of the Basis, it will not appear surprising that, as the Free Synod had all along professed their adherence to the Westminster standards, so they were under the impression that, this Basis being agreed to, the contemplated United body would be found maintaining the Confession of Faith in all its integrity, as held by the Established Church of Scotland, down till the year 1843, and still maintained by the Free Church of Scotland; nor will it appear surprising that this impression was removed, and that they were forced to the conclusion that the Presbyterian Synod and they did not entertain the same view of the meaning of the Basis, when, in considering the relations which they were to occupy with other Churches, they were given to understand that the proposed United body, on the one hand, was not to maintain the Testimony of the

Free Church, and on the other hand, was, by acknowledging it as a mother church, to profess a correspondence of principle with the United Presbyterian Church in Scotland. Mr. Trotter, indeed, is quite indignant that it should be imagined that he and his brethren put a different construction from what the Free Synod did on the Basis of Union, and that the latter should "more than insinuate" that the former differed from them in the extent of their adherence to the Westminster Confession. "With regard to the first," he says, "I have only to say, that your Committee has never in the most distant manner adverted to it before, and that we are not aware of it, and cannot divine what you refer to. Now if you have assumed the fact, without due enquiry, and acted upon it as well established, have you not betrayed a stronger disposition to find objections, than to have them removed?" That in all this, however, no injustice had been done to the Presbyterian Synod, he himself shews when he immediately adds "We readily admit, that *we do not receive the entire doctrine of the Confession of Faith.*" He conceives indeed that in respect to this the Free Synod stands upon the same level; for he goes on to say "But neither do you, neither does, nor ever did the Church of Scotland!"

The most charitable construction to be put on these confident assertions is, that they are made in profound ignorance of the facts of the case. Although the Act of Assembly 1647, is usually printed along with the Confession of Faith, Mr. Trotter, we must suppose, has not read it. He has somehow learned that there is an Act of that date containing some remarks upon the Confession of Faith, and, brimful of knowledge, he proceeds thus to instruct the ignorance of the Free Synod: "It may be unknown to some of you, but is not to all, and should be to none, that the Church of Scotland in August, 1647, Sess. 23, received it 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; and one of yourselves on whom I rely, has positively assured me that you profess your adherence to the Confession of Faith in the very same terms that we do."

The truth is, the Church of Scotland has always received the doctrine of the

Confession of Faith *without exception*.—The Establishment, since the Disruption, has practically repudiated some of its doctrines—holding the benefits of the establishment on terms which are inconsistent with them—but it professes, by its subscription, to hold by the Confession in all its integrity. The Free Church of Scotland professes to hold by the entire doctrine of the Confession; and the *first Seceders* maintained the doctrine to the same extent. Mr. Trotter's blunders, and the mistakes into which the Presbyterian Synod have fallen, seem to be the result of their not having made themselves acquainted with the real import of the Act of Assembly 1647.

The early part of that Act narrates the way in which the Confession had been drawn up, and the care which had been taken that the Assembly, in judging of it, should have due means of being acquainted with its contents. There is then an approval and adoption of the Confession, as being most orthodox, and grounded upon the word of God; but as the document which was thus approved of does not enter upon the details of Church Government, the Act guards the Assembly from being misunderstood on that account, by intimating that these points were to be set forth in a separate document—the Directory of Government.—Still further, whereas it is stated in the second article of the thirty first chapter of the Confession, "As magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies;" the Act interposes a remark, not objecting to the doctrine that magistrates may call a Synod of Ministers and other fit persons to consult and advise with about matters of religion, but explaining the circumstances in which this may warrantably be done, viz. where churches are not properly settled or organized; as was the case at that very time in England, in which the Assembly of divines was sitting at Westminster, in compliance with the call of the English Parliament. These remarks do not constitute any *exception* to the doctrine of the Confession of Faith; and, notwithstanding the unexpected length of this article, in order that the reader may see for himself that there is not a single doc-

trine of the Confession objected to, the entire Act is subjoined.

"*Assembly at Edinburgh, August 27, 1647, Sess. 23. Act approving the Confession of Faith.*

"A Confession of Faith for the Kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion, which, by the Solemn League and Covenant, we are bound to endeavour: And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publicly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publicly made, to put in their doubts and objections, if they had any: And the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk. And, lastly, It being so necessarily, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter; (judging it to be most orthodox, and grounded upon the word of God;) and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms; which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and Assem-

blies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government: And that although, in such kirks, a Synod of Ministers, and other fit persons, may be called by the Magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion; and although, likewise, the Ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the Magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata*: it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinsic power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his consent: the necessity of occasional assemblies being first remonstrated unto him by humble supplication.

A. KER."

It is evident from this that the Confession of Faith has been received by the Church of Scotland all along without a single objection to any one of its doctrines. The Third Article of the Basis of Union, inserted above, proposed that, with as little qualification, it should be the subordinate standard of the contemplated United Church. The explanations that are subjoined, are not stated as exceptions to the doctrine of the Confession. The Free Church of Scotland, whose principles are maintained by the Free Church here, has shewn that she holds, not merely in theory but for practical purposes, that the Church of Christ is a free institute. The maintainers of her Confession of Faith only do justice to the principles of that Confession, when they "repudiate the idea of attempting to enforce the belief or profession of christianity by the power of the sword;" and, while they hold that it is the duty of Kings and Queens to be nursing-fathers

and nursing-mothers to the Church, while they pray for the time when they shall be such, and while they shew that they are sincere in these prayers by discharging, in the meantime, the duty which lies upon themselves of telling kings and queens that they ought to be such; they may admit, nevertheless, that there are questions of a practical nature, as to how the implied care is to be exercised, which they may not be called, in particular circumstances, to discuss. These are explanations which are not inconsistent with a single sentence of the Confession. As if, however, they must have been agreed to by the Synod of the Free Church in bad faith, the Presbyterian Synod, in their Reply, allow themselves to say, "We frankly confess that we disapprove of every kind and degree of persecution for conscience sake: but we have so much confidence in the good sense and liberality of this young and rising country, that if our brethren had insisted on the privilege of exonerating their conscience by preaching the duty of suppressing heresy by the sword, we would have indulged them in it, believing that it would have little or no practical effect, and that deference to the better taste of their people would restrain them from recurring to the subject, except on particular occasions." This, to a man like Mr. Trotter, who had come out with a similar calumny, in the second of his Letters, may have the appearance of being a very dexterous hit; but the Synod should have paused ere they committed themselves before the world, as they have done, by countersigning his base aspersion. They should have felt that it was at least unworthy of *them* to write in such a style.

PROFESSORIAL FUND.

The cards are now issued for this year's subscription to the Professorial Fund; and we would remind the friends of the Free Church both of the importance of this object, and of the respective duties which each is called to discharge with reference to that object.

It is felt to be essential to the right condition of the Church in any country that she should not depend for her ministerial supplies on another land, but should rear from among her own sons those who are to minister to her people in holy things. Under this conviction, the Presbyterian Church in England is at present directing her energies to the

establishment of a Theological seminary in London. Under the same conviction, the Free Church of Scotland which, in proportion to her means, has sent out so many ministers to the British Colonies, is endeavouring to lend a more efficient aid, by promoting among them the cause of ministerial training. Canada, the Lower Provinces of British North America, and Australia, are each enjoying the benefit of her fostering care in this respect; and, if they are faithful to themselves, may soon be in circumstances both to provide supply for their own pulpits, and to send help to those who inhabit more destitute regions. The progress which Canada has been making towards this may stimulate our efforts; and we would congratulate that church on being enabled, from among those of their own training, to appoint a young minister of so devoted a spirit, and of so much promise. as the Reverend John Black, to the Red River Settlement:—a settlement with a population of about two thousand persons, and which, after about thirty years of anxious expectation, they have the honour of first supplying with a minister.

The most serious inconveniences are felt when there is no stable fund for the support of the Professors. The numerous colleges which have been instituted in the United States have been sorely tried with these inconveniences; and the Presbyterian Church there is at present engaged in the most strenuous efforts to secure endowments for their various collegiate institutions. We just give a specimen. The Report of the Board of Education of the Presbyterian Church, for the year 1850, states, "The endowment of the seminary at New Albany is also making considerable progress. Two professorships have been endowed during the year to the amount of fifteen thousand dollars each; one through the liberality of a single individual, and the other by the churches of Kentucky. The latter is to be increased to twenty thousand dollars." The Presbyterian Church in Canada has been involved in very serious difficulties in consequence of having to depend on each year's contributions for the support of its Professors. The Free Church of Scotland has felt much of the same difficulty; and it is to save us in the same way, that she is at present supporting the Professors of the Halifax college; in the confident expectation that the church here will shew themselves not unworthy of the noble effort which is made

in their behalf, and that they will exert themselves, in the mean time, to make a permanent provision for their Professors. In consequence of unpropitious seasons, and, it may be, from other causes, the contributions hitherto have been much smaller than was anticipated. The progress, however, which has been made in the face of unexpected difficulties, is sufficiently encouraging; and we call upon those whom God has blessed with the means to bethink themselves of their duty, and to act accordingly.

Ministers ought to see that due means are employed to make their people, and those among whom they may occasionally officiate in districts where there is not a settled pastor, acquainted with the object for which their subscriptions are solicited; and to secure the services of suitable agents as collectors. Much must naturally depend on the faithfulness and the judgment with which the minister acts in these matters, but the responsibility does not rest exclusively with him.—The case is quite conceivable that ministers may not be very active in the adoption of the measures which they ought officially to superintend and to urge on.—In such cases, we would remind collectors, and the people at large, that they have an interest and a duty in these matters to attend to, even where individual ministers (as has been alleged in some instances) may fail to point it out; and that every true friend of the church ought to act with all earnestness both in contributing according to his means, and in improving his opportunities, whether as a collector or otherwise, of stirring others up to contribute to the same cause.

TO CORRESPONDENTS.

We have to remind correspondents at a distance that it is not sums which are merely reported as having been collected that are acknowledged in the Record, but those which are actually received. Attend on to this is necessary for the orderly transaction of money matters. It is hoped also that those who have money to remit will endeavour, without any undue loss of time, to forward it by such safe channels as they themselves can best ascertain to be available.

Subscribers to the Record also should seek out safe and speedy methods of forwarding their subscriptions. Were due diligence employed by its friends in forwarding their own subscriptions, and in procuring additional subscribers, the Re-

word would soon be yielding some revenue to the different funds of the church.

(From the *Free Church Missionary Record*)
COLONIAL CHURCHES.

AUSTRALIA-FELIX, OR VICTORIA.

The Rev. Mr. Millar, whose appointment and ordination have been already mentioned sailed from Gravesend about the beginning of June: and in a letter written off Deat (where the vessel has been wind-bound for four days), dated 9th June, he intimates that on the preceding day (Sabbath) he had "preached on the main deck to a most attentive audience of seventy," and that he had been able to conduct worship daily in the cabin. By the seasonable and judicious kindness of Mr. Henderson, of Park. Mr. Drummond, of Stirling, and other friends alive to the spiritual necessities of our countrymen in this distant colony, he was furnished with a large supply of books and tracts. The Edinburgh Bible Society and London Religious Tract Society also supplied valuable grants out of their stores.—Dr. Smytlan has also kindly transmitted, through him, a set of the publications of the Wodrow Society, as a present to the Synodical library.

VAN DIEMEN'S LAND.

The Rev. James Lindsay arrived at Launceston on 19th December 1850, exactly five months after sailing from Scotland. Mr. Lindsay says—"We have already experienced as much kindness as in thrifty Scotland a kind and attached people would be expected to exhibit in twenty years."—"The congregation," he says, "is small, but well-tried and substantial. After a probation of three years without a minister, only two have left." They have remitted to the Colonial Committee £100, as repayment of outlay on Mr. Lindsay's outfit, &c.

ANTIGUA.

The congregation here, under the charge of the recently-appointed minister, Mr. Mason, appears to enjoy a great degree of external prosperity. A Sabbath School and library have been commenced. The former is attended already by sixty or seventy children, and has eight teachers; the latter numbers fifty readers. A considerable number of the *Home and Foreign Record*, and the *Children's Missionary Record*, is circulated among the congregation of this distant island.

TRINIDAD.

SAN FERNANDO.—The new church at San Fernando has been completed and opened in most favourable circumstances.—The Rev. Mr. Church writes—"It is with great satisfaction that I witness the increasing interest which is taken in the good cause by the planters in and around this neighbourhood. Most of them being natives of Scotland, hail with delight the erection of the

church. Their regular attendance upon ordinances will have a beneficial influence on the labouring peasantry, the greater part of whom are immersed in ignorance. The influence of their example is already manifest in our country stations."

PRESBYTERIAN CHURCH IN ENGLAND.

The Synod met at Birmingham on the 15th April and following days. It comprises seven Presbyteries and seventy-eight congregations. The revenue of its various schemes for the past year was—

School Fund,	£395 4 0
Home Mission,	771 1 1
Foreign Missions,	669 15 11
Conf. Mission,	398 13 9
College,	752 15 8
Synod Fund,	213 2 10
	<hr/>
	£3034 19 2

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

THE CHURCH MUST FURNISH THE MEN.

The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these *without appropriate subjects of instruction!* A man—to use the favourite figure of the enemies of an educated ministry—a mill with every thing complete and in abundance except corn to grind. A store-house of provisions without mouths to eat them—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the old arsenals of Europe as memorials of a past age, halbergeons, cuirasses, greaves, and helmets, standing erect in warlike posture, but without a living man within them, and therefore motionless and useless, except as curious pieces of antiquity. Such too must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches where the ministry is placed upon precisely the same footing with the other liberal professions, as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognised, in theory at least, as a calling wholly different in kind from any other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual demand for ministerial labour. That there is no excess of ministers in our own Church, is apparent, from the simple fact that while our field of

operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no greater than it was five years ago. The time then is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by *præparatio ad Deum*, according to our Saviour's argumentative command to his disciples. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." But he will not send them, as he sent the quail upon the camp of Israel. Nor will he raise them up like the fabled crop of Cadmus from the earth. The very answer to our prayers for men to work for God will be connected with exertions for our own.—He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to seek for the appropriate materials of which able ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics, or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of society, as gold is now picked up by handfals on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mania for sudden and easily gained wealth, which now prevails among us and around us, can hardly fail to flood the market with spurious and supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction towards the opposite extreme of apathetic negligence and passive waiting upon Providence for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these

evils let the Church be on her guard, by seeking earnestly for men to serve God in the ministry, but carefully proving them when they are found. This process; added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry.—But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to contemplate the great harvest, but to enter it, and fall to work upon it. Since Apostolic times it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing half so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

Contributions to the Professional Fund.

Prince Edward's Island.

Flora Bethune, col. Prince Tower Road	10 0
Murdoch Bethune	4 0
Murdoch McLennan	2 6
Lachlan McKinnon	2 6
Malcolm McDonald	1 6
Malcolm McDonald	10 0
John Nicholson	2 6
Alexr. Campbell	3 0
Alexr. McDonald	2 6
Donald McDonald	3 0
Angus McDonald	3 0
Donald McLeod	2 3
Murdoch McKinnon	2 3
	<hr/>
	£2 9 0

Miss Aitken, col George Town	
Mary Ellen Aitken	5 0
Elizabeth Aitken	5 0

Johnson Aitken	5 0	Mrs. R. McKay	1 3
Mary Ann Ross	3 0		
Robert Cameron	3 0		£0 5 0
John Parker	3 0	Miss Ann Murray, col	1 3
William Poole	3 0	Mr. Hector McKay	5 0
George Aitken	5 0	Wm. Murray	5 0
		Mrs. Murray	5 0
	£1 12 0	Mr. Joan Murray	1 3
Alexr. Robertson, col. George		Miss Catherine Murray	1 3
Town	6 0	Mr. Thomas McKay	2 6
2 donations, 1s. 6d. each	3 0	John Sutherland	1 3
		Wm. McDonald	1 3
	£0 9 0	Alex. McDonald	1 3
Finlay McNeill, col. George		Miss Cristy McDonald	1 3
Town	10 0	Mary McDonald	1 3
John Smith, col. George Town	7 6	Mr. Donald McKay	5 0
William McKay	6 0	Walter Murray	1 3
Mrs. Bagster	3 0	George Sutherland	1 3
John Poole	1 6		
Elizabeth Phillips	1 6		£1 15 0
Roderick Campbell	1 6	Miss Margaret McKay	2 6
J. W. Toby	1 6	Mr. John McKay	7 6
Joseph Kellow	2 6	Mrs. J. McKay	2 6
C. McLarin	2 3	Mr. James McKay	5 0
John Scringecour	5 0	Mrs. Jas. McKay	5 0
Peter Ferguson	2 6	Mr. Donald McKay	2 6
		Miss Anna McKay	1 3
	£1 14 9	Janet McKay	1 3
James Laird, Treasurer, New		Mr. Alexr McKay	2 6
Glasgow Associations	2 12 0	Neil McKay	5 0
Donald McLeod, col. New Lon-		Charles Graham	2 6
don	6 9	Mrs. C Graham	2 6
John Sinclair	5 0	Mr. John Sutherland	1 3
Wm. Wallet	4 0	Miss Jane Sutherland	1 3
		Mrs. D. Sutherland	1 3
	£0 15 9	Mr. Andrew McCrac	2 6
William Graham, Treasurer of			
the New London Mission			£2 6 3
Fund	9 15 3		
		West Branch, River John.	
Earltown.		Mrs. Sutherland, col.	2 0 0
Miss Janet Murray, col.	1 3	Mr. Sutherland	2 0 0
Robt. Murray, Esq.	4 0	Miss Ross	10 0
Mrs. Murray	2 6	Mr. John Sutherland	2 6
Mr. John Murray	1 3	Mr. Alex. D. Ross	7 6
Hugh Gunn	5 0	Charles McKay	2 6
Mrs. H. Gunn	2 6	Miss Ann McKenzie	5 0
Miss Jane Gunn	1 3	A Friend	2 6
Mr. Hugh McDonald	1 3	Mr. Hugh Ross	2 6
Robert McIntosh	1 10½	Thomas Gordon	2 6
Niel Sutherland	2 6	John McLeod	2 6
Mrs. N. Sutherland	2 6	John Ross	1 3
Mr. Alexr. Ross	2 6	Miss Merriam Ross	1 3
John Murray	2 6	Mary Ann McLeod	1 3
Miss Ann Murray	1 3	Mrs. J. Sutherland	1 3
Jane Murray	1 3	Miss Eliza M. Murray	1 3
Elizabeth Murray	1 3	A Friend	7½
		Mr. James McKenzie	7½
	£1 15 7½	Donald McAskill	1 3
Wm. McKay, col.	1 3	Thomas Burnett	2 0
Wm. McKay, senr.	1 3		
John McKay	1 3		£6 8 3

Miss Jane Campbell, col.	2	6
Mr. Duncan Campbell	5	0
Mrs. D. Campbell	2	6
Mr. Andrew Campbell	2	0
Miss Mary Campbell	1	3
Catherine Campbell	1	3
Mr. Alex. McKay	1	3
John Murray	2	6
A Friend	1	3
Miss Ellen Murray		7½
A Friend	3	1½
Mr. Wm. McKenzie	10	0
Mrs. McKenzie	5	0
Mr. David McKenzie	5	0

£2 3 0
Total, £14 13 1½

Boularderie, C. E.

Mrs. Munro, col.		
Wm. Handley	1	10½
Aulay McAulay	2	6
Alex. Munro	5	0
Roderick McKenzie	3	1½
Donald McDonald	4	1
Alex. McLean	2	11
Hector McLellan	1	9
Donald McDonald	1	6
Roderick McDonald	2	4
John McDonald	2	0
Kenneth Munro	2	0
John Munro, Esq.	10	6
John McPherson		
Murdoch McDonald		

£1 19 7

Miss Jessie McLeod, col.		
Philip McCrae	1	5
John McCrae	2	0
Frank McCrae	1	6
Angus McLeod	2	0
Donald McLeod	2	4

£0 9 3

Miss Ross, col.		
Donald Fraser	2	6
Donald McKenzie	2	6
John Campbell	2	1
John McLeod	2	0
Roderick Corbett	5	2½
John Ross	5	2½
Kenneth McKenzie	1	3
Murdoch Kempet	4	1
Donald Fraser	1	9
Alexr. Weyhant	1	5½
John Fraser	2	11

£1 10 11½

Mr. Donald Campbell, col.		
Alexr. McLean, butter	1	2
Widow McLeod	1	9
Donald Stewart	1	9
Mrs. Donald Stewart	1	9
Donald Stewart, Senr.	1	9
Mrs. Donald Stewart, Sour.	1	9
Jas. Stewart	1	2

Mrs. Angus Smith	1	2
Murdoch Morrison	1	9
Mrs. McKenzie	1	9
McDonald	1	2
McDonald, Senr.	1	2

£0 18 1

Mr. Duncan McCrae, col.		
Wm. McCrae	1	9
Neil McKenzie	1	5½
Roderick McKonzie	1	2

£0 4 4½

£1 13 11½

Mr. Findlay McCrae, col.		
Mr. Donald McDonald, col.		
Alex. Grant	2	11
George Patterson	1	2
Widow McKenzie	1	9
Donald McLean	2	11
Duncan McKenzie	1	9
Murdoch McKenzie	4	8
John McKenzie	2	4
Hector McDonald	2	4
Duncan McDonald	10	0
Donald McDonald	7	6

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St. John's Church, Halifax,	8 9
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Introductio ad Philosophiam Naturalem auctore Petro van Musschenbroeck. 2 vols	

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