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THE MISSIONARY RECORD

OF THE

Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., MAY, 1852.

No. 17.

REMARKS ON PSALM CVII. 1-7. Lord, for he is good; for his mercy endureth for ever!"

All may join in giving thanks unto God—acknowledge his goodness—confess that his mercy endureth for ever. He is essentially good; and but for causes which hinder it, his goodness would never but be in exercise towards us. God is good, and it is causes in ourselves which prevent his goodness from always operating. Suffering in the world is not a proof that God is not good; it is a proof that we are sinful. But for sin, God's goodness would have free and continual scope to operate. Let us see God's goodness even while sin prevents it from being exercised towards us. But if his goodness is not exercised, his mercy is; and his mercy endureth for ever. The mercy of God is an attribute which had no scope for exercise till there was sin. Still it was an attribute of God—it existed even when there was not an object towards whom it could be manifested. Yea, it endureth for ever. God entered into counsels of peace from all eternity respecting our lost and guilty world. Before man was yet called into being, God had thoughts of mercy concerning him. As soon as man fell God's mercy was seen, was exercised; and it has been in exercise ever since in the plan of redemption, in sparing a guilty world, and dealing with it by the ministry of reconciliation. What has spared any of us in our sins? What has extended to us, and is extending to us still, the overtures of peace. Is it not the mercy of God?—That we are not yet suffering punishment is of the mercy of God—that we are not the monuments of God's wrath—that we are not visited according to our deserts—that we have not been cut off in our sinfulness. "O give thanks unto the

But the redeemed of the Lord are especially called upon to say so: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

These words had primarily reference to the deliverance of God's ancient people from Babylonish captivity. Those whom God had redeemed from that captivity were called upon to praise the Lord for his goodness, and to feel and confess that his mercy endureth for ever. For that was an instance at once of God's goodness and mercy. It was mercy as well as goodness that delivered the people from the bondage into which their sins had brought them; and many of the prophetic strains which are so often applied to spiritual blessings had their application first of all to the Lord's doings for his people Israel, when they were still slaves or captives in Babylon. God's dealings in their case had a double sense, and temporal chastisements and blessings, were but the outward marks or signs of a procedure in which the soul after all was the grand object—its punishment—its spiritual good—its rescue from eternal misery. In God's dealings with his nation every Israelite saw his dealing with himself, and that to bring him to God, and to redeem him from sin. Spiritual blessings were couched in the language of temporal deliverances or mercies.—They were represented by these, and the one were to be sought in the shadow of the other.

Not only emblematically, therefore, but literally, spiritual redemption is here referred to—and the spiritually redeemed of the Lord are called upon to give

thanks to him, and to celebrate his mercy.

The description here given of the deliverance of the Jews whether from Egyptian or Babylonish captivity—for some of the features of the description apply to the former, while the Psalm was confessedly written in reference to the latter—may be taken as descriptive in a spiritual sense of the redeemed, the spiritually redeemed, people of God, in all ages;—and the statement—“they cried unto the Lord in their trouble, and he delivered them out of their distresses: And he led them forth by the right way, that they might go to a city of habitation,” is as applicable to sinners now, redeemed by the hand of the Lord, and guided by him to the city of everlasting habitation.

We shall regard the description in its application to God's spiritual Israel.—And the fact of their redemption is first of all noticed. “Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.”

All the true people of God are redeemed from “the hand of the enemy.” They are redeemed from sin—from guilt—from everlasting condemnation. Satan was the enemy—sin was the enemy—eternal death was the enemy, by which they were held captive. But they are redeemed from each and all of these. Christ paid the price of their redemption—conquering Satan—expiating sin—rescuing from eternal death. “Christ hath redeemed us,” says the Apostle, “from the curse of the law, being made a curse for us.” On their part, they have believed in Christ—they have accepted of the offered redemption—they have submitted to be saved by the interposition of Christ. Christ himself has put forth the strong hand of his grace, and made them free—has made them alive to their state of captivity—and, shewing his power to save, has persuaded them to accept of him as their Saviour. There is thus a work outward from themselves—and a work inward—to redeem them, to set them free. Christ's work outwardly redeems them—his work inwardly makes them accept of the proffered redemption. And not only are they saved from the guilt of a broken law, but from the power of tyrannising sin, and from every spiritual foe. The chains of sin and Satan are snapped, as well as those of the condemning law, while the world and the flesh are made captive by the Redeemer. O, how valuable is this redemption! Redemption from guilt, redemption from

sin, redemption from everlasting misery!—a redemption planned in the mercy of God—executed in his grace—and of which the blood of Christ was the inestimable price.

Being so redeemed, they are described strictly according to the analogy of God's ancient people, whether after the Egyptian, or Babylonish, captivity—but it would seem the former is more especially had an eye to—“they wandered,” says the psalmist, “in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them.”

Such is the description of God's people in this world. The world is a wilderness to them. They have no congenial delights in it. It is barren and waste. No streams of congenial pleasure refresh it; no verdure of moral beauty detains the eye; a spot may here and there be seen, but it is rare: it has no city of habitation in which they would abide; their fellow pilgrims are their only society; they wander in the wilderness, and find no city to dwell in. A thousand dangers beset them—they are scared by the visions which the solitude and the terrible aspect of the desert call up—sounds and shapes of fear haunt them—beasts of prey prowl around their path—illusive sights deceive them; for the world has its *mirages*, as well as the literal desert. Every thing betokens that the world is a wilderness. Hungry and thirsty, their soul faints in them. There is no solid peace and happiness. For want of this the soul faints, the pines, it becomes weak; the people of God are often like to faint by the way. Like the traveller in the desert, overcome by fatigue, hunger, and thirst, and fear, by invading terrors induced through the combined influence of all the hardships and sufferings, as well as the actual dangers, encountered and endured, who covers his face and lies down to die, so the believer in this wilderness world is often faint and like to die. They wander in a solitary way, a way through unbroken solitude, through dreary wastes, through verdureless tracts—they find no city to dwell in. Then they cry unto the Lord and he delivers them out of their distresses. He leads them forth by the right way, that they might go to a city of habitation.

How beautifully is this descriptive of the case of God's people! It is in such straits that they cry unto the Lord. They have no recourse in such extremities but to God: they cry to him: they make

their voice ascend through the clouds of the desert, from its dismal solitude. Desolate of a happiness which the world does not yield, longing for a spiritual food which the world does not supply, their soul fainting within them, they cry unto the Lord in their trouble, and he delivers them out of their distresses. In such cases God by his spirit and his word revives his people, stimulates, encourages, sustains, them. They are lifted up from the ground. They are quickened in prayer. They rise refreshed, they are fed from on high, they have heavenly manna given to them, they drink of a river which comes down from the throne of God. They have infused into them a happiness which relieves the wilderness for a time, dispels its solitude, and makes it bloom with the flowers of paradise. How often is the believer thus helped, sustained, strengthened, when his soul was fainting within him! There is a power in prayer, there is a power in God's word, there is a power in his imparted grace, to accomplish this, to make the heart rejoice, to make the desert blossom. For where God is, where his presence is felt, where his comforts are enjoyed, there is no longer solitude, there is no longer barrenness, the desert is peopled, the wilderness and solitary place is made glad. As soon as Jacob felt God's presence, his solitude was a Bethel. This, however, is only for a time, the solitude and the barrenness return, and the wilderness is again as before.—But the people of God cry still unto the Lord, and he hears them, and anew delivers them out of their distresses. It is thus that they go on, and, upheld and fainting alternately, God all the while leads them, and he leads them by the right way, that they might go to a city of habitation.

God leads his people:—they are not directed by chance—they do not walk by random. They are in a wilderness it is true—the wilderness is pathless—no footsteps trace it—it extends on all sides, and its directions, like the boundless ocean, must be taken from the stars of heaven. But even in that wilderness they are led—they are guided by a power which sees the wilderness in a glance—to whom it has no windings and no intricacies, and no uncertainty, but is as plain as the open highway, through which he can lead with unerring certainty as though it were but a line. So that though the people of God would err themselves—would not know what direction to take

—could not go a single step, it may be, in the right direction—would wander like the rudderless ship, or the unsteered van—and though they often walk without knowing the way they are going—they are still led by God. The dealings of God with his people are often mysterious, bewildering—have no apparent direction:—they are like the way in the wilderness:—no seen end—no known direction—wide and wandering and perplexing; and the people of God would stop short—they would stand still, did their way depend upon themselves; but they are guided by a higher power—they are led by God:—he traces the wilderness for them—he goes before them—he breaks up the way—he unravels the desert—he threads its mazes—he makes a way in it—that they may go at last to a city of habitation.—Through his leading—through his guidance—the wilderness becomes a plain path—at least one which they may hold on in with safety, and the very path by which they have walked will prove at last the right path. Did not God lead his people of old in the wilderness? Would they have found their way themselves?—not the way at all events—not God's way. It were easy enough to pass through life, and see the end of every event, were we not needing to *keep the way* to the city of habitation:—it were easy to go through the wilderness had we no particular destination—we would cross, and often cross it sooner, had we *no particular destination*—it is having a certain destination to reach which makes the way *difficult and often perplexing*. But God did guide his people of old: “he led them forth”—and he guides, he leads them still. He leads them forth by the right way, that they might go to a city of habitation.

These words have obviously reference to God's providential dealings with his people in connexion with his purposes of grace. In one sense Christ is the way to the city of habitation—justification is the way—sanctification is the way—it is the way of holiness:—we read—Isaiah xxxv. 8, 9, It is thus a safe way as well as the way of holiness: the *redeemed* shall walk there. But what is intended here is, that the believer once on that way—the way of faith—the way of holiness—in other words, once a believer—God leads him forth by the way of his providence, in the very way that will bring him to a city of habitation. Once redeemed from the hand of the enemy—once delivered

out of captivity—once taken from under Satan and sin, and liability to eternal death—and when ignorant themselves how to go—how to hold on their course—how to maintain their path, and promote their sanctification—when they would be themselves bewildered and uncertain how to act best—or how to act at all—when the events of God's providence would perplex or bring them to a stand—it is in these circumstances that God is the guide of his people—their leader—that he leads them forth by the right way—the *right* way. The people of God, if not bewildered, uncertain how to act, would often choose a way for themselves—would chalk out their own course—would form a chart of the wilderness for themselves. They thereby often go wrong, and were God allowing them to pursue that way—it would never bring them to the city of habitation. They may think that such and such is best for them. They may say concerning God's providence: would that it had been otherwise!—would that it had been arranged so and so!—would that it had happened thus! But God takes the direction of his providence into his own hands. He sees the end from the beginning—he sees what is best for us—and leads in his own way that He may bring us to a city of habitation. Now, what is particularly to be noted in regard to the way by which God leads his people is that it is generally a way of affliction or trial. And hence the qualifying expression here—“*the right way* ;” for, were the way always one of happiness and prosperity, we would be all apt enough to suppose that it was the *right* way. We would not challenge that. But it is because it is generally the way of affliction—because it is too often the reverse of what even the people of God would wish—because it seems to be the wrong way—it is at all events a way which they themselves would not choose—therefore, we say, it is that the pen of inspiration calls it “*the right way* :”—it is the right way in opposition to all we may be apt to suppose or imagine. An attentive observance of providence will shew to us that it is by the way of affliction—by a path marked by much suffering and trial, for the most part, that the people of God are led. The history of God's people, as traced in the Bible from Abraham downwards, shews this—Abraham tried by God, and receiving the illustrious testimony at last: “Now I know that thou fearest God:” Jacob

losing Joseph, and Simeon, and threatened with the loss of Benjamin also—“All these things” said the Patriarch, “are against me”:—David, the man after God's own heart, having every kind of affliction, almost, poured into his cup, and leaving on record an experience so extensive and so varied that every child of God repairs to his songs as furnishing the best expression of his own peculiar joys or woes:—the prophets, persecuted, afflicted, tormented:—the apostles—the early Christians—and through every age, whether in the public records of the Church the lives of God's people be recorded, or in the more private annals of Christian biography. Did not the Apostles exhort the early converts that it was through much tribulation that they must enter the kingdom of God? Did not Christ predict: “in the world ye shall have tribulation.” And when the throng of the redeemed are beheld around the throne, is it not as those who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb? That they have come out of great tribulation is one of the especial circumstances or marks connected with them. *Great* tribulation: it is generally *great* tribulation that accomplishes God's designs and prepares the soul for heaven—the city of habitation. Sanctified affliction accomplishes the best of purposes. But it is generally not a little affliction that will do it:—the process needs to be repeated:—the stroke needs to be reiterated. Were not the children of Israel forty years in the wilderness—and was not all this necessary that God might prove them and try them, and that they might learn his law? Was it not necessary to prove what was in them, and that they might thus know themselves, and repent and seek the Lord? Some may need less correction than others, but undoubtedly it is true—that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is thus the people of God are disciplined and prepared for heaven, are made partakers of the divine holiness, and fit for entering the city of habitation. It is by a circuitous path, often one strewn with thorns, lying through the wilderness, its most gloomy recesses perhaps, the most destitute of verdure, and the most studied with dark precipitous, and awful mountains—it is through such a path that they are led to a city of habitation, a city where they may dwell—a place contrasted with the desert as a place

where they may enjoy repose, security, congenial society :—a city of habitation—permanent, glorious, filled with all the delights denied to them in the wilderness, and presided over by God himself—the city of God—the heavenly Jerusalem—Heaven is denoted by the expression—“a city of habitation.” It contrasts finely with the idea of the world as a wilderness—it denotes the glory of heaven :—it is a city—the capital of the universe—where the throne of God is :—it is secure, permanent, an abiding resting place :—all the redeemed are there :—it is gathering one after another into its ranks, into its throng of citizens—a blessed, a glorious, company whom God hath redeemed, and gathered out of the lands—from the east, and from the west, from the north and from the south. Oh! when those go there (when we have reason to believe that they have gone there) whom we have loved on earth—a beloved parent, it may be, or brother, or sister, or husband, or wife, or child, how should our thoughts go after them—how should we seek to be led by God to the same glorious and blessed dwelling place—how should our hearts be there, and should we be willing to submit to any discipline, any guiding of God’s providence, any way by which he may choose to lead us, if it is to bring us at last to the same permanent, eternal city—to dwell with God and the unfallen angels, and the spirits of just men made perfect, and with all those dear friends, who have gone before, and led the way to glory! But we must see to be on the same way with them—to be guided by God—to be seeking his direction only, and to have our faces ever Zionward—and though it be through much tribulation that we are still pressing on—knowing that God will assuredly lead by the right way.

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.

ELEVENTH ARTICLE.

The eighth, ninth, and tenth Articles must have made it evident to every unbiassed reader that the New Light Burgers and the New Light Anti-burgers, in admitting Voluntaryism amongst

them, contravened the principles of the Confession of Faith as received by the General Assembly of the Church of Scotland in 1647, departed from the grounds occupied by the original Seceders, who separated from the Moderate majorities of their day for the very purpose of upholding the principles of the National Church of Scotland; and acted in a way that was equivalent to a direct condemnation of the conduct of the uncorrupted Antiburgher Synod in deposing Mr. Scott of Dundee for his anti-establishment principles. It is to be observed also, that the evidence leading to the conviction that such a change had taken place does not consist of mere garbled quotations, has not been obtained by ascribing to the parties concerned sentiments which they themselves repudiate. That is a mode of making out a case which others have not scrupled to adopt, in order to fasten upon the Free Church and the Old Light Seceders the charge of holding persecuting principles. In the present case, the advocates of the New Light have been allowed to expound their own views, official documents in the case have been presented; and, however unwilling the brethren of the Presbyterian Synod may be to have it known that they are less attached than the Free Church is to the Westminster standards, it must be evident to every unprejudiced reader, that the Free Synod is fully borne out in the very simple and dispassionate statement which they made when, in stating a reason why they, holding by the entire doctrine of the Confession of Faith, could not go into a union which would place them in an affiliated relation to such a body as the United Secession, they said “The United Secession was itself formed by the union of two bodies who had embraced what has been called the New Light with regard to the duties of the civil magistrate—which duties every church is bound to proclaim—and, influenced by these views, they did not receive the entire doctrine of the Confession of Faith, their subscription of it being with a qualification.”

The Free Synod, in their Letter, immediately add, “Nor can we regard that body as having been entitled to our confidence for soundness in the faith with regard to fundamental doctrines of the gospel. It is but lately that a very grave charge was brought against two of their Theological Professors of teaching heretical doctrine to their students. One of these Professors having been removed

by death, the charge was tabled against the other in the form of a Libel. We say nothing with regard to the truth of the charge; but we cannot shut our eyes to the fact, that the United Secession Synod declared that the charge was groundless, without ever coming to a finding upon the relevancy of the Libel—a step which was necessary in order to do justice to the case, and without which the public could have no opportunity of knowing the principles of those by whom the case was tried—of knowing what they would hold as sound or unsound in reference to the doctrine of the Atonement."

The following is the Reply of the Presbyterian Synod to this part of the Letter: "Our brethren appear to be greatly offended at the proceedings of the United Secession Synod in the case of the libel preferred against Dr Brown by Dr. Marshall. They do not charge the former with heresy, but allege that justice was not done by the Synod. We do not feel ourselves called on to vindicate every step that may have been taken by that Synod, but simple justice to a body of Christians to whose exertions for more than a century, in defence of a scriptural government of the church, the Free Church owes its existence, and who have done infinitely more for the cause of religion in this country than they have done, compels us to give an explicit contradiction to the statement." To this summary disposal of the matter, they subjoin the following statement, in Appendix, No. iii. "The precise point to which our brethren object, is that the Synod tried the case, 'without ever coming to a finding upon the relevancy of the libel, a step which,' they say, 'was necessary to do justice to the case, and without which the public had no opportunity of knowing the principles of those by whom the case was tried.' It is true that the Synod did not consider the relevancy of the libel *by itself*; but it is not true that they came to no finding upon this point. Their resolution was to consider the relevancy and the probation together. We give the words of the resolution: "That the Synod having heard the libel and defences or answers thereto, considering the inconveniences which would attend a separate and preliminary discussion on the relevancy apart from the probation,—Resolves—to hear the parties on each of the charges or counts against Dr. Brown in their order, and then proceed directly to the considerati-

on of these seriatim with the view of determining whether or not the passages quoted imply the doctrines avowed, and *whether or not these doctrines are opposed to the Holy Scriptures and the subordinate standards of the church.*' It was then merely a question of order whether it were better that they should consider the relevancy by itself, or the relevancy and probation together. Upon this point there will be differences of opinion, but whatever be our view of the mode of procedure, the assertion that the Synod pronounced the charge groundless without ever coming to a finding on the relevancy of the libel is simply untrue.—And so far is their statement that 'the public mind had no opportunity of knowing what they held as sound or unsound upon the doctrine of the atonement,' from being true, the Synod had not only on several previous occasions expressed their opinions upon this important subject; but had our brethren but glanced at the decisions on this trial, they would have seen that they on that occasion gave a new and explicit statement of their sentiments. On the third Count of the Libel their decision is as follows, 'The Synod find that Dr. Brown expressly rejects the Arminian doctrine of universal redemption, and holds the doctrines of the reformers, of our standards, and of the decisions of synod upon this subject, that the death of Christ in connexion with covenant engagements secures the salvation of the elect only, but that a foundation has been laid in his death, for a full, sincere, and consistent offer of the gospel to all mankind.'

There are, no doubt, cases in which mistatements may be made so recklessly, and in a manner so much calculated to give offence, that it may be quite allowable to contradict them in the style which the brethren have been pleased to adopt in the passages quoted above. Those, however, who venture upon such a mode of contradiction, should, at least for their own credit, be very careful to ascertain both that they have truth on their side, and that the spirit which prompted to the mistatement is so manifest as to present a ready apology for their disregard of the ordinary rules of courtesy in the mode of correcting the misrepresentation. In the present instance, the reader can have no difficulty in perceiving, that the statement of the Free Synod was not made in a spirit that should have drawn forth such a reply. It was a statement made by them in all frankness, in order to show

why they could not unite with the Presbyterian Synod; but it was a statement made also with an honest desire to cultivate a kindly feeling towards a Christian body from whom they were constrained to remain in a state of separation, on the ground of differences on some important principles. The Reply indicates the working of a feeling of a very different character. The unpleasant duty must now be discharged, of proving that the contradictions which it gives, in the passages quoted above, to the statements in the Letter of the Free Synod, are still more inconsistent with the truth than they are even with ordinary courtesy.

In showing that the Free Synod were perfectly correct in those statements the truth of which has been with so much hardihood, and with so little ceremony, denied, it may be proper first of all, and at some length, to explain the circumstances that seemed to render it indispensable to the maintenance of sound doctrine in the United Secession that some inquiry should be made into the nature of the doctrines that were taught by their two senior Professors of Theology.

In accordance with the scriptural principles that the death of Jesus Christ is the highest manifestation of divine love—that it infallibly secures the end for which it was accomplished—that, as Jesus Christ laid down his life for his sheep, as he loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, so he shall bring every one of these sheep into the fold, he shall at length present to himself this Church, complete in all its members, a glorious Church, not having spot, or wrinkle, or any such thing; the Westminster Confession of Faith, (chap. iii. § 6) asserts that, “As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.” It asserts (chap. viii. § 5.) that “The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased

not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.” And (in § 8 of the same chapter,) it still further asserts that “To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensations.”

In precise accordance with this, the first Seceders, in their “Act, Declaration and Testimony, for the Doctrine, Worship, Discipline, and Government of the Church of Scotland,” agreed to in 1736, “acknowledge, declare and assert, that the eternal Son of God, who was made manifest in the flesh, did in our nature, as the second Adam, the public head and representative of *elect sinners*, and the undertaking surety for *them*, yield a perfect obedience to the law as a covenant of works, in the room and stead of *elect sinners*; and that in *their room and stead alone*, he bore the whole of that punishment threatened in the law, and incurred by the breach of it; and that, in his sufferings unto death, he substituted himself in the room of sinners, and endured that curse, bore that wrath, and died that death which is the wages and just desert of every sin, and which the sinner himself should have undergone; and that the sufferings of the Son of God in our nature, were a true, proper and expiatory sacrifice, and a proper, real and complete satisfaction unto the justice of God for sin; according to Conf. chap. viii. § 1, 4, 5, and chap. xi. § 3, Larg. Cat. Q. 71 and the scriptures cited. And they hereby reject and condemn all opposite principles held forth in the fore-said Catechism [a work published some time before that, entitled “The Assembly’s Shorter Catechism revised,] and all other Arminian and Baxterian tenets, contrary to or inconsistent herewith.”

Nearly twenty years later, erroneous doctrines on the subject of the Atonement having been making some progress in Scotland, the Antiburgher Synod published (in 1754,) an act against Arminian errors. The following are the first four Articles of that Act, as given in

Gib's Display, vol. ii. pp. 138, 139, with the exception of the proofs from scripture:

"I. That, in the covenant of grace, our Lord Jesus Christ became the federal Head and Representative of *those only* among mankind-sinners, whom God hath out of his mere good pleasure from all eternity elected unto everlasting life; and for *them only*, he was made an undertaking Surety

"II. That our Lord Jesus Christ hath redeemed *none others* by his death, but the *elect only*: Because for *them only* he was made under the law, made sin, and made a curse; being substituted only in *their law-room* and stead,—and having only *their iniquities* laid upon him, or imputed unto him;—so that he did bear only *their sins*; for *them only* he laid down his life, and was crucified: For *their sins only* he made satisfaction to divine justice; for *them only* he fulfilled all righteousness; in *their stead only* was his obedience and satisfaction adopted; and for *them only* he purchased redemption, with all other benefits of the covenant of grace.

"III. That there is but *one special redemption*, by the death of Christ, for all the objects thereof; as he died in *one and the same respect*, for all those for whom he, in *any respect* died: Or, he died out of the *greatest special love*, for all in whose room he laid down his life; with an intention of having *them all* effectually redeemed and saved, unto the glory of free grace.

"IV. That the *intercession* of Christ is infallibly of the *same extent*, in respect of its objects, with the atonement and satisfaction made in his death: So that he actually and effectually makes intercession for *all those* for whom he laid down his life, or for whom he hath purchased redemption; that it may be fully applied to them in due season." Mr. Thomas Mair, minister at Orwell, objecting to the statement of doctrine in this act, and maintaining that in some sense Christ died for all men, and particularly for all hearers of the gospel, was, after some dealing by the Synod, first suspended, and at length deposed.

The Tenth chapter of the Testimony agreed upon by the General Associate (Austburgh) Synod in 1804, treats "of the extent of Christ's satisfaction;" and is in the following terms; the proofs from scripture being, for the sake of brevity, here omitted: "We Assert and Declare;

"I. That Christ died for all the elect,

and for *them only*.—The death of Christ, possessing infinite merit, is indeed in itself sufficient for the redemption of all mankind. But in respect of the Father's designation, and his own intention, he died for the *elect only*; therefore, those for whom he died, are in Scripture denominated *his sheep*, in contradistinction from others who are not his sheep: It was for the Church that he gave himself, and he did he purchase with his own blood. The universal terms, such as *all, every man, the world; the whole world*, sometimes used in Scripture on this subject, must be understood in a limited sense; as explained by the context, and agreeably to the sense in which they are used on other subjects.

"2. That all for whom Christ died shall infallibly be saved.—Therefore, he declares that the sheep for whom he laid down his life *must* be brought into his fold. And they are brought in, that they may be saved. As he died for those only, who were given him by the Father, he assures us that they shall *all come to him*. He gave himself for them, for this very end, that he might redeem them from all iniquity. Unbelief and impenitence cannot eventually prevent any of them being brought into a state of grace: For he made atonement for these, as well as for all their other sins; and in consequence of this he bestows upon them faith and repentance, in common with the other blessings of the covenant.

"We therefore CONDEMN and TESTIFY AGAINST the following errors:

"1. That 'Christ in so far satisfied divine justice for the sins of all men, that God may, consistently with his honour, enter upon lower terms of salvation with them, and that these terms, to gospel-hearers, are faith, repentance, and sincere obedience.'—This scheme is merely an attempt to establish the covenant of works, in a new form. By suspending salvation on man's doings, it in fact pours the greatest contempt on the death of Christ. For *if righteousness come by the law in any shape, then Christ is dead in vain*.

"2. That 'Christ died, in some sense, for all men.'—This doctrine must suppose, that with regard to a great part of those for whom he died, the intention of his death must be frustrated."

In 1841, the United Secession Synod had before them the case of Mr. James Morison, who had been just lately ordained, and inducted into the charge of Clerk's Lane congregation, Kilmarnock. He

had appealed from a sentence of the Presbytery of Kilmarnock suspending him from the office of the ministry for preaching erroneous doctrines. There were various points in which his views were considered to be inconsistent with the standards of the church; but the question respecting the nature and extent of the atonement was the principal matter in dispute. After hearing and considering the case, "the Synod, without sanctioning every thing in the papers and pleadings, approved of the diligence and fidelity of the Presbytery of Kilmarnock—dismissed the appeal on account of the erroneous and inconsistent opinions set forth by Mr. Morison, and his blameable conduct in regard to the suppression of his tract—continued his suspension—and appointed a committee to deal with Mr. Morison, and to report to the Synod."—From this sentence Dr. Brown, one of the senior Professors of Theology, dissented; having in the course of the discussions in the Synod, although disapproving of some of Mr. Morison's expressions, maintained that the whole was a mere war of words. Mr. Morison, after meeting with the committee, disregarded the sentence of suspension, and was at length declared to be no longer in connexion with the United Secession Church.

The Synod, at the same meeting had also before them the case of Mr. Robert Walker, minister at Comrie, charged with holding views in reference to the atonement similar to those of Mr. Morison. In considering this case, Dr. Balmer, the other senior Professor of Theology, said that "he had no great objection to say that, in one view, he conceived of the death of Christ as having a universal reference, and he had no great objection to the expression universal or general atonement. The offer of salvation was unlimited—all men were invited on the ground of the death of Christ; and it necessarily followed, as he thought, that the death or sacrifice of Christ must, in some sense, have been intended for all." On the following day Dr. Brown said "He could not be present on the previous night, and it was therefore necessary, for the relief of his own mind, for him to avow, that the statements made by Dr. Balmer were made with his full knowledge of what they were to be, and had he been present he would have expressed his entire concurrence before the court, and he would likewise have concurred in the sentiment, that he

could not continue in a responsible situation with any comfort to himself, if he had lost the confidence of those who had placed him in that situation." A committee having been appointed to confer with Mr. Walker, such explanations were given by him as were deemed satisfactory by the Synod.

At their meeting in 1842, the Synod had the same doctrines brought under their consideration in the case of two other individuals. 1. Mr. Robert Morison, minister at Bathgate, and father of Mr. James Morison at Kilmarnock, had dissented from the decision which was given in the case of his son, at the meeting of Synod in 1841. A committee was appointed to confer with him in reference to his own views, the result of which was that he was suspended, and a committee was appointed to deal with him still further in reference to certain doctrinal errors with which he was charged. Mr. Morison disregarded the suspension and was in consequence cut off from the body. 2. The Synod agreed to issue a statement entitled "Doctrinal errors condemned by the United Associate Synod" Mr. A. C. Rutherford, minister at Falkirk, dissenting from a particular portion of this statement, was remitted to his Presbytery to be dealt with in reference to certain doctrinal views which he had propounded.

Mr. Rutherford's case came before the Synod in 1843. A sentence of suspension which had been passed on him by his Presbytery, was confirmed; and on his protesting, and declining the authority of the Synod, he was separated from the body. In connexion with the proceedings in the case of Mr. Rutherford, the Synod found cause to be dissatisfied with some doctrinal views expressed by another young minister, the Rev. John Guthrie of Kendal. His case having been immediately taken up, the result was that he also was cut off from the United Secession Church.

At the meeting of Synod in October 1843, an overture was agreed to "That the Synod hold a committee of the whole house, for conference on the divisions in sentiment on doctrinal points agitated in our Churches, and request the two senior Professors to express to the Synod their sentiments on these points." In this conference, Drs. Balmer and Brown delivered their sentiments fully; and their statements were afterwards published. Dr. Balmer declared that "The death of Christ is a true and perfect sa-

tisfaction or atonement for all. It accomplishes on behalf of all the grand and essential objects of an atonement." Dr. Brown in making his statement expressed his concurrence in what had been advanced by his colleague. The Synod expressed their satisfaction with the explanations. Another overture from the Presbytery of Paisley and Greenock was then considered, viz, "That the Synod examine an Essay by Polhill, on the extent of the death of Christ, lately republished, with a recommendatory preface by Dr. Balmer, and declare whether the sentiments contained in the said Essay and Preface are in accordance with the doctrine of the word of God, as exhibited in the standards of this Church." The vote being taken it was carried "That considering that the main subject of this overture has, at previous seditments, been very fully discussed, and the mind of the Synod expressed in regard to it; considering that Dr. Balmer explicitly states in his Preface, that the Essay of Polhill is not free from faults and imperfections—that some of its expressions and statements are certainly unguarded, and some of its reasonings inconclusive; and considering farther, the explanations already given by Dr. Balmer, in regard to the Preface, the Synod agree to declare, that it was not necessary to entertain the overture." When the Synod met next year, Mr. Alexander Balfour, minister at Lethendy, whose infirmities from advanced years had prevented him from being present when this overture was discussed, requested that the decision should be reviewed. The Synod did not agree to this, but allowed Mr. Balfour to enter his dissent from that previous decision: and, inasmuch as there was ground to fear "that the meaning of the decision had been misapprehended, the Synod thought proper to declare, that it was not intended as an alteration of the Standards of our Church, but rather as a declaration of the existence of harmony in regard to the system of divine truth, which these Standards contain." Dr. Balmer has been quoted as writing, in 1812,—"A prudent use of the words, 'universal atonement' may the more reasonably be required from those who prefer it, when it is considered that, in all probability, the time is not distant when the employment of them will give no offence whatever. Twelve years ago, the supreme court of the United Secession Church passed an act condemning the doctrine of a universal atonement, and forbidding

the use of the phrase. *But how great the change effected within the last two years.* The doctrine of a universal atonement has been *officially* recognised; and though the expression is not yet stamped with the seal of judicial approbation, the chief lets to the use of it are taken out of the way; and already it is *sanctioned by such authority* as will speedily ensure its all but universal adoption." The prediction of the Professor was fully accomplished, and the seal of judicial approbation was given to the use of the phrase universal atonement, or satisfaction, by the deliverance of the Synod in 1843, further ratified by the refusal of the Synod, in 1844, to re-open the discussion. Dr. Balmer died a few weeks after the rising of the Synod.

But although the deliverances of the Synod declared that they had come to an agreement in their views on the doctrinal subjects which had been under their consideration, the Church at large was so far from feeling this to be the case, that no fewer than forty seven memorials and petitions from Presbyteries and Sessions were laid before the Synod in May 1845, calling for a review of their late doctrinal decisions; while there were upwards of thirty against re-opening the question. The Synod, by 243 votes in support of a motion of Dr. Heugh's, against 118 in support of a motion by Dr. Hay, declared that it was not expedient to enter further into these doctrinal discussions. There was a large list of dissentients from this finding; and, in consequence of it, Mr. Scott, minister at Leslie, withdrew from the United Secession Church.

It was in circumstances such as these, that the case was taken up by Dr. Marshall against Dr. Brown; and, whatever may have been the personal relations betwixt these two individuals, it is clear that the character of the Synod itself for soundness in the faith was now involved, and that she was called upon to give utterance to no uncertain sound. Without dwelling upon the preliminary matters, it may be enough to state that a Libel, at the instance of Drs. Marshall and Hay, against Dr. Brown, was laid before the Synod in July 1845.

For the information of some, it may be useful to mention that the document which in judicial proceedings is called a Libel, consists of three propositions—the major, the minor, and the conclusion. In a Libel for alleged heresy, the major proposition contains a statement of what, in

accordance with the scriptures and her subordinate standards, the Church maintains as truth or condemns as error in the matters of doctrine referred to; the minor proposition charges the individual against whom the Libel is brought with the denial of the truth, or the maintenance of the errors, referred to—the different particulars being stated separately in what are called Counts; and the conclusion calls for the infliction of censure corresponding with the matters that may be proved. The regular course of proceeding is for the court before whom the libel is prosecuted, to consider first of all what is called the relevancy of the Libel, that is, to determine whether the points referred to in the major proposition are matters on which the Church maintains the views that are therein stated; and, still farther, whether the particulars brought out in the minor proposition have a proper relation to what is set forth in the major proposition, so that, if the matters charged were proved, it would involve a departure from the doctrine of the Church, and would infer the censure called for. In considering the relevancy, therefore, the Church herself is, as it were, upon her trial; for, in finding the relevancy of the major proposition, she commits herself to certain doctrinal statements, even although on proceeding to consider the minor proposition she might find cause to reject it, either altogether or in some of its counts, as not being relevant, or not having any bearing upon the principles announced in the major proposition. Where there is no judgment upon the relevancy, a verdict, whether of acquitted or of condemnation, can carry no moral weight with it; because it remains still to be ascertained what are the principles of the men who have pronounced the judgment.

Now, although the brethren of the Presbyterian Synod choose to say, "the assertion that the Synod pronounced the charge groundless without ever coming to a finding on the relevancy of the libel is simply untrue;" and "give an explicit contradiction to the statement" that justice was not done to the case by the Synod; it is nevertheless true that, from the beginning to the close of the proceedings, that body did not declare the relevancy of a single point, and therefore could not by any possibility do justice to the case. The case, it is to be remembered, involved not simply Dr. Brown's character but the interests of the truth. It would occupy too much space

to quote the deliverances on the five counts of the Libel, that they might be allowed to speak for themselves; but the Presbyterian Synod are invited to produce, *if they can*, that judgment upon the relevancy which they say has been given. It does not meet the case to refer as they do to what they call the Synod's "resolution to consider the relevancy and the probation together." If the Synod ever came to such a resolution, they certainly did not carry it into execution. In point of fact, however, whether it was so intended or not, that motion of Mr. Peddie's which spoke of "the inconveniences which would attend a separate and preliminary discussion on the relevancy apart from the probation," seems to have deceived many members of the Synod into the belief that the relevancy, although not in the usual order of proceeding, would still be discussed. It was a dexterous evasion of that question altogether. Various dissents were entered upon the Synods' adoption of the motion, and some of the reasons in support of the dissents shew clearly the injustice done to the truth, in failing to do full justice to the question of relevancy. Thus, one body of dissentients say, "4. Because amidst other reasons, it was especially needful that in this case there should have been the strictest attention to usual form, in justice to parties at the bar of the house—in justice to the truth as held by this Church, as, in the words of the Rev. Mr. Stark, Forres, at last meeting, as reported by Messrs. Quigley and Kennedy, in their proceedings of Synod, p. 26. 'The inquiry which would ensue as to the relevancy of the libel, would soon fix what were the doctrines entertained by the Church, and that there might be a final and happy issuing of all doctrinal discussions in this Synod.'" Another body of dissentients say "4. Because in the judgment of the dissentients, the Synod, as the representatives of a Calvinistic Church, should have been prepared to admit the relevancy, or show reasons to the contrary; and such an admission would have done much to satisfy the congregations under the Synod's inspection, as to the Synod's soundness in the faith, whereas, the refusal to consider the relevancy of the libel, and give a distinct deliverance on it, leaves room for suspicion either that there is error among us requiring to be sheltered, or a reluctance to avow unwavering adherence to the truth as hitherto most surely believed among us." The brethren, in their Reply, quote the Synod's decision on the third count in order to show that on

that occasion the court gave a new and explicit statement of their sentiments. Men who understood the case better dissented from that decision for the following satisfactory reasons.

"1. Because the relevancy of the doctrine charged is *not* asserted in the decision, and therefore it seems still left uncertain whether or not it is in the estimation of this Synod an error to maintain that the Lord Jesus Christ has 'made atonement or satisfaction for the sins of men.'

"2. Because the character of the Church *cannot stand fair* in the eyes of the religious community, so long as it is uncertain whether or not she adheres unequivocally to, and testifies as becomes her, in behalf of the vital doctrine that on all those for whom Christ died he certainly bestows salvation.

"3. Because the doctrine of our Lord's atonement is the doctrine on which every Christian rests his hopes and his eternal welfare, and therefore for its own sake every decision affecting it ought to be clear and unequivocal.

"4. Because the latter part of the decision seems to imply that unless Christ has in some sense made atonement for all men, there can be no foundation laid in his death for a full, sincere, and consistent offer of the gospel to all mankind—a doctrine which the dissentients emphatically deny, holding as they do, that the salvation offered freely and fully to all men in the gospel is none other than the *perfect salvation* which the Saviour has wrought out in the room of his peculiar people."

Was it because the brethren of the Presbyterian Synod themselves felt that the character of the United Secession after such a mode of dealing with such a libel, could not stand fair in the eyes of the religious community that, when that body along with the Relief was formed into the United Presbyterian Church, they resolved as Mr. Trotter intimates, "that ministers coming from that Church should undergo an examination on certain points, before being admitted among us?"—a proposal which he regarded as so very presumptuous when made by the Free Synod. Their having resolved upon such a proceeding shows that even the Presbyterian Synod had had their confidence shaken in the soundness of the body. How far security could be thus obtained for the soundness of the individuals admitted will be best understood when the Synod will publish the sifting examinations which have been submitted to, and the satisfactory answers which have been received in the case of all the ministers that have come to them from Scotland within the last four years.

FREE PRESBYTERY OF HALIFAX.

This Court held their ordinary meeting here on the fifth current.

The Rev. James Adam from Bermuda being present made an interesting statement with regard to the present condition and prospects of the congregation there. Having learned that Mr. McLaren, who was expected from Scotland for that charge had resigned his appointment, he urged the claims of Bermuda for a continued supply to the full extent of the means of the Presbytery. With a view to ascertain what means are available, the Presbytery appointed Messrs King, Duff, and Adam, a committee to deal with Mr. Romans on the subject. They tendered their thanks through the Moderator to Mr. Adam for his valuable services at Bermuda and appointed the Moderator to write to the Colonial Committee of the Free Church in behalf of that congregation.

The following supplies were appointed.

- May 9th. Dartmouth—Mr. King.
- " " St. John's—Mr. Lyall.
- " 16th. Dartmouth—Mr. Lyall.
- " " St. John's—Mr. King.
- " 23d. Dartmouth—Mr. Lyall.
- " " St. John's—Mr. Lyall.
- " " Lawrencetown—Mr. King.
- " " Suckville—Mr. Sutherland.
- " 30th. Dartmouth—Mr. King.
- " " St. John's—Mr. King.
- June 6th. Dartmouth—Mr. King.
- " " St. John's—Mr. King.
- " " Goodwood—Mr. Murray.
- " 13th. Dartmouth—Mr. King.
- " " St. John's—Mr. King.
- " 20th. Dartmouth—Mr. King.
- " " St. John's—Mr. Lyall.

The Committee appointed to examine Messrs. George Sutherland and John Alexander Ross having given in a favourable report, the Presbytery resolved to apply to the Synod for leave to take these students on public trials for license.

The next meeting of Presbytery was appointed to be held on Tuesday the 22d day of June at eleven o'clock forenoon.

SUSTENTATION OF THE MINISTRY.

The Convener of the Synod's Committee on this subject begs to call the attention of the Church to its importance, and to remind Presbyteries that the object for which the Committee was appointed will be defeated for the present year, if they are not careful to see that answers are timely returned to the Queries that have been transmitted.

LETTER FROM SECRETARY OF THE COLLEGE BOARD.

(To the Editor of the Record.)

Halifax, 22nd May, 1852.

DEAR SIR,

I troubled you in a former number with a few remarks respecting the College Fund, but am sorry to say that it seems to have

had little effect: for up to this time I have received very trifling remittances from the Associations, in addition to what I then had. I would again urge upon parties who have undertaken the working of this important scheme, the necessity of immediate attention to it, and hope that no further appeal will be required. In fact, I may say that this will be the last opportunity before the meeting of Synod, when I shall be compelled to send in my accounts in a most unsatisfactory state; at least judging from their present position, which is very unfavorable. After the 18th June, it will be impossible for me to admit any sums coming to hand into the accounts to be laid before the Synod; and I therefore hope I may be spared the unpleasantness of excluding any, by receiving whatever may be in the hands of the Local Treasurers, before that date. I am fully aware of the difficulty of transmitting the collections from some of the remote districts, but am satisfied that had proper diligence been used all might have been here before this time; and some of the districts have no such allowances to be made for them, as opportunities have offered very frequently which they have not availed themselves of.

JAMES H. LIDDELL.

Sec'y to Free Church College Board.

(From the Canada Record.)

INDUCTION OF MR. ALEXANDER AT UNION AND NORVAL.

On Wednesday last, the Presbytery of Toronto met at Norval and Union, Equestrian for the purpose of installing the Rev. Joseph Alexander, an ordained minister from Ireland, into the pastoral charge of these united congregations. At eleven o'clock, A.M., the Rev. Dr. Burns, of Toronto, preached at Norval, and thereafter adjourned the Presbytery to Union Church, five miles distant, where, at two P.M., a large congregation assembled. Mr. McLachlan, of Acton and Boston, preached a most excellent and suitable sermon, from Phil. iii. 8: after which Dr. Burns narrated the steps which had been taken in supplying the vacancy, and the congregation having given a hearty and unanimous response to the appeal made to them in regard to the call to their young pastor, the question were proposed to Mr. Alexander, and suitable answers having been given by him, he was solemnly inducted by prayer into the pastoral charge, and the right hand of fellowship given him by the ministers and elders present. Dr. Burns then addressed the minister, and Mr. Holmes, of Chinguacousy, the people, on their respective duties, and the whole service was closed with prayer by Mr. Nisbet, of Oakville. The meeting at Union occupied nearly four hours, and the whole service was solemn and impressive. At the close Mr. A. received the right hand of fellowship from the people at large. This

settlement promises to be highly satisfactory to all parties.

The Presbytery held an ordinary meeting after the installation services were over.— Mr. Ure, of Streetsville, having been appointed to visit Vaughan congregation, on the Sabbath previous, a written report from that gentleman was given, from which it appeared that he preached according to appointment, and had also preached and held a congregational meeting, on the Monday after. The result of the conference was, a recommendation, on his part to grant the prayer of the petition which had been presented for the moderation of a call in favor of the Rev. Alexander Cameron of Glengarry; and to this the Presbytery assented, named Mr. Harris to preach at Vaughan on the first Sabbath of May, and announce a meeting for the moderation of the call to be held in the same place on Monday, May 17th, at 12 o'clock.

The Presbytery appointed the next ordinary meeting to be held at Kingston, on Wednesday, 9th June, at ten o'clock, within the precincts of Chalmers' church in that city, when it was expected that various matters of public interest would be in readiness for the Synod, which meets on the same day at eleven o'clock.

Contributions to the Professional Fund.

Pictou.—Continued.

Miss McLarren, col.	
Andrew Robertson, Esq.	£0 10 0
Mrs. McLarren	5 0
William Ross	10 0
Mrs. Ross	10 0
John Ross	2 0
William Ross	1 0
Ellen Ross	1 0
Christiana Ross	1 0
Mrs. J. T. Ives	5 2½
R. P. Grant	5 0
William Henry	1 3
J. S. Arnison	2 6
Alexander Rose	1 3
John Rose	2 6
Mrs. Dawson	2 6
J. McDonald	5 0
Cameron	2 6
William Campbell	3 1½
A Friend	1 3
William Morisson	3 1½
Mary McKinnon	2 6
John Proudfoot	6 3
Mrs. Dr. W. J. Anderson	2 6
James Ives	2 6
Mrs. Cameron	1 3
Margaret McPherson	3 9
Ann McKinnon	2 6
Jane McDonald	2 6
Elizabeth Morgan	1 3
Donald Ross	2 6
William McKenzie	5 0
Capt. Fraser	5 0

William Murray	2 6	Archibald Campbell	5 0
		John Creighton	5 0
	£5 5 2½	James Kerr	5 0
		Samuel Jardine	5 0
		Joseph Jardine	5 0
CARRIBOO RIVER.			
Miss Janet Colquhoun, col.	1 3		
Mr. John Colquhoun	5 0		
Archibald Colquhoun	1 3		
Archibald McLeod	1 3		
John McLeod	1 3		
Donald Noble	2 6		
Alexander Falconer	2 6		
Hugh McKenzie	1 3		
Miss Barbara McKenzie	1 3		
	£2 0 0		

Halifax.

Miss Catherine McKenzie, col.	3 1½	Mrs. J. H. Liddell, col.	
Mr. Alexander McKenzie	5 0	Miss Isabella Liddell, Scotland	£2 19 0
Mrs. Christina McKenzie	2 6	Andrew McKinlay, Esq.	2 5 0
Mr. John McKenzie	1 3	W. Lyall, Professor	3 0 0
Miss Dolly McKenzie	1 3	W. Sawers Stirling, Esq.	1 5 0
Martha McKenzie	1 3	Thomas Clift, Esq.	1 0 0
Arabella McKenzie	1 3	Mr. G. Munro, Rector of Academy	3 10 0
A Friend	2 6	David Crawford	10 0
Mr. Allan McKenzie	1 3	Hector McKay	1 0 0
Miss Isabella McKenzie	7½	W. Campbell	10 0
Margaret McKenzie	7½	James Thompson, Esq.	15 3
Mr. George McKenzie	1 3	George McKenzie, Esq.	10 0
Hugh McKenzie	2 6	James King	10 0
James Harris	10 0	Mrs. Nepean Clarke	5 0
James Harris	2 6	John Naylor, Esq.	5 0
Mathew Harris	2 6	John Watt, Esq.	5 0
Mrs. Harris	1 3	R. W. Fraser, Esq.	5 0
Miss Elizabeth Harris	1 3	John Liddell	1 0 0
Mrs. Janet McKenzie	3 0	Needlework, Mrs. Liddell	1 5 0
Miss Margaret Morison	5	Wm. H. Davis	5 0
A Friend	7½	do. collecting box	1 7 4
	£2 5 11	Miss M. Laing	7 6
		Friend C	5 0
		Dr. Sawers	8 9
		Miss Ross	7 6
		Mrs. Ross	5 0
		L. W. M	5 0
		A Thanksoffering	1 5 0
		Miss Mary Norris	5 0
		Mrs. Quinn	2 6
		Wm. Johns	5 0
		Dr. Allen	2 6
		A. Smith	5 0
		J. McDonald	2 6
		A True Friend, G. M	1 0 0
		John U Ross	5 0
		Henry Hartley	5 0
		Magdalen Laing (additional)	1 6
			£28 0 4

Douglstown, Miramichi.

Miss Johnston, col.		Miss C. G. Kidston, col.	
William Park	£0 10 0	Professor King and Lady	7 10 0
Neil Gordon	5 0	Lady Campbell	1 5 0
George McNeil	5 1½	Mr. Robert Boak	2 0 0
George Kerr	5 0 0	Reid, M. D.	1 5 0
Capt. Crawford	6 3	Mrs. Hegan, St. John, N. B.	1 0 0
Christopher Wishart	5 0	Mr. Wm. Campbell	1 0 0
Miss Chalmers	2 6	Wm. Findlay	1 0 0
James Wood	2 0	Henry A. Taylor	1 0 0
John McCosh	2 0	Miss Ross	15 0
Mrs. Porter	2 0	Mr. J. B. Fay	15 0
Robert Edgar	1 6	C. Beamish	3 1½
Charles Marshall	5 0	Mr. A. Elliott	12 6
James Beggs	5 0	G. H. Starr	10 0
Alexr. Jessamin	5 0	Mrs. Ross, Lockman St.	5 0
David Johnston	10 0	Mrs. Dick	5 0
Robert T. Millar	5 0	Miss Matheson	5 0
Donald McLeod	7 6	Mr. J. A. Bell	5 0
	£8 18 10½	Joseph Bell	5 0
Mrs. Kerr, col.			
Francis H. McKnight	5 0		
James McKnight	5 0		
James Johnstone	5 0		

Mr. Crawford	5 0	Proceeds of Needlework, E.A.K.	15 0
Rhind	5 0	Joseph C. Caldwell	5 2½
J. W. McKie	5 0	Miss E. Annie Kidston	1 0 0
D. Murray	5 0	Mrs. Abial Brown	5 0
H. Hartly	5 0	Mr James W Harris	5 2½
Mrs. Williamson	5 0	Mary J. Hamilton	5 0
Miss K——	10 0	Mrs. Augustus Brown	5 0
Mr. Harrington	5 0	C. W. H. Harris, Esq.	5 0
A. T. Creighton	5 0	J. L. Brown	5 0
E. G. Fuller	5 0	George W. H. Gillmore	5 0
Kissock	5 0	Elihu Woodworth, Esq.	12 6
Joseph Howe	5 0	C. H. Brown	5 2½
Falconer	5 2½	H. B. Crane	2 6
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King	5 0	Mrs. James Crane	5 0
Campbell	5 0	A. McKinlay	10 0
A Friend	6 3	Rev. Professor Lyall	16 8
Mr. Goodyear	3 1½	A Friend	1 10 0
Isabella Campbell	1 3	Mrs Robert Stewart	5 0
Mrs. Coose	2 6	A Friend to Education	2 6
W. Grant	1 3	A Friend	2 6
Mr. Barratt	2 6	Proceeds of Needlework	2 10½
McQueen	2 6		
James Donaldson	5 0		
James McKay	5 0		
Mrs. Peter Ross	1 0 0		£9 0 2
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Dechman	2 6	J. Forman	6 11
M. G. Black	1 0 0	McNab	10 0
A Friend	1 3	Buist	5 0
A Friend	10 0	Mr. Buist	5 0
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Rev. Mr. Adam	10 0	Miss Richardson	5 0
By Fancy Work	15 0	Mrs. Murison	10 0
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Dr. R. H. Bell	2 6	Mrs Cormack	2 6
P. Ross	1 0 0	Mr. R Forman	5 0
Andrew McKinlay, Jr.	2 6	W. L. Murison	5 0
	£31 8 5½	C. J. M.	1 5 0
Miss Whidden, col.		M. A. M.	7 6
Miss Whidden	1 0 2½	Mrs. Smith	1 10½
Mrs. C. Murdoch	5 0	George J. Troop	5 0
Otto Weeks	1 0 0	A Friend	5 0
C. Thomson	5 0		
H. D. Steele, Esq.	5 0		£5 11 3½
Mr. D. K. Harris	5 0	John McIntosh, col.	
Miss Maria S. Ross, sale of work	15 0	Capt. Arch Bollong	5 0
G. C. Whidden, Esq.	5 0	Joseph Hart, Esq.	7 6
Wm. Murray	1 0 0	Capt. Currie	5 0
A M 2s 6d, J G 2s 6d	5 0	Mrs. John McIntosh	5 0
H N Dickson, Esq	3 1½	John McIntosh	5 0
David Henderson, Esq, Jersey city	12 6		
Mr Peter Stewart	10 0		
Charles Brown	5 0		
A Friend	1 0 0		£1 7 6
Mr Fowler	1 0 0		
C McKinnon	6 3		
S N Binney	5 2½		
Joseph Howe, Jr	2 6		
Hon A Campbell	2 6		
N White, Esq	7 6		
J J Marshall, Esq	5 0		
James Annand, Esq, Digby	5 2½		
	£10 10 0		
Miss E. Annie Kidston, col.		Mrs. Leslie, col.	
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		Thomas Little, Newcastle	5 0

Miramichi, N. B.

Alex. McLaggan, col.	
Alex. McLaggan, Blackville	2 0 0
Jas. Donaldson, 2 years, 1850-51	10 0
Mrs. Alex. McLaggan	1 0 0
James McLaggan	5 0

£3 15 0

John Turnbull, S. W. Miramichi	1	0	0
Mrs. Turnbull		10	0
		<hr/>	
		£2	0 0
Jas. A. Donk, col.			
Jas. A. Donk, Bassfield		5	0
Thos. Donaldson		5	0
Henry Irvin		1	3
		<hr/>	
		11	3
		<hr/>	
Total		£6	6 3

CONTENTS. Page

Remarks on Psalm cvii. 1-7.	257
Remarks on the Reply of the Presbyterian Synod of Nova Scotia. Eleventh Article	261
Free Presbytery of Halifax	268
Sustentation of the Ministry	268
Letter from the Secretary of the College Board	268
<i>Extract from Canada Record</i>	
Induction of Mr. Alexander, at Union and Norval	269
Contributions to the Professorial Fund	269
Advertisements, &c.	272

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