

Holy Spirit presided over our councils, restraining every approach of the Evil One. And never was there a Synod which has left such little cause of regret, or from which every harsh expression, or unseemly ebullition of temper, was so mercifully banished."

THE ORPHAN SCHOOL.

"I must now devote the remainder of my space to tell you somewhat of our orphans. The piece of ground for which we are in treaty is delightfully situated, and we should at once begin to build, could we get some legalities removed. The children at present occupy the highest *etage* of a house in La Torre. I felt, on entering the room in which they were assembled, the striking combination of interest—past, present, and future—which they presented. The housekeeper, a former pupil of Pastor Oberlin, now an aged woman, was surrounded by a few of the younger children, to whom she was teaching the useful art of knitting; the younger mistress, one of the excellent Diaconesses of Eschalon, formed another element of interest; and then the young Vaudoises, still clad in the coarse habit of their country, their gentleness, modesty, and intelligence, with all the suggestive interest of their past history and present condition, completed a picture of various hues, but of admirable harmony. There are those, however, who may wish to view it less poetically: and even here I find all the promise of future usefulness—cleanliness, industry, religious instruction, strict morality—all that, with the blessing of God, will render them valuable members of the community and patterns for the imitation of their fellow-countrywomen. It is calculated that £4 annual will suffice to maintain a child. Therefore, although the sum of £1,000, which we have collected, is to be laid out in land and building, yet we hope separately to engage friends to provide for the moderate wants of the inmates of our projected establishment. The Vaudois children are particularly docile and intelligent. Is it not a proof that the ancient tree, which has so long borne precious fruit, is not yet exhausted?" &c., &c.

MEETING OF THE TURKISH BRANCH OF THE EVANGELICAL ALLIANCE.

On the 22nd of May another meeting of the Evangelical Alliance was held in Pera, and it was a truly singular gathering. The chapel, to my surprise, was more full than it was at the Missionary meeting of the previous week. Count Zuylen De Nyevelt presided, and addressed the assembly in French. I spoke in English. We had also a German and an Armenian speech, and other English speeches. And there were English, French, and Armenian prayers respectively. The absence of the Greek language from this enumeration, indicates the absence of a Greek Evangelical element. There was no interpretation attempted, so, that, except to the adepts in each language, the addresses and prayers were somewhat unsatisfactory. I should have been glad, even by an imperfect translation, to have gathered some notion of the various modes of thought of this various congregation, but the thing is impracticable. In the singing, however, a curious practice is here adopted, the tunes and metres are so arranged that each sing in their own language the same hymn together, and the effect is very peculiar and pleasing. Now does not this illustrate the idea of that Evangelical assembly in glory, where the redeemed of all tongues unite in the chorus of praise! In the speeches and prayers too, in all the languages, the name of "Jesus Christos"

was distinct, thus palpably indicating to all the source and centre of unity itself. But who could have dreamed, even very lately, that Constantinople should have its May meetings, and amongst them an Evangelical Alliance gathering, sprinkled with Jews, Armenians, Greeks, Germans, French, Dutch, Swedes, Americans, and English, and I don't know if there might not be other races there. Let us thank God and take courage, and, not despising the day of small things, hope to see greater things than these.

It is really difficult to determine which party in the *Free Church*, the friends or the opponents of Union, demonstrate *the more* conclusively the folly of perpetuating the separation of the Free and United Presbyterian Churches of Canada. The speeches of both parties as reported for the *Globe* are here presented in full, it being considered desirable to have them recorded in the *Tribune* for future reference.

MEETING OF THE FREE CHURCH SYNOD.

Evening Sitting June 18th.

UNION WITH THE U. P. CHURCH.

The Clerk of Synod, Rev. Mr. REID, having read the minutes of the last *Sederunt*, proceeded to read the report of the Committee appointed at the last Synod to confer with brethren of the United Presbyterian Church on the subject of the union, and mentioned that there were petitions in favour of union from the Presbyteries of Innisfil, Whitby, London, and Lachute.

Mr. HERON then, as Chairman of a meeting at which petitions had been got up in favor of union, remarked that the meeting had disapproved the letters which had been written on the subject by the Committee which had acted for the Church, and inclined to think those letters had been written by disguised enemies to union. He held that union was most important, surrounded as the Church was by enemies to civil and religious liberty.

Rev. Mr. GORDON rose to express his anxious desire that whatever result was arrived at, nothing should be done that would have the effect of retarding progress towards the settlement of this great Christian question. He said nothing as to the time when union might be right, and thought it unfavorable to any immediate steps in that direction, that no answer had been returned to the last letter of the Synod Committee, sent officially through the proper organ of that body. He therefore rose merely to deliver himself from all guilt in keeping back this union. The Head of the Church had declared that visible union would be an important step in the progress of His Kingdom. It was not relevant to the question that a member of either body might act wrongly in the matter, but every individual member was responsible for the manner in which he acted himself, and the synod should entreat every brother to receive the question with that sympathy, which its interest and the graceful attitude assumed by the friendly church naturally demanded. The resolutions of that church were conceived in a most friendly spirit, but there was a question within a question, and the church must take care, in attempting to unite with others, not to divide itself. While therefore, they might be restrained, from Christian principles, from carrying out the union completely, nothing should be said or done to counteract it. Union was evidently Christ's mind, and He was in fact more interested in it than any Christian body could be, because His glory was to be raised to its full height by the co-operation of all the churches.