

has befallen the Mission would not have taken place."

"I need offer no comment on the above remarks. They read solemn lessons to those on whom it devolves to send forth Missionaries to the field, and equally solemn ones to Missionaries themselves, especially to those who feel disposed to set at nought the dearly bought experience of the past fifty years, and venture on experiments full of danger to themselves, and hazard to the interests of the sacred cause."

### LETTER FROM REV. D. MORRISON.

Being necessarily detained awaiting the arrival of a letter from Nova Scotia, without which I could not depart, I took the cars to Glasgow, to be present at the meeting of Synod of the Reformed Presbyterian Church which took place last week. Wednesday had been appointed to discuss the question of discipline consequent on the exercise of the franchise and swearing the oath of allegiance. On that day I made it a point to be present. You can understand that I feel deeply interested in their movements owing to our connection as allies doing battle with heathenism on the South Sea Islands.

I was on the ground at Great Hamilton Street Church, where the Synod met, before the hour arrived. I need not say that I was very warmly greeted by the members of Synod whom I had the pleasure of seeing at a committee meeting previous to the departure of Mr. Inglis. The Synod was constituted and opened in the usual way. Then came the consideration of the "Overture." It was evident from the deportment of the brethren that the business of the day caused them much thought. Undoubtedly there had been much wrestling with God for light and guidance in the matter. A more ministerial looking and dignified body of men I never saw. They were grave but cheerful, serious, but not sour.

The discussion lasted from the first sedes-runt on Wednesday till a quarter to ten p.m. on Thursday. The courtesy manifested by the speakers towards their opponents was truly exemplary. While dealing the heaviest blows possible at the argument of an opponent, everything of a personal nature that would only irritate was carefully avoided.

It was delightful to see the confidence they had in each other. I did not notice but once or twice any insinuation attributing sinister motives to each other. Indeed one of them came out plainly with the statement that he felt bound to take the brethren for what they appeared to be. One could scarcely help saying of them what the heathen said of the early Christians: Behold how they love one another! It was painful to see a rupture taking place where there was such a union of hearts. One of the members told me that he sat ten years in that court before a vote was taken! They met for mutual deliberation, so as, by their united wisdom to arrive at the best results. It was not their fashion that any should settle for himself a certain point to carry, to which he clung at all hazards, however repugnant to the judgment of others of the brethren it might be.

The young men, I noticed, left, with good grace and great judgment, the discussion in the hands of the elder members of Synod almost entirely. With becoming modesty and prudence they allow the wiser heads to lead the van.

One could see that, in their discussions, they were somewhat hampered by the positions formerly occupied by them. The "Testimony" was ever and anon appealed to as that by which the controversy was to be decided. Several, however, had the boldness to refer to an older and more authoritative document,—“to the Law and to the testimony”—as that alone to whose decision they were bound to adhere.

The motion before the court amounted to this: That discipline to the extent of suspension and expulsion should henceforth cease to be exercised upon individuals in their connection for the exercise of the elective franchise, and for swearing the oath of allegiance to Her Majesty. The Amendment was to the effect that the former discipline of the church should be enforced, viz., that parties, for the exercise of franchise and swearing the oath of allegiance, should be at first suspended from church privileges for their offence, and should finally, if persisting in that course, be cut off from their communion entirely. The motion was carried by