with Him who paid it. Could there be better, gladder news to the sinner than these; What more can he ask to satisfy him than that which has so fully satisfied the holy Lord God of earth and heaven? If this is not enough, then he can expect no more. If this is not enough, then Christ has died in vain.

Prayer.

'Hungry persons,' says a divine, 'who come to my door for bread, do not discant on the beauty of waving wheat-fields, the value of grist-mills and bakeries; nor do they preach homilies on the general goodness of God and the excellence of Christian beneficence. "Bread, if you please, do give us bread"! O, when shall we have less of formalism, and more of the spirit of prayer; less of preaching, and more of pleading in prayer; more scriptural prayer, and, as the result, showers of spiritual blessings?'

THE

Protestant & Evangelical Witness.

TUESDAY, JULY 16, 1859.

Protestant Union.

We do not wish to appear before the public with the object which we have principally in view under any cloud. In the present No., therefore, we will enlarge on some of the points barely noticed in our last.

We give our readers most distinctly to understand, that though sent before them as the result of Presbyterian co-operation, and bound to remember even our parentage; nevertheless our relation to all evangelical churches is most intimate, and our bearing to them will be christian, generous and most friendly. "The Good," whether in Church or State, apart from party considerations, will have our most cordial and persevering support. We do not wish to place ourselves in volunteer antagonism with the conscientious differences which obtain amongst us, or even to occupy an isolated position, cold and indifferent to any of our christian brethren; but will seek with them, and promote an active, close, warm fellowship. "Union is strength." The lamp which burns before us, and will burn before us to light our path, so long as our course shall be guided by present hands, is the anthem of angels, Glory to God; on earth Peace and good will towards men. Around this we hope our readers will not hesitate to arrange themselves; and to advance this glory and this peace, aid us in our effort, to draw nearer in the bonds of enlightened love those who may now be alienated in feeling, jealous, and rival in their labors. Let us point out some considerations of a general character, which attest the wisdom and necessity of our design.

1. Protestantism is a unity. Its principles are one, its object one, its LIFE is one, and its origin one. God, who is one, reigns in it supreme through the one Mediator, and by the one Spirit; for we all as one say, "of him, and through him, and to him, are all things." Its strength is the one arm of Omnipotence, and its centre of attraction Eternal Love. Its comforts are in the same fountain whence flow the streams that cheer us all. How inconsistent, then, to be divided into repellent and warring elements. We should in all consistency, feel the power of this oneness, give ourselves up to its influence, and move, like the celestial orbs, an harmonious system, pursuing one course in joyous cementing brotherhood and peace. Never will the celestial origin of Protestantism be recognized by its foes nor its might be felt—how powerful for good—how terrible in the majesty of its strength to crush error in every form; nor its adaptation as an angel of mercy to the nations be seen, till our unity, which now lies in a state of obscurity, arise in its light and excellence to control and guide our actions and relations; then also shall we march forward to the regeneration of the world. Our work is one. Protestantism, essentially benevolent, may be known by its works of charity and self-denial. It seeks out the ignorant to instruct him, the depraved, that he may be changed and sanctified. It founds its seminaries of education in every land where its influence is felt, and dots those countries where it reigns paramount with houses of God. Under its sway are everywhere seen a happy people, and the smiling fruits of an honest and virtuous industry. Why not then one brotherhood! Uncomely are our strifes as those of a family; our grounds alike unreasonable as would be the hostile severance of many sons of one parent, because in size, or talent, or worldly pursuits, or outward beauty, there existed diversity, though all sought honor and enlargement of their common homestead.

2. Union among Protestants is necessary for self-defence. We may love Protestantism, and pray and act for its support and extension; but the number of those who hate it, and labor for its annihilation is legion. It sprung up in the face of, and despite despotism, by which its very existence and whole policy are most heartily reprobated. Despotism, civil and religious are essentially antagonistic to Protestantism; the former has in it a force to concentrate a sort of deadly gravitation to draw into itself, ignorance error, all abnormal states of individual man and society generally, by which it supports its existence and enlarges the bounds of its habitation; as the latter (Protestantism) seeks for knowledge, truth, human right social and religious, Despotism then must find in it an enemy, to crush which is necessary in its iron tread as it marches on to the universal destruction or rule. Protestantism has deadly foes. It is, therefore, but the dictate of prudence and common sense to guard against their attacks; and he who would advise against this wholesome policy, is either a traitor in the camp or a very simple man. What would you think of that individual, reader, who, on hearing the merchant bar the doors and windows of his store-house, should cry out, how suspicious! What bad men these merchants must be! who is going to steal their goods! Would not such an one betray marked traits of a suspicious character? Now it is folly to suppose that despotism does not understand its relation to Protestantism. Ever since the 31st. of October 1517 when Luther nailed his ninety five propositions on the church door at Wittemberg up to the present hour, despotism knows the blade of its opponent, has organized itself, and placed the management of its affairs into the hands of master spirits, determined by all possibility to avenge the past, and secure its fearful reign in the future. But power concentrated and systematized, with a steady aim at a certain grand issue, to effect which genius, and artifice, and enduring perseverance alike yield their contributions, even where all is wrong in principle and end, must occupy a situation for attack vastly superior to that which is isolated in its operations, and unsuspicious of its deadliest foe,—even though power here should, in principle and object, be that which is right. Hence Protestants ought to be, systematized and governed in their operations, not by fitful impulses; but manifesting consistency and universal co-operation, aim to make every incursion upon us, not simply fruitless, but the means of further retrenchment on the adversary. Take now one form of despotism—Popery, for example. It is united. There is not a human being connected with it, nor a relation to time or eternity predicable of him, which is free from the operations of that system; but all, soul and body are pressed in to support, enlarge, and render compact this sworn enemy of Protestantism. The poor maid, plied with questions at the confessional; the fleets, men, and gifts of kings; the prayers and abstinence of monks and nuns; the peace of the beggar, and the millions of the Rich, are all reduced to order, and move in obedience to the methodical arrangements of an unchangeable system. This thorough working organization is the fountain of its life; accordingly all possible efforts are made to drill the mind of the masses into prompt, unhesitating, unquestioned, passive obedience—to assume instead of manly independence, and reasonable enquiry, the degrading position of a slave or human machine, moved and acted upon by external causes, alike destitute of will and responsibility. Hence the notable sameness which reigns in the cumbersome movements of this system throughout the world: it is one in Spain and Italy, China and India, Great Britain and America; and the admission of some of its subjects, that the unanimity of Catholics at the poll stand, is due to their existence "as a society," proves beyond contradiction that the limited dimensions of P. E. Island does not except it from the grinding rigor of this discipline. Now system necessarily creates system; and as an essential counterpart of the foregoing, there must be Protestant union and combination. Vague generalities and abstract theories will not meet the necessities of our circumstances; arising from enlightened consciousness of common danger, duty, and responsibility, there must be a wise husbanding of available strength, and also the forth putting of simultaneous action in the use of all constitutional means; thus only can we expect to meet our antagonist, on any thing like equal terms or save from further ignominy the already wounded body of our Protestantism.

We have been looking principally at ecclesiastical despotism, but there is civil despotism also; and it is systematized to support itself and put down its opponent civil liberty. The operation of these hostile powers fills to day Europe with the confused noise of war and garments rolled in blood. The long past tells the same tale and paints the same scene; but the conflict at present is more terrific. The past has left its effects to be taken up by the present, this adding thereto what is peculiar to itself; and on the one hand with the remembrance of unrepented and unatoned wrong galling its bosom, does the spirit of liberty go forth with the cry of vengeance and relief, petrified into utter indifference of toil and danger by a correct estimate that her sufferings can scarce be augmented, meantime cheered by the hope that the day is approaching—has come—when the God of right will look down with assistance upon wronged humanity and break to pieces the rod of tyranny: on the other hand Absolutism has been thoughtfully weighing that spirit and constantly strengthening her chains, widening the sphere of her influence, re-adjusting her mode of attack and defence—her past successes swell her anticipations and steel her heart against all sympathy with reform or with the oppressed—her chief concern is to hold her advantages, even though the means of doing which crush and grind the millions. Now when passions the strongest that move the human breast excite and propel the most powerful principles to work out their peculiar issues, then have we the elements of conflict furious and protracted. Of such contest Europe is the theatre and the armies are in battle; and he who understands the factors of history can perceive in Lombardy meet again the causes and spirit that met and fought at Marathon, Pharsalia, and Waterloo The conflict looks forward—the fulfilment of prophecy, itself a prophecy—and must, till it has passed away and spent its entire strength, draw into its whirl all that is akin to its elements The forces of liberty and oppression have so augmented, and have so long pursued courses calculated to excite and chafe each other, that each feels it cannot subsist as heretofore by a species of compromise on the part of its opponent, that the contest must cease and one alone reign in universal and undisturbed domain. That Protestantism has no sympathy with tyranny every one knows, and none better than the tyrant, already indeed does the latter lay all his troubles at the door of the former, and the notorious Cahil does not hesitate to account for the confusion of Catholic Europe by a reference to the spirit which prevails in Protestant England. In a sense different from that in which this turbulent agitator intended, we are free to admit the truth of his assertion; for the light which shines around, and from the home of liberty, must ever annoy those whose works make darkness an appropriate as well as a convenient covering. Montelambert too, celebrated for his talent and candor, also a Catholic, frankly admits, and proves from their essential principles, that Protestantism and Popery cannot subsist side by side—one of them must cease to the ends of the earth. The *general expectation* that times of trouble are coming upon the inhabitants of the world, must be considered as an instinct implament by God to warn us of such a visitation. The shadow of coming events is seen upon the dial of all men's minds, so that they who think, and feel, and act whether in reference alone to this world or that which is to come, are impressed with the fear of an approaching storm. They who can discern the face of the sky speak of it, while a vague impression of impending danger is *felt* by others; "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." The contest must be between Protestantism and Despotism civil and ecclesiastical. What need then amongst us of prudence, of faith, of prayer, and of union! Fragmentary, desultory action will not do; we must be united, and if common danger will not draw us together, what will? Are we judically smitten with the spirit of discord.

It is related of Aristidies and Themistocles that they were determinedly hostile to each other, and attached to different political parties when the Persians invaded Greece. Their common danger aroused their patriotism. They felt that if their animosity were allowed to operate, their country was lost; so joining hand and hand, bowing down to the ground as if in the act of burying their hatred, they then went in the bonds of friendship to defend their rights and their homes. Victory was the reward of their wise and praiseworthy policy. Let us go and do likewise.

Rev. Mr. Epstein, the Jewish Missionary

This converted Jew preached, according to announcement, in St. James's Church in this city, on the morning and afternoon of Sabbath last. In the morning, his discourse was on Romans i. 16, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." In the afternoon, he preached on the Great Commission as contained in the four Gospels. His discourses, simple but practical, were listened to with profound attention. He appears, like Nathaniel of old, to be an "Israelite indeed." The collection taken in aid of the Mission amounted to £11. The Rev. Ephraim M. Epstein is a native of Russia. About the year 1850 he was brought to a knowledge of the truth as it is in Jesus. Since his conversion, he has passed through a regular course of theological and medical studies. Next October, he purposes to proceed as a Missionary to the Jews in Salonica, a city of European Turkey, from the Synods of Canada, New Brunswick and Nova Scotia, in connection with the Church of Scotland. He is now on a visit to the Lower Provinces, in order to enlist the sympathies of Christians, not only of the body with which he is connected, but also of other denominations, in behalf of his brethren the descendants of Abraham.

On the evening of Monday last, Mr. Epstein delivered a deeply interesting lecture, in the Temperance Hall, on "The social and religious state of the Jews." The spacious Hall was filled to overflowing. The Hon. Col. Gray occupied the chair. After singing the Missionary Hymn, prayer was offered by the Rev. Mr. Duncan. The Rev. lecturer first referred to the social state of his brethren in the different countries in which they are dispersed. The number of Jews in the world is unknown;—some say there are about six millions. It is very difficult to obtain correct statistics respecting them, chiefly because in most countries they do not enjoy the same liberty as others, on account of which they conceal their descent. In Russia, for example, they are not only required to pay the ordinary tax of three dollars per head, but are compelled to submit to other taxes as a people. They are liable to be placed on the impressment list, yet when they enter the army they are not permitted to rise above the rank of common soldiers. The nature of the impressment law prevents many from enrolling their names on the Jewish list,—hence the difficulty in ascertaining their numerical strength. In France, and several other countries, there is no means of discovering their number, except by the Synagogue roll,—which is very unsatisfactory, as many of them never attend these places of worship. Quite a number of the inhabitants of Afghanistan claim to be Israelites, but it is uncertain whether they are real Jews. With respect to the Ten Tribes, those who suppose that they are to be found in any one country, labor under a mistake. The Scriptures say that they were to be scattered abroad. The Jews always form a nation among nations. They were not conquered, but only driven out of their own land. Their religion and customs remain unchanged. They have seldom or never become incorporated with the people among whom they dwell.

The lecturer then spoke of the difficulties with which the Jews have to contend when they embrace the Christian religion. If a Jew employs one of his brethren, and the latter becomes a Christian, his employer immediately dismisses him, although he may have Gentile Christians at the same time in his service. This is the conduct of the rich Jews towards their poor Christian brethren; and as the cases of conversion have hitherto been almost entirely confined to those in humble circumstances, a change of religion generally exposes them and their families to abject want.

They may be divided into several classes, the principal of which are the Russian and Polish, the Spanish and Portuguese, the British and American, and the German Jews. Of these classes, the Spanish and Portuguese is considered the most orthodox. Their liturgy is different from that of the other Jews. They assert that they can trace their descent from the two tribes, Judah and Benjamin. They keep themselves aloof from the others, and whether their pretensions can be substantiated or not, they are undoubtedly a more noble people. The chief occupation of the Jews is commerce and learning. A few are watchmakers and jewellers. None of the Jews are cultivators of the soil, because they are not allowed to possess land. They are driven into the field of commerce, and as all cannot be wholesale merchants, some have to betake themselves to the pack. Their manner in the family is quite patriarchal. Parents are very much respected, and among them are no such terms as "governor," or "old woman." They marry young, generally about thirteen or fourteen years of age. This matter is commonly arranged by the parents, consequently divorces are nearly as frequent as marriages. Education among the Jews chiefly consists in studying the traditions of the elders.

The lecturer then referred to the religious condition of his Jewish brethren. The essence of modern Judaism, or the religion of the Jews, can be described in a few words. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This religion is not of the Bible—it is found in the Talmud. This book is divided into two parts, one being the written law, and the other a collection of traditions and comments of the Jewish doctors. The study of these traditions is believed to be meritorious, even to the securing of eternal life. According to a Jew's belief, he may easily reach heaven, particularly if he be rich,—for he has only to hire a certain number of persons to study the Talmud. The Rabbis travel about from place to place, to teach the people these traditions. He then described their manner of teaching. "Through their traditions they make the word of God of none effect." There is another branch of Judaism, called the Cabala, which is a kind of science among the Jewish Rabbis, serving, they say, for the interpretation of the hidden sense of Scripture.

The Jewish mode of worship was next considered. They have no sacrifices. This circumstance has led many a Jew to Christ. The offering of sacrifices ceased with the destruction of the temple. When the inquiring Jew feels his sinfulness, and desires forgiveness, he cannot now go up to the temple and lay upon the altar the gifts prescribed by the law; but when he consults the Prophets, he there reads of Him who was to come, and is frequently led to believe on the name of the only begotten Son of God. The Jewish Feasts were also noticed. At these, prayers are offered up with great fervor. The prayers of the Jews are very beautiful, and were this people converted to Christ, they would only require to change those parts which speak of him as yet to come. Jews, as well as Christians, are divided into a great many sects. These sometimes persecute each other unto the death.

He then briefly noticed what Christians are doing to evangelize the Jews. Episcopalians, by founding the London Jewish Missionary Society, took the lead in this good work. The Church of Scotland next sent Missionaries to the Jews; then the Free Church. Other churches have followed their example. Christians have frequently ill-treated and massacred these descendants of Abraham, but seldom preached to them the Gospel. It is high time that the followers of Christ were exerting themselves in behalf of this down-trodden, though once highly favored people.

At the conclusion of the lecture, a collection was taken up in aid of the Mission, which amounted to £8. Rev. Mr. Fitz Gerald then addressed the meeting, briefly stating what had been done in this Colony in support of Jewish Missions. Rev. George Sutherland spoke of the success which is at present attending the labors of some of the Missionaries of the Free Church of Scotland, and also expressed his confidence that Mr Epstein's Mission would bring a blessing upon the church with which he is connected. Rev. Mr. Davies made some general remarks respecting the Jews, and the duty of Christians to send missionaries to this neglected race. The meeting was then closed with prayer by the Rev. Mr. Sutcliffe.

How gratifying to every lover of Zion must it be, to observe the ministers of different Protestant denominations thus expressing their sympathy with each other, and uniting their prayers for the extension of the Redeemer's kingdom.

We are unable to give in this No., as we expected, a sketch of Rev. Mr. Allan's Sermon at the opening of the Synod of the Presbyterian Church of Nova Scotia. We understand that it is to be published entire. Probably many of our readers will have an opportunity of seeing it in this form, consequently it will be unnecessary for us to notice it further.

THE Bazaar, in aid of the Funds of St. James's Church, came off on Tuesday last in the Temperance Hall, and was a splendid success. The room was tastefully decorated for the occasion. The tables were loaded with an endless variety of elegant and useful articles, cake, fruit, &c. Large crowds of ladies and gentlemen (including General Williams and suite, Governor Dundas, His Worship the Mayor, &c.) attended the Bazaar, and made purchases during the day. The sum realized amounts, we understand, to £240.—*Monitor, July 6.*

[Reported for the Protestant.]

Synod of the Presbyterian Church of Nova Scotia.

Continued from the Protestant, July 5.

WEDNESDAY MORNING, June 29.

The Synod met, and was constituted as usual, with prayer by the Moderator.

The Report of the Seminary Board was read by Rev. Ebenezer Ross, the Secretary. It showed that the last session of the Philosophical and the Theological classes, had been held in the new building, Truro. According to the testimony of all the Professors, it was admirably adapted to the ends for which it was erected. It was opened last autumn, when the Theological class met That class was small: and during the session was interrupted by the death of the lamented Dr Kier, one of the Professors. After that event, Professor Ross conducted the class in the usual manner. In the Philosophical classes, which met at the close of the Theological, 36 students had been in attendance—20 of these for the first time. There had been three Greek classes: a junior, a second, and a senior. 5 students had attended the junior class, 24 the second, and 7 the senior. There had been two Latin classes; 11 students in the junior class, and 18 in the senior. 16 students had attended Lectures on Logic, and studied the subject; and 7 Moral Philosophy. 16 had studied Mathematics. A class had also been engaged in the study of Natural Philosophy, which was taught by Lectures, and illustrated by interesting experiments. Some suggestions were made in the Report. One of them was in reference to requiring fees from all the students who attend the Seminary. The Report was received, and the diligence of the Board approved.

The subject of Class Fees in the Seminary was then brought before the Synod, when considerable discussion ensued. Those who advocated the exaction of fees from all who enter the classes, advanced, as an argument, that the present system of requiring fees only from those who do not study Divinity, had not wrought well. Many students had attended the Philosophical classes without paying fees, and therefore were expected afterwards to enter on the study of Divinity; however, after attending those classes several sessions, in some cases four or five, they had left the Institution, but had been so ungrateful or forgetful as not to pay the small sum required as fees. Some also advanced the argument, derived from the principle—almost universally applicable—that what is received for nothing is not so highly valued as that for which payment is made. The speakers who advocated the continuance of the existing system, were of opinion that the exaction of fees from intending Divinity students, might deter some talented and pious young men, destitute of means, from attending the classes, and thus hinder them from entering the ministry. The reply to this was, that those who would be deterred by such a consideration were deficient in that energy, determination of purpose, and perseverance so requisite for a Preacher of the Gospel. They also adduced an argument from the fact that the Institution was supported by the contributions of the people, as educating a ministry free of charge; but if it were maintained partly by fees, the people might possibly withdraw their support. It was finally agreed that a fee of Two Pounds for the session, exclusive of other necessary expenses, be required of all attending the classical and philosophical classes.

Adjourned,—closed with prayer.

UNION WITH THE FREE CHURCH.—During the afternoon sederunt, the Report of the Committee on Union with the Free Church was read by the Convener, Rev. Mr. McGregor. It gave a full account of the proceedings of the united Committees at their different meetings. The basis of union was submitted, which, with entire unanimity, they had agreed to, and recommended to the adoption of the two Bodies. Accounts of the proceedings of the Free Church Synod on the subject, at their last meeting, were also read, from which it appeared that they had unanimously adopted the basis agreed to by the joint Committees.

After some discussion, it was unanimously agreed, That the Synod receive the Report of the Committee, highly approve of their diligence, and agree to record their gratification at the unanimity of the two Committees, and their gratitude to the God of peace for the favorable prospects of a cordial union between the two Bodies. The name suggested by the Free Church Synod, viz., "The Presbyterian Church of the Lower Provinces of British North America," was agreed to. The whole subject was sent down to Presbyteries and Sessions for their consideration,—their action to be reported at next meeting of Synod. Adjourned.

DEPUTATION FROM THE FREE CHURCH.—At the evening meeting, this deputation—consisting of Rev. J. Stewart and Rev. George Sutherland—was received. Satisfactory reasons were given for the absence of two of their brethren who had been appointed members of the deputation.

Mr. Stewart addressed the Synod to the following effect:—

Mr. Moderator,—We have to say that we come with hearty good will among you, and with best wishes for the consummation of that union which all the lovers of Zion should desire. There seem to be various considerations in the present day urging to union, which did not exist some years ago; and there appears to be a stronger desire, on the part at least of the Presbyterian family, to draw closer together than has been for some ages past. It is remarkable to observe the movements with regard to union throughout the world, and in the very remotest corner where the Presbyterian Church is settled. They are proposing terms of union; and not only so, but, in some cases, have already almost, if not altogether united. We feel in this part of the world that union is really necessary, in order to the promotion of vital godliness in the land in which we dwell. This union is caused by the presence and the power of the Holy Spirit. Disunion is the work of the devil,—Union is the work of Christ. He is for union,—Satan is for disunion. He is for gathering into one the Body which composes his Church; whilst Satan would disperse them, making them cherish a spirit of disunion, strife and envy. By this means he upholds his kingdom. Now, Sir, as to union among the members of the Churches to which we belong. The Westminster Standards are received as the platform not only of discipline, but of the doctrine which the Presbyterian Church holds. We are aware that, at the request of the English Government, certain eminent divines were asked to convene together at Westminster, for the purpose of framing a liturgy, or some such rule for the Church of England. These divines met, and having consulted together, gave to the world the Confession of Faith, which was received by the Church of Scotland as articles of religion. We believe that Confession of Faith to be founded upon the word of God; and we consider it to be the nearest platform to the apostolic Church since the days of the Apostles. When this Confession was brought down to Scotland, it was attempted to be imposed by legislative authority upon the Church of Christ in that country, as their platform of doctrine and discipline. But men exercising the power of reason cannot be made just to look on every question in the same light. No two men on earth reason exactly in the same manner. No two things are alike in the natural or spiritual world. So, you will not get men to think and feel exactly alike. A difference of opinion therefore did arise with regard to the Confession. The difference existed, however, regarding the externals; and not about the internal truth contained in the Confession. A sort of unity exists in the Church of Rome; but why? because she receives her creed from the Pope. Her formulary is proposed to her by one individual, whose opinion is imposed on the Church, and the truth of God disregarded. Its members receive their belief not as the result of their own convictions, but as a dictate imposed upon them. This is the sort of unity found in the Church of Rome. The Presbyterian Church, however, obtains her belief only from the Word of God. There is a variety of opinions among them, as must be; for though the truth is received in love, yet it is capable of admitting diversified opinions. The bond of union is love to the Lord Jesus Christ, and love to the brethren. We can see that that love has come to prevail in a greater degree now in the Presbyterian family than it did for many a long year before. They see more eye to eye on the Westminster Standards. They receive a certain platform, and exercise their own opinion upon it, believing it to be the best. It must be kept up; but they do not now say, "We will not yield an inch." Now, I maintain that love to Christ and the brethren breaks down this sort of barrier; and whenever that bond comes to prevail in an eminent degree, in connection with an intimate knowledge of each other, then their thoughts run in some measure in the same direction. We have witnessed with satisfaction that there has been a tendency in this direction for some years between this Church and the Free Church. We had some suspicions; and these suspicions are kept up when men do not come together, and when they forget the principles on which Christ's house is founded. They are then violated,—for Christ is for union. We come to know union, by doing the will of Christ. Now, I believe we are doing the will of Christ to-night. We are desirous that the Church of Christ should be as it is described in the Word of God,—that there should be union, and that it should be harmonious—a union of love to Christ, and love to each other. I think that we have adopted a formula that really states the ground on which a union may be consummated,—a union of principle, of affection, and of action. He next noticed the basis of union, and referred to the circumstances out of which it originated. He saw the value and necessity of the union, to uphold pure religion. That could be done better in a united, than in a separated state. Their interests in the Lower Provinces would unquestionably be best advanced in a united capacity. They would be enabled to unfurl the banner of Presbyterianism, unchecked by any civil power. By a right union they would promote the best interests of souls, and would leave to their posterity such an inheritance as would be a blessing to the land in which they dwelt. It was a lovely spectacle to see two churches, he might say alike in doctrine and discipline, becoming united. He was surprised that they had kept so long apart. He again alluded to the formula, which embraced so much that it might be adopted by any Presbyterian minister. The name of the united body including the Lower Provinces, he thought very appropriate. They had congregations in Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, and Bermuda. Respecting the united action of the Church, he conceived that they would be in a capacity to withstand the evils which were being poured in upon their country. It was not difficult to see that there were evils,—that the spirit of infidelity, as well as that of popery, was at work in this land. They might also be instrumental in getting a right system of education introduced. It was their duty to tell the Government that a *godless* system would not do; and if it would not yield, then they could bring a force from without to bear upon it. The Free Church Synod cordially concurred in the union now contemplated. The course now deemed necessary, was to send the basis agreed on down to Presbyteries and congregations, in order to get the minds of their people formed for the union, that it might be a union of affection, tending to advance the glory of God and the best interests of men, and promoting the reign of righteousness on the earth; so that when they had been called away, they might have to consider that they had done something in their day for repairing the breaches of Zion. Sound education would be advanced by the union, and efforts would be sustained for sending the Gospel to the heathen. In this manner, they would be fellow-workers with God in delivering men from the thraldom of sin and satan, and bringing them into the glorious liberty of the people of God.

To be continued.

[Abridged from the Presbyterian Witness.]

The Synod of the Established Church of Scotland in Nova Scotia.

This Reverend Court met in St. Andrew's Church, Pictou, at 11 o'clock on Wednesday last. Rev ALLAN POLLOCK, the retiring Moderator, preached from the following words: "The seven stars are the angels of the seven Churches: and the seven candlesticks which thou sawest are the seven Churches." The sermon was excellent, and will be published in full in the "Record" of the Church.

The Synod being constituted, the Roll formed and called, the following members were present:—

Rev. Dr. McGilivery, Rev. Messrs Herdman, Pollock, McLean, Christie, McKay, Jardine, Boyd, Duncan, Mair, and Messrs JOHN MCKAY, Gordon, McDougald, Thomas Nicolson, and McDonald, Elders.

Rev. Mr. Key, corresponding member from the Synod of New Brunswick, was invited to take his seat as a full member of Court. Rev Mr. Jardine read a letter of apology from the Canadian delegate, who was unable to be present.

Rev Mr MCLEAN, of Pugwash, was unanimously elected Moderator. On motion of Mr Jardine, the thanks of Synod were tendered to Mr. Pollock for his able conduct in the chair, and for the excellent discourse he had delivered, and he was requested to publish it in the "Record".

Rev Mr DUNCAN moved that Rev Donald McDonald, from the Island, being present, be welcomed to a seat in this court to assist with his knowledge and advice. Mr POLLOCK, after a few highly complimentary remarks, seconded the motion.

Mr MCKAY, (late of Belfast P. E. I.) said that he felt compelled, though with great reluctance to dissent in *in toto* from this motion. This he did for his own sake and for the sake of the character of the Church. He hoped he would not be called upon to give reasons.

Mr MCDONALD stated that he was quite willing to lay his certificates before the Synod any time they were required. He would plead his cause before the Synod and would abide its decision.

After a little more discussion the motion passed. Mr Nicolson, Elder, giving in his adhesion to Mr McKay's dissent. Mr M'Donald then addressed the Synod very briefly and in a dignified and christian spirit. A very heavy assault had been made on him (he said,) but he was ready to clear his character from first to last. He had done much for preserving men to the church of their fathers—laboured diligently for many years and would continue to do so while he lived.

The hours of meeting were then agreed upon—from 9 A. M. till noon—from 2 P. M. till 5, and from 7 till 9 or ten.

AFTERNOON SESSION.

The Clerk called the attention of the Synod again to the inacurate Report of the last Synod's proceedings which had been published. It had exposed the Church to ridicule in New Brunswick and elsewhere. He wished it to be placed on the minutes that no report is authentic except that signed by the Clerk of the Synod and published authoritatively.

MR MARTIN warned the Synod not to interfere, or even seem to interfere with the press. The press was omnipotent. We meet but once a year for three or four days. The press speaks all the year round. We will make ourselves ridiculous if we try to gag the press. He hoped the Synod would deal courteously with the press that it might deal courteously with the Synod. Many of our members take the "Witness" and in that way get information which they could not otherwise obtain. He proposed a resolution which would have a general bearing. He sought no collision with the organ of the Free Church—for such the "Witness" was. It was not the report he objected to, but the remarks which were interspersed.

Mr MCKAY gave one instance of the incorrectness of the "Witness" report. He had moved to join two collections into one—the reporter represented him as wishing to do away with one collection altogether. He regretted for the sake of Protestantism that such reports should appear—for the "Witness" report was copied *verbatim* by the Romish organ of P. E. Island. He hoped, however, nothing would be done to lead any one to suppose that the Synod wished to gag the press.

MR POLLOCK felt that there were no falsehoods in the report of last year—but then every thing disagreeable was painted out so largely, and what was creditable was skipped over so lightly, that the report was very unfair.

After nearly an hour's discussion a resolution was agreed to in the following terms, "That no report is to be considered authentic except the one to be sent out by the Clerk of the Synod."

Rev Mr SINCLAIR, who recently arrived from Scotland, was invited to take his seat as a member of Court. So were other missionaries who might be present. Hon. Mr Holmes also took his seat as an Elder.

After a few other matters of no general interest were discussed, the Synod adjourned till the evening.

THURSDAY EVENING.

An interesting discussion took place on the Indian Orphanage Scheme. Owing to confusion caused by the Rebellion, the Scheme is not so flourishing as it might otherwise have been.

On motion of Rev Mr MARTIN, seconded by Mr BOYD, it was agreed that addresses be presented to the Governors of the two Provinces, Nova Scotia and P. E. Island.

On the subject of Psalmody, members were asked by the Moderator whether or not they obeyed the injunction of the Synod in calling attention to the improvement of