They have yet to learn that the leading mark of Christianity is the remedy it provides for sin in the sacrifice and death of Jesus Christ, and the blessed tidings that we have only to believe in him and be saved. This is the glory and excellence of the gospel. It meets man as he really is. It takes him as it finds him. It goes down to the level to which sin has brought him, and offers to raise him up. It tells him of the remedy which we all need,—a great remedy for a great disease,—*a great forgiveness for great sinners.*

Reader, the first thing you need for your soul is forgiveness. Now, never rest till you go to Christ and find it. You must either be FORGIVEN OR LOST FOR EVER.—*Rev. J. C. Ryle.*

Comfort and Counsel.

Grace, mercy, and peace be with you. I am well and I verily count more of the sufferings of my Lord than of this world's lustre and over-gilded glory. I dare not say but my Lord has fully recompensed my sadness with his joys, my losses with his own presence. I find it a sweet and rich thing to exchange my sorrows with Christ's joys; my afflictions with that sweet peace I have with himself. Go on, my dear brother, in the strength of the Lord; put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed. We employ not his love, and therefore we know it not. Let us be faithful, and care for our own part, which is to do and suffer for him; and lay Christ's part on himself, and leave it there. Duties are ours, events are God's. When our faith goeth to meddle with events, and to question God's providence, and beginneth to say—"How wilt thou do this and that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise his own office.—*S. Rutherford.*

THE

Protestant & Evangelical Witness.

SATURDAY, JULY 14, 1860.

Presbyterian Union.

Last week we remarked that the period has happily ceased when one denomination of Christians would affect to ignore the existence of all others. We might have said more. Not only is sectarian bigotry being gradually dissipated, and evangelical Protestant denominations drawing more closely together; but in some cases actual union has been effected, and in others all the preparatory arrangements have been, or are nearly completed. The three Presbyterian Bodies of Australia recently united into one church; the Synod of the Free Church of Nova Scotia, and the Synod of the Presbyterian Church of Nova Scotia, as will be seen by the proceedings of their late meetings, have decided to meet at Pictou on Thursday the 4th of October next, to consummate the long-prayed-for union of the two churches; and the corresponding bodies in Canada, it is highly probable, judging from the present stage of negotiations, will unite next year at Montreal, where their respective Synods are appointed to meet.

We feel assured that our readers, of whatever denomination, who have perused the account of the Conference between the two Presbyterian Bodies at Pictou on the 25th ult., must rejoice at the deep-toned religious feeling which pervaded the meeting, and at the cordiality and unanimity which characterized its proceedings—the several speakers appearing to have vied with each other in expressing their joy and satisfaction in the near prospect of being united under one banner to fight the battles of the Lord. Who except one that is so uncharitable—perhaps we should say unchristian—as to believe that these bodies are not branches of the visible Church of Christ, but must feel gratitude to God, that one of the breaches of Protestantism is about to be healed? The Conference was a scene over which angels doubtless rejoiced; and though the Union never be consummated, we believe the good impressions there produced will be lasting as eternity. One of the most pleasing features of the recent negotiations for union was the recommendation that during the interval between the meeting of Synods and the month of October united prayer meetings be held in the different congregations for the outpouring of the Divine Spirit, and the increase of brotherly love, and zeal for the Redeemer's cause. If this recommendation be carried out, it cannot fail to be productive of the best results; and we hope, that after the two churches have become one, they will never be found trusting in their numerical strength, but continue these meetings for prayer, to supplicate the blessing of Him, without whose aid the united efforts of men to advance the interests of Christ's Kingdom will prove of no avail.

But the contemplated union in October is not all that could be desired among the Presbyterians of the lower Provinces. Did it include the Synod of Nova Scotia and this Island in connection with the Church of Scotland, the breaches in the Presbyterian family of these Colonies, would cease to exist, and congregations could be formed, and ministers supported in numerous places where the people now have silent Sabbaths and closed temple doors. Though it is to be lamented that years ago, steps were not taken by both of the other bodies to open negotiations with the Kirk Synod, yet it is a matter of thankfulness that the Free Synod—the most unlikely of the two—near the close of its late session directed the Basis of Union and Formula to be forwarded to the Kirk Synod for consideration as a basis on which they also might come into the union. At that Synod as appears from the report of the proceedings, the Basis and Formula were read and the matter fully discussed, but as no Committee of the Free Church had been appointed to confer with any committee appointed by the Synod of the Church of Scotland, and as members of that Synod had not had opportunity of becoming acquainted with the opinions and feelings of their congregations on the subject, its further consideration was postponed, and a hope expressed that the Free Church Synod, at its next session, would appoint a committee to confer with a committee of the Synod of the Church of Scotland, on that subject." When the Presbyterian Synod and the Free Synod meet for union next autumn, doubtless this matter will not be overlooked; for as the former several years since entered into negotiations respecting union with the Kirk Synod, and the latter have now expressed a similar willingness, we may expect that a committee will be appointed by the united body to confer with any committee that may be appointed by the Synod in connection with the Church of Scotland on the subject. In view of what has been done, we think the friends of Presbyterian Union have much reason to be encouraged, and to persevere until by God's blessing the object of their desires and prayers be accomplished.

Though good has doubtlessly resulted from the division and sub-division of the Church into sects, yet where the difference is so slight as between the Presbyterian bodies of these Provinces, it would appear according to man's judgment that they could achieve much more both in the home and foreign field if they were united into one church. If the object of all parties desirous of the union be the promotion of God's glory in the salvation of sinners, then we would say the sooner it is effected the better for the cause of religion; but if the object of any in seeking a union be worldly influence and power on the part Presbyterians, we would warn them to remember that He who gatheredh can also scatter, and will assuredly frustrate their designs, if they do not tend to further his own all-wise purposes. We would fain see not only Presbyterians, but Protestants of every evangelical denomination, united into one body; but such will probably never be attained. This however we hope, that the charity of the Gospel, and brotherly love will continue to spread and increase until, if actual unity in one great church organization cannot be accomplished, Protestants may be so knit together by love to their Saviour, and each other, that Christ's prayer for his followers "that they allmay be one," may be said to be fully answered.

Daily Prayer Meeting.

We regret to announce that the friends of the Daily Prayer Meeting in this city have considered it advisable to adjourn the meeting both on week days and Sundays, from this day (Saturday) until some time in the month of October, or until further notice. The reason of this decision is, the paucity of attendance, especially of those accustomed to conduct the exercises, for the last few weeks, owing to the warmth of the weather and the pressing nature of business men's engagements at this season of the year. Few probably will question the prudence of the step about to be taken; but we think all who have attended the meeting must regret with us its discontinuance, even for a few months. We hope, however, that the adjournment will have a beneficial effect, and that, when re-opened, it may be more numerously attended than ever. If the meeting has been productive of good, which we confidently believe does not admit of a doubt, then it is almost certain that those who have there experienced it to be no vain thing to wait upon the Lord, will gladly embrace the opportunity which the re-opening of the meeting will afford to unite with their brethren of other denominations at a throne of grace, in supplicating the God of all mercy for every needful blessing on themselves and the world of the impenitent.

Though the Daily Union Meeting be discontinued for a time, Christians, in the family, in the congregational prayer meeting, and in the worship of the sanctuary, should never cease to pray that God would more abundantly bless the teaching and preaching of his own Word in our midst. The disciples of Jesus here have reason to be encouraged. Their prayers have not been left unanswered. Persons well acquainted in Charlottetown, after an absence of a few years notice a marked change. People are more conversable on the subject of religion. Even what is generally termed a revival is in progress in the city. During the last few weeks there has been quite an interesting movement in the evening Bible Class in connection with St. James's Church. No exciting means have been employed—nought but prayer and simple statements of Gospel truth, yet a number have been awakened, and seven or eight, we are informed, hopefully converted. There has been one case or two much resembling those called "strikings down," in the accounts of the religious awakenings in Scotland and Ireland. Such we do not by any means consider necessary accompaniments of a revival, still, when they occur where there is no labored effort to produce excitement, we feel constrained to say it is the Lord's work, let him do as seemeth him good. Ye who love Jesus and perishing souls, is it not your duty to pray that the little cloud like a man's hand, may spread until it cover the whole moral heavens?

REPORT

Of the Cavendish and New Glasgow Society for promoting the benevolent Schemes of the Synod of the Presbyterian Church of N. Scotia, and the "British and Foreign Bible Society."

In reviewing the events which have transpired in the foreign department of our Missionary operations, your Committee recognize abundant reasons of thankfulness and of humiliation—of thankfulness that the lives of our devoted missionaries have been mercifully preserved in the midst of much sickness, and that, by the Divine blessing, an encouraging measure of success has attended their unremitting and self sacrificing endeavors to rescue the degraded heathen of the Pacific Isles, from the thraldom of Satan's power, and introducing in its stead, the unsearchable privileges which are the result of christianity and civilization; for humiliation, on account of the inscrutable dispensation of Divine providence whereby the angel of death has been permitted, for the first time, to assail our Missionary Band, in the person of Mrs Paton, the esteemed wife of the Rev Mr Paton of the Reformed Presbyterian Church in Scotland, and one of the co-adjutors with our beloved friends in their holy enterprise. The qualifications of this lady were of high promise, and her premature removal from her sphere of usefulness, which appears to have been the object of her deliberate choice, is matter of sincere regret to the mission and to the church at large; and your Committee beg leave to record their heartfelt sympathy with her disconsolate partner, in his trying bereavement, and earnestly invoke for him the consolations of "Him who comforts those that mourn," and gives to his people, "beauty for ashes, and the oil of joy . . . for the spirit of heaviness"—Meanwhile, it becometh us humbly to submit to his dispensations "who knoweth the end from the beginning," and to say with resignation, "Thy will be done on earth as it is in heaven."

It is with great satisfaction that your Committee have to announce to the Society that, Mr Geddie and Mr Inglis, having completed a translation of the New Testament Scriptures into the vernacular tongue of Aneiteum, the latter has proceeded to London in the Missionary Ship *John Williams*, accompanied by some natives of that Island, in order to superintend the printing thereof by the British and Foreign Bible Society,—an additional favor conferred on your Mission by that great and glorious Institution, which has done more for the dissemination of Divine truth throughout the world than all other instrumentalities employed by the Church; and your Committee hope, and trust, that this Society, and the friends of our Mission, will recognize in this great boon as well as former favors, a powerful incentive to increased liberality in contributing to its funds.

Your Committee observe, by the published correspondence of our Missionaries, that three of Mr Geddie's children had also embarked in the Missionary Ship for England, and that they, together with his second daughter already there, may be shortly expected in Nova Scotia; and your Committee would respectfully suggest the idea of some action being taken by this Society for the purpose of procuring a visit from them to the scene of their honored father's former labors.

The contributions in aid of the several objects contemplated by your Society during the past year are as follows:—

Foreign Mission,	£11	8	6
Home Mission,	2	17	6
British and Foreign Bible Society,	3	11	0
Truro Seminary,	4	12	3
Making together an aggregate sum of	£22	9	3

Your Committee, in conclusion, beg leave to remind the Society that the times in which we live, teem with results of thrilling interest to the Church and to the world, beyond any other period since the first promulgation of the Gospel. Every successive year increases the number of those "who run to and fro" in order that knowledge may be increased; and the signs of the times, to all appearance, indicate the putting down all Rule and Authority and power which stands in opposition to that kingdom "which shall extend from sea to sea, and from the river to the ends of the earth" and will never be subverted in time or eternity. Let us, therefore, look to ourselves and whatever to ascertain whether we be employing the talents and opportunities with which we are favored, in our several situations in life, for promoting the glory of God in the extension of the Redeemer's Kingdom; or by our worldly-mindedness and carelessness, we be treasuring up for ourselves the fearful doom of the Laodicean Church, "I will spue thee out of my mouth;"—May God in his mercy prevent this, for Christ's sake. Amen.

All which is respectfully submitted.

It was moved and seconded and unanimously Resolved that the Report be adopted and that the Editor of the *Protestant* be respectfully requested to publish the same at his earliest convenience.

WILLIAM MCNEILL,
Vice President and Acting Secretary.

Cavendish Church, June 15th, 1860.

From the Presbyterian Witness.

Synod of the Free Church of Nova Scotia

[Concluded from our last.]

Rev. A. Sutherland remarked that though his people did not appear ripe for entering the union they were thoroughly satisfied with the Basis. It was his impression that the case was similar in some parts of P. E. Island. Rev. Mr McKnight stated that the returns of Presbyteries and Kirk Sessions were almost *unanimous*. Rev. George Sutherland said that not one in P. E. Island was opposed to the Union; some did not warmly approve of it. All except Brown's Creek expressed themselves ready for union. Rev. Neil McKay stated that if this union should fail, the P. E. Island brethren were prepared to make a Union of their own. The three bodies would unite and form a Synod. We think much of the word *Free* and any opposition we meet is on account of dropping that word Very great ignorance prevailed as to the views of our brethren; the truth is that they, almost all, hold views precisely the same with ourselves.

Rev W. Murray hoped the proposed Prayer meetings would remove all remaining difficulties The Church has already had abundant illustrations of the power of prayer. He then referred to Principal Cunningham's recently expressed approval of the Union and read from the *Edinburgh Witness* the following portion of Professor King's speech before the General Assembly of the Free Church:

"He (Professor King) was in expectation that at no distant date they would be able to unite with another body; but at the same time they would still maintain those principles which they maintained in Scotland, which they were sent abroad to maintain, and which they were bound to maintain by their allegiance to the Great Head of the Church. The principles of the Union might be ascertained from the formula which had been agreed upon by both Synods, and which was the same with a slight technical alteration, as that of which the General Assembly expressed its approval when submitted by the deputies of Australia. Professor King then read the formula and said that the Union was based on the Westminster Standards, but as a united body they disclaimed as unscriptural, the right on the part of the civil magistrate to regulate or review the procedure of the courts of Christ's Church—maintaining that the Church was instituted by him and must be ruled entirely by his authority. * * * * He might also mention that several of the ministers of the Established Church of Scotland in Nova Scotia had told him that there they were quite free and independent and that if in Scotland they would not remain in connexion with that Church"

Mr. Murray remarked that Professor King's statements were received in the General Assembly with great applause and that they were referred to by Dr. Buchanan, the Moderator, in his closing address, as matters for special gratulation. He concluded by referring to special circumstances which rendered Union desirable this year, and to the efforts which the enemies of the Church, godless and selfish men, were putting forth to perpetuate division.

Mr. McKnight then read extracts from the Records of the Presbytery of Halifax showing that there was *perfect unanimity* in all the Kirk Sessions and congregations in favor of the Union. It appeared that in the Presbytery of Pictou all the Kirk Sessions approved but there were individuals in all the congregations who, while approving the Basis, expressed themselves *not ready* for the Union. The Presbytery of Richmond was unanimous for Union. The Presbytery of Victoria was not unanimous. The Presbyteries of P. E. Island and Cape Breton were unanimous.

Rev. K. McKenzie stated that he hoped the prejudices which existed in the county of Victoria would be removed in good time, and suggested that an influential deputation be appointed to explain matters to the people. Rev. Donald Sutherland stated that the Cape North congregation were as one man in favor of the Union.

Rev. M. Stewart said that till lately he had not seen his way clear in this matter, but now he had attained to views which led him to feel strongly in favor of Union with as little delay as is convenient. We are just going back to that glorious era in the history of the Church of Scotland—1647—when the confession of Faith was first adopted by the Scottish Assembly. We are reaching after pure Presbyterianism. The names among us at present are quite absurd—"The Established Church of Scotland in Nova Scotia."—"The Free Church of Nova Scotia" and so forth. The Established Church of Scotland cannot exist out of Scotland. When John Knox introduced the reformed religion into Scotland he did not call it "The Church of Geneva in Scotland." But we gave it its proper name the Presb. Church of Scotland. We call ourselves *free* but we have no more right to that name than our neighbors: they also are *free*. The name we took at the Disruption was "The Presbyterian Church of Nova Scotia adhering to the Westminister Standards," and it was not changed till 1848 when "Free Church" was adopted out of deference to popular usage. He had opposed the change at the time, and will be rejoiced to go back to our true name "The Presbyterian Church of the Lower Colonies." Our Congregations have a perfect right to keep any name they like. All of them may retain the term "Free"; but the Church as a whole should always be called by the name of the locality—the country—in which it flourishes. This is the Scriptural and reasonable mode. With regard to the principle of Church Establishments we have as little to do with it as the Burgers and Antiburgers who united in 1820 had to do with the Burgers Oath. There is no prospect of its ever becoming a *practical* question, and speculatively, it is not more important than hundreds of questions in which christians are always allowed to differ As for the Presbyterian body with which we are to unite, some of them were in his congregation, and he only wished there were scores like them in all our congregations That Church is before us in Home and Foreign Missions. Taking all things into consideration he saw his way quite clear to Union, and felt sure that if it were completed this very day it would cause little or no disquietude in any of our congregations. He hoped to see the day when all Presbyterians would unite with us and when the "Presbyterian Church of the Lower Colonies" would be absorbed in the "Presbyterian Church of British North America." Efforts should be made to remove ignorance and prejudice, and the door should be held open for ministers and congregations of the Established Church.

Rev. John Stewart read an extract from a letter he received from Dr. M'Leod written recently in Edinburgh, expressing his hope that the Union, if not consummated at this meeting, would not be postponed longer that next fall.

Rev. James Fraser stated that his congregation, Mr. Wilson's and Dr. M'Leod's were ready for Union.

Rev. Charles L. Ross felt rejoiced at the prospect of the speedy consummation of the Union. He had been at great pains to explain the subject to his whole congregation and the result is that the whole Kirk Sessions approved of the Basis and the Union. He felt confident there would be no serious difficulty in his charge. The members of the Presbyterian body in his Church were an ornament to it. He would like to have some of the brethren of the other body to assist at one of the large communions. Parties would know each other better then, and love each other in the Lord.

Rev. D. B Blair stated that the great majority in the Presbytery of Pictou were in favor of Union. His own congregation and others would enter into it next week if necessary. The *name* was the cause of some difficulty in Lochaber, Barney's River and New Glasgow. All approve of the Basis of Union. Some have difficulties which can easily be removed; others have to undergo a good deal of instruction before they can be brought up to the mark. He did not believe that, since all approve of the Basis, any will be found so enslaved by prejudice as to leave the Church when the Union takes place. Christians may at times yield to prejudice, but when it comes in direct collision between principle and prejudice, every Christian man and woman will be found on the right side. He concluded by showing the uniformity of principle of the two Churches.

Rev. John Stewart gave an interesting review of the circumstances which led to the present state of matters between the two Churches. The Session of New Glasgow unanimously, and the congregation almost so, approved of the Basis. It was suggested by some that the Union might weaken his congregation; but when he saw the path of duty he did not wait nicely to weigh personal consequences. He had suffered before now for the truth and he would do so again if needful. *The very same influence is now at work trying to thwart the Union that in 1844 tried to crush our Church out of existence.* Let us beware then, and not play into the hands of our enemies Delays are dangerous and will only add fuel to the flame. If we delay till every individual consents to this Union we expose ourselves to constant danger. We injure the cause of Christ in the eyes of the world, set ourselves against His prayer and lay stumbling blocks in the way of His people He referred to the blessed results of the United Prayer Meetings that have been held in New Glasgow. The Lord has been working wonderfully, so that those who coldly stood aloof from us and charged us with vile motives are now falling in with us. Worldly policy is the great enemy of the Church and he was aware that men of the world, with peculiar views, felt grieved at the prospect of Union. He anticipated glorious results from the proposed Prayer Meetings. A few in some of our Churches may stand out from the Union but they will not be our pious and intelligent men; and the likelihood is that all the people will do their duty nobly.

Rev. John Munro pointed out some matters that would be simplified by the union, and others that would require delicate handling He approved cordially of Mr. Murdoch Stewart's sentiments. It was a singular providence that when we were called upon to look back 300 years to the days of our reforming ancestors we were also called upon to act out their principles We should beware of glorying in men or in names. The Brazen Serpent was eminently useful in its day, but when too much regard was paid to it, it was pronounced *Nehushtan*, a bit of brass and thrown away. He had come to the solemn conclusion in his own mind that the union should be consummated at the time recommended by the committee

After a few remarks by the Rev A. Campbell and Mr. Campbell, Elder, agreeing with the sentiments of previous speakers, William Anderson Esq, Elder, stated that the congregation of Musquodoboit Harbor &c. were unanimous to a man for the Union. The Presbyterian Church cannot flourish in many of our districts without being united. All working together could not support a minister handsomely, while a single section can raise but a pittance. Delay would but make matters worse He had heard nothing to convince him that the union should not be immediately consummated.

Rev. A Sutherland took an early interest in Presbyterian Union and was fully alive to its great importance. He referred to the encouraging aspect of Australia, and the tendency of the Revival to unite all God's people. He stated that he had not found any difficulty with the change of name in his congregation; all can easily understand that the new name is much more appropriate in this country than the present name. He had brought the subject before his people four times and endeavored to find out the real grounds of opposition. The result of the last meeting at Rogers Hill was the removal of some difficulties. In his charge there are 19 elders, and only 2 out of the 19 are prepared for immediate Union, while all approve of the Basis. The objections are principally grounded on cases of discipline, and alleged unfaithfulness in some of the Presbyterian congregations. He had impressed on them the injustice of making a whole Church responsible for conduct which may never have come under its notice and which never was endorsed, and he showed them that the *principles* of the Presbyterian Church are perfectly sound. He was desirous that a union of the *three* bodies should be kept in view. It would be a glorious consummation to heal all the breaches in the Presbyterian family here. He referred to the friendly intercourse between the bodies in P. E. I., and hoped the Synod would take some steps to show that they would not be unwilling to enter into negociations.

Rev. G. Sutherland feared that much could not now be done in this direction. He knew the suggestion came in good faith from his brother, but in other quarters it was suggested and pressed only in order to complicate matters, and if possible thwart the present Union. It is the only suggestion the enemy could hope to prove a serious temptation, a clever snare. At present no Union could be accomplished with the "Establishment" without paring down our Basis. The Spirit of God has brought us to the present point; it would be dangerous to stand still, ruinous to draw back. Let us therefore to the work that is before us. He had no *personal* interest in promoting Union, but rather the contrary, but he would not dare consult feelings or interests in such a case.

Rev. A. Sutherland said that whatever step would be taken with regard to the "Established Church" the present Union should not be delayed one hour beyond the Fourth of October.

Rev. Murdoch Stewart hoped the Basis and Formula would be forwarded to the Synod of the Established Church of Scotland in Nova Scotia, and that their attention should be called to it as a Basis on which all our breaches could be healed.

Rev. H. D. Steele expressed his hearty concurrence in the general expression of feeling in favor of the Union. Providential circumstances, and particularly the great Revival, had opened the door widely for this step in advance. He dwelt briefly on the desirableness of Union, and concluded by saying that he looked with high hope to the time when we could all go out together to take possession of the waste places of the land—to preach the gospel to the poor, and plant the standard of the Cross wherever sin and ignorance prevail

Rev Mr. Duff approved of Mr Stewart's suggestion. Mr. Sutherland and Mr. Murray urged that instructions should be given to the Committee on Union to open negotiations.

Rev. A. W. M'Kay explained the position of the United Body in Australia in relation to the Free Church of Scotland and showed that those who stood aloof from the Union there were not recognized *as a Church*, but merely as individuals, by the Church at home. This would show what any one among us might expect who would stand aloof from the Union.

On motion of Mr. Murray, seconded by Mr M'Kay, the Synod Unanimously agreed to the following deliverance:

"The Synod having heard the Report of the Committee on Union, after deliberation, agreed unanimously to adopt the Report and act on the various recommendations therein contained Resolved further, that the Committee be reappointed with instructions to attend to all the details of arrangements necessary to the consummation of the Union."

One of the recommendations of the Committee was that the Synod should proceed to Pictou to hold a United Conference with the other Synod. The Rev. John Munro announced that he was authorized by J. W. Carmichael Esq., to inform the Synod that the Steamer "George M'Kenzie would be placed at their disposal in order to take them to Pictou and bring them back the same evening. The Synod resolved to accept the offer and the Clerk was instructed to convey to Mr. Carmichael the cordial thanks of the Synod for his kindness and liberality. The Synod adjourned at 4½ o'clock, to meet at 9 o'clock Tuesday morning.

[For account of Conference, see proceedings of Presbyterian Church of Nova Scotia.]

TUESDAY June 27.

The Synod met this morning at 9 o'clock. After discussion it was resolved unanimously that the Clerk be instructed to transmit the Basis of Union and the Formula to the Synod of the Established Church of Scotland in Nova Scotia and call attention to it as a Basis on which that body could legitimately unite with the other Presbyterian bodies. Some members of the Synod were in favor of giving the Committee on Union instructions to treat with any Committee the other Synod might appoint; others would prefer sending a deputation; all were desirous of doing something to encourage the brethren to draw near together in a common bond of union and communion. The Basis and Formula were formed with a view to the ultimate union of at least three bodies, and there appeared to be every disposition in the Free Synod to carry out the intention in good faith.

HOME MISSION.—The collections for this object fell far short of what they ought to have been. Rev. H. D. Steele, Convener of the Committee, gave in the Report on a previous day; and to-day he made further explanations and suggestions. A good deal of discussion took place as to the relative importance of claims for catechists and claims from new and weak congregations. The whole sum to be granted was little over £60, so that the Synod could not deal very generously with every body. Much gratification was expressed at the fact that Rev. H. D. Steele's congregation, Bridgewater, and the Rev. M. Stewart's West Bay, rose last year to the dignity of SELF-SUSTAINING charges. They made no demand on the Church this year. It was resolved that Charlottetown take the place of West Bay on the list, and Western Cornwallis, the place of Bridgewater. The funds at the Synod's disposal were then divided in the same proportion as last year among all claimants. The following are the congregations now receiving aid; Charlottetown, Brown's Creek, Woodville, Western Cornwallis, Lake Porter and Musquodoboit Harbor.

COLLEGE APPEALS.—The Rev A. M'Knight read the College Report, The sum collected during the year was trifling. The Report was received and adopted and the thanks of the Synod ordered to be conveyed to the Secretary, J. H. Liddell, Esq. Mr M'Knight also gave in Reports on Bursaries and on the Library which were received. He also reported very favorably as to the progress of the classes during the past session. Mr Murray stated that the collections for Current Expenses amounted to three times the usual sum, but he did not know the precise amount. We presume the list of these Reports will appear in an early No. of the *Record*.

TEMPERANCE.—Rev A. Sutherland gave in a very able Report on Temperance. It was, at least so far as P.E. Island was concerned rather cheering and encouraging. Mr Sutherland, owing to his removal from P. E. I resigned the convenership of the Committee and the Rev Neil M'Kay was appointed in his place.

SYNOD FUND.—This is a fund intended to pay the expenses of ministers and elders travelling to and from the meetings of Synod. It has proved inadequate for some years. The amount collected this year was £44. Rev Mr Duff gave in the Report. It was resolved to pay off an old debt on the Fund and let members pay their own expenses this year.

STATE OF RELIGION.—The Rev G Sutherland submitted the Synodical deliverance which he, in conjunction with Messrs. Murray and Ross, had prepared. It expressed thankfulness for the gracious revival of religion in some parts of the Church—urged the duty of earnest prayer—referred to the lack of progress in some Presbyteries and recommended several practical steps for the attention of religion within the bounds of the Synod. After a very interesting discussion the deliverance was adopted.

FOREIGN MISSION Rev John Stewart, the venerable Convener of the Committee, gave in the Report on the Foreign Mission of the Church. As our readers are already familiar with most of the facts we need only add they prove the state of the funds, which very encouraging, is not what might be expected Some congregations had not contributed a penny! Some had done admirably, and the collections, as a whole were handsome. The Convener was instructed to open a vigorous correspondence with the Canadian Church. The friendly aid of the New Brunswick Church was thankfully acknowledged. On motion of Rev Mr Murray, seconded by Rev N. M'Kay the Report was adopted and thanks tendered to the Convener.

STATISTICS.—Rev W. Murray asked and obtained leave to finish his statistical tables after the rising of the Synod. He had not received returns from several members and was therefore unable to complete his Report. Members were enjoined to send him full statistical returns of their respective charges before the 10th July.

SABBATH.—Rev D. B Blair reported from the Sabbath Committee. Special mention was made of the habit which prevailed in the city of Halifax of social visiting on the Lord's Day.

POPERY.—Rev George Sutherland gave in an able Report on Popery—urging to vigilance and union on the part of Protestants, and referring thankfully to the glorious advances made by the truth in some papal countries and among the French Canadians.

The Synod adjourned at 10½ P. M.

WEDNESDAY.—Rev W. Murray reported from the Committee on the Sustentation of the Ministry. There was manifest progress in P. E. Island, at Bridgewater, West Bay, Wheocomah, and other places, while some, like Lochaber, were going backwards. The Report was adopted. Mr Campbell offered some explanations with regard to Lochaber. On motion of Mr Murray seconded by Rev G. Sutherland a Commission was appointed to examine the state of the Lochaber congregation and report to the Synod in October. The following Commission was named: Revds Geo. Stewart, M'Knight, Blair George Sutherland, and the Moderator.

Rev Mr M'Knight reported regarding the *Record*. It continues to be in a discouraging condition. He had received important editorial aid from Rev A. W. M'Kay. It was agreed to continue the publication of the *Record* in the meantime.

It was agreed unanimously that the Presbytery of Halifax be constituted a Commission to present a Synodical Address to His Royal Highness the Prince of Wales.

The arrangement for celebrating the Tri-centenary of the Scottish Reformation were referred to Union Committee.

The Synod adjourned to meet in Pictou on the 24 October next, at the usual hour.

Synod of New Brunswick.

The Synod of the Presbyterian Church of New Brunswick, which has just concluded its meetings, held in this city, transacted a very large amount of business, and was characterized by much harmony in its proceedings. The executive business of the Synod entrusted to Committees, is now more generally distributed among the members that on any former occasion, and the results, we believe, will be advantageous. There is a decided improvement in many of our own congregations in spiritual things, to say nothing of the remarkable awakening now in progress in the County of Restigouche, which it is hoped, may pervade the province. On the other hand, the Synod is sadly and shamefully crippled for want of funds. Many ministers receive a most inadequate support; we cannot obtain funds to pay for printing our reports; to meet the expense of holding special meetings of Committee to transact the business of the Church; to pay the heavy expenses of ministers who travel great distances in coming to and returning from the Synod. The Clerk of the Synod has received special instructions to endeavour to increase this fund of which he has been appointed treasurer, and we fervently hope that he will be successful in so doing.—*Col. Presbyterian.*

Mr George M'Nutt, Student, will preach (D.V.) tomorrow (Sabbath) evening, in the Baptist Chapel, at the usual hour.

The Presbytery of P. E. Island, is appointed to meet at Cove Head on Wednesday, the 25th instant, Rev R. Laird to preach on the occasion.

Rev Mr Roddick, will preach (D.V.) in the Presbyterian Church, Queen Square, to-morrow (Sabbath) evening at 6½ o'clock.

A part of the account of the proceedings of the Synod of Nova Scotia in connection with the Church of Scotland, and of the Wesleyan Conference were in type for to-day's issue, but have been crowded out. They will appear in our next.

PRESENTATION.—A very handsome pulpit gown, of the value of £11, was presented by the ladies of the congregation of Belfast, to their beloved and popular pastor, the Rev. A M'Lean. Such presentations as the above, are not only pleasing, but peculiar encouraging to a minister, valuable and important, far above their intrinsic worth, as affording an index, not only of faithful service on the part of the pastor, but a proof that these services are appreciated, on the part of the people. Next to liberal and regular payment of stipend, these affectionate mementoes afford a pleasing and delicate proof that the laborer spendeth not his strength for naught, and we wish that the duty of chronicling such incidents were of more frequent occurrence.—*Monthly Record.*

MARRIED,

At Freetown, on Tuesday the 10th inst., by the Rev Robert S. Patterson, Mr STEPHEN BAKER, of Summerside, to Miss EMILY JANE LIDSTONE, of Freetown.

At Woburn, Mass., on the 29th ult., by Rev. B. Otheman, Mr WILLIAM SENTNER, to ELIZABETH, eldest daughter of Mr M. O'Hara, all of Charlottetown, P. E. Island.

On the 10th instant, at Milton, by the Rev. T. Duncan, Mr JOHN B. STEWART, of Hope River, to Miss LOUISA ANN HOOPER of Milton.

On the 4th instant, by the Rev. T. Duncan, Mr. THOMAS PERCEY, to Miss ANN MARIA HOUSTON, both of Rustico Capes.

On the 12th inst., by the Rev. T. Duncan, Mr NATHANIEL A. MITCHELL, Cornwall, to Miss HANNAH PRATTOUR, New Bedeque Road.

On Friday, the 13th instant, by the Rev George Sutherland, Mr DONALD MARTIN, of Lot 57, to Miss MARY MARTIN, of Lot 57.

On the same day, by the same, Mr ANDREW M'LEOD, to Miss ANN M'LEOD, both of New London.

DIED,

Yesterday, 14th July, of Diptheria, after six days' illness, PATIENCE ELIZA, second daughter of Mr Mark Butcher, aged 21 years. Her end was peace. The funeral will take place on Sunday next, at half-past 3 o'clock, p. m.

AYER'S PILLS.

The following statement from James R. Chilton, M. D., of New York city, after a thorough examination of the subject, leaves no doubt in any reasonable mind of the intrinsic virtues of my preparation, or its value as a reliable medicine. Dr. Chilton is known throughout the whole country as one of the oldest and best analytical chemists it contains; and his high character, both as a chemist and a man, is certified by distinguished persons, who are known to the people every where.

J. C. AYER, M. D., LOWELL, MASS. DEAR SIR; I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing points of excellence which, I believe, have not been obtained before.

As a Cathartic for general use, they are far superior to any which have hitherto fallen under my notice. They do not contain any mineral substance whatever; and, consequently, all objections urged against such ingredients are obviated.

The skilful method of separating the active principles of which these PILLS are composed from the inert vegetable matter is meritorious, and should command special attention, and win for the PILLS the liberal patronage of the public.

JAMES R. CHILTON, Chemist.

We have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have utmost confidence.

We fully concur in the above statements.

COLEMAN & STETSON, Proprietors of the Astor House, N. Y. city.

H. J. RAYMOND, Lieutenant Governor of the State of New York.

HORACE GREELY, Senior Editor of the New York Tribune.

WM. H. SEWARD, Senator of the United States.

WM. L. MARCY, Secretary of State of the United States.

WM. B. ASTOR, New York city, the richest man in America.

G. W. WESTON & Co., Proprietors of Saratoga Springs.

POWERS & WEIGHTMAN, the largest Manuf. Chemists in America

E. L. LEAVENWORTH, Secretary of New York.

Bank of England, London, 5th June, 1856.

DR. J. C. AYER, LOWELL, MASS., U. S. A. SIR: In compliance with the request of your agent, I have the pleasure to state that having used your CATHARTIC PILLS in my family, I have found them superior in their remedial effects to any other purgative we have ever employed. It is within my knowledge that your PILLS and PECTORAL are recommended by some of the distinguished surgeons and physicians of this metropolis. (London.)

Your obedient servant,

RICHARD DEAN BOYLE, Ex-Ass't Cashier.

☞ For list of Agents, see long advertisement of Ayer's Sarsaparilla, Cherry Pectoral and Pills, in another column.