

the parties in case of litigation. These white slaves had names still common in Boston. We copy a few of them from the records, omitting the Christian names, however, as we notice several in the list, which now belong to our well known citizens upon whom fortune has smiled. Men of the common names of Grant, Morton, Scott, Wilson, Ross, Gordon, Robinson, Perry, Howe, Simon, Boyd, Smith, Anderson, Jackson, Hamilton, Stewart, Hunt, Patterson, Hudson, Moore, Russell, Miller and Jones, were slaves for a term of years in Massachusetts. Nearly all these parties had Hebrew Christian names. Forty-five were named John, twenty-six were named Daniel, twenty-three James, and fourteen were called Patrick. The price of a negro slave in Massachusetts, prior to 1700, was from £20 to £30. The average value of a white slave, whose term of bondage had five years to run, was from £10 to £15. As a class these white servants did not partake much of the spirit of the times. Many of them contracted diseases on the passage, from which they did not recover. Many of them did not redeem themselves, and died in servitude. As late as 1680, Governor Bradstreet says, "about one hundred or one hundred and twenty of these persons were living in servitude, and about half as many Irish."

It would doubtless offend the pride of some families among us to trace back their ancestry to the cargo of the *John & Sarah*, and to read upon the records in Court Square the order that the market value of their ancestors should be invested in "provisions, and such other things as are in New England fit for the West Indies."

#### A MEETING OF SYNOD.

In the American "Presbyterian" we lately read an account of the Meeting of a Synod, and we were exceedingly struck by one circumstance. It was stated that this Synod had for a succession of years never met with out occasioning a revival of religion in the towns where it assembled.—And the thought instantly occurred, Why should not this be the case with every Synod? Why should the ministers of Christ,—teachers and rulers in his Church, ever come together without giving an immediate and memorable impulse to the Master's cause?

No doubt, it is for the transaction of business that our office-bearers come together. But if "Holiness to the Lord" should be inscribed on the shop and the counting-house of the Christian trader and merchant, much more should self-consideration and singleness of eye be conspicuous in managing the affairs of God's own house; and we should seek to conduct them as much as may be in the devout and loving spirit with which our great Example gave himself to His heavenly Father's "business."

Besides, the time of the Synod is not all to be occupied with mere ecclesiastical routine. Its proceedings will be prefaced by the preaching of the Word, and each *sermon* will be opened with devotional exercises. The Reports of those Committees to which our Schools, our College, and our Home and Foreign Missions are entrusted, as the returns on the state of religion, may all give rise to profitable conversation; and from the deputations of sister Churches, we may hope for quicken and instructive addresses.

Of course, matters will come up for adjudication on which there will be diversity of opinion, and possibly some in which personal feelings are involved. But it is very certain that nothing will come up that may not be settled without any of the judges losing their temper, or manifesting such works of the flesh, as "hatred, variance, wrath, strife." Such manifestations are happily rare in our Synod; and in Synods where they have occurred, they have done more to damage our polity in public estimation than will ever be counterbalanced by printed demonstrations of the Divine right of Presbytery. To heal local dissensions and personal misunderstandings is one great use of a general Synod; and in order to cure the distemper, it is not necessary that the physician should himself catch the contagion. Difficult cases may occur; but with so many men of prayer, and so many men of sagacity amongst us; there is no reason why spectators should not depart exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Hitherto our Annual Meetings have been condensed into very narrow limits. Men of business were anxious to return to their engagements, and Ministers to their flocks, as soon as possible; and a multitude of affairs, to which a week could scarcely have done justice, was crushed into the compass of three days. On the present occasion we hope the Synod will resolve to sit, not until a given evening, but until its work is done. In this way the members will be able to exchange their views on many points materially affecting pastoral usefulness and congregational prosperity, as well as the advancement of the common cause; and to which it was impossible to advert when the Synod was hurrying through its work in time for the starting of the train. And in this way, consulting together for the Master's work, sympathising with one another's trials, and growing in friendship and affection for one another, heart will quicken heart, and iron will sharpen iron.

But the hearts of the best of men are not in their own hands, and our ministers and elders may go up to the Synod with hopes and wishes the most devout and brotherly, and yet return ashamed. Our safety is in God; our true policy is prayer. Let the lovers of Zion pray for the peace of Jerusalem. Let the Synod be remembered in congregational intercessions and in prayer-meetings. Let its members, and the members of our Church, pray for it in private. Let them ask for it the wisdom which is "first pure, then peaceable;" let them ask for it a sound mind and a single eye. Then brotherly love will continue. Breth-

ren will return to their homes and their labours with hearts knit together—realizing their unity, and refreshed for a work which they feel that all are conducting in common. Christian spectators will rejoice, be holding our order. Our Church will expand. Our congregations will revive. Our missionaries will be cheered. Our people will be strengthened in attachment to our system. The Lord will command the blessing, even life for evermore.—*English Pres. Mes.*

#### POSITION OF POPERY IN THE UNITED STATES.

Both Scripture prophecies and the signs of the times indicate that the great battle of the Church for this, and, perhaps, coming generations, is to be between a formal and a spiritual religion. The strife will probably thicken until it reaches its climacteric, when the great contest will be decided, and Popery will meet its final overthrow. Just now, it behoves those who hold the truth to reconnoitre the field like skilful warriors, to inquire into the numbers and strength of the enemy, and, as far as practicable, to learn his modes of assault, and contemplated manoeuvres.—Whatever other powers may join as allies in the army of Formalism, Popery is at present, and will probably continue to be, the main organized force antagonistic to the gospel.

We have never wished to excite needless alarm as to the aggressions of the Man of Sin in this land. However industrious his emissaries may be in planting fortresses and marshalling a foreign soldiery amongst us, we believe that they cannot ultimately triumph here; so long as we maintain our free institutions, and have an open Bible to give its testimony among the people.

The relative importance of Popery above Protestantism in this country is generally much over-estimated. According to statistics published by Romanists, they are far inferior in number to Protestants—even allowing them to count, as they do, their whole congregations as communicants, whilst the latter only reckon those who are in actual membership with their churches. The R. C. population of this country does not exceed 2,000,000, whilst, making due allowance for infidels and unbelievers of every grade, and leaving out of the estimate the entire coloured population, there would remain from eighteen to twenty millions of Protestants. Our own branch (Old School) of the Presbyterian Church alone, in several respects, is ahead of them. We have 610 more ministers, from 300 to 300 more houses of worship, and 107 more clerical students—and taking into account all the branches of the Presbyterian family; the Presbyterian population would form an aggregate much greater than that reported by Romanists, whilst the number of ministers would be, perhaps, quadruple that of the Romish priesthood. Whilst present statistics, however, show the immense disparity of numbers between Popery and Protestantism, we should be unwise to rest satisfied that this state of things will necessarily be permanent, and that the most strenuous efforts are not demanded in order to resist Rome's aggressions. She is not satisfied with her present strength, and some of her recent movements give evidence of her far-reaching sagacity and subtlety. What she cannot accomplish by direct aggression, she will aim at by circumvention and strategy: Her recent efforts to grasp and appropriate to her own purposes a portion of the public schools fund, in various States, and to make the bishops the sole proprietors of the ecclesiastical property within their several sees, are of this nature.—*Presbyterian.*

**POPERY AT PANAMA.**—The New Orleans Advocate gives a queer picture of the manners of some of the South American Romish Clergy. If they get their proportion of the school fund in Panama, they must assuredly exhibit model schools for us to imitate. Here it is:

"The following extract of a letter, from a gentleman of Panama, which is in the Republic of New Granada, will give some insight into the character of the priesthood, for which the Pope has taken up the eagles; and also their influence upon the morals of society. There are no 'Godless common-schools' in Panama:

"I have seen a priest gambling in public on two occasions. The citizens have a mania for cock-fighting, and there is a cock tied to the steps of almost every door in the place. Sunday afternoon is the time established for the fights to come off at the town cock-pit, which is right opposite the large cathedral. I went on one occasion, paying five cents admission. In two fights three chickens were killed, when I retired highly edified."

"If Peter was really the first Pope of Rome, then, what would he think if he could look down now upon his infallible followers at the Isthmus? Would he not think it strange that they should show such a fondness for that fowl which is so intimately associated with his fall, and his bitter repentance? The 'cock-pit' right opposite the large cathedral!—What a commentary upon the influence of Romanism, for in Panama it has full sway, undisturbed by the free breath of Protestantism!"

**PULPIT STYLE AMONG THE PURITANS.**—The preachers in the time of the Commonwealth, says *Harper's Magazine*, "looked upon coughing and hemming as ornaments of speech, and when they printed their sermons, noted in the margin where the preacher coughed and hemmed. The practice was not confined to England, for Oliver Mallard, a Cordelier, and famous orator, printed a sermon at Brussels, in the year 1500, and marked in the margin where the preacher hemmed once or twice, or coughed."