Spirit had enabled him to believe this, he began to bless God, and praised His rich, free grace, to such a degree that some people said that he made the house "like a lower heaven, so full of joy." Well, he showed wonderful patience under pain and sickness; was not this the *water* from the cross, as well as the blood? He showed great humility, never liking to speak of himself, and he carefully sought to grow in knowledge. Was not this a sign of holiness? Was not this the *water*, as well as the blood? Formerly he was a swearer, a Sabboth-breaker, used filthy words, did every kind of mischief, so that one said, "He was like the devil for wickedness." But now he felt a horror at the sin of his nature and of his heart, and was often noticed weeping when he confessed his sins. Was not this the *water* as well as the blood? Dear young friends, have you too got the *water?*

I could tell you of another boy, John Sudlon, who saw the preciousness of Christ's blood very early; and who used to redeem his time, even down to minutes; and who thought it wrong, when books were given him by his teachers, to read them slightly and without understanding. And I might tell you of Susanna Bicks, in Holland, who used to seek so earnestly for "*brokenness of heart*" after she found Christ, because, she said, it is built upon the flows from faith, and faith is built on Christ. This was just as if, after getting the *blood*, she had asked for the *water*. And she was quite right. She was a very grateful girl, and had great delight in her Bible and her Catechism; and it is by such feelings as these that children are known to be God's children whom the Holy Spirit is sanctifying. This, we say again, is getting the *water* as well as the blood.

And, dear children, let me say to you, that if you are not feeling the *water* as well as the *blood*, you have not been at the cross. The two go together. You have not believed in Christ to the cleansing away of your guilt, if you live in the love and practice of sin. For whenever you get the blood for your soul, you will also get the sanctifying water.

I know a mother who, on being asked whether she thought her girl truly changed, said, "I have no doubt of it; she is so altered at home." "How is she altered?" "She never speaks back now." Was not that the water as well as the blood? One that really gets this blessing cannot lie, cannot swear, cannot willingly break any commandment. If you have been at the cross, you have got both pardon and holiness.

You that cannot say you have already found Christ, look now upon what John saw. O! come and see the same sight; come and get the same blessing. Do not go home to get it at some future time; take it now; take it with you.—*G. Walker.*

Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 2, 1861.

Divine Chastisements.

A good man perceives and acknowledges the hand of God in his afflictions. Job sees God contending with him. Though his sufferings were principally from creatures, he said, "The Lord hath taken away." Whatever may form the twigs of the rod, God is the chastiser. He has a right to correct and can never err in doing so. Bearing this in remembrance, we repress all murmuring passions. This satisfied Eli. "It is the Lord, let him do what seemeth him good." While the affliction is recent, at the first burst of it, we may not be able to do more than to submit to the award of the Lord, and to say, the will of the Lord be done. But when the hurricane, so to speak, has passed over, when the soul looks around, and contemplates what God has done, the reflection and prayer of the true believer will be: Thou hast chastised me and I was chastised. Turn thou me and I shall be turned. There is an acknowledgment that the affliction is from the Lord. "Thou hast chastised me." It was no chance that visited me, no concurrence of events without the direction of Jehovah. But there is also an acknowledgment that there is a necessity for improvement. "Turn thou me." There is a desire to make the dispensation an instrument of spiritual benefit. The afflictions of a good man never occur without a cause. They are never sent but upon a proper errand. The principle of the Divine Government, in regard to affliction, may be thus defined. It is a discipline of love, necessary as a means, for purifying and for perfecting the people of God. It is represented to us as an instrument in the hand of God which he wields, speaking after the manner of men, with reluctance. "He afflicteth not willingly." It is a necessary discipline in which he engages with feelings similar to those with which a parent proceeds to chastise a very dear child. As an affectionate parent will not administer discipline without informing his child that it is necessary, so God imparts the blessed spirit, the Comforter, to instruct the sufferer that he is under the afflicting hand of a kind Father, to display to him his need of the chastisement, to reveal to him much that requires to be corrected, and to produce in the soul a quiet peace and acquiescence in the will of God.

What applies to an individual in trouble, equally applies to a society or church. We may refer in particular to the present trials of the New Hebrides Mission in the South Pacific. That Mission has been hitherto remarkably successful. Though the missionaries have oftentimes had narrow escapes, and were often surrounded with perils from the heathen; yet for many years their lives and health seemed very precious in God's sight. Lately, however, the waves and billows of adversity have rolled over that Mission. The mortality among the natives has been almost unparalleled. Of the mission females, Mrs Paton first fell a victim to the climate, and found a grave in Tanna, far from home and kindred. Rev. Mr Johnson succeeded her, and was buried by her side; and scarcely has the Church wiped her tears over his grave, when she is called to bemoan the martyrdom of Mr and Mrs Gordon, in Erromanga. These last tidings of the cruel murder of these devoted servants of Jesus, caused a thrill of sorrow to pervade the Church. "Show us wherefore thou contendest with us," is the language of many a heart, as in secret the friends of missions pour out their souls before God. Many are at a loss to understand why one concerning whom they had formed so many expectations of usefulness to come, was thus cut down and set aside. But let the thought that the Lord hath done it who knew what was best both for the accomplishment of his holy purpose of love and salvation to our race, and for the happiness and holiness of his faithful ones who have with such singleness of purpose left all for Christ, exclude all repining from our hearts. Let us feel that although the dispensation is one of unfathomable mystery, that it is nevertheless perfectly right as well as wise. These missionary martyrs gave themselves up to God to be used by him as he should see best for the promotion of his kingdom and glory. They made no conditions as to the manner in which he should use them for his glory. He has been pleased to release them from pain, and evil, and sin on earth, and to receive them to his service and enjoyment in heaven. Our prayer is that the Lord may sustain and comfort their parents and near relatives under this severe trial, and sanctify it to them and other friends, and to the Church in general, in reference to their great work of evangelizing the world. We are glad to learn that the most High did hasten to fulfill his promises to the parents of Mr Gordon (who reside on the Island) in the extremity of their grief; and having enabled them freely to surrender their dear son to his service, enabled them also to acquiesce in the manner in which he has been pleased to glorify himself in him. Let us all seek the improvement of these trying dispensations. Jehovah does nothing in vain. If matters which scarcely ruffle the surface of the mind are to be viewed as sent of Him for a purpose, shall we fail to mark his hand in those which agitate it throughout, which stir its depths? There is a purpose in affliction. It does not follow because an individual, or a family, or a church have been afflicted, that they have been sinners above all others. "Suppose ye that these Galileans were sinners above all the Galileans because their blood was mingled with their sacrifices, I tell you nay." But it may fairly be concluded that there is something to learn. Why is the ship in danger? Because Jonah has fled from the presence of the Lord. Why does Israel flee before the men of Ai? There is an Achan in the camp. There is some sin indulged, some duty neglected, some idol adored. But his aim may be not only to rebuke for actual evil, but to hedge up our way with thorns to keep us from forbidden ground, or to prune us as vines that we may bring forth good fruit. Let the solemn question be asked. Wherefore dost thou contend with us? Lord what wilt thou have us to do? Let us learn by these dispensations the sovereignty of God. He possesses indisputable authority to do what he will with his own. But his authority, though absolute, is not capricious. There is nothing sent to his people which has not been weighed in the councils of absolute wisdom. We sometimes think that it is in this way, and this way alone, that the cause of the Lord can be promoted; that it is, for example, by giving the Church peace and outward prosperity; but the Lord's way is different in accomplishing the good of his heritage. He allows persecutions to rage, and his people are scattered through all lands. This individual appears very necessary for the Church's benefit—he seems raised up for the time in which he lives, and the place which he occupies. In a moment he is removed, when so to speak, he is the centre around which the system of usefulness with which he is connected, revolves. And shall we murmur at his sovereign wisdom? Shall we murmur on account of our own loss? He can supply the place of that which has been removed with a blessing a thousand fold more precious. Shall we murmur on account of the Church? He who dismissed Wickliffe in what seemed a trying time for England, raised up Luther, whose Gospel torch flamed not only over England, but Europe. Have our missionaries fallen in the mighty struggle with the prince of darkness? God will overrule it for his glory. How many have fallen in the same cause. One of the earliest members of the Church fell a victim to the envious feelings of a brother. Before the last spark of the glory of Paradise was quenched, or the last leaf had fallen from its trees, Abel was a martyr, and Cain a murder. The Church is illustrious with martyrs. We read of Apostles, Martyrs, Confessors, and an innumerable host of disciples, moistening the very soil of the world with their blood. From the first to the last, the law of the Christian economy has been, "through much tribulation into the kingdom of heaven." We sometimes wonder why God has not spread his Gospel without such suffering, and convinced men's minds and carried men's hearts without so fearful a sacrifice. It would seem that as the captain was made perfect through sufferings, the soldiers must be perfected through sufferings also. The blood of the martyrs became the seed of the Church. The flames that consumed them, shed their splendor in the principles for which they died. God has even made the wrath of man to praise him, and he will overrule the sad bereavement, to which we have referred, for his own glory. If the work of the Foreign Missionary were all sunshine, Romance would wrap her flowing drapery around the work, and youthful enthusiasm might be mistaken for the voice of God to the soul. This startling event will dissipate all such illusions. It will cause great searchings of heart among those who are purposing to consecrate themselves to the work of Foreign Missions. The service of a missionary will be stripped of all vain glory, and our young men will be led to search and see what manner of spirit they are of, and they will go forth ready to die for the name of the Lord Jesus. The friends of missions will be led to trust more in God, and be more earnest in prayer for his blessing which maketh rich, and addeth no sorrow. Many petitions will now ascend for the poor benighted Erromangans from those who would never have thought of them but for this awful event. More fervent prayer will ascend for that island consecrated by the blood of the martyrs of Jesus. May we not hope for the conversion of these very murderers. Those islands shall yet be the scene of the divine glory. Among these savages, the feast upon the slaughtered enemies shall be changed for the blessed festival of love which commemorates the Divine philanthrophy of Him who was taken and by wicked hands crucified and slain.

Let not the friends of the New Hebrides Mission be cast down. These storms are never allowed to rise but in order to dispel some noxious vapors, and restore salubrity to the moral atmosphere. As in the natural world, the vicissitudes of winter are necessary for fertilizing the earth, so it is in the moral world. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and perpetual sunshine; yet in such a climate, the earth, were it always to remain in such a state, would refuse to yield its fruits, and in the midst of our imagined scenes of beauty, the inhabitants would perish for want of food. We are, therefore, quietly to submit to Providence. *Now* the rains must fall and the winds roar, but sheltering ourselves under him who is the covert from the tempest, let us wait with patience till the storms of life shall terminate in an everlasting calm. Let those reverses lead the friends of missions to increased assiduity in the work of the Lord. Let us learn a lesson in this respect from the children of the world. "Verily the children of this world are in their generation wiser than the children of light." A few years ago, the news reached England of various disasters at Sebastopol. The troops were starving, dying, the officers cut down, the fortifications were daily strengthening, the hope of success daily diminishing. How was this received? was it with the cry, abandon the field, send no more officers to die, no more men to perish? No, the youth pressed forward to enlist. Delicate and tender women consecrated themselves to the care of the wounded, and the treasures of the rich, and all the little hoards of the poor were poured forth like water. Then at the siege, men saw comrades killed at their sides. It but nerved their arm and steadied their aim. A ladder was no sooner planted than it was mounted; a man fell, and the gap was filled up by another. Nothing was counted dear for the glory of victory, and Sebastopol fell. Did this satisfy? No, ye have taken one stronghold; hundreds remain to be destroyed. "There must be no flinching till the Allies can dictate a peace," was the universal cry. What a lesson for us. They do it to obtain a corruptible crown, but we an incorruptible. But where is there yet the determination that there must be no flinching till the "kingdoms of this world become the kingdoms of our Lord and his Christ." Friends of missions, relax not your efforts; a great work is committed unto you. Let the prayer of each one be, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Mr Maturin, of Halifax.

A week or two ago we published an article from the *Church Record*, announcing that the Rev. Edmund Maturin, had relinquished all communion with the Church of Rome, and had been received back into the Church of England. We now copy from the same paper the form used upon the occasion of his renouncing the errors which he had publicly avowed. It is as follows:—

Bishop.—Are you thoroughly persuaded that those books of the Old and New Testaments which are received as Canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to salvation through faith in Christ Jesus?

Answer.—I am so persuaded.

Bishop.—Are you persuaded the Pope, or Bishop, of Rome has not any lawful authority or jurisdiction in this Province?

Answer.—I am so persuaded.

Bishop.—Do you acknowledge that the Church of Rome hath erred not only in the living, and manner of ceremonies, but also in matters of faith, and do you renounce all the errors and superstitions of that Church so far as they have come to your knowledge?

Answer.—I renounce them all.

Bishop.—Do you acknowledge that you erred, and were deceived when you abandoned the Communion of the Church of England, and are you heartily sorry that you were induced to publish erroneous statements concerning this Church?

Answer.—I humbly acknowledge my fault and I am heartily sorry that I was induced to publish those erroneous opinions.

Bishop.—Do you earnestly desire to be restored to Communion with this Church, being convinced that it is a good and sound branch of the Holy Catholic Church; and do you steadfastly purpose, with God's help, to continue in this Communion and fellowship until your life's end?

Answer.—I do so desire, and I am steadfastly purposed so to continue, the Lord being my helper.

PRAYER BY THE BISHOP.—Almighty God, who hath given you a sense of your errors and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

RESTORATION.—I, Hibbert, Bishop of Nova Scotia, do, by virtue of the authority to me committed, upon this thy solemn profession and earnest request, restore thee to the Communion of the Church of England, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Mr Knight's Evangelistic Labors.

This gentleman has now been five weeks in our midst. He has given about twenty lectures on different subjects, all of more or less interest. An esteemed correspondent has furnished us with a digest of Mr Knight's last lecture, that on the Millennium; and we shall endeavor to present our readers with a very brief outline of the subject discussed in his previous lectures. While we afford this information, we wish it to be distinctly understood that we do not indorse his views in regard to the Antichrist, nor indeed with respect to the second coming of Christ being pre-millennial.

The great principle most earnestly insisted on by Mr Knight, was, that all who are born again should *manifestly* love one another. The meeting under mere denominational forms, he said, falls short of that communion of saints the effect of which will convince the world of God's truth. The great thing needed is the united testimony of the saints in every place that the Father sent the Son to be the Redeemer of the world. "That the world may believe that thou Father hast sent me," is the prayer of Jesus concerning the continual union of all believers in His salvation. We ought to be so well grounded in God's love as to endure the difference of judgment on the part of the brethren, and let nothing separate us from visible union to Him. Mr Knight asked this question—"If Paul sent an epistle to this City, addressed to the Church of God which is at Charlottetown, who would get it?" Each sect would lay claim to it. But would any sectarian Christian pronounce all the other sects unchristian? No: then in order to fulfill the condition of the Apostolic letter, every believer should "come together into one place" in order "that this epistle be read to all the holy brethren." We may have our different places for preaching the gospel; but all in the name of Jesus should, as "the disciples, come together to break bread on the first day of the week."

Mr Knight quoted a number of texts which he considered went to prove that none will have part in the First Resurrection, but the sinners saved by faith in Jesus up to the time of His coming to set up His Kingdom. Then all who have "fallen asleep," will rise, and, with all who are "alive and remain," being changed, shall go up to meet Jesus in the air, before the last vial of wrath be poured out on "the seat of the beast." The rest of mankind who remain must endure "great tribulation," and many be destroyed for rejecting God's Christ, and for following the devil's christ in the apostacy or "falling away;" therefore, the lecturer urged, let all unsaved sinners hear the gospel, come to God for pardon and acceptance through the blood of the Lamb slain from the foundation of the world.

Mr Knight contended that the Antichrist is a worse character than the Pope, and fairly granted that many of God's people are to be found in the Romish Church. He said that these would be saved through the grace of God in Jesus, and in despite of the error of judgment which they were ignorantly led into, for though every one should "walk in the light," still Jesus *only* is the way of life, and error of judgment will not condemn those who really trust in Him. Mr Knight believes that Popery is the stepping stone to the infidelity of Antichrist, and boldly declares that not only Romanists, but also Puseyites and mere formalists are doing their utmost to inaugurate the reign of the Infidel Antichrist, "the man of sin." This eighth head of the so called Roman "beast" is not yet manifested, though he *may be* at present in the world. Let all beware, Mr K. said, that they do not practically despise Jesus of Nazareth—for assuredly each sinner who does, is already antichrist.

This Evangelist does not confine his labors to one place, but is found moving about in harmony with most of the different denominations here. His meetings have been largely attended, even several Roman Catholics, we understand, have not failed to be present at all his lectures. His solemn appeals to unconverted persons have not been without marked effect.

The Millennium.

Mr Knight's Lecture on the "Millennium," as previously announced, was delivered to a large and very attentive audience on Tuesday evening, in Queen Square Church. The following are a few of Mr Knight's views on that well-known and important theme. The idea with which he introduced his remarks, was the general opinion that a better state of affairs than what has existed, or at present exists, is approaching. The sentiment is expressed in the popular "There's a good time coming." But that good time will not, nor cannot come, unless preceded by a period of terrible misery and woe. Previous to its arrival, there will be a "falling away," the pouring out of wrath, and the destruction of nations, notwithstanding the many good things now being accomplished in the conversion of men, women and children. But to the law and to the testimony. There is a parallel case in the history of Israel. The tribes of Israel were sunk into heathenism prior to their restoration or reformation under good King Josiah. But it was succeeded by judgments. Almost every one has heard of the expected time called the Millennium, and believes it will come; but, comparatively speaking, few inquire—"When? By what shall it be preceded? By what shall it be accompanied? or what shall follow it?" They do not study the Scriptures with sufficient care or diligence. There must be, previously, a certain condition of the nations to harmonize with the descriptions of the word of inspiration. The Jews, as a nation, must be gathered to their own land. Some say this was fulfilled after the Captivity. But when were the predictions contained in Ezek. 36 and 24 fulfilled? Was it when the nation was under the power of the Romans, or when Christ came to his own and his own received him not? And when were they gathered from among the heathen as predicted in the 37th chapter? or, when were the two divisions united as foretold in the 38th chapter? Never, certainly. The Jews, or such a portion of them as will fairly represent the whole, shall be gathered to their own land before the Millennium, after which Antichrist will come on the stage and exercise control over them, and exert his power in the destruction of other nations, but especially of the unbelieving Jews. When Christ came he was rejected, and since his rejection by the Jews, God has been gathering a people for himself out of the Gentile nations. But according to 1st Thess. 24 chapter, Antichrist shall be judged. The fears of the Thessalonians were ill-grounded as to immediate judgments. There should be an apostacy first. That apostacy is now being developed. The name of Christ is on the lips of thousands who hate him in their hearts. In this is seen a practical rejection. This is met in religious associations, and exhibited in the lives of many who obtained an ecclesiastical position, profoundly to enable them to advance the truth, but who have made it subservient to the propagation of error, thus harmonizing with the "Mother of Harlots." Judas was an exact type of Antichrist. He assumed the character of an apostle and walked with the apostles, yet betrayed his Master at the very moment, above all others, when, had he possessed the feeling of a mere man, he would have protected him, as did the warm-hearted, though misguided Peter. Antichrist must be destroyed before the Millennium—Isa. 14; and that destruction doubtless will be a positive and literal one. He will be cast alive into the burning lake. The remnant of God's people must pass through the furnace of affliction, Zech. xiii., 7, 8, 9. But before judgments shall be poured out on Antichrist, the accepted in Jesus, the beloved, will be caught up with him in the air. A doubt: whether any of the pious Jews who lived between the times of Abraham and Simeon will form a part of the bride—the Lamb's wife. Peter's confession—"Thou art the Christ, the son of the living God," is a solid piece of theology. The Church was to be built upon that foundation; and it is difficult for me to see how it can include those who lived before that foundation was laid. I think it includes only those who saw the Saviour and those who have believed in him since, though the others, I believe, will be saved and blessed; but this is but a conjecture. As Nebuchadnezzar set up his image, so will Antichrist set up his image—the abomination of desolation—in the temple at Jerusalem. The dead in Christ shall rise before the living are changed, 1st Thess. iv. 16, 17. They shall reign *with* him *over* the earth. At present the "Prince of this world" reigns; but then the Lord God omnipotent shall reign—Rev. xix. 6; xx. 1, 6; xxi., 3. There will be instances of sin during the Millenium; but in the new Jerusalem in which the saints shall reign with Christ, there shall be none, Isaiah xi. I believe that the natures of beasts of prey will in the Millenium be literally changed. When has the 10th verse been fulfilled? The "Gentiles" do *not* "seek" Christ. In London, the home of the Bible, there is more infidelity than in any city of the Mohammedans. The divisions among professing Christians, are symptoms of infidelity. Religion which produces the effect of making him who possesses it hate one of another persuasion is no better than infidelity. Any man who has the love of Jesus in his heart must love another who also possesses the same, though differing in judgment from himself.

Mr Knight's main object is, most indubitably, to lead sinners to Christ. He closed his Lecture by appealing to the unconverted to flee to Jesus, and by inquiring in a solemn and impressive manner where they should appear when He would come to judgment, and in which of the two companies each one would be found when the state of each would be finally fixed. Throughout, there was profound attention, and at times, towards the close, considerable emotion. Without concurring with him in all his sentiments, I feel constrained to wish him "God speed." Some points in the outline of his Lecture, which is necessarily meagre, may be misapprehended on that account. Mr Knight is anything but dogmatic. I wish he could have the privilege of 'doing the work of an evangelist' in all our Churches, and had time to visit every hamlet in the land.—*Com.*

LECTURES ON PROPHECY.—The Rev. Mr Baxter, a minister of the Church of England from Canada, has been delivering several lectures in this City during the present week, upon the Great Tribulation, accompanying Christ's second Advent, which he says is to take place about 1864–68. He contends that Louis Napoleon is the Antichrist, and the Pope the false prophet, and that the battle Armageddon will be fought at the end of the above mentioned period, when both of these personages will be cast alive into the place of torment. Mr Baxter believes that when Christ returns, those who shall ascend to meet him in the air, besides the dead saints who are to arise from their graves, shall be only those living saints who are expecting his advent. These latter, who will be 144,000 in number, he denominates the wise virgins; and those pious persons who are not looking for his immediate appearing, the foolish virgins, because of their slothfulness and unbelief, on account of which they will not be translated until after the tribulation, and thus suffer chastisement. We need offer no comment on these views. So many have erred in fixing dates, that we think few will place much dependence on at least that part of his statements.

We understand that Mr. Baxter will lecture again on the same subject this evening in the Hall, and that probably he will continue his lectures for two or three evenings on the first of next week.

Presbytery of P. E. Island.

This Presbytery, according to appointment, met at Cavendish on Wednesday last the 30th ultimo, and was constituted with prayer by the Moderator, Rev. R. S. Patterson. In the absence of the Clerk, Rev. R. Laird was appointed Clerk *pro tem.*

The following supply of preaching was sanctioned for Queen's Square Church, Charlottetown.

Mr D. S. Gordon, 1st Sabbath of November.

Mr J. D. M'Gillvray, 2d, 3d, and 4th Sabbaths of Nov.

The Presbytery agreed to apply to the Home Mission Board for the services of Mr Alexander Falconer, Probationer, for six months, with the view principally of supplying Queen Square Congregation, Charlottetown, and should he arrive before next meeting of Presbytery, appoint him to supply the Congregation till that time.

Mr William Frame, Probationer, was appointed to supply Richmond Bay, on the 1st and 2d Sabbaths of November, Murray Harbor, (North) on the 3d, (South) the 4th, and West St. Peters on the 1st and 2d Sabbaths of December.

Mr M'Lean was appointed to supply Dundas during the month of November, and St. John's Church, New London, till next meeting of Presbytery, should the H. M. Board not recall him before that time.

The Presbytery adjourned to meet in Queen's Square Church Charlottetown, on the last Wednesday of December, at 11 o'clock, a m.

ROBERT LAIRD, Clerk *pro tem.*

Presbytery of Halifax.

This Court met in Poplar Grove Church, in this city at 11 o'clock on Wednesday, and concluded its sittings at half past 6 o'clock on Thursday evening. The members present were Revs. J. L. Murdoch, Professor King, Sedgewick, M'Gregor, M'Lean, M'Leod, Murray, Stuart, Professor M'Knight, and Messrs. A. James, E. Taylor, James Farquhar and F. W. George, Elders. The Rev. N. M'Kay, H. D. Steele and A. Crawford were invited to sit as corresponding members.

On hearing the Report of Rev. Mr Murray the call from Annapolis was set aside. The Rev. A. Crawford was appointed to supply Chalmers Church, Halifax, for six months. The case of reference from Musquodoboit respecting a marriage within the prohibited degrees of affinity occupied a large portion of the time of the Presbytery. After mature and prayerful deliberation, the parties concerned were censured and admonished to separate as no act of man could legalize their union.

Mr William Frame's trials for license were heard. Mr F. made a highly creditable appearance; his trials were sustained and he was licensed to preach the Gospel.

A call in favor of Rev. John M'Leod, Newport, from the congregation of Richmond Bay, P. E. Island, was laid before the Presbytery. Rev. John L. Murdoch was appointed to intimate the fact to the Newport congregation and notify them to appear for their own interests. A call from Lower Laffave in favor of Mr D. M'Millan, and from Bridgewater in favor of Mr John Morton, were sustained by the Presbytery and accepted in both cases. The Presbytery to meet both for hearing trials and ordination and induction at Lunenburg on Tuesday, at Lower Laffave on Wednesday, and at Bridgewater on Thursday of the first week of December.

Rev. Professor M'Knight, Rev. John Cameron, A. Stewart, J. M'Lean and A. James, and James Farquhar, Elders were appointed a deputation to visit the congregation of Lawrencetown and Musquodoboit Harbor—the former station on Tuesday and the latter on Wednesday of the first week of December.

Home Missionary reports from Messrs. Steele, M'Kay, and M'Kinnon were read and approved.—Messrs. William Stuart and E. M'Nab were examined preparatory to the next session of Theology; and Mr Edward Annand was examined preparatory to his entering the Theological Hall for the first time. All these examinations were highly satisfactory.—The following appointments were then made. Mr M'Kinnon to supply Sheet Harbor and vicinity till relieved by Rev. J. Waddell. Rev. H. D. Steele to supply Rawdon on the first Sabbath of November, Annapolis the second, Bridgetown the third and West Cornwallis the two succeeding Sabbaths. Mr Gordon to supply Rawdon on the second Sabbath of November and Annapolis and Bridgetown for the following three months. Rev. N. M'Kay to supply Tangier on the 1st and 2d Sabbaths of November.—*Presbyterian Witness.*

Mr D. S. Gordon, Probationer, will (D.V.) preach in Queen Square Presbyterian Church to-morrow (Sabbath) morning and evening.

Mr J. Sabine Knight Evangelist, will (D.V.) preach in the Bible Christian Chapel, To-morrow (Sabbath) evening, at the usual hour.

James M'Callum acknowledges the receipt of the sum of Ten pounds 5s from the New London Section of the Rev. Isaac Murray's Congregation, to be appropriated as follows Viz:—Foreign Mision £3 14s, Home Mission £3, Seminary £3, Bible Society £1 1s.

Brackley Point, Oct. 30, 1861.

The Rev. J. Irvine Dunlop, formerly of the English Presbyterian Church, is at present in this Province, and likely to cast in his lot with the Presbyterian Church of New Brunswick.—*Col. Presbyterian.*

In Germany the spirit of persecution has somewhat appeared, after a long slumber. An old law which is still on the statute books, forbidding evening meetings, or any meetings for prayer, singing, and reading the word of God, without the license of the resident clergyman, has been revived—and, under the charge of violating it, several Methodists have been fined, and their minister has been imprisoned.

The consecration of three Bishops of the Church of England—one English, one colonial, and one missionary is expected to take place in Westminster Abbey, on Friday, Nov. 1, being the Festival of all Saints. The three gentlemen who are then to be raised to the episcopal bench are, Dr Thomson, to the Bishopric of Gloucester and Bristol, Dr Chalfield to the colonial Bishopric of Nassau (Bahamas,) and Mr T. N. Staley, late tutor of St. Mark's College, Chelsea, to the missionary Bishopric of Honolulu, the capital of the Sandwich Islands. It is understood that the sermon will be preached by the Rev. William Benton, M.-A., Incumbent of St. Bartholomew's Church, Moor-lane, Cripplegate who has been most energetic in promoting the establishment of the new missionary see.

Secular Department.

ARRIVAL OF THE ENGLISH MAIL.

The Europa which left Liverpool on the 19th inst, arrived at Halifax at 3.20 p.m. on Wednesday last.

The Mail not having arrived here until last evening, we are enabled to give only the following brief summary of the news:—

ENGLAND.—The Paris correspondent of the London Times writes, that the discussions as to the common line of policy to be adopted by France and England on the American question has been again renewed. The subject has been mooted before, but was postponed. Possibly the information brought over by Prince Napoleon may have contributed to make the Emperor more inclined to listen to the prospects which might be made in this respect by England.

The Times in an editorial on the day of humiliation in America, thinks that amid all turmoil of war a change in the morals of the community can be descried and that there is a faint glimmering of a new dawn. It says, intelligent Americans are inclined to believe that a return of peace, although it would show a mutilated Union, and give no security for more secession in future, will be an era of better and more orderly government in the Northern States generally.

Russell's last letter is dated Washington, 4th inst. He alludes to the naval expedition, and predicts stirring events before the end of October. He says the government are determined to open a cotton port. They do not believe in the oaths of Southerners that they will never give a bale of cotton to the Yankees, but think the temptation of the high prices prevailing will attract large supplies of cotton to such a port, for exportation. Thus a government monopoly may be created in cotton, and a strong protectionist government will scarcely fail to "put on the screws" with foreign customers.

The official trial of speed of the iron plated frigate *Warrior* resulted in an average of nearly fourteen and a half knots, which places her at the head of the British navy in speed, as well as in all other particulars. The highest speed obtained was over sixteen and a half knots.

A meeting was recently held in Birmingham relative to the cotton supply, in advocacy of the establishment of cotton industry in Africa as a means of destroying the slave trade.—Rev. Highland Garnet of New York was among the speakers and advocated the introduction of colored families from Canada into Africa.

PRUSSIA.—The coronation of the King took place in the Church of Castle at Konigsburg on the 18th September. The splendor of the various processions was very great. After the ceremony the king accepted an invitation to a ball to be given by Earl Clarendon in honor of the event.

ITALY.—The affair of the Abbe Pasaglia occupied considerable attention. Some efforts had been made to arrest him by papal government, but he eluded the police. His papers were seized, and he was suspended from exercising his functions.

HUNGARY.—Government commissioner at Pesth had been treated with an offensive mock serenade. Police and military interfered.—Shots were fired, and the crowd dispersed without harm being done.

POLAND.—Affairs at Warsaw remain unchanged. It is stated that on the occasion of the Kosciusko demonstration, the military arrested all parties who refused to quit the churches of Warsaw where they were assembled.

DENMARK.—A bill has been introduced into Chambers abolishing passports to subjects of such governments as do not require passports.

TURKEY.—A Turkish war bulletin announces a Turkish victory of 3000 insurgents and Montenegrins.

The despatch claims that the Montenegrin frontier was respected, but the Montenegrins affirm it has been violated by the Turks.

British and For. American News.

United States.

BATTLE AT BALL'S BLUFF.—POUGHKEEPSIE, Oct. 22.—The following report of the battle at Ball's Bluff, midway between Goose Ronds and Edward's Ferry, and opposite Harrison Island, which occurred yesterday, has been gleaned from authentic sources:

On Sunday night, Col. Devens of the Fifteenth Massachusetts Regiment, who had for some time guarded Harrison's Island with one company, ordered Capt. Philbrick of Company H, and Quartermaster Howe of his staff, with a detachment of twenty-men, to scout the Virginian shore in the direction of Leesburgh.

They crossed from the Island to the shore, and executed the order by approaching within three-fourths of a mile of Leesburg, returning to their starting point about ten o'clock at night, discovering as they supposed a small camp one mile or more from Leesburg. On reporting to Col. Devens, the latter, with about three hundred men, pushed forward by direction of Gen. Stone in the same locality, with orders to destroy the camp at daybreak. When about a mile and a half from the river, and four hundred yards in advance of Col. Devens' reserve, Captain Philbrick, accompanied by Col. Devens in person, attacked and drove back a company of Mississippi riflemen, and then fell back to the reserve, concealed in the rear, on the appearance of a body of rebel cavalry. Captain Philbrick had some difficulty in getting back enough to the enemy for his speech here gave to have effect, whereas the rebels used long ranged rifles on our forces. At daylight, and at the same hour that Col. Devens command left the shore to make the advance, Col. Lee of the 20th Massachusetts sent over one company of his regiment, which remained on shore to cover the retreat of Col. Devens.

Col. Devens maintained his ground, and was reinforced during the morning by 300 men of his regiment, under Lieut. Col. Ward. About 1 o'clock he was attacked by a considerable force of rifemen, who attempted to outflank him.—Seeing they might be successful, and after repulsing them for some time, Col. Devens slowly retreated in perfect order to the river, where Gen. Baker had crossed with a battalion of the California regiment, commanded by Lieut. Col. Wister.