

"This union bears evident marks of being the Lord's work, and of being attended with His blessing. Wise men, in years gone by, had exhausted their wisdom in attempting to bring it to pass, but it was too hard for them. But God sent forth his Holy Spirit, removed every obstacle and made his servants' path plain before their feet. We may justly look upon the Union as in a great measure the result of the Revival which has visited the Church so extensively during the last three years. One remarkable feature of this Union is that it gives rise to no vexatious quarrels about Church property—that all the ministers and congregations of both churches are of one mind and one heart—that there are no "splinters" thrown off by either body. There is no other union on record characterised by such perfect unanimity and cordiality. On the occasion of the union in 1817 the Rev. Mr Gray stood aloof. The various unions of the Secession bodies in Scotland always left a few behind. When Dr McCrie and thirty of his brethren joined the Free Church, thirty more refused to follow. The union which resulted two years ago in the formation of the "United Presbyterian Church of America" was consummated at the expense of two disruptions and a good deal of litigation. Yet with all these drawbacks, these unions have been productive of an incalculable amount of good. How much more may we not expect from our union, effected as it has been, in the most peaceful, harmonious, and cordial manner!

Truly the Lord has done great things for us: and woe be to us unless we work earnestly for Him, as a Church, as congregations, and individuals. Our strength is now doubled, and our responsibility is doubled also. We ought to do twice as much work—to increase in ministers and church members twice as rapidly—as both the churches could do in their separated condition. Men will expect it of us—God will expect it of us. We cannot now put in the plea of weakness—for we are a strong church. On the day of the Union the Presbyterian Church of Nova Scotia numbered *forty-three* ordained ministers and the Free Church *thirty-six*—making in all *seventy-nine*, without taking into account five Foreign Missionaries and ten or twelve licentiates who labor in the home mission field."

#### KNOX COLLEGE—OPENING OF SESSION.

The Session of 1860-61 opened on 3rd October, the introductory lecture being delivered by the Rev. Dr. Burns. The substance of the Lecture, which we may re-

mark, was exceedingly interesting, and listened to with much attention by the audience, will be found in another column. The Moderator of Synod was present. The special meeting of Synod had brought together a large number of ministers and elders, who were present at the opening of the College. Many of the friends in Toronto, both ladies and gentlemen, were also present.

The Session has opened most auspiciously. Although several who purpose to give attendance during the session have not yet come up, the number already enrolled considerably exceeds the whole number of last year. The Presbytery of London furnishes a large proportion of the entrants.

In connexion with the College we have pleasure in mentioning that at a meeting of the College Board, Principal Willis laid on table letters which he had received from the Governor General, intimating the gift of two hundred pounds from His Royal Highness the Prince of Wales. A similar gift has, we understand, been bestowed on a number of other Educational Institutions, as a token of the pleasure the Prince has experienced in his visit to the Province, and of his deep interest in everything connected with its real progress. The Board agreed to record their grateful appreciation of this munificent gift. It was also agreed to invest the amount, and to devote the yearly interest to the establishment of a prize or scholarship, under the name of the "Prince of Wales' Scholarship." We trust it may be the means of encouraging and assisting many a promising young man. The thanks of the College Board were also tendered to Principal Willis, for his efforts in connexion with the visit of His Royal Highness to Knox College.

On the whole the friends of the Church have reason to congratulate themselves on many encouraging circumstances connected with the College. With the blessing of God, which we trust many earnestly seek, and the continued interest and support on the part of the friends of the Church, it will, we doubt not, prove in the future what it has proved in years past, a source of strength, and prosperity to the Church and to the country.

#### A DAY OF THANKSGIVING.

Our readers will be glad to hear that a day of thanksgiving is to be appointed, in acknowledgment of God's goodness in granting such a bountiful harvest. The day, when definitely fixed upon, by the Moderator of Synod will be intimated by circulars. Sceldom has there been a year marked by such tokens of the favor of God, and crowned

so liberally with his goodness. We trust therefore the call will be responded to in a becoming manner, and that there will be not only thanksgiving services, but thankful hearts, and a real drawing near to God, to whom we are indebted for the mercies which we enjoy.

We have other grounds of gratitude besides the late bountiful harvest. We have been exempted from the inroads of disease. We have had peace within our borders. We have been gladdened by the visit of the eldest son of our Queen, specially sent to represent her among us. And then too, we have the prospect of a union with a sister church, after a prolonged season of anxious negotiation. We have indeed good ground to join us in grateful acknowledgements to God, and say:—"The Lord hath done great things for us, whereof we are glad."

Thanksgiving to God should not restrict itself to external demonstrations, or lip services. If the heart is really impressed with a sense of God's goodness, it will prompt to acts of charity and liberality. An open heart will make an open hand. We hope then to see an increase of liberality in behalf of the cause of the Saviour. Let it not appear that returning prosperity has the effect of increasing our worldliness, and hardening our hearts, but let it rather have the effect of deepening our feeling of dependence upon God, and of leading us to look upon ourselves, with all we have, as not our own, but as bound to glorify God with every power and every talent.

#### WHAT IS TO BE THE CONDITION OF ITALY.

Most marked and sudden has been the progress of events in Italy. Not many months have elapsed since the old regime prevailed in all its vigour and intolerance. The Grand Duke of Tuscany obstinately opposed the entrance of the Bible into his dominions. The King of Naples still ruled with a rod of iron, and had filled his dungeons with those of his subjects who supported liberal sentiments. The Pope was fulminating his excommunications against the King of Sardinia. As by the rushing force of a winter tempest the face of things has been changed. The Grand Duke of Tuscany has disappeared from the scene. The King of Naples has abandoned the capital of his kingdom, while the doors of the prisons have been thrown open, and a solemn *Te Deum*,—not we are persuaded with the superstitious adjuncts of Popish worship, has been celebrated in the Cathedral at Naples by Gavazzi, now apparently