THE PROTESTANT

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thes, v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

DAVID LAIRD, Editor and Proprietor.

TERMS:

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Advertisements inserted at the usual rates. [To prevent disappointment, all advertisements should be sent to the Office before 3 o'clock on Friday.]

TO DIE IS GAIN.

To go to God, is not to die!
To quit this place of night,
And on an angel's wing to fly
To his abode of light.

To dwell with God is not to die!
In heaven to find repose;
While saints your soul to them ally,
Scap'd from its earthly foes.

O, child of God! 'tis not to die
To hear thy Sovereign's voice
Command thee come in Glory nigh,
And in his smile rejoice.

O sheep of Christ! 'tis not to die
To go where Jesus leads;
E'en to the fold of life on high,
Where all His flock He feeds.

O, blood-bought soul! 'tis not to die,
At Jesus feet to bow:
In praise with all His saints to vie
With Glory on thy brow.

To see Thy face is not to die,
Redeemer, priceless One!
For thou my soul wilt satisfy
With bliss here but begun.

—From the French.

From the Halifax Presbyterian Witness.

Synod of the Free Church of Nova Scotia.

This reverend court met at 12 o'clock on Thursday 16th in Chalmers's Church, Halifax. After singing and prayer, the Rev. A. Munro, the retiring Moderator, preached from the text, "No weapon that is formed against thee shall prosper." Isa. 54, 17. He showed that these words of encouragement, addressed to the Church of old at a time of deep distress, were equally precious and true in all succeeding ages. Weapons would be formed against the church however pure her doctrine or righteous her administeration. He specified some of the "weapons" which her enemies used against her, and dwelt with much force on the encouragement and joy to be derived from God's gracious promise that none of those weapons would prevail.

The Synod being constituted, the Roll was made up as follows:

Presbytery of Halifax:—Rev Professors Knight and Lyall, Messrs Duff, Steele, Murray, McKay, Forlong, Hunter, McKnight, Stuart, and Thorburn.

Presbytery of Pictou:—Rev Messrs Stewart, Blair, Campbell and Munro.

Presbytery of P. E. Island:—Rev Messrs A. Sutherland, G. Sutherland, A. Munro, N. McKay, and McNeill.

Presbytery of Cape Breton:—Rev Dr. McLeod, Messrs Wilson, Fraser, A. Ross and Harvey.

Presbytery of Richmond:—Rev Messrs M. Stewart, W. G. Forbes, J. Ross, C. J. Ross.

Presbytery of Victoria:—Rev Messrs Gunn, McIntosh, and McKenzie.

Commissions were read in favor of the following Elders, John Burgess, Esq., for Cornwallis; A. McKinlay, Esq., for Halifax; Mr. Taylor, for Dartmouth; Mr. Loyd for Lawrencetown &c; Mr. Angus McKay for Barney's River; Mr John Fraser for New Glasgow.

Election of Moderator.—Rev Mr McKnight, in consideration of the prospect of a speedy union with the Presbyterian Church, moved that in electing a Moderator, the Synod would depart from its usual course of taking the member whose name stood next on the Roll, in order to place in the chair one of the Fathers of the Church. He would move therefore that Dr. McLeod be elected Moderator. Rev A. Sutherland seconded the motion, and Dr. McLeod was elected accordingly.

A communication was read from the Committee of the Y. M. C. Association, offering the free use of the Association's Reading Room to members of the Synod while in this city.

Appointments.—The following appointments were made for to-morrow:—

Chalmers Church. Morning, Dr. McLeod. Evening, Rev. A W. McKay.

Dartmouth, Rev. M. Stewart

Goodwood, Rev. A. McIntosh

Musquodoboit Harbor and Lake Porter, Rev. K. McKenzie.

Lawrencetown, Rev G Sutherland.

Cow Bay, Rev W. Duff.

Rev Dr. Forrester being present, was requested to take his seat as member of Synod

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Professors' Report.—Rev Professor King reported that during the last Session he had eleven students in his classes. Only one of these was of the third year. Three or four were in the second year of their course, and the rest had entered for the first time. He had great satisfaction in the attention paid and the progress made by his students. The business of the class was not interrupted by sickness or any accident

Rev Professor Lyall stated that 19 students attended his Philosophical Classes—9 in the Senior and 10 in the Junior Class. 11 attended the Latin and Greek Classes The progress made was extremely gratifying. Essays had been given which would do credit to any institution.

Mr. McKnight had 12 students in the Hebrew Class; 4 in the Senior and 8 in the Junior Class.—The progress made was all that could be desired

The Synod adjourned at a quarter to 10 o'clock P. M.

Friday, June 17.—After reading of the minutes of last Sederunt, the consideration of the Report of the Professors was resumed.

Rev. Wm. Murray thought that the statements listened to last evening on this subject should not be passed over in silence by the members of Synod. We owe much gratitude to God for the prosperity of our College. There is reason for increased confidence in our professors and the whole working of the College.

Rev. A. Sutherland considered this a matter of much importance. He spoke at length on the subject of Collegiate and Academic Education, and paid a high tribute to the labors of the late Dr. McCulloch in this field.

Rev Messrs Duff and Blair followed on the same subject.

The Synod then proceeded to consider the state of religion within its bounds.

Rev. Mr. Steele being called upon by the Moderator, stated that upon the whole the circumstances of his congregation, though struggling with difficulties incident to youth, were such as afforded much ground of encouragement. There are 87 members on the communion roll. Efficient day schools are much needed. He had given special attention to Bible Classes, and with the most gratifying results. The people being comparatively unacquainted with the Presbyterian system, he thought that Presbyterial visitations would be attended with much good. He has to travel 16 miles to one of his stations, and 14 to another. There is a wide and promising field for the extension of the church in Lunenburg county, and Queen's should not be neglected. He gave an account of a visit he had recently made to the remnant of a Presbyterian congregation in Queen's, where many would still gladly welcome the ministrations of this church.

Rev. Mr. Duff stated that his field was still larger than Mr Steele's. He hoped that soon a third minister would be settled in the county. The attendance on his churches was better than ever before. At Mahone Bay a Presbyterian church is being built, towards which the people contribute, some giving £10, some £15, and some £20, as *first instalment*. The prospects of Presbyterianism and of vital religion were never more cheering in Lunenburg than at present.

Rev. W. Murray could relate that some progress had been made in Cornwallis since last meeting of Synod. The new churches had been finished, opened and almost cleared of debt. Two years ago, the date of his settlement in Cornwallis, there was but one church, and that a very old one, and another half finished one, within the whole bounds of the congregation; now there are *five*, churches, *three* of which are entirely new. Formerly the congregation had the services of one minister, and paid for his support £100 per annum. Now they have the services of three ministers, and they give £150 per annum for the support of each of them. He would not attempt to conceal from the Synod that some serious difficulties have to be encountered in accomplishing this work; still he had every reason to trust that all would eventually be overruled for the glory of God and the good of his cause in that locality. There were not wanting some tokens of the divine favor. Wanderers are returning, and obstinate sinners submitting humbly to Christ and becoming his devoted followers. This has been especially the case in the western congregation, under the charge of Rev. Mr. McKay. Mr. Forlong, who was present, would be able to give an account of his own part of the field.

Mr. Forlong very briefly referred to the gratifying prospect of usefulness and extension opening before the church in Cornwallis.

The Moderator then called upon Rev. A. Sutherland to offer up prayer.

Rev. John Stewart felt that there was great need of a revival of religion in his congregation. The attendance is the same as usual. A very interesting Prayer Meeting is held weekly at the Mines. Four weekly and two fortnightly Prayer Meetings are held in the congregation. Elders are generally able and ready to take charge. The labor required in his field is much greater than he can long bear. Must have an assistant, or else retire altogether.

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Rev. A Sutherland stated that he had every reason to believe the Lord was countenancing the efforts made for promoting His cause in the Island. His own congregation was very extensive,—including as it does a round of 40 miles; his principal fields being New London, Scotch Settlement and Brookfield. An interesting Sabbath School and a Prayer Meeting are regularly held in New London. Prayer meetings are also held in Scotch Settlement and in New Glasgow Road. Trouble has been caused by parties ignorant of the Presbyterian system pursuing divisive courses; but the vast majority of the congregations are affectionate and attentive. Difficulties are subsiding. Attendance on public worship good. Two congregations must soon be formed of his present charge. New London has now a manse, with 60 acres of good land. Preparations in the same direction are being made at Scotch Settlement. Public affairs in the Island had taken a favorable turn since last Synod. The old notion that ministers ought to be led in the train of public prejudices, instead of leading the van in the march of improvement, is exploded. The Presbytery had found it necessary to denounce immoral newspapers that had been published in the Island. The Presbytery, in conjunction with other bodies, is aiming at the establishment of a good Protestant paper—for it was found that ordinary political papers were not suitable to the wants of families. Three additional ministers would be cordially welcomed to the Island, and nowhere could they find a more harmonious Presbytery or a more interesting people. Symptoms of a revival of religion are manifest in his own congregation, and he would pray earnestly that such symptoms would deepen and extend.

Rev. N. McKay stated that the Presbytery had with the best results visited, presbyterially, every congregation and preaching station in their connexion during the year. He dwelt on the need of a genuine revival of religion. His own congregation were attentive to the means of grace and in a promising state. One of the most interesting features of our progress on Prince Edward Island is to be found in our contest with the "Man of Sin." Popery laid its unhallowed grasp upon our Educational Institutions. From these the Scriptures were by law, through Romanist influence, excluded. The Government of our Island sanctioned and sustained this state of things. We were thus called upon to contend upon a platform not usually taken by Protestant ministers. In no country could interference with politics on the part of Protestant ministers be more clamorously denounced than in Prince Edward Island. But we did not choose to be frightened from our duty. We preferred encountering the hostility of papists against our persons to the alternative of enduring their interference with our Schools and other Educational Institutions. We have addressed ourselves vigorously to the contest, and the result is most satisfactory. Our institutions are now under the control of men worthy of fullest confidence. We have fought successfully upon political ground, with a foe attacking us from that quarter, and we feel that we have done the church, and the country, and ourselves a good turn.

Rev. George Sutherland could report very favorably of the Charlottetown congregation In the matter of ministerial support, which is a good index to the state of a people, there has been marked improvement. The whole of the minister's salary had been paid, together with £6 of the previous arrears. About £160 had been raised to clear off church debt of various kinds. There is still, however, a debt of £100 to pay. Upwards of £18 had been raised for missionary purposes Attendance is rather on the increase. Prayer Meetings are held on Wednesday evening, and on Sabbath after the evening service. These have been blessed of God to the awakening of souls God has proved himself to be the hearer and answerer of prayer.

Rev. Mr. McNeill gave a brief account of his charge at Woodville, P. E. Island. They had been fifty years without religious services, and could not therefore compare with more favored localities. There are 110 families in his charge. Has two preaching stations. One church finished. General education much behind. The people are poor. Ministerial support very deficient. The Lord's Supper was administered there for the first time last year. Nineteen communicants on the roll.

Rev. A. Munro stated that peace and prosperity prevailed in his congregation.

Evening Sederunt.

After devotional exercises by the Moderator, the Rev. W. Murray moved that a Committee be appointed to prepare and issue a Pastoral Letter on the state of religion within the bounds of the Synod, and founded on the reports that had been given in by ministers during the previous sederunt. The motion was seconded by Rev. G. Sutherland, and, after a brief discussion, unanimously adopted. The following Committee was appointed accordingly: Rev. Dr. McLeod, the Moderator, Professor King and Rev. A Sutherland

Professor King then read a Petition from a portion of the congregation of New London, P. E. Island, asking for a Commission of Synod to visit the congregation with a view to removing certain difficulties that had arisen in connexion with the administration of discipline by the Session and Presbytery. Professor King stated that the Petition could not be placed regularly before the Synod, as it had not come through the inferior courts; yet, at the earnest request of Rev. A. Sutherland, who was best acquainted with the circumstances of the case, he introduced the petition, and hoped the Synod would receive it *ex gratia*. It was well that the petitioners should understand that they could not have been heard only by Mr. Sutherland's express wish.

Mr. Sutherland then explained the case at length; and though the petitioners had not shown due regard to the authority of the Session or Presbytery, he urged the Synod to comply with the prayer of the petition, however irregular. He also read a communication from his Session, setting forth the desirableness of a visit from a Deputation. After a short discussion, in which Messrs. John and Murdoch Stewart, Professor King and N. Macleay took part, the Synod agreed, on motion of A. Ross, to send as a Commission to P. E. Island, the Moderator and Professor King.

Andrew Robertson, Esq., gave in his commission as an Elder representing the Pictou congregation, and took his seat in the Synod.

A communication was read from Rev. John Hunter, resigning the convenership of the Home Mission Committee His resignation was accepted, and Rev. H. D. Steele appointed in his place.

The Synod then adjourned.

Saturday.—The Synod having been constituted as usual, and after the transaction of some formal business, Mr. Steele gave in the Report of the Home Mission Committee, showing the income and disbursements for the past year. All the collections not having been received, the further consideration of the subject was postponed till a future diet.

Rev. A. Sutherland read the Report of the Temperance Committee. It showed gratifying instances of improvement in many parts of P. E. Island. Magistrates were vigorously at work in some places, and Societies also; but the Church must be the main instrumentality for suppressing the evil. In New London, merchants had discontinued importing liquors, and the drinking or the selling of them is looked upon as thoroughly disreputable. This was largely owing to the steps taken by the Session. The League of Charlottetown and the Town Council had done much for suppressing the vice. Total abstinence had made progress at Brown's Creek, Murray Harbor and Woodville, where members of this Committee reside. Rev. Mr Lochhead had done much for the cause at Georgetown. Few connected with our church in the Island are under the influence of drinking habits. The Report recommended the Synod to issue a Pastoral Letter on the subject of Temperance. Mr. Sutherland briefly addressed the Synod on the subject of the Report, referred in terms of admiration to the speech of Professor Miller before the Free Church Assembly, and hoped it would be published entire in the *Presbyterian Witness*, that it might reach our people.

Rev. Mr. Steele moved that the Report just read should be received and adopted, and that the thanks of the Synod be given to the Committee. He hoped the suggestion with regard to a Pastoral Letter on the subject of Temperance would be cordially adopted by the Synod. The Church is the highest and best Temperance Society. The motion was seconded by Rev. C. Ross, who referred briefly to the state of matters in Cape Breton. Intemperance had been a great curse to them. He had done what he could against it, and with a measure of success. All places for the sale of intoxicants closed in his own charge. Other ministers cordially co-operate in the Temperance work. The Presbyterian congregation in Mabou deserved praise for their zeal in the cause.

Professor King proposed that the matter be remitted to the Temperance Committee, with instructions to prepare a Pastoral Letter, to be issued by authority of Synod. This suggestion was unanimously agreed to.

Foreign Mission, Monday.—Rev. John Stewart read the Foreign Mission Report, detailing the operations of the Committee in securing the services of Mr. Constantinides, and Mr. C.'s labors in this Province and in Turkey,—showing also the state of the funds and the demands of the mission. The attendance on Mr. Constantinides's services was about 20—all Greek. The services are held in a portion of the buildings occupied by the Jewish Mission of the Free Church of Scotland. The Missionary has to grapple with great difficulties and discouragements. His health was not very good by latest accounts. He was extremely anxious to be enabled to hire a house where public service could be held and a school taught. This would involve great expense, and the Committee could not venture upon the step without the Synod's express authority. The collections from all sources during the year amounted to £314 7s 4d. This, together with the collections of previous years, places the committee in funds to the amount of £546 3s 4½d. A large portion of this will be due for salary in course of a fortnight. The willingness of congregations to contribute, has been most praiseworthy. Upwards of £30 had been received from congregations of the Presbyterian Church of Nova Scotia. The Committee recommended the Synod to grant Mr. Constantinides's request with regard to a School, &c. Mr. Stewart stated that Sewing Societies had already been formed in Pictou and New Glasgow, to raise money to aid the object. He had also received very kind promises of aid from numbers of the Presbyterian Church of Nova Scotia—one gentleman promising an annual subscription of five dollars.

Popery.—Rev George Sutherland presented the Report on this subject. It was stated that the policy pursued by statesmen at home in coquetting with Romish prelates and courting Romish aid for selfish political purposes, was of late eagerly followed by Colonial politicians. The friends of Protestantism had rallied nobly to the rescue, and decided advantages had been gained since last meeting of Synod, whatever disgraced and unscrupulous politicians and their hirelings might say to the contrary. The priesthood have been grievously disappointed. Their aggressions had been nobly repelled. They were so sure of victory that their defeat is felt to be all the more ignominious. A Government is formed in P. E. Island publicly pledged to Protestant principles. In Nova Scotia the defeat of the priests is not less decisive. But great as the victory has been, constant vigilance is required.—Our people must be embued with the truth. It is right to make it known that Profestant Alliances and Combinations seek not to deprive Romanists of a single element of political rights. A Scripture Reader has been sent among the Romish population of P. E. Island by the Presbytery, and his labors have been blessed. The Report then proposed that the Synod send a delegate to the Ter-Centenary celebration of the Scottish Reformation to be held next summer in Scotland, and that steps be taken to prepare for a similar celebration in this Province and in P. E. Island. The Report was a truly powerful document, and we expect soon to have the pleasure of presenting it to our readers. Mr. Sutherland proceeded to deal with some matters in detail. He thought we were now beholding the last struggles of a system that feels its doom. Great efforts are put forth by Popery, especially in Britain and her Colonies. Newfoundland is under the feet of Dr. Mullock, the Popish Bishop. Canada has a Popish Premier who did not hesitate to give an official Ball on Sabbath night, and Protestants did not blush to attend the ball so daringly given.

Rev N. McKay gave an account, in a few brief and vigorous remarks, of the part the Free Church Presbytery had taken in the anti-popish struggle in the Island. The struggle had been almost bloody. The Presbyterian Highlanders had done their part nobly in preserving the peace and protecting those who were in danger. They were still as sunbeam till attacked and then they were terrible; but the very terror of them had kept their enemies quiet Three thousand Highlandrs were competent to secure the peace against 20,000 of their adversaries. They in the Island had witnessed with admiration the victory won in Nova Scotia, and the stand taken by Protestants.

Rev A. Sutherland then addressed the Synod with great warmth and eloquence. He urged care and vigilance. Popery is particularly skilful in deceiving and deluding. Most artfully and perseveringly have they fought against everything not Popish. 68 schools had been closed by the priests in a sly way in one section of the Island. During the late election, wherever there were many Protestants the cry raised was "Conservative or Liberal"—but wherever Papists were very numerous, the word was "Bible or no Bible." The priest at Tignish told his people that they were to vote either for or against the Bible, and whoever would vote *for* it would be sent, not to Purgatory, but to Hell direct. Protestants were cursed with bell, book, and candle. In one settlement a veritable massacre had been arranged, but the concoction were frightened from their purpose by a violent thunderstorm. Ribonism prevails over all the Island. He then related amusing instances of the manner in which the Highlanders manage the Romanists. He showed also the danger of popish quasi-educational plans. Referring especially to Nunneries, and introduced an Overture asking the Synod to petition the Legislature for the opening of those dens of oppression and iniquity to the inspection of law officers. He showed with great force of "logic on fire" that Nunneries were inconsistant with the natural rights of man—that all history shows them to be inconsistent with virtue and purity—and that they are in direct contravention to the rights and liberties of the British subject.

Mr. Blair said that though the opponents of Popery were sure to be abused by the infidel and prostitute portion of the press and by worthless agitators, yet in this they were not singular. Christ himself had been similarly treated. His apostles too were denounced as the men who turned the world upside down. But they never shrank from duty for fear of obloquy. We had well nigh forgotten the struggles of our Covenanting and Puritan Fathers, but we will think of them now when we are compelled to drink of the same cup. We are in good company—we have Christ himself, his Apostles and the Reformers as examples.

Mr. McKnight said that probably our contest has only begun. Insidious snares are even now laid for our feet. We must keep our armour on and be ever ready for the battle.

Professor King felt the necessity for keeping before the eyes of the people the grand principles involved in the contest we wage. We have much cause to thank God for what he has done—for the extent to which the Protestant mind has been aroused. Our enemies are staggered, but they are plotting now with more eagerness than ever. We are not to be put down by *names*. Let men call us what they like, we will do our duty. They would keep a minister to a very narrow verge. Let him preach a sermon—not very long;—let him hold aloof from every darling sin or idol—let him leave the people at their ease, never allude to politics or the duty of magistrates or of public men;—and perhaps they will bear with him. Such people forget that there are few matters even of civil progress in which it will not be found that ministers of the Gospel have done much. As an instance, witness the Free Church Assembly agitating the old country to provide comfortable dwellings for the poor. Some, indeed, would fool better were ministers to leave them alone in the prosecution of their plans. But we must let them know that even in political matters we have a deeper interest and a higher responsibility than they. As members of civil society we must take part in civil movements; and as ministers of God's Word we have a solemn message from God to men in every capacity—high and low, public and private. Popery deals with politics—insinuates itself into the whole range of civil affairs—seizes with a death grasp at everything within its reach; and we as citizens and as ministers must in simple discharge of duty meet it and grapple with it on every ground. We cannot afford to mix ourselves up with this party or that party; but as intelligent Protestants we subordinate all partizanship to the interests of a Scriptural Protestantism. We not only repudiate the charge of seeking to rob Papists of their liberties, but, on the contrary, maintain that we must use every effort to raise them to a higher platform of liberty than they have ever yet reached. We seek to give them liberty of conscience and of action—to save them from the dark tyranny of the Priesthood, which have reduced them to a state of abject spiritual slavery. With regard to the Overture now submitted, it is amazing that men should be so supine in the matter of Nunneries. They are an invasion on the civil liberties of the British subject. Here are young women removed under the influence of crafty misrepresentation beyond the pale of human law and placed under the authority of people—am I call them men or women!—who have lost all sense of shame and humanity. Even females—delicate, accomplished and sensitive as they may seem—lend themselves to forcing one of two alternatives on those who are decoyed within the walls of the Nunnery: The alternatives are that the victim yield herself up willingly to any purpose, however abhorrent to all that is pure and virtuous, or, on the other hand, bear all the systematic ill usage so skilfully designed to wear out both mind and body, and hurry the victim to an early grave.—This is the horrible secret of the Nunnery! And yet in the sight of earth and Heaven such institutions are tolerated, ay, patronized by Protestants! They call us politicians. Let them call us what they like, we are Bible Protestants, and we will not shrink from remaining politicians that there is One above them to whom they as well as we must give account. A fearful responsibility rests upon us all and woe unto us if we incur the guilt of yielding our privileges at the behest of Popery.

Mr Murray thought it would be well for the Synod to recommend to our people to petition the Legislature on the subject of the Overture. It was necessary to be on the alert. Wily heads are plotting our destruction even now. Their policy will be to sow dessension among Protestants. Our policy on the contrary must be the cultivation of the spirit of christian unity towards all Protestants and towards Presbyterians especially. He related some instances of the progress Bible principles had made even among classes of whom little could be expected.

Mr Steele expressed his warm approval of the Report, and hoped it would be published. It was necessary to keep our people awake on the subject.

Mr Stewart, New Glasgow, thought that our triumph would be short unless we prosecute our work earnestly. We have to cope with crafty enemies—with the very mystery of iniquity. Enemies are on every side, but we need not fear if we do our duty. He dwelt on the importance of sending the Gospel to the Romanists. We have given them the liberty to which as British subjects they are entitled, but we must also aim at bringing them into the glorious liberty of the children of God. We should be particularly watchful to baffle any attempt made to support separate Schools.

The Report was then received and adopted, the Committee thanked, and Presbyteries enjoined to petition Parliament in terms of the Overture.

It was then resolved unanimously that the Rev. Professor King be appointed the Delegate of this Synod to the Ter-Centenary Celebration, to be held in Edinburgh next summer.

The following Committee was appointed to take steps in conjunction with other denominations, for the due celebration of the Ter-Centenary of the Reformation throughout this Province:—

Professors Lyall and King, Messrs. McKnight, Duff, Murray and Steele.

Union.—Professor King, as Convener of the Committee on Union, read the Committee's minutes and explained fully the position of affairs. He also read extracts of Acts of Legislature incorporating the College Boards of the two churches. With regard to the name of the united body, he had proposed that it should be "The Presbyterian Church of Nova Scotia." The Church now claiming that designation,—and a most honorable one it is,—he thought had every right to it, and it would be very suitable for the united body. It was suggested to him, however, that there was a still more appropriate name. We have a congregation in Bermuda, two congregations in Newfoundland, and both churches have several congregations in P. E. Island. The Presbyterian Church also has two in New Brunswick. We can therefore justly call the united body "The Presbyterian Church of the Lower Provinces." He could rejoice at the great progress made in the negotiations, and he now saw no difficulty whatever in the way of a union that will be most delightful to us all. He asked the Synod's leave to resign the Convenership of the Committee;—he would be very glad to remain as a member of Committee.

The Synod accepted Professor King's resignation, and appointed Mr. McKnight in his place. On motion, the cordial thanks of the Synod were tendered to him for his services as convener of the Committee. The Synod then adjourned.

Wednesday.—The Synod met this morning at 9 o'clock and was constituted as usual. Professor King and Mr Murray were appointed to draw up a series of resolutions on the subject of Union.

The Synod Fund report was given in by Mr. Duff. The collections amounted to £66 1s 11d. Expenditure £64 12s 6d—leaving a balance of £1 9s 5d. Some congregations had done admirably. Others had neglected the Fund altogether. The New Glasgow congregation had not only paid the expenses of their Minister and Elder but contributed very liberally to the Fund. There is still a debt of £55 on the Fund. In order to get rid of this debt, it was resolved that Presbyteries and ministers be enjoined to raise as much as possible for this Fund, and that at next Synod the expenses of members be paid only in so far as they can be met after the debt shall have been liquidated.

Home Mission.—Mr. Sedgewick submitted the Report of this Committee. He congratulated the Synod on the fact that though the Church had raised so much for Foreign and other purposes during the year yet this Fund was only two or three pounds lower than it was last year. The amount to be distributed was £173 17s 2d. Of this sum £48 was voted to Catechists; £25 each to the West Bay and Woodville Churches, and the remainder was equally divided between the Lawrencetown, Bridgewater, Brown's Creek, and Baddeck congregations. The sum granted by the Colonial Committee was ordered to be divided among the poorer charges who had not yet been able to raise the minimum salary of £150.

The Resolutions on Union being ready they were adopted unanimously. The Basis of union was adopted *simpliciter*, and ordered to be sent down to Presbyteries and Kirk Sessions. The name "Presbyterian Church of the Lower Provinces" to be suggested to the other Synod. A Formula for subscription by office bearers to be proposed, which is a practice copy of the Formula agreed upon by the Australian Churches. The Synod in consideration of the lamented death of Dr. Kier resolved to invite the Sister Synod to send their Theological Students to the Halifax College.

The following deputation was appointed to wait on the Presbyterian Synod in New Glasgow next week, and convey to them the Resolutions above referred to: Rev George Sutherland, Rev. John Stewart and Rev. D. B Blair.

Rev. Mr. Murray then submitted the Report of the Statistical Committee. The convener was thanked and the committee re-appointed.

Rev. N. McKay, in absence of Rev. A Sutherland read the Pastoral Letter on Temperance—which was approved and ordered to be printed in the *Record*.

The Synod then adjourned to meet again at New Glasgow on the third Thursday of June 1860.

The 122nd Psalm was sung, and the Moderator closed the proceedings with the Benediction.

Treasury.

The Gospel Call.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prison, and now he cometh to you and beseeceth you to come out. If it were from a palace or paradise that Christ did call you, it were no wonder that you were unwilling; and yet how easily was Adam beguiled thence! But it is from your prison, from your chains, from the dungeon, from the darkness that he calleth you; and yet will ye not come? He calls you into liberty, and yet will you not hearken? His yoke is easy, his service is freedom; and, whatever prejudices you have against his ways, if God may be believed you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them.

Beloved, I am loath to leave you; I cannot tell how to give you over. What! shall I leave you as I found you at last? Have you read hitherto, and not received upon a present abandoning of all your sins and closing with Jesus Christ? Alas! what shall I say? what shall I do? Will you turn aside all my importunity? But is it a small matter that you turn me aside; you put slight upon the God that made you; you reject the beseeching of a Saviour, and will be found resisters of the Holy Ghost, if you will not now be prevailed with to repent and be converted.

Well, though I have called and you have refused, shall yet once more lift up my voice—once more I shall call after regardless sinners, that if it be possible I may awaken them. "O earth, earth, earth hear the word of the Lord." Behold, in the name of God, I make oyez proclamation to you: "Hearken unto me, O ye children, hear the instruction and be wise, and refuse it not." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." Ho, every one that is sick of any manner of disease, come ye to the physician. Ho, every one that is in distress from guilt, gather yourselves unto Christ. Ho, every ignorant sinner, come and buy eye-salve that thou mayest see. Ho, every profane sinner, come in and live; return unto the Lord and he will have mercy on thee; *he intreated*. Hear, O ye drunkards. Hear O ye wicked companions. Hear O ye scorners, hear the word of the Lord! Upon your thorough conversion, you "shall be washed, you shall be justified, you shall be sanctified in the name of the Lord Jesus, and by the Spirit of our God." Ho, every formal professor, thou art but a lukewarm Christian, and resistest in the form of godliness. Give over thy halving and thy halting, be a thorough Christian, and be zealous and repent, and then, though thou hast been an offence to Christ, thou shalt be the joy of his heart.—*Rev Joseph Alleine*

The Lord's Second Coming.

Our blessed Saviour, when about to leave his disciples, said to them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that, where I am, there ye may be also." And after his resurrection and ascension, the angels who appeared to the wondering and sorrowing disciples, said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It is to the believer great comfort and consolation, that the Lord will surely come again. He waits for him. The language of his heart is, "even so, come Lord Jesus." And St. Paul, in the full assurance of faith, is continually referring to the second coming of the Lord, as an event for which the believer ought to live in daily preparation. To his death is no longer terrible, it is a sweet sleep—a departing to be with Christ, "which is far better." Carrying about with him to the last his poor sinful nature, he may be at times tempted to give way to a desponding frame of mind, but then he remembers what St. Paul has declared respecting the dead that die in the Lord,—"sown in corruption, raised in incorruption: sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." And he is enabled at last triumphantly to say, with the Apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

The believer, as he grows in grace, will be more and more "looking for and hoping earnestly," longing for, and loving, the appearing of his Lord and Saviour Jesus Christ. There is perhaps no stronger inward test of the reality