

understood the duties and obligations of the Christian religion; and that it was with the conviction of their sinful state, of the salvation of the gospel, and of the difficulties which they would have to undergo, that they had resolved to become the followers of Christ; that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village which we had visited; that I hoped its name was a token for good; and that, if they became sincere Christians, real believers in Jesus Christ, it would truly be "Anada Bas"—that is, the "village of joy"—for Christianity was the religion of happiness and joy. But as no good could be expected without the divine blessing, before proceeding further, I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. Mr. Sandys then offered up the sacrifice of prayer and thanksgiving; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most solemn and audible manner. Mr. Deerr next gave them an affectionate and earnest address upon the necessity of feeling their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, "as many of you as were baptized into Christ have put on Christ." We then proceeded to the most important part, the examination of the candidates for baptism. They were questioned as to their knowledge of their own state and condition—of their responsibility to God—of the character of God—of Jesus Christ—of the way of salvation—of the obligation into which they were about to enter, and especially in reference to their motives, their expectations, and their future habits. On these and other topics, they gave as satisfactory answers as could have been expected: it rather exceeded than came short of what we had looked for. Two were found deficient. One, an old man of a fine open countenance, could not repeat the fourth Commandment. He said he had it in his heart; but being an old man, he could not learn so rapidly as younger men could. We spoke to him with affection; but thought it better to adhere to the principle which we had laid down, viz. that the catechumen should be able to repeat the Lord's Prayer, the Creed, and the Ten Commandments. I then asked the missionary brethren if they thought "that any could forbid water that these persons should not be baptized?" It was the unanimous opinion that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the brethren present. About 150 persons, I think, were then baptized; of this, I shall know from the catechist, Paul.

Krishna Mohana Banerjee, at my request then addressed the newly baptized on the solemn engagements into which they had entered, pointing out to them, 1. What they had been; 2. What they now were; 3. What their conduct in future ought to be. Mr. Deerr then addressed the heathen; and the blessing having been pronounced the congregation was dismissed.

At three more villages, Dana Band, Bha Parparah, and Sholah, we went through similar services, examining and admitting candidates, exhorting them to steadfastness, &c. Altogether there were in the three days, about 560 admitted to baptism. There may be many among the inquirers who have been influenced by wrong motives—many who do not fully understand what they are doing—many who have joined because their families did so. I understand that, in some of the more distant villages, the missionaries found much ignorance and secularity prevailing;

more than at the nearer and larger villages; but with the greater number, I firmly believe there is a desire to obtain salvation. I fully agree in the sentiments which one of the clergy present, the Rev. Krishna Mohana Banerjee, who best knows the native character, has expressed. He observes: "The very great number who have placed themselves under Christian instruction, the earnestness with which some of them spoke out their feelings, and the interest with which they heard the word, together with the great gratitude which all of them seemed to feel on account of our visit, are comforting proofs that the Lord is in the midst of them. The satisfactory answers which were returned to our questions by the candidates for baptism, confirm the favourable opinion to which the other circumstances lead; especially if we consider that the men were, with few exceptions unable to read, and had seldom opportunities of hearing the word of God, in consequence of their distance from Kishnaghur, and the want of resident catechists among them. It is scarcely possible that so many individuals would come forward simultaneously to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose. I cannot, therefore, help inferring that the work is of God, who hath declared his salvation, and openly showed his righteousness in the sight of the brethren."

UNION OF THE ASSOCIATE SYNOD WITH THE CHURCH.—The Synod met in Edinburgh on Tuesday, and was opened by a very suitable sermon by the Rev. Mr. M'Indoe of Kirkcaldy, the late Moderator, from Psalm lxxxvii. 3—"Glorious things are spoken of thee, O city of God;" after which the Rev. John Wright of Alloa was chosen Moderator.

The business of the Union was largely discussed on Wednesday, and a final vote came to in the evening, when the result was every way favourable, the majority on the side of this measure being found considerably greater than even at the previous Synod. A motion, embodying a series of resolutions expressive of satisfaction with the late proceedings of the General Assembly, and warranting the members of Synod to accede to the Presbyteries of the Established Church, was carried over a motion for farther delay by 39 to 15 votes, in a very full meeting of Synod—majority 26.

This business is now adjusted, and it is satisfactory to know that nothing could be more conciliating than the spirit manifested by both parties. The minority, respecting the motives of their brethren, lodged no protest; and the Synod, giving all due consideration to the difficulties of the minority, frankly agreed to leave the Synodical Books in the hands of the small residue who may still, for a time, act in an associate capacity, it being understood that both parties should have equal access to them, and that no attempt at litigation, in respect of civil property, should be made on either side; but any questions of this kind, if such should arise, should be settled by Christian arbitration. The constitution of the Synod, in its extended form, it was agreed, should cease with the final secedant of this Synod. But the misapprehension upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain souls, not to a sect and a subdivision, but to the Christian religion, that is to the faith and obedience of the Lord Jesus, hath a promise to be assisted and rewarded: and all those that