knowing his mercy, grace, and power—the knowing him not by the hearing of the ear, but *by the experience of your heart.* I want you to know him by faith. I want you to be able to say of him, "He is my peace and my strength, my life and my consolation, my Physician and my Shepherd, my Saviour and my God."

Why do I make such a point of this? I do it because in Christ alone "all fulness dwells." (Col. i. 19) In him alone there is full supply of all that we require for the necessities of our souls. Of ourselves we are all poor, empty creatures,—empty of righteousness and peace,—empty of courage and patience—empty of power to stand, or go on, or make progress in this evil world. It is in Christ alone that all these things are to be found—grace, peace, wisdom, righteousness, sanctification, and redemption.

It is just in proportion as we live upon Christ, that we are strong Christians. It is only when self is nothing, and Christ is all our confidence, it is then only that we shall do great exploits. Then only are we armed for the battle of life, and shall overcome. Then only are we prepared for the journey of life, to roll on forward. To live on Christ, to draw all from Christ, to do all in the strength of Christ, ever looking unto Christ,—this is the true secret of spiritual prosperity. "I can do all things," says Paul, "through Christ which strengtheneth me" (Phil. iv. 13).

Reader, *do you want to make a beginning in religion?* Go as a humble sinner to Jesus Christ and entreat him to save your souls. This is the right end of the rope. Begin here.

THE

Protestant & Evangelical Witness.

SATURDAY, JULY 7, 1860.

"Thy kingdom come."

To the pious observer of passing events, the gradual extinction of sectarian bigotry, and consequent spread of the charity of the Gospel, must be matter for profound gratitude to God. Church history in the past, to a very great extent, is but a record of the rise, progress and fall of rival sects—each, in its turn, persecuting or being persecuted, as circumstances permitted. The achievement of the most glorious principles was thus rendered worse than useless, inasmuch as their establishment was effected by unchristian tyranny, which naturally, in all lands professing any degree of freedom, produced a most damaging reaction, and brought those good principles into odium and contempt. This is true, as well of the period succeeding, as of that which preceded the Reformation of the 16th Century, —perhaps more apparent since that event, because, by the annihilation of private opinion on all theological subjects, the Roman Catholic Church has ever aimed at, and to a great extent succeeded in maintaining within itself a mechanical unity, necessarily unknown to more liberal systems; indeed, were such a unity attainable in Protestantism, to seek it would be unwise—for, so long as the great doctrines of the Gospel, so nobly contended for by the Reformers, are adhered to, the minor matters on which Protestants differ but evidence the the existence of a vigorous rational individuality in the church, which seems far more compatible with the Divine intention in creating man, than his blind submission to the dogmas of a self-styled infallible hierarchy, whose history is the best refutation of its ridiculous claim. But, as before hinted, a better day has at length dawned upon the Church. The period has happily ceased, when one denomination of Christians would affect to ignore the existence of all others, and thus virtually arrogate to itself the sole agency in proclaiming to a rebel world the salvation of the Gospel. This change, however, we by no means attribute to a development of good natural to man, but to the honor which God has of late put upon almost every section of his church, in well nigh every field of missionary labor. Christians, observing this, have reasonably concluded that whom God delights to honor, his children may no longer dishonor,—that if their common Master deigned to recognize them as his servants, and prosper their labors, they may surely demand the recognition of their fellow-servants. The news of wide-spread religious revival, appears to have brought to mind the interesting truth, that the world is to be evangelized—to be "filled with the glory of God;"—that the Redeemer is to have "the heathen for his inheritance and the uttermost parts of the earth for his possession." With the remembrance of this truth, too, comes the conviction that every agency employed in extending Christ's kingdom demands the respect, and every disciple of Christ the love, of all "who look for his appearing." The efforts, so largely put forth, of late years, for making known the riches of Christ, are pleasing indications of coming good; but, we must remember that these very efforts are the result of Divine influences, by which Christians of every name have lost sight of personal and denominational aggrandizement, and sought rather that of Him who humbled himself even unto death, in order that he might thus bring back a fallen world to God's favor and eternal life.

Whilst the cause of Christ has thus been extended abroad, a blessed development of Christian love has manifested itself at home, in the "Young Men's Christian Associations of the present day—an institution by which the bonds of Christian brotherhood have been extended to our entire evangelical protestantism, developing for future usefulness much hitherto hidden talent, which otherwise, in all probability, would never have been discovered. Out of these Associations, too, has arisen a desire for united prayer; and this exercise has had a direct tendency still further to strengthen christian love, and to make it the all but universal principle we now find it, and pointing to its still further extension in the future, until, in object, the entire discipleship becomes ONE,—when, we are taught to believe, and not sooner, will the world believe that Christ was really sent by the Father, and, heartily receiving that blessed truth, be thereby made participants of all the blessings which the word of God is pledged, on such terms, to bestow. It is now seen that, in the past, while Protestants have been dissenting on minor matters, and watching each other with a jealous eye, God has been making use of *all*, for the extension of his kingdom in the earth; it is seen, too, that the very competition which they would have destroyed, has, by God's blessing, yielded far greater results than would otherwise have been realized. Another decided advantage to the Church, arising out of its sub-division into sects, is, that individual talent, larger in amount, and much more varied, is thereby brought into operation. Were the entire Church comprised in one gigantic body, moderate ability would be entirely eclipsed by that of more dazzling brilliancy:—thus, that which would, if tested, be found most useful, would be superseded by that which a despotic, pampered, worldly-minded, formal, and dead apology for a living Church, loves better—the "sounding brass and tinkling cymbal." This state of things would be the inevitable effect of a universal natural law, as well in ecclesiastical as in civil government. Let us, then, brethren, thank God, whose providence is over all, as well for the infinite wisdom which has over-ruled for the production of denominations, as for all other good,—not seeking to thwart his gracious purposes therein, but, as co-workers together with him, determining, by his grace, to manifest an increase of the "mind which was also in Christ,"—each remembering that the more of this mind he attains to, the more will his profession commend itself to the ungodly, and the more fitting agency will he become for helping on the triumphs of the cross. If the love of God dwell in us richly, we shall always find something to admire, rather than to condemn, in our fellow Christians, whatever name they may bear; and if we cannot in all points agree with them, we shall feel rather to pray God for their further enlightenment, in order that they may increase in usefulness, than seek to tarnish the real good they manifest;—our love compelling us to exclaim, with Paul, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

We are convinced that, for love to have its perfect work among us, we must be all "full of the Holy Ghost." If this position be correct, are we not criminal in lacking, when it is written: "If ye then being evil know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him?" "Ask and receive, that your joy may be full."

Reported for the Protestant.

Meeting of the Synod of the Presbyterian Church of Nova Scotia.

[Concluded from our last.]

After praise, Mr. Stewart engaged in prayer.

Rev. Mr McGregor then briefly and happily expressed his great joy at what had occurred relating to the Union.

Rev. R. S. Patterson expressed the joy which he felt on the occasion.—Why should the two bodies not be one? The union would be productive of much good, and would be in part a fulfilment of scripture.

Rev. Mr. Duff next made a few remarks. For sixteen years past, he had been engaged in these measures for union. Consequently, success was to him a great source of gratification. Difficulties had arisen, but when their ministers were baptized with a new baptism, differences passed away. By means of a thorough education, received at an improved Theological Hall, they would be able to do much good in destitute localities.

Rev. G. Sutherland of Charlottetown, spoke next. Allusion had been made to some of the Free Church Ministers who were absent in Scotland; but the feelings of these brethren were entirely with them on the present occasion. Education had been referred to. Presbyterians had always been forward in education. He briefly alluded to the College about being established in Charlottetown.

Rev. Mr. Murdoch would not make a speech, and for a very good reason. He was just in the state of a man awaking out of sleep. He had been connected with negociations for union many years. Two unsuccessful attempts had been made; and when the third was initiated he had no expectation of success. Hence, he was filled with surprise at what had occurred, and could scarcely realize it. It was but a very trite remark to say that we live in a very eventful time. He believed that God had a great design in bringing them together, which had not yet been brought out The outpouring of the Spirit of God had filled their minds, and softened their hearts, thus effecting a happy union. This was a pledge of better things to come. He referred to the recommendation to hold united prayer-meetings between the two bodies and concluded by noticing revivals.

Rev. Alex. Sutherland briefly expressed his feelings of joy at the bright prospects before them, regarding the union.

After a few additional remarks, a vote was taken to decide on the place at which the union should be consummated. A few individuals were in favor of Halifax; Pictou and New Glasgow were then named; and on the vote being taken, it was decided by about a majority of ten, that the union be consummated in Pictou.

Rev. J. Bayne made a few remarks, referring to a union of two Presbyterian Bodies in Scotland in 1820. He remembered the delightful impressions produced on his mind by what he then saw.

Rev. Mr. Blair followed, expressing his joy and satisfaction at what he had that evening seen. A conversation held between Rev. Messrs. Bayne, Patterson and himself, had led to a meeting of their respective Presbyteries, and it led to a memorial to the Synods on the subject of union. That had now resulted in a most desirable termination He hoped that great results would follow the union in these Provinces. He referred to the great results which had flowed from a meeting of six ministers in Scotland three hundred years ago.

Rev. Mr. Christie made a few appropriate remarks. He thought that they should consider much and seriously what purpose God had in view in bringing them together. A larger living body is what they should desire and seek to be, that true religion might prosper.

Rev. Mr. Sedgwick was highly delighted on the occasion. He referred in a most felicitious manner to the negociations for union. He was glad to hear that there were some prospects of union with still another Presbyterian body in the Province. He hoped that the union of the two Synods in this Province would be the means of bringing about a union of the two similar bodies in Scotland.

Rev. Messrs. A. McKay, G. Patterson and W. Murray briefly addressed the conference, giving utterance to their gratification at the prosperous issue of the negociations for union, and making a few remarks suited to the occasion.

Portions of psalms were sung at intervals, and the conference was pervaded by a fine christian spirit, gratifying to those who took part in the proceedings, and delightful to the audience which was large and deeply interested throughout. The meeting was closed about ten o'clock with the Apostolic Benediction, pronounced by the chairman

TUESDAY, June 26.

After proceeding to business, the Report of the Committee to examine the minutes of Boards, and the Report of the Committee to examine the minutes of Presbyteries, were read, showing that business was regularly conducted, and the records accurately kept.

Rev. Mr. Currie gave a report of his labors as agent for the special effort for the Seminary. He had visited three congregations, and received subscriptions amounting to £281 0s. 3d.; £22 16s. 8d. was paid. The largest subscription was ten pounds. The report was adopted, and the diligence of the agent approved. It was resolved that the agents who have visited the congregations on the special effort fund, be directed to correspond with the several sessions, for the purpose of having the sums subscribed, collected with as much punctuality as possible.

After considering the references from the Seminary Board on the subject of class books, and encouragement to a museum, it was agreed that the Synod authorize the Board to purchase all the books required, and to sell them to the Students without profit, for prompt payment; and that the Synod rejoice to hear of the progress made in the formation of a museum, and recommend to our people to encourage it by contributions in money and specimens. Adjourned.

In the afternoon it was agreed, after discussion and amendments proposed, that £50 be added to the salary of Prof Ross. It was also unanimously agreed that the salary of Professor Smith for the present year be £60. It was further agreed that £.5 be added to the salary of Professor McCulloch.

Rev. Prof. Ross read the draft of an Address to His Royal Highness the Prince of Wales. The draft was approved and remitted to the Committee to be perfected and forwarded to the Clerk to be engrossed for presentation. The draft of an Address to His Excellency on the occasion, was read and approved.

Rev. J. McLeod, Convener of the Committee on Statistics, reported. Several congregations had not sent in returns. A very gratifying increase had taken place during the past year in prayer meetings held in the congregations connected with the Synod. 121 prayer meetings are now established, indicating an increase of 50 during the past year.

The Committee on Union was re-appointed with additions, and invested with full power to make all arrangements necessary for the consummation of the Union.

The Synod granted the sum of £5 to Rev. W. Millar of Mabou, and £10 to the widow of the late Rev. Hugh Ross. It was agreed that the thanks of the Synod be expressed to the members of Prince Street congregation, for their kindness and hospitality to the members of Synod at the present meeting.

After singing the 134th Psalm, and the pronouncing of the Apostolic Benediction by the Moderator, the Synod adjourned, to meet in the same place on the third of October, 1860.

In the evening a number of the members of Synod met for religious conference and prayer. The Moderator took the chair, and opened the meeting with praise and prayer. He then called on some of the brethren present to engage in prayer. Rev. G. Patterson, Dr. Smith, Rev. Messrs. Bayne, Clarke, McKinnon, Watson and the chairman, severally addressed the Conference. Most of them gave interesting accounts of the increased attention to prayer meetings in their respective congregations. During the past year one pastor had received into the communion of the church, three times more members than he had admitted in any previous years of his pastorate; and other interesting statements were made on the same subject by another. The Lord is evidently giving testimony to the word of his grace, and pouring out on his people the spirit of grace and supplication.

From the Presbyterian Witness.

Synod of the Free Church of Nova Scotia.

As we stated in our last, the Synod of the Free Church met at New Glasgow on Thursday the 24th inst. Public worship commenced at 12 o'clock. The late Moderator, the Rev. Dr. M'Leod, not being present, the Rev. D. B. Blair preached on Col. 1: 18:—"And he is the head of the body, the church." The Synod was then constituted by the Rev. A. Munro, Brown's Creek, the last Moderator previous to Dr. M'Leod. The Roll was made up and was found to consist of *thirty-three* ordained ministers.

The Rev. W. G. Forbes was unanimously chosen Moderator.

The following ministers were present:

Presbytery of Pictou: Messrs Stewart, Blair, A. Sutherland, Campbell and J. Munro.

Presbytery of Halifax:—Messrs Duff, Steele, Murray, M'Kay and Stewart.

Presbytery of P. E. I.—Messrs G. Sutherland, A. Munro, N. M'Kay. and D. M'Neill.

Presbytery of Victoria:—Messrs M'Intosh, M'Kenzie, and D. Sutherland.

Presbytery of Richmond:—Messrs M. Stewart, Forbes, and C. L. Ross.

Presbytery of Cape Breton:—Mr. Fraser.

The following Elders were present: A. M'Kay, Pictou; John Cameron, Lochaber; Malcolm Gillis, New London; John Ross, Blue Mountain; and William Anderson, Musquodoboit Harbor.

After the ordinary business arrangements, the Synod adjourned.

EVENING SESSION.—The Synod met at 7 o'clock. After the usual devotional exercises, and the reading of the Minutes, Mr. Duff, the Synod Clerk, stated that he had great pleasure in moving that the thanks of the Synod be given to the Rev. Mr Blair, "for his seasonable, substantial, eloquent and truly excellent discourse," and that he be requested to publish it in the *Record*. This motion was unanimously agreed to; and the Moderator thanked Mr. Blair accordingly, and obtained his consent to the publication of the sermon. After reading the Minutes of last year and receiving the Reports of Committees on business, the Synod adjourned. It was arranged that three sessions should be held daily, the morning session to commence at 9½ o'clock and terminate at 1;—the afternoon session from 3 to 6;—and the evening session from 7 till 10, or later as the case might require.

FRIDAY JUNE 22.—The Synod met at 9½ o'clock. After the usual preliminaries, leave was granted to the Presbytery of P. E. Island to take Messrs Donald Morrison, Hugh M'Millan, and Duncan M'Kinnon on trial for license. The Committee on the Order of Business reported, recommending that subjects be taken up in the following order: State of Religion within the bounds of the Synod —New London and Scotch Settlement case—Home Mission—Report of Committee of Correspondence with Synod of New Brunswick—Sabbath Observance—Temperance—Synod Fund—Sustentation of the Ministry—Popery—Union—Foreign Mission—Tricentennary of the Reformation—*Record*—Statistics.

The Synod then entered on the consideration of the State of Religion. Rev. C. L. Ross being called upon reported encouragingly regarding Whycocomah and the surrounding districts. There are two large Churches in Whycocomah which will soon be finished. These Churches are well filled even in the winter, and in the summer they are so far from furnishing accommodation that for three months these congregations worship in the open air. Great multitudes assemble, and appear eager to hear the word The people are advancing both temporarily and spiritually. A young Men's Christian Association has been established which does excellent service. Prayer meetings and Bible Classes are regularly held. Salary of the minister has been raised from £150 to £200.

Rev. A. M'Intosh stated with regard to the congregation of St. Ann's that they had built one large Church and two smaller ones—that the contributions of the people to the Schemes of the Church are not what could be desired or expected—that there is an apparent deadness and lack of vital godliness. The Lord from time to time plucks one here and there as a brand out of the burning, but there has been no general awakening.

Rev. D. Sutherland, who has been recently ordained over the Church at Cape North made some very cheering statements regarding his field of labor. He has seen evidence that the word preached has had due effect. Some have left off old sins; weak believers are being encouraged and strengthened and on the whole the aspect of the people is such as to excite and deepen faith, hope and prayer. About 80 families belong to the congregation. No finished place of worship, but two in course of erection. He has three preaching stations in summer and six in winter. English and Gaelic are required at all the stations. Cape North is in a sad condition for want of roads, and the preacher has to climb hills, traverse trackless barrens and wade rivers. But there are signs of progress in every direction.

Rev James Fraser, Boularderie, had known the whole island of Cape Breton for a great number of years, and could say with confidence that manifest progress had been made in vital godliness. Public Sabbath profanation is now almost unknown—the only instance of it being the occasional calling of the Newfoundland steamer at Sydney on the Lord's Day. Emigrants from the Western isles of Scotland having been generally reared under rank *moderates* were not accustomed to holding family worship, but now in Boularderie, St. Ann's, and throughout Dr. M'Leod's congregation, he believed family worship to be almost universally observed. He thought that Mr. M'Intosh had given too gloomy a view of the state of religion in his own charge. Whoever knew St. Ann's a few years ago and could compare its condition then with its present condition will be greatly struck with the difference. Mr. Fraser mentioned the death of Messrs Duncan M'Donald, Kenneth M'Kenzie and Norman M'Donald as inflicting a severe loss on his church. But while the good old men are dropping off, young men are rising up to supply their place. Boularderie Island is 30 miles long by 3 to 4 miles broad. His people are mainly on one side of the Island but some are scattered all over it. Several Prayer Meetings are held, and there is now no trouble in maintaining them. They are often crowded, and young men take part in them with alacrity. The attendance on all the means of grace is very good. He found it easier to preach than ever before and his services were more acceptable. The state of the people appears to be that of an earnest longing expectant waiting for times of refreshing from the presence of the Lord The number of communicants is still only 60 or 65. There has been a decided revival among Dr M'Leod's people.

Rev. Mr. Stewart, West Bay, stated that the place where he saw the greatest symptoms of progress was Whycocombe—there certainly a good work was going on.

Rev. K M'Kenzie gave an account of the work in Baddeck. He has two stations at the distance of 8 miles from each other, at each of which he preaches in English and Gaelic. Besides the regular services, he holds lectures and prayer meetings Three years ago there were but three men who would take part in the Prayer Meeting, (one of whom has gone to his eternal home) but now there are four times that number ready to engage and who manifest proper devotional feeling and due earnestness about things spiritual. The Gaelic prayer meeting at Big Baddeck is attended sometimes by upwards of a hundred people. In one of the Prayer Meetings the members of the Presbyterian Church of Nova Scotia take part. For the last six weeks he has preached on Sabbath evening in the Presbyterian Church in Little Baddeck, and the attendance has been very good. Great injury is done to the people by the quantity of liquor sold in Baddeck. On the whole there is marked improvement both as regards attention to the Word of God and readiness to contribute to the support of the Gospel, though there is great room for improvement. The people have been much interested in the Revival and have listened eagerly to the published accounts of it.

After prayer by the Rev. John Stewart, the Rev. A. M'Knight gave a brief account of the state of religion in the Presbytery of Halifax. Lunenburgh is the principal place where operations have been expanded during the year. The nucleus of a third congregation has been formed, and one of the students is laboring in it. Cornwallis is doing well and some at least of the congregations are increasing. In Lawrencetown and Musquodoboit Harbor there has been unusual seriousness and a thirst for ordinances. There is a prospect of the Church being extended along the eastern shore. Halifax and Dartmouth were *in statu quo*. In the latter place they are not very many, but they are very dry.

The Rev. A. Stuart gave some further account of the condition of his own charge. He has five stations. An additional labourer will shortly be required for the Eastern Shore, where a Church is about to be organized to consist of at least 20 members. The frame of a Church has been raised in Clam Harbor. The Prayer Meetings in the congregation are well attended and very interesting—excepting that at Lake Porter, where there is but little comfort or encouragement.

Inquiries were then made as to the preaching station in North Halifax being discontinued, and the Presbytery of Halifax were reminded that while the Church has tripled its strength generally throughout the country it had remained stationary around Halifax, while the population was rapidly increasing—especially to the North of the city. Other denominations were active in occupying the field, and it would be a source of weakness and reproach to the Church if it did nothing for an increasing city population. It was thought that Chalmers' Church would cheerfully do its part in fostering a new congregation—just as is done by the old congregation in Glasgow and Edinburgh.

Rev. H. D. Steele referred briefly to the state of Lunenburgh. He had laboured there among many difficulties, for four years. A decided change may be marked in many of the people. He has been cheered and strengthened by observing a more punctual attendance on the means of grace and a deepening seriousness as regards spiritual matters. The attendance on Bible Classes and Prayer Meetings has greatly increased. A handsome Church has been commenced and finished at Dublin since the last meeting of Synod. Three years ago there were but 40 communicants in the congregation; now there are 110. There is a Sabbath School in every section of the congregation. Contributions to the Schemes of the Church are larger than heretofore—the amount raised for Foreign Missions being larger than that raised by Chalmers' Church, Halifax. In one place the Bible Class is attended by old and young. Slight progress can be reported regarding family worship. Mr. M'Millan, the Catechist, is laboring very acceptably and doing a good work.

Rev. William Murray spoke very briefly with regard to the state of the Cornwallis congregations. Mr. McKay's charge had made great progress, and his labors now extend as far westward as Aylesford. Mr. Forlong's was also progressing. The three congregations now meet monthly for united prayer. They also hold the communion together. He has been adding to his own preaching stations, and sees reason to hope that before many years pass the three Cornwallis congregations will become *six*.

Rev. D. B. Blair addressed the Synod with regard to the Presbytery of Pictou. There is increased attendance on the means of grace; and the collections for missionary purposes made by most of the congregations are larger than usual. His own congregation has raised £22, and Mr. Stewart's £40, for Foreign Missions. In Pictou town matters are not as they ought to be—just because the charge is still vacant. A certain *standard* class of prophets predicted starvation for him, but he felt thankful that he was better supported now than ever before; and it was the same in other congregations. Family worship is observed in almost every household. Another minister is needed to take a part of his own charge, and also to supply a section of the Lochaber congregation.

The Lochaber congregation paid their minister for the year ending the 31st December, 1859, the sum of *seventeen pounds!* He regretted to say the state of that congregation was very unsatisfactory. After a few further remarks and explanations by Mr. Blair and Mr Campbell, Mr. A. McKay, Elder, made a few remarks regarding the Pictou congregation. It consists of 80 families. Few of the members are wealthy. It flourished during the late Mr. Sutherland's ministry, and none of the members have forsaken it since. The Caribou station has increased five fold within the last ten years. There are four prayer meetings and three Sabbath-schools held in the congregation. Mr. Robertson has been the principal support of the town meeting and school. They are very anxious to secure the services of a settled pastor and hope soon to succeed.

Rev. John Stewart stated that the United Prayer meetings in New Glasgow had been attended with the best results to the whole place. People begin to see eye to eye, and to look beyond their own denominations. There is increased seriousness and attention to the means of grace.

Rev. George Sutherland addressed the Synod relative to P. E. Island. Looking on the Island as a whole there are encouraging signs of improvement. The Woodville congregation are building churches and a manse, but they are still far behind in supporting the ministry. An elegant church is being erected on South side Murray Harbor, but here also the people are in arrears to their minister. There is improvement in Brown's Creek. Charlottetown has paid all arrears except a few pounds of old debt. The Church is free from debt—except that the *site* has not been paid for; but a Bazaar is to be held in August to relieve the congregation from this burden. The people are, to say the least, not going back in spiritual things. Drunkenness is less prevalent. There are indications of a revival in Murray Harbor, New London and elsewhere. In Charlottetown a number were awakened and hopefully converted. 14 members were added to the church. There are three vacant charges which he hoped would be settled before long. The Home Mission Committee had sent four young men to the Island, three of whom were to be taken on trial for license.

Rev. Neil McKay referred to the blessing that had followed in his congregation, the week of prayer, to which they had been invited by the Lodiana Mission. He related some interesting cases of conversion. The young are moved by the Spirit of God while the aged are too often unmoved and stand aloof from duty.

Rev. A. Sutherland gave an account of a very interesting movement in a school in Roger's Hill. A Prayer-meeting had been established for the special benefit of the children, commencing with the Week of Prayer.

The following committee was then appointed to draw out a deliverance on the state of religion within the bounds of the Synod: Messrs. George Sutherland, W. Murray, and C. L. Ross.

FRIDAY EVENING.—NEW LONDON CASE.—The Presbytery of Prince Edward Island had declared that certain parties in New London were no longer members of the Free Church. This step was taken after the Session of New London had dealt long with the parties, and also after due examination by the Presbytery. The parties thus dealt with came before the Synod by petition complaining of the treatment they had received at the hands of the Session and the Presbytery, and asking the Synod to interfere. Mr. Murdoch McLeod gave a full exposition of the case on behalf of himself and the other petitioners. Rev. A. Sutherland spoke in defence of the Session of New London, and showed from the records how the Session was compelled in justice to take every step it had taken. Rev. A. Munro justified the steps taken by the Presbytery. The Synod agreed unanimously to the following deliverance:—

"The Synod having fully heard the petitioners and all other parties concerned in the case, find unanimously that the petitioners have held erroneous views on Church order, which have led them to conduct in a high degree injurious to the late pastor of New London and to the Kirk Session, as well as to the interests of the cause of Christ in that section of the Church; and that in the circumstances the Synod must decline the prayer of the petitioners and urge them to acknowledge their errors; and commend them to the gentlest treatment which the laws of the Church will allow in case of their repentance."

It is proper to state that the erroneous views above referred to are to the effect that the Kirk Session should allow no one to sit at the Lord's Table except *real Christians;* whereas a *creditable profession* of faith is all that a Church Court can look for. A Kirk Session cannot search the heart: it can only judge of conduct and profession.

Mr. McLeod and his fellow petitioners were heard very patiently by the Synod. Some of them spoke in Gaelic. When the case was closed they felt that they had received ample justice, and they left the Court expressing their thanks for the manner in which they had been dealt with. The Synod adjourned at half-past one o'clock in the morning.

SATURDAY.—A petition from Scotch Settlement was remitted to the Prince Edward Island Presbytery.

Rev. H. D. Steele gave in the Home Mission Report, which gave rise to a considerable discussion and the final disposal of which was postponed to a future diet.

The committee appointed to examine the Records of the Presbytery of Victoria reported noting a few irregularities, and noting especially the fact that one member had been absent from every meeting held during the year. The committee on the Halifax Records reported to the same effect, adding that no cause of absence or explanation could be discovered from the Records. After some discussion the Synod instructed the Presbyteries to take the usual steps in such cases. Arrangements were then made for Sabbath services and the Synod adjourned.

MONDAY.—Rev. Mr. McKnight laid before the Synod the Report of the Committee on Union with the Presbyterian Church of Nova Scotia. Our readers are familiar with all the steps taken up till the opening of the present Synods. The additional matter in the Report was the unanimous recommendation of the two Committees that the Union be consummated on the fourth day of October next at a Special Meeting of the two Synods—that in view of the Union a series of United Prayer Meetings be held during the intermediate months in all the congregations—and that a conference of the two Synods be held on Monday evening at Pictou.

[To be concluded].

From the Halifax Wesleyan.

Opening of the Wesleyan Conference.

The sixth Conference of the Ministers of the Wesleyan Methodist Church of Eastern British America commenced its session, in the Wesleyan Church, at Fredericton, N. B., on the morning of June 27th, 1860, at 10 a. m. The President took the chair, and Dr. Pickard read the 1st chapter of the 1st epistle to Timothy, after which the first and fifth verses of the 504th Hymn, beginning, "Infinite God, to thee we raise," were sung, and prayer was offered by Fathers Temple and McNutt.

The names of the ministers delegated by the different Districts to attend this Conference were then read, and their number was found to be 47, of which nearly all were present; besides these there were present brethren from various Districts; and an unusually large number of young men, who, having completed their probation, had come up to Conference to receive ordination. The ballot for Secretary was then taken, and on counting the votes there were—for Dr. Pickard 30, Mr. McMurray 10, and scattering 5 Dr. Pickard was therefore duly elected. The Journal Secretary was next chosen, and, as in the former case, by ballot; the votes were—for Mr. McMurray 24, scattering 11, and Mr. McMurray was declared duly elected. The Secretary then nominated, with the approbation of the Conference, James Taylor and R. A. Temple, Assistant Secretaries, and the Journal Secretary nominated G. S. Milligan his Assistant.

The President then addressed the Conference, expressing his feelings of unfeigned thankfulness to God that he was permitted, on this interesting occasion, to meet so many of his brethren, and feelingly referred to the loss the Connexion had sustained by the death of two aged ministers—Fathers Crescombe and Knight, and to the loss he had personally experienced by the removal from earth to heaven of his beloved friend and colaborer, Dr. Knight, and offered a grateful tribute to his memory, as an able Conference officer, a Christian minister, and a man; and glowingly expatiated on his triumph and death. He gave utterance to his gratitude to God for the health he had enjoyed during the past year, and esteemed it a privilege, a blessing and a duty to be consecrated to the service of Christ, to which he had been never more fully devoted than during the past year, of which he had spent less than two months in his own home.—He offered his devout thanksgiving to God for the spiritual enjoyment, peace, and success which he had vouchsafed; but of the efficiency of his services he would leave others to speak.

The Rev'ds E. Botterell and S. W. Sprague were appointed letter-writers to the Conference.

The first in the regular order of questions was then asked, viz: "Who are now admitted as ministers in full connection with the Conference?" Answer:—John Cassidy, Wm. Alcorn, Henry Holland, S. T. Teed, W. W. Perkins, S. Humphrey, A. B. G. Butcher, J. Winterbotham, A. W. Nicholson, and Thomas Fox.

In answer to the question,—"What Preachers now remain on trial?" It was found that there were ten who had travelled three years: of this number D. Chapman retires for one year for want of health. There were eleven who had travelled two years, and two who had travelled one year. The hour of twelve having now arrived, the doors of the Conference were thrown open to admit the public to the Conference prayer meeting. A large and highly respectable audience assembled, and the brethren H. Daniel, J. England, J. Addy, H. Pope, Jd, W. Smithson and E. Botterell offered prayer, and a very gracious measure of Divine influence was vouchsafed to the devout worshippers.

The afternoon session was opened at 2½ p. m., with singing and prayer by Brother Snowball.

The question was now asked,—"who are now received as Preachers on trial?" and the very gratifying fact was elicited, that eleven young men of promising talents, moved by the Spirit of God to undertake the work of the ministry, had creditably passed their examination before the various Districts from which they came, and were cordially recommended to be employed in the Circuits of our Conference; besides these there was one placed on the President's list of reserve. The hours of session were then fixed as follows—from 9 a.m. to 12½ p.m., and from 2½ p.m. to 5 p.m. The examination of candidates for ordination was appointed to take place on Saturday morning, at 9 a. m.

On Sunday evening next a funeral sermon on the death of the lamented late Co-Delegate, Dr. Knight, will be preached by the President of the Conference.

Session closed with prayer by Brother DesBrisay.

From the Halifax Christian Messenger.

P. E. I. Auxiliary to the N. S. Baptist Home mission.

Dear brother;

Last Febuary twelvemonth we formed a little Society in the Island, in aid of the funds of the N. S. Baptist Home Missionary, Society. The missionaries of the Society on the Island have accounted to the N. S. Board from time to time for such monies as have passed through their hands; but no distinct statement of these sums has been made up Such a statement I now forward, for insertion in your columns. This in fact, is the Report of our auxiliary for its first year. Those who have contributed the sums reported will find their contributions acknowledged, at least generally, and see what has been done among us in the whole. What has been done, that is, by the Auxiliary, since other sums have been raised directly for the parent Society, and accounted for in due course.

You have received notice, from time to time, of the results of our labours on the Island. To these notices I have little to add just now. We maintain our ground as a denomination, and rather more. A few have been baptized in the course of the year. We have not been disturbed by dissension. We have perhaps more courage and hope than heretofore. We seem to have clearer views of our own principles, and of the importance of maintaining them Thus we live in the present and have hope for the future.

STATEMENT REFERRED TO AS ABOVE.

Three Rivers,	£4	6	0
East Point,	4	7	6
Belfast,	1	19	0
Uigg,	1	18	0
Charlottetown,	3	10	0
St. Peter's Road,	3	3	6
North River,	2	4	6
Lot 49,	0	15	0
	22	3	6

Your fellow laborer,

J. DAVIS.

Charlottetown, P. E. I., June 13, 1860.

RELIGIOUS ITEMS.

The Rev John M'Kinnon will preach (D.V.) in the Presbyterian Church, Queen Square, to-morrow (Sunday) at 11 o'clock a.m., and at 6½ o'clock, p.m.

Mr George Naenutt, Student, will preach (D. V.) in the Baptist Chapel in this City, to-morrow evening (Sabbath), at 6½ o'clock.

James McCallum acknowledges the receipt of the sum of seven pounds ten shillings from the congregation of Eastern St. Peter's, to be appropriated as follows:—

Foreign Mission	£3	19	1
Home Mission	2	6	10
Seminary	1	4	1

Brackley Point, July 4th, 1860.

The Synod of the Church of Scotland, in Nova Scotia and P. E. Island, was held in St Andrew's Church, Pictou, during the past week. Seventeen clergymen besides several elders were in attendance. Among other matters, the "basis of union" adopted by the Presbyterian and Free Church Synods was laid before the Synod. We may be enabled to present our readers next week with a short account of proceedings. —*Picton Standard.*

Referring to the paragraph inserted in our No. of last Wednesday, announcing that the consecration of the newly appointed Bishops of Charlottetown and Chatham, would take place at Charlottetown, on the 15th of August, we are requested to state that that announcement was premature, as the time and place for said consecration have not, as yet, been determined upon.—*Halifax Express, July 2.*

The Rev. Dr. McClintock, of the Methodist Episcopal Church, is about to proceed to Paris, to take charge of the American Chapel in that city. Dr. McClintock is appointed by the American and Foreign Christian Union.—*Montreal Witness.*