

feast? Even if it were so, can you be content that no more should be gathered to that table of high and holy fellowship? Would you monopolize the bliss of Heaven? Have you no heart to say to each of the impenitent near you, Come thou with us, and we will do thee good?

Professed disciple, do you really believe that there is a Heaven, and that such society is there? Is it your settled expectation to join it? Are you firmly convinced that with your own eyes you are soon to see the patriarchs and apostles, yea, the whole of the redeemed, that with your own ears you are to hear them discourse from the accumulated treasures of their wisdom; aye, side by side to sit down with them, and eye to eye to commune with saints whom scores of centuries have rendered venerable? Do you believe that you will shortly be talking at Christ's table with Abraham, Isaac and Jacob, with John, Peter and Paul, with your former pastors and friends? Are you truly expecting to see those, now members of the same church with you, in glory? Why then that coldness towards them? Why such constant or even frequent absence from the place of social prayer? Why too so many hard speeches about them? Here is one with whom you expect to spend eternity; you think that Heaven will be the happier for his presence; yet do you deal out sarcasm and innuendoes, or speak in a humorous or censorious strain at the expense of one who equally with yourself belongs to the body of Christ, and is as fair a candidate for a place among the spirits of just men made perfect.

Christian friend, remember that the Saviour has said, "By this shall all men know that ye are my disciples, if ye have love one to another."—Thomson's *Better Land*.

#### IT IS WELL.

"All these things are against me."—GEN. XLII, 35.

Such is ever the conclusion of sense when it sits in judgment on the trials which the Holy One sends. Widowhood comes, because the creature was put in the Creator's place; and it is meant to win our hearts to God. Poverty comes, and it is sent on the same errand. Long days and years of pining sickness are our lot, and the tried one mourns as if the Lord had forgotten to be gracious. But amid all these complaints the very reverse of the believer's fears is true; for, while man is faithlessly exclaiming, "All these things are against me," God is over-ruling them all, and they work together for good.

Was it not good that Joseph should be taken into Egypt, when he was to stand at the right hand of royalty, and save a nation from famine and woe? Was it not good that Nebuchadnezzar should be bereft of his reason, and wander forth a roaming maniac, seeing that by that he was taught that the Most High God reigns? Was it not good that the Son of God should be laid in a grave, when from that grave life and immortality were to spring? Was it not well that the infant Church should be persecuted and scattered, when in consequence of that the Truth was to circulate throughout the World? He, who sees the end from the beginning, does all things well; and, could we learn in humble confidence to trust where we do not see, or to be silent when we cannot scan, sight as well as faith would at length be assured that just and true are all the ways of the King of Saints. All that He does is done in wisdom and goodness and love.

Now is my soul familiar with Truth in this form? It is written in the Word that "now abideth Faith, Hope and Love." Do they abide in me?—Faith resting on the Truth of God, Hope springing from Faith, and Love, the flower or the fruit of all? Then may the soul rejoice in the house of its pilgrimage.—*Tweedie's Glad Tidings, or the Gospel of Peace.*

"Christ did not come to dispense by His suffering with our sufferings, nor to dispense by His death with our death. We could not, we ought not, to claim this. What are the light afflictions of the present time, if they are besides necessary for us, when compared with the eternal weight of infinitely surpassing glory? No, Christ came not to deliver us from suffering and death; He has rendered them useful, when they were useless. Why do I say useful? How feeble this term is! He has rendered them so precious that their preservation is, as regards the believer, one of the mercies of God. Jesus Christ, then, has not abolished suffering and death, but He has given them a meaning, and He has made them what they never could have been without Him—a bitter dew which develops and matures in our souls the blessed germs of faith."—*Vinet*.

"Do not hope too much, nor yet too little. Lay your soul quite naked and bare before the Lord, and wait to see what He will do for you. Do not pine and grieve over an uncertain portion when the best is secured to you, I mean God's grace. Be like a little child, that lies in the grass and looks up to the sky; that is enough for it; and, when it is hungry and cries, its mother comes and nourishes it from her breast. And so does our gracious God with us. His ways, to be sure, are wonderful; so that we cannot understand them, and often think a heavy misfortune has befallen us; yet, when we close our eyes and follow softly in the way He leads, we find that in the end it turns out all for our good."—*Religion in Earnest*.

"I have often tormented myself with anxious cares during my whole life, and it never helped me forward; on the contrary, the very things I was most afraid of have generally proved my best helpers when they occurred. All God's dealings with us are messengers appointed to tell us His will, if we could but understand it. We are told in the Bible that, when the angels came to the shepherds, bringing them the best news Earth ever heard, "they were sore afraid;" and is it not often the same with us? But, if we listen rightly, the Lord's messengers ever reply in the same words, "Fear not." And so do you be still, and let God send you what He will. When a dark thunder-cloud draws on, it looks black and terrible; but, when it has passed by, the brightest rainbow is painted on it. And in like manner every affliction looks quite different before and behind. We must remember that all things come to us back-foremost, so that we can never see them right in the face so as to understand what they really are, until they are gone by. And never forget that heaven reaches down close, quite close to the earth, so that whoever raises his head in a right manner is sure to find himself in heaven with our gracious God and all His holy angels, even although our blind eyes cannot perceive them."—*Ibid*.

#### REPORT OF THE COMMITTEE ON JEWISH AND FOREIGN MISSIONS.

The Committee on Jewish and Foreign Missions beg leave to report:—

1st. As to a Missionary: That, after the rising of the Synod, they gave their anxious attention to the important duty of securing a suitable Missionary to enter upon the work designed to be undertaken by the Synod, but for a time without success. At length, by a singular chain of circumstances, one was brought under their notice, whom, after a careful inquiry, they had confidence in provisionally engaging; and have much satisfaction in stating that he is, in their opinion, eminently qualified for the position of a Missionary to the Jews. The gentleman in question is the Rev. Ephraim M. Epstein, a Licentiate of the Old School Presbytery of New York, and, as his name indicates,

an Israelite by descent. Mr. Epstein has for years been preparing himself for the duties of a Missionary to his kinsmen after the flesh, and his hopes have tended to Palestine as the field in which he should be employed. In pursuance of this design he has, since the completion of his Theological course, pursued the study of medicine for two years; so that he will combine the Ministerial with the Medical capacities. This latter qualification is one of no slight importance, and will gain him access to many quarters which would be otherwise closed to him. Mr. Epstein is highly educated in the lore of the Jews, and well acquainted with all the characteristics of the Jewish mind. He has been highly recommended to the Committee by the Rev. Dr. Schaeffer of Constantinople, the eminent Jewish Missionary; by Dr. Thomson of New York, who speaks for himself and his brethren of the Presbytery in high terms of his acquirements, character, fitness for Mission work, and piety; by Dr. Potts of New York, his present pastor, who speaks in equally strong terms in his favour; and by Dr. Chickering, of Portland.

He is also known to James Court, Esq., Elder of the Free Church, Montreal, who brought him under the notice of the Committee, and to Dr. Edmonson of Brockville, who testified in his favour.

After obtaining so satisfactory an issue to their inquiries,—conducted, too, without the knowledge of Mr. Epstein,—the Committee entered into correspondence with, and eventually invited Mr. Epstein to visit Montreal during the meeting of this Synod. They learn that he will require to study 16 months longer to entitle him to the degree of Dr. in Medicine. They accordingly proposed to him that he should take advantage of Queen's College for that purpose, and after next Synod go forth as a missionary from this Synod; proposals which were satisfactory to him. They also propose that, with the sanction of the Synod, the Committee should be permitted to authorize him to visit such congregations as should be willing to receive him, and by addresses to Missionary meetings or otherwise interest our people in the works of the Mission, and thus contribute to its eventual success. The Committee have acted with much caution and deliberation, and with an anxious desire successfully to accomplish the important duty entrusted to them; and they regard it as a providential circumstance that a man, offering so many advantages, an accomplished linguist, a Presbyterian Minister, and the possessor of Medical knowledge, should have been brought under their notice.

They trust that the steps they have taken may be overruled for good; and have every confidence that, if the work in which the Synod has engaged be the Lord's, he will bless and prosper it.

2nd. The Committee have secondly to report, with regard to funds, that they have entire faith that sufficient means will be placed at their disposal. The Synod of New Brunswick at its last meeting adopted a resolution cordially endorsing the step taken by the Synod in deciding on the institution of this Mission; and, as an earnest of their sincerity and zeal, £24 has already been received from that Province. The Synod of Nova Scotia also adopted a resolution commending it to the sympathies of their congregations. Copies of the Resolutions of these Synods are appended to this Report.

There is in the Savings Bank of the Bank of Montreal £342 8s. 5d. cy., being the result of Dr. Aiton's collections, bearing interest at 4 per cent., and £89 11s. 8d., collected apart from his effort, which, together with £14 2s. 9d. for interest to the 31st Dec. last, is, in all, \$1664 58, besides a sum of £40 17s. 6d. in the hands of Mr. Mowat of Kingston.