

Rutherford he said, "I would not exchange conditions with that man, (though for himself he was now on the bed of languishing, and the other possessed of great riches and revenues) even if all betwixt us were red gold, and given me to the bargain." When some ministers asked him, if he had any hopes of deliverance to the people of God? He said, he would not take upon him to determine the times and seasons which the Lord keeps in his own hands, but that it was to him a token for good, that the Lord was casting the prelates out of the affections of all ranks and degrees of people, and even some who were most active in setting them up, were now beginning to loathe them for the pride, falsehood, and covetousness they displayed.

To his wife and children he spake gravely and affectionately, and after having solemnly blessed them, he admonished them severally as he judged expedient. His son David said to him, "The best and worst of men have their thoughts and after-thoughts, now Sir, God having given you time for after-thoughts on your way, we would hear what they are now."—He answered, "I have again and again thought upon my former ways, and communed with my heart; and as for my public actings and carriage, in reference to the Lord's work, if I were to begin again, I would just do as I have done." He often repeated the 16th, the 23d, and once the 71st psalm which he used to call his own. About two days before his death, his speech began to fail, and he could not be heard or understood; some things, however, were not altogether lost, for speaking of some eminent saints then alive, he prayed earnestly that the Lord would bless them, and as an evidence of his love to them, he desired Mr. George Hutcheson then present, to carry his Christian remembrances to them. When Mr. Hutcheson went from his bed side, he said to his wife, and others who waited on him, that he rejoiced in suffering as a persecuted minister. "Is it not persecution," added he, "to thrust me from the work of the ministry, which was my delight, and hinder me from doing good to my people and flock, which was my joy and crown of rejoicing, and to chase me from place to place, till I am wasted with heaviness and sorrow for the injuries done to the Lord's prerogative, interest, and cause? What he afterwards said was either forgotten or not understood, and at length, about four o'clock in the morning, August 27th 1666, he was gathered to his fathers, by a blessed and happy death, the certain result of a holy life.

His body lies in the burial place at Aberdour; and upon the church-wall above his grave, was erected a little monument with this inscription:

Hic reconditæ jacent mortuæ  
Exuvie D. Roberti Blair, S. S.  
Evangelii apud Andrapolin  
Predicatoris fidelissimi. Obiit  
Augusti, 27, 1666. Etatis sue 73.

Mr. Blair was a man of a fine constitution, both in body and in mind, of a majestic but amiable coun-

tenance and carriage, thoroughly learned, and of a most public spirit for God. He was unremittingly diligent and laborious in all the private as well as public duties of his station. He highly endeared himself to his own people, and to the whole country where he lived; and their attachment to him was not a little strengthened by his conduct in the judicatories of the church, which indeed constituted the distinguishing part of his character.

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THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND, TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Esteemed and beloved brethren in Christ:—

Your letter was not received by us till after the meeting of our Synod in September last, and our next meeting does not take place till the month of July next. But an anxious wish being expressed by many brethren here that an answer should be returned before the present Session of your Assembly shall have closed, it was resolved at a meeting of the Commission held in the City of Toronto in February, that that Court should under these circumstances assume the responsibility of writing the answer. You will understand, that by the law and usage of our Church what is done by the Commission of Synod, if approved of, is viewed as a Synodical act.

A correspondence with a Christian body on this side the Atlantic, holding in common with us, the same forms of Church Government, and the same precious faith—more especially when that body is witnessing amidst great trials for the truth as it is in Jesus, cannot but be regarded by us with the liveliest interest. We it is true, live under a different civil Government, and to the institutions of our country we confess ourselves to be warmly attached; but this attachment ought to be no barrier to that reciprocation of Christian sentiment and feeling which has often existed between Churches situated as we are. Where there is one faith, and one Lord, a correspondence between those who hold that faith and love that Lord in sincerity, must promote Christian love, and may tend not a little to the edification and comfort of those who are fellow heirs of the same promises. And in these times, when Christian truth is assail-