

viously, and not with the aspect of similar towns in England; and judging by report, I cannot hesitate to believe that the revival has accomplished great results in Belfast. There, and throughout the north, I should estimate the additions made to churches and congregations by the revival, at about *one fourth* of the whole body. A disposition to hear the Gospel preached is also shown in the large crowds that will attend open-air services. Each Sunday afternoon there is a sermon at the Custom House in Belfast. The preacher stands on the highest step under the portico, and on the long stone steps and far in front are gathered from 500 to 700 people. Last summer, I am told, there would be 2,000 assembled at the same place. Another favourable sign is the daily prayer-meeting. About fifty assemble at noonday at a hall in the busiest part of the town. No person is expected to occupy more than five minutes; and the meetings are often made interesting and profitable by the attendance of some stranger who gives an anecdote or a brief narrative of the good work going on elsewhere. I fear that the Roman Catholics have received but little benefit from the revival. The relations between them and the Protestants involves too much of rivalry and jealousy to allow of much friendly communication on matters of religion. Not only does the Catholic resent the introduction of the subject, the Protestant himself avoids it. Nay, more! The Orange party spirit still runs very high, and many a nominal Protestant thinks himself a good Christian because he hates the Papist, and many a true Christian is prevented by this political animosity from feeling the same sympathy for a Catholic that he would for a professed Protestant, who had even yet less of true grace in his heart. I wonder much also that the revival has not had the effect of improving their *psalmody*.

The Baptists, I have already intimated, have had their full share of the gracious influence that descended on the churches last year; indeed we have reaped the fruits of the revival in a special degree, as two, if not three, of our churches owe their very existence to it. Most clearly the present season is highly favourable to the spread of our principles in their integrity. One of our brethren, Mr. Henry, of Belfast, has been called upon to expound them at some length, by the opposition he has met with. But I think the time is come for the Baptists to take a more advanced position. Amongst the really "revived" there is a more sedulous study of the Scriptures than heretofore; and it seems to need but the pointing of the finger to show the Presbyterians the many weak, not to say rotten, places in their ecclesiastical system. I have found them quite ready to acknowledge the faults of an *unconverted ministry* and an *undisciplined church*. For the obtaining of a holy ministry or the securing of a pure and really pious church, the Presbyterian system contains no efficient provisions. Unconverted men are in their pulpits—even the orthodox pulpits—and unconverted men and women by scores or even hundreds sit down at the Lord's table! These are offences against the KING that none can either deny or excuse. And they form the assailable points for the Baptists. Here is our vantage ground. And although I love not controversy, and upon minor and comparatively indifferent points should exceedingly deprecate the cultivation of a controversial spirit, I cannot but think that very now requires that these sins, in connection with their errors respecting Baptism, should now be boldly and unflinchingly laid before the people of Ulster.

The Presbyterians are supported by the *Regium Donum* and I suppose even the Methodists do not hesitate to dip their fingers in the public purse, and so can build chapels and maintain a ministry at comparatively small expense. But our brethren must not do this, and yet are expected to make good their ground! Then English Christians must certainly come to their help. We ought to have a COLLEGE at Belfast; a good chapel is, however, indispensable; and without it there is danger lest the labours of the minister should only serve to swell the ranks of the Presbyterians instead of strengthening our own.

Christian Messenger.

HALIFAX, OCTOBER 10, 1860.

Watchman, what of the night?

We often hear this age of the world spoken of as the enlightened nineteenth century and fondly imagine that the dawn of the glorious millennial day is shortly to begin. Whilst we admit that there is much to awaken gratitude, to inspire hope, and to encourage the servants of God to more activity and con-

secration yet we think it needs but little observation and reflection to convince us that we are still living in a dark day, more correctly expressed by the term *night*. Compared with former ages there may be a glimmer of morning, but looking at the actual condition of the world and thinking of the bright prospects of the coming ages of the world, we may consider this as really and truly night.

The enquiry at the head of this article is frequently made, in various forms. It is often questioned whether the world is really improving, and the church making progress, or whether the children of Satan are not wiser in their generation than the children of light, and gaining ground upon them and preparing to triumph over them. Sincere, earnest Christians witness the wordly spirit of many professors and the abounding of iniquity; what their eyes behold affects their hearts; until they often indulge in gloomy forebodings, with regard to the future state of the church and the world. We would not encourage this view of things, so as to lose sight of the bright spots which exist in many parts of the world, yet if we look at things as they are, we must conclude that there is much which demands serious consideration, and that the same antagonism now exists between light and darkness as in the worst ages of the past. The truth as it is in Jesus still has to contend with superstition, error and sin. One form of error may make way for another somewhat modified, and cause some nearer approaches to an admission of the true Light, yet the evidences of human depravity are, on every hand, still fearfully apparent. But is the church really making progress, many are saying, with a degree of doubt, which may well command attention. Amidst all the profession and outward respect for the Christian religion, is the number of true followers of Christ being enlarged? Do the additions of believers to the churches make up for the losses by defection and death? Are those who come into the churches of Christ genuine disciples, and therefore additions of strength to them? Or, is the tone of piety lowered to meet the common sentiment concerning Christian character—that a decent deportment and compliance with mere external requirements, is all that is demanded?

These and similar questions are involved in the inquiry, 'Watchman, what of the night?' The world we see is still one scene of sin, violence and bloodshed. The war spirit is being cultivated perhaps to a greater extent than ever before. Although the object professedly sought by modern warfare is to secure peace, to extend liberty, and to put down the oppressor, yet we have no expectation of permanent freedom or peace in any land where ignorance and sin reign. The question then recurs, Is the Church becoming more and more efficient to accomplish the regeneration of the world? or is it failing to bear testimony for Christ and therefore less able to raise the people from error and moral corruption. Are Christians really the salt of the earth, and do they preserve it from moral and spiritual corruption?

In reply to these enquiries we think we may affirm that the Christian Church of the present day is better prepared for its work than it has been in any former age.

This may not be said perhaps of some churches and of certain localities, yet when we consider the extent to which sin prevailed in former times, even in the churches, themselves we must conclude that they certainly were not better than the present.

The great Reformation from Popery removed the dust of ages from the volume of inspiration; but left the great questions of baptism and an unconverted membership where they were. Infant baptism was not allowed to partake of the purifying process which was brought to bear on other errors which had arisen from it. The root was still left whilst some of its branches were lopped off without mercy. Justification by faith was well sustained in opposition to priestly absolution. But the efficacy of the rite of baptism to bring unconverted persons into the Church, so called, was an error not so easily removed; and one, the destruction of which would take away the political character of the church. This was therefore left for a more gradual but not less certain course of operation to extirpate.

The late revivals of religion have more similarity to those of primitive times than any former manifestations of religious reformation. They have had more influence in producing the spiritual experience of religion and exhibitions of personal piety in those who have received benefit from them, than any former movement in the onward progress of the church.

In pursuing our enquiry, "What of the night?" we think the slight hold which infant baptism has on a majority of professing Christians, together with the greater respect now held than formerly for the principal of a converted church membership, are hopeful signs of day.

These two, especially the latter, Baptists regard as fundamental principles. When the baptism of believers has entirely superseded that of infant baptism and a personal profession of religion is demanded of all who retain the character of professing Christians, then may we expect to see Zion come forth "fair as the moon, clear as the sun, and terrible as an army with banners." In these respects Baptist Churches need no new principle developed in them to render them all that is required as an organization for spreading the Gospel through the world. As we see other communities adopting these principles of the Word of God, we may anticipate with more confidence the opening of the Day when the light of the gospel truth shall shine upon this dark and benighted world. Although Baptist Churches may not need new principles at their foundation, yet we think there is ample room for improvement in matters of fellowship and discipline, before they will fully apply the apostle's injunction,—“The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light.”

THE UNION OF THE FREE CHURCH AND THE PRESBYTERIAN CHURCH OF NOVA SCOTIA

was accomplished at Pictou on Thursday last. The Synods of each body assembled on the preceding day, under their several Moderators for preliminary measures. There were *forty-two* ministers of the Presbyterian Synod present and thirty-three elders, (laymen). The Free-church Synod consisted of *twenty-three* ministers and nine elders.

At 1/4 to 11 on Thursday morning they formed in two processions from Knox's Church and Prince Street Church respectively, under the merry marriage peal of the bell of the latter church. The Free Church preceded and entered the large tent, and about five minutes after were followed by the Presbyterian Church procession.

The two tents were connected, and appeared within as one; over each was a banner: one being a bright BLUE with the Presbyterian inscription, "For Christ's Crown and Covenant," whilst over the other was a white one, with the text, "That they all may be one."

"On entering the tents," the reporter of *The Presbyterian Witness* remarks, "I found them filled to overflowing. The Platform was fully occupied by ministers and elders. The ministers of each Synod were ranged on alternate seats, while the elders sat promiscuously to the left of the Moderators. At the table sat the two Moderators and the two Clerks.—The Platform was so raised that the occupants could see all present and be seen of all. The two tents were connected and on the inside appeared like one. There were two doors, and at the two a stream of people continued to enter for a few minutes after eleven o'clock till every spot and seat was fully occupied. There never was so large an assemblage under cover in Nova Scotia.

Large and crowded as was the gathering we never beheld a more orderly one. Every face wore the aspect of thoughtful gravity. No Sabbath day assemblage in any Church ever beheld more becomingly. A fee of 7/6d. was charged for admission; still the audience was not apparently affected by the charge."

The Rolls being read, the Rev. P. G. MCGREGOR read the Basis of Union, which was engrossed on parchment and ready for signature. The members of both Synods stood up while it was being read.—Rev. Mr. MURDOCH then signed the Basis on behalf of the one Synod, and the Rev. Mr. FORBES on behalf of the other.

The Rev. Mr. MURDOCH then declared that the Presbyterian Church of Nova Scotia was from this date merged into and should be known as the Presbyterian Church of the Lower Provinces of British North America, and should be entitled to all the rights, and vested in all the privileges, to which it is now, or may hereafter become entitled. The Rev. Mr. FORBES having made a similar declaration in reference to the Free Church, the Moderators gave each other the right hand of fellowship—all the ministers and elders following their example, the choir and the whole audience singing the 133rd Psalm, "Behold how good a thing it is," &c. This was a most affecting scene, and the big tears rolled down many a cheek not used to weeping."

Mr. Murdoch then moved and Mr. Forbes seconded that the Rev. Professor KING be now chosen Moderator. This was agreed to unanimously, and the Professor took the chair amid loud and repeated cheers. He then offered up solemn prayer; after which it was moved by Mr. Bayne and seconded by Mr. N. McKay that Messrs. DUFF and MCGREGOR be the Clerks of the Synod, and agreed to unanimously. The Roll of the united Synod was then called and every member requested to signify his assent or dissent from the Basis of Union. All gave their assent. Members then signed the Basis in order of seniority.

"In the afternoon addresses were delivered." "The attendance both morning and afternoon was very large—upwards of 3000." "The two meetings in the evening," he adds, "was most successful and delightful."

Many thanks to those of our readers who have paid their subscription. Those who have not paid will much oblige by making a remittance, without delay.

News Summary.

The English news by our last mail is up to the 22nd Sept.

General Garibaldi thus far, had marched in triumph as the Liberator of Italy. His loss during a march of little more than a fortnight, was only sixteen men. The King's troops seem to have melted away before him, either voluntarily dispersing themselves, or joining the standard of the Victor. A sharp and decisive battle had taken place near Ancona, between the Papal troops under Gen. Lamoriciere and the Sardinian under Gen. Cialdini, in which the former, although much superior in numbers, were totally routed and dispersed. Insurrections had taken place in several parts of the Papal territories, while great confusion prevailed at Rome. It seems doubtful whether the Pope will quit the City, or remain and await events. The great danger at present is, lest Garibaldi in attempting the liberation of all Italy, should provoke the interference of France in favour of the Pope. The French Garrison in Rome has been largely reinforced, and Louis Napoleon would probably desire nothing better than a favorable excuse for an active interference in Italian affairs. The consequences might not improbably be, the seating Prince Napoleon Bonaparte on the throne of Southern Italy. Much fear is entertained in England, lest Garibaldi, encouraged by his great successes, should attempt too much, and become involved in difficulties with both France and Austria.

Recent accounts from the East are of a most unpleasant nature. By referring to our news columns it will be seen that a conflict has taken place between a large party of the natives of New Zealand and some detachments of the 40th and 65th Regiments. Serious differences have for some time past existed between the New Zealand Colonists and the Natives, who are a warlike and intelligent race of people, although as yet in a state of barbarism. The disputes arose from the acquisition of the lands by purchase or otherwise by the Colonists. Collisions had previously taken place. On the present occasion the British troops to the number of 3 or 400, attacked a native fort which was strongly entrenched, but were repulsed with considerable loss. Upwards of 30 men killed and a number wounded. They were overpowered by numbers, the natives fighting with determined courage, and being well skilled in the use of fire arms. It is feared that it will lead to serious damage, as the natives must be subdued at any cost, and under all circumstances it is an unhappy occurrence, as the course of civilization and improvement among the people, which was making rapid advances, will be arrested, and jealousy and distrust awakened, which it will take years to allay. The Natives although, until within a few years past, in a state of great barbarism, and even cannibals, are nevertheless naturally a fine race of people, both mentally and physically, and are exceedingly apt in acquiring the arts and usages of civilized life.

The French Emperor is said to have been fired at with a pistol at Toulon, and that the effect of the shot was only prevented by a woman's pushing aside the arm of the assassin.

Still Later.

By the steamer *Connaught* we have Liverpool dates to the 25th.

The King of Naples was supposed to be still at Capua, which town was barricaded and armed. Reported King's troops and Garibaldians had exchanged shots at outposts near Capua.

Among the 600 prisoners taken by the Sardinians were upwards of thirty officers, some of high rank. In consequence of the victory, 4,000 Papal troops, mostly foreigners, fifty officers, the guards of Lamoriciere, with six guns, and ammunition, had capitulated on the 19th, and laid down their arms. Cialdini conceded honors of war to this body, and permitted them to return home.

Lamoriciere with a few horsemen reached Ancona. Nothing remained of his army except troops shut up in Ancona, and about 2,000 disposed of in the mountains.

Arrival of General Goyen at Rome had, it was said, determined the Pope to remain at Rome.

Garibaldi in letter declares there exists irreconcilable difference between his policy and Cavour's. Reported that the quarrel between Sardinian Government and Garibaldi arrived at such a pitch that Victor Emanuel determined to proceed to Naples for personal intercourse with Garibaldi.

AUSTRIA.—Incendiary proclamation calling people to arms, introduced into Hungary from Bucharest. All garrisons in Hungary were replaced on war footing.

BRITAIN.—Queen Victoria embarked for Prussia on the 23rd ult., to meet Prince Regent of Prussia at Coburg. Lord John Russell accompanies the Queen.