

and what is... are hallowed... around them... a charm that is be-... consideration.—Ger-... senger.

an Witness... 19, 1855.

of Spring... nature are... Good... the pre-... lessons... vicari-... season has... fertile in... instruc-... We... beautiful... way

Dr. Scudder. We condense the following notice of this eminent missionary physician from the last New York Observer:—

Dr. Scudder was born in New Jersey, and received his education at Princeton—that nursery of great and good men. At the age of 26 he entered on the profession of M.D.—and also married about the same time. He commenced his practice in the city of New York. He was always more anxious for the souls of his patients than their bodies; and often when his medicines were of no avail did he kneel by the bedside of the dying to plead for the salvation of their souls. Dr. Scudder was brought to love his Saviour in his childhood. He was wont to say that he could not remember the time when he did not love the Lord Jesus Christ. This fact should encourage parents to pray without ceasing for the regeneration of their children even in infancy. In one of the congregations in New York he used to hold meetings at which he exhorted; and read President Edwards' sermons. These services were attended with great success—a revival followed—and many were added to the church. He often prayed for the conversion of particular individuals for many years, yea days together; and his prayers were often graciously answered. A special instance of this was the conversion of a man whose wife before he married her.

and Hall's appeal, entitled "The Million," fell into his hands. He perused it with great interest, and the result was that he became convinced that it was his duty to become a heathen—to labor for these six hundred millions.

Board of Missions at the same time authorized for a medical missionary. Dr. Scudder saw it to be his duty to forsake the field of usefulness which lay open before him at home, with all the charms and pleasures and advantages of civilization; and in about six weeks after his resolution was formed, he and his wife bade adieu to their home and their country. They sailed from Boston in the "Indus," and on the voyage he was instrumental in the conversion of nearly the whole of the ship's crew. For some time he labored very joyously and successfully in the island of Ceylon. While laboring in Madras his beloved wife died. He was most tenderly attached to her and felt her death severely. About twelve years ago he re-visited America for the benefit of his health, and delivered a series of missionary addresses throughout the country, which were very seasonable and beneficial. He died a short time ago at Cape-town, South Africa, suddenly and unexpectedly. But death found him prepared; his end was peace.

THE PRESBYTERIAN CHURCH IN ENGLAND held its Synod on the 17th of April and the five following week days. The Synod met in Dr. Hamilton's Church. The proceedings were very interesting. Among the most important items was the Report on Foreign Missions. It will be remembered that this Church has a flourishing mission in China—Rev. W. C. Burns and Johnston being the principal missionaries. A large addition is now to be made to their number. Rev. Mr. Douglas has embarked already for the field, and he, though under the control of the English Synod, is supported by gentlemen in Scotland. A firm in Manchester promises £50 for each new missionary sent by the Synod to China, and another £25. This is munificent. There appears to be a great and increasing desire among the Chinese to hear the gospel. Last year the missionaries distributed 1,400 copies of the New Testament, a considerable number of copies of the Pentateuch, and 25,000 religious tracts; and they are careful not to give these to any but such as are likely to peruse them carefully. The Synod received deputations from the Free Church of Scotland and the Presbyterian Church of Ireland.

A FRENCH WRITER, in speaking of the recent writings of the Archbishop of Paris, on the Immaculate Conception of the Virgin Mary, says—"We are now accustomed to hear her mentioned as the fourth person in the (so-called) Trinity."

IN THE CITY OF LYONS IN FRANCE, twenty-five years ago, there were only three Protestants. In the same city there are now eight places of worship, holding from 300 to 800 members each. A little heaven, in due time, leaveneth the whole lump.

DR. KITTO'S "DAILY BIBLE READINGS" may not be read in Naples. It found in the portmanteau of a traveller, they are seized at the Custom House.

Sebastopol and Armageddon.

Some time since we noticed the fact, that Dr. Cumming of London made the assertion, that Sebastopol and Armageddon were identical in meaning. A letter appeared in the London Morning Chronicle, requesting the Doctor to explain the grounds of such an opinion. The following is Dr. Cumming's statement in explanation:—

"The word in Greek is made up of *sebas*, august, and *polis*, a city—Sebastopol, 'august city.' The Hebrew word Armageddon is made up of *air*, a city, and *magdal*, august, the oil being formative. I do not say, and did not say, that Sebastopol, with its terrible slaughter, is the great war of Armageddon, but this great war seems between the sixth and seventh seals, our present place in prophecy; and in all probability it is the beginning of that war, the duration and scope of which will be terrible."

The learned Doctor's philology, however, seems to be at fault. A greater Doctor, and a more learned man steps upon the arena and enlightens the public. The Rev. John Eadie, D. D., L. S. D., Professor of Biblical Literature to the United Presbyterian Church, writes the following letter, upon the subject, to the editor of the Daily Mail:—

"Sir—I have seen two letters in your paper recently—the one a question, and the other a reply—as to the meaning of the words Armageddon and Sebastopol. Dr. Cumming affirms that the names are the same in import. Perhaps it may be worth while simply to state the matter. Armageddon, then, is neither more nor less than 'the hill of Megiddo.' Sebastopol, again, is not august city, but simply the city of Augustus. The first syllable of Armageddon is not *air*, a city; but *har*, a hill; the Hebrew aspirate being lost, as usual when the word is written or spelled in Greek. The name Sebastopol was formed according to the prevailing custom. There had already been Constantinople, or the city of Constantine, Adrianople, or the city of Adrian; and, following the analogy, the imperial founder of the naval fortress called it Sebastopol, or the city of Augustus—*Sebas* being the Greek representative of the Latin *Augustus*.

If we pronounce the name as the modern Greeks do, by the accentuation, and not by the old classical quantity, its last syllable would soon be spelled as that of the two more ancient cities. Megiddo has been a frequent battle-field from the days of Barak to those of the elder Bonaparte, and therefore fitly furnished a symbolic name to the writer of the Apocalypse. Baseless philology must necessarily lead to fantastic prediction."

NEW BOOKS.

THE PHILOSOPHY OF SECTARIANISM. By Rev. Alexander Blackie. Boston. Halifax: E. G. Fuller.

After a careful perusal of this book, we can cordially recommend it to our Presbyterian readers. It is indeed a "book for the times." The author's feelings generally lean to virtue's side. How bravely and fearlessly he stands up for the good old "Psalms of David in metre!" We would feel a little inclined to change the name of the book. We cannot see why "philosophy" should be there: for there is little in the book corresponding to such a title. "Science of Sectarianism" would do better, perhaps. But after all, what's in a name! Rev. A. Blackie, the author, is a native of this Province, from the County of Pictou. If we remember rightly he was educated under Dr. McCulloch. He is by no means unworthy of such a master. A lengthy commendatory notice of this interesting work having already appeared in our columns, from the pen of our talented Correspondent "X" from New Brunswick, we consider further notice unnecessary.

MEN OF CHARACTER. By Douglas Jerrold. Halifax: E. G. Fuller.

This is a very amusing book. The history of Job Pippins, "the man who could not help it," is particularly laughable. We have not read anything funnier for a long time. Douglas Jerrold is well known as one of the shrewdest, cleverest, wittiest writers of the present day.

IRONTHORPE, THE PIONEER PREACHER. By Paul Croyton. Halifax: E. G. Fuller.

A fine little story, calling to one's mind the wild old woods, and the mountains with their rugged brows, their noisy streamlets and roaring cataracts. It well portrays the hardships endured by the "pioneer preacher," as well as by the bold enterprising spirits that led the way to the "Far West." The incidents seem natural and truthful.

THE SESSION OF THE COLLEGE OF THE PRESBYTERIAN CHURCH OF IRELAND was brought to a close on the 20th of April. The public examination of students, which had been conducted for the two previous days, is said to have been highly satisfactory. The number of students who have attended during the last session was 74. They seem to be deeply imbued with a missionary spirit—and to have set their heart on the evangelization of Ireland. They maintain two missions in Connaght, who have highly approved themselves as faithful and successful servants of Christ.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND during last year (1854), has received for Foreign Missions; £4,500 for the Missions; £1,442 for incidental small stipends; and £1,745 for the Million of Testaments to China.

WE HAVE THE NAMES OF TWO MORE OXFORD men who left the Church of England for the Church of Rome last month.—Sincerely OXFORD at least is "a Bridge to Popery."

SIR ALEXANDER DE LA BECHE, the distinguished Geologist, died on Friday, 13th April.

TELEGRAPH DESPATCH.

By a Telegraph Message received at the Merchants' Exchange this morning, we learn that the American Steamer Baltic arrived at New York last evening. The only item from the War is—"The Allies are gaining ground."

The Elections.

Gladly would we do all in our power to assuage the strife, and banish the bitter feelings that seem to be the necessary concomitants of popular elections. Gladly would we pour the oil of peace on the troubled waters; and evoke again the spirit of amity and forbearance. But we can scarcely hope to obtain a hearing amid the boisterousness and violence of party warfare. Our readers, we have every hope, are men who will not allow passion or prejudice to blind their eyes to duty. A short time ago we told them in general terms what we deemed the plain path of duty in reference to the present crisis. What we said then we need not now repeat. But we would submit to your solemn consideration that in entering upon this they must not lay aside their Christian duty. They must not allow other men or their own passions, to rob them of their Birthright, or of their Manhood. As guardians of public morality we wish also to enter our protest in the strongest terms against the prevailing habit of furnishing intoxicating beverages to voters. It is a low, degrading, demoralizing and wicked practice. We hope that at least all Christian candidates and electors will set upon this habit the decided seal of their disapprobation. We know that we utter a truism when we say that *sin is sin*, be it committed even during the heat of a contested election; but it is a truism that seems to be too generally forgotten. A serious responsibility rests upon the men who from mere spleen or personal ambition do all in their power to foment strife, opposition and angry feelings.

We will only add to electors! do your duty and do it as Christians. The following is a pretty correct list of the names for the representation of the different Counties and Townships:

- GOVT. SUPPORTERS. Opposition. HALIFAX. John Esson, George William Evans, William Annand. CAMBRIDGE. A. G. Archibald, P. S. Archibald, G. W. McLellan, G. Reading. PICTOU. Gen. McKenzie, John Holmes, A. C. McDonald, Robert Murray. CROMBIE. Hon. J. Howe, Dr. Tupper, Hon. S. Fulton, A. McFarlane. HANTS. Francis Parker, Benjamin Smith, Ichabod Dimmock, N. Mosher. KINGS. Dr. W. B. Webster, D. Moore, C. R. Bill. ANnapolis. Hon J W Johnston. DIGBY. F. Bourneuf, E W B Moody. YARMOUTH. Thos Killam. SHELBURNE. C. White. QUEENS. J. Campbell, S P Fairbanks. LUNenburg. G. Geldert, J Croighton, B Zwicker, SYDNEY. H. Fullin. W. O. Hefferian, J J Marshall, J W McKeen. CABE BRITON. Hon. Jas. McLeod, John Ferguson. RICHMOND. H. Fuller. INVERNESS. Hon. W. Young, J L Trainin, P. Smyth. VICTORIA. Hugh Munro, John Munro, C J Campbell. TOWNSHIPS. HALIFAX. Benjamin Wier, Henry Pryor, John Tobin. TRURO. Hon. S. Creelman, Hiram Hyde, LONDONBERRY. Capt. Morrison, J Ross. PICTOU. R. P. Grant, M I Wilkins. AMHERST. J. Seaman, William W Bont. WINDSOR. Hon. L. M. Wilkins, E King. NEWPORT. Wm. Chambers, — Smith. FALMOUTH. E. Churchhill. CORNWALLIS. Saml. Chipman, Dr Hamilton. HORTON. W. Stewart, Dr Brown. GRANVILLE. W. H. Troup, S S Thorne. ANnapolis. S. Banks, A Whitman. DIGBY. John C. Wade, C Budd. CLARE. J. Sh..., Robicheau, H Cann. WILE. John Ryder. SHELBURNE. J. Locke. BARRINGTON. R. Robertson, J Coffin, LIVERMORE. Capt. McLearn. LUNenburg. Henry Baillie, H S Jost, SYDNEY C. B. D. N. McQueen, James McKagney. ARCHAT. H. Martell.

Free Church Matters.

LETTER V. MR. BARNES, DEAR SIR, In my last letter I dwelt at length on matters connected with our Home Missionary operations. I need not here recapitulate the facts and suggestions then brought forward. That the present method of obtaining funds for our Home Mission has proved almost a total failure will be admitted by every body; and that we cannot do worse by adopting almost any new scheme will hardly be doubted. Should the suggestions contained in my last letter be acted upon—should the system there indicated be by the combined wisdom of our Ministers and elders, elaborated into a perfect system, and should that system be kept in energetic working order—I have not the shadow of a doubt that we would soon see such an improvement in our affairs as would fill our hearts with joy and thankfulness. At any rate it is clear that some new system must be adopted whatever that system may be.

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"COMMITTEES OF SYNOD" is the next subject to which I beg to call the attention of these, and almost all of them require revision and reconstruction. It is my humble opinion that almost all of them could be constructed on a better plan. I should like to know how many times has any of the following Committees met or consulted since their appointment at last meeting of Synod?—Committee on Incorporation with the Synod of New Brunswick; Committee on Roman Catholic Missions; Committee on Intemperance; Committee on Collegiate Education; Sabbath observance Committee. What can any of these Committees report to Synod when it meets this summer? There has been a great deal of Sabbath breaking in this country—what has the Committee of Synod done to put a stop to it? There are 70,000 Roman Catholics within the bounds of the Synod, perishing for lack of knowledge—What has the Committee of Synod done for them? Intemperance has destroyed hundreds during the passing year; it is still destroying with as much violence as ever—What has the Committee of Synod done to mitigate or to put a stop to the evil? As far as I know "Collegiate Education" is still *sicula quo*—What has been done by the Committee of Synod on that subject, towards bringing about a more satisfactory order of things? I am afraid that the answers to any of these questions will not be very satisfactory to the church at large. But I think it would be very unfair to blame the members of these Committees for the inefficiency of the several committees to which they belong. Constructed as the Committees now are, it could scarcely be otherwise. But my criticism in this case has no force whatever if the committees have been appointed to act merely during the meeting of Synod. If such was the intention of the

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THE PRESBYTERIAN CHURCH OF IRELAND was brought to a close on the 20th of April. The public examination of students, which had been conducted for the two previous days, is said to have been highly satisfactory. The number of students who have attended during the last session was 74. They seem to be deeply imbued with a missionary spirit—and to have set their heart on the evangelization of Ireland. They maintain two missions in Connaght, who have highly approved themselves as faithful and successful servants of Christ.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND during last year (1854), has received for Foreign Missions; £4,500 for the Missions; £1,442 for incidental small stipends; and £1,745 for the Million of Testaments to China.

WE HAVE THE NAMES OF TWO MORE OXFORD men who left the Church of England for the Church of Rome last month.—Sincerely OXFORD at least is "a Bridge to Popery."

SIR ALEXANDER DE LA BECHE, the distinguished Geologist, died on Friday, 13th April.

THE PRESBYTERIAN CHURCH OF IRELAND held its Synod on the 17th of April and the five following week days. The Synod met in Dr. Hamilton's Church. The proceedings were very interesting. Among the most important items was the Report on Foreign Missions. It will be remembered that this Church has a flourishing mission in China—Rev. W. C. Burns and Johnston being the principal missionaries. A large addition is now to be made to their number. Rev. Mr. Douglas has embarked already for the field, and he, though under the control of the English Synod, is supported by gentlemen in Scotland. A firm in Manchester promises £50 for each new missionary sent by the Synod to China, and another £25. This is munificent. There appears to be a great and increasing desire among the Chinese to hear the gospel. Last year the missionaries distributed 1,400 copies of the New Testament, a considerable number of copies of the Pentateuch, and 25,000 religious tracts; and they are careful not to give these to any but such as are likely to peruse them carefully. The Synod received deputations from the Free Church of Scotland and the Presbyterian Church of Ireland.

A FRENCH WRITER, in speaking of the recent writings of the Archbishop of Paris, on the Immaculate Conception of the Virgin Mary, says—"We are now accustomed to hear her mentioned as the fourth person in the (so-called) Trinity."