

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, yet days together; and his prayers were often graciously answered. A special instance of this was the conversion of a wife before he married her.

Dr. Scudder and Hall's appeal, entitled "The Million," fell into his hands. He perused it with great interest, and he became convinced that it was his duty to become a missionary—to labor for the heathen—these "six hundred millions." 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 revisited 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 persevere 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 *arm*, a city, and *magdal*, against, the final 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 centuries, our present place in prophecy; and in all probability it is the beginning of that war, the duration and havoc 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 *arm*, a city; but *har*, a hill; the feeble 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—*Sebastos* 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 predictions."

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 £1,442 for Foreign Missions; £1,442 for the Missions; £1,442 for the Missions; and £1,442 for the Missions. 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 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: Electors! do your duty and do it as Christians.

The following are the names for the representation of the different Counties and Townships:

GOVT. SUPPORTERS. Opposition.

HALIFAX. John Esson, Geo. W. McLellan, William Annand.

CHICHESTER. A. G. Archibald, G. W. McLellan, G. Reading.

PICTOU. Geo. McKenzie, John Holmes, A. C. McDonald, Robert Murray.

CHICHESTER. 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. S. B. Chipman, Hon. J. W. Johnston, F. Bourneuf, E. W. B. Moody.

YARMOUTH. Thomas Coffin, C. White.

QUEBEC. E. D. Davidson, J. Campbell, L. Smith, S. P. Fairbanks.

LUNenburg. G. Geldert, J. Croighton, Reinhard, B. Zwicker.

SYDNEY. Hon. W. A. Henry, John McKinnon.

CAPE BRETON. Stewart Campbell, J. J. Marshall, W. O. Heffernan, J. W. McKean.

CAPE BRETON. Hon. Jas. McLeod, John Ferguson.

RICHMOND. H. Fuller.

INVERNESS. Hon. W. Young, J. L. Tremain, P. Smyth.

VICTORIA. Hugh Munro, C. J. Campbell.

TOWNSHIPS. Benjamin Wier, Henry Pryor, John Tobin.

TRURO. Hon. S. Creelman, Hiram Hyde, Capt. Morrison, J. Ross.

PICTOU. R. P. Grant, M. I. Wilkins.

AMHERST. J. Seaman, William W. Bond.

WINDSOR. Hon. L. M. Wilkins, E. King.

NEWTON. Wm. Chambers, F. Churchill.

Songster. 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.

SHILBURN. J. Locke, J. Coffin.

BARRINGTON. R. Robertson, J. Coffin.

LIVERPOOL. Capt. McLearn.

NEWPORT. Henry Baillie, H. S. Jost.

SYDNEY C. B. D. N. McQueen, James McKagay.

AMHERST. H. Martell.

THE RUSSIAN BLACK SEA FLEET consisted of 27 line-of-battle ships. 16 of these have been sunk in the harbor of Sebastopol. The remaining 11 are scarcely seaworthy.

For the Witness.

IN memory of one not only "the efficient servant of the crown, but also the faithful servant of the Cross."

The sunlight round Sebastopol, Warms many a silent tomb, O'er which the murderous cannon mounds, Presents valleys boom:

But shadows from those bastions fall, Athwart the distant seas, To gather in their deepest gloom Round English memories—

A crown of hard-freely won, A grateful country gave, Blood won, tear-wet, that wreath was laid On gallant Vican's grave.

Afar, by death-beleagured Walls, That youthful Captain died: None braver mid the brave ones there, Where all are sternly tried:—

He sprang, as noble natures spring, To duty's earnest call; And when that duty death involved, Could still serenely fall.

A soldier knowing how to live, No danger sought to shun; A soldier knowing how to die, His brief career was run!

There—as a crown, a glorious crown, Entwined of living rays, Each like a warrior's unsheathed sword, Flashed in the sun's full blaze:—

That circle decks the outward brow, But shades internal light; And he round whom its honors shine, Has respite from the fight.

The spirit summoned suddenly, Mid tumult, carnage, smoke, Dreamed one short dream of suffering, And then in glory woke,—

To walk in joy and breath in Love By his Life's Leader blest: The Captain of the Host of Heaven Had bidden his soldier rest.

His glancing laurels time will place Among death's relics grim, And coming years the grief assuage Now making fond eyes dim.

And flowers on that Crimean plain, With tender bloom efface,— The memory of the Battle-field, As an historic place.

Nor tell the breeze that where it blows Across the fragrant sod, Eyes that no kinder hand might close Looked up in faith to God:—

But that fair Crown Death's Conqueror gave For him, will glow the same— Who like our Earth's distinctions prized A Christian's lofty name.

For the Witness.

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.

The collections for the other "schemes" of the church require also to be increased. I have no doubt that if the collection for the Home Mission were dispensed with, the other collections would be proportionally augmented. This is an indirect benefit of considerable weight that would follow from changing our Home Missionary plan. And should a travelling Agent such as I have already described be appointed it would be among his duties to canvass vigorously for all the schemes. To draw out the liberality of our adherents towards any "scheme," an advertisement in a corner of the Record, and a bare announcement from the pulpit are by no means sufficient. Does the Free Church of Scotland collect her hundreds of thousands of pounds annually by such a machinery? Not at all—"Some of her energetic and eloquent ministers are constantly engaged in 'stirring up' the people 'to remembrance.' In this respect we could scarcely do wrong to follow her example."

"COMMITTEES OF SYNOD" is the next subject to which I beg to call the attention of our church. I find that there are eleven 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 virulence 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 *quid pro 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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Synod when it appointed them, then, in that case only can it be deemed prudent or judicious to have members of committees so selected, as that a quorum for the transaction of business could not be called together without compelling some one of the members to travel from 50 to 150 miles. Look for example at the Synod Fund Committee. Rev. Professor King is Convener. The other members are Rev. H. McLeod from Cape Breton, Rev. W. Duff, from Lunenburg; Rev. Mr. Blair from Barney's River; Rev. J. Munro from Wallace. Not one of them lives within 60 miles of Halifax where the Convener lives. How many times per annum could the convener summon a quorum of this Committee?—

Take another example. The Sabbath Observance Committee. The convener of this Committee is Rev. Alexander Sutherland, of P. E. Island. The other members are, the Presbytery of Pictou; Rev. A. Forrester, Professor King, and Mr. Taylor, of Halifax; and Rev. Messrs. Farquharson and Stewart, and Mr. Gannell of Cape Breton. Is it very reasonable to expect that the convener of this committee, living as he does in P. E. Island, could very often, or at all, bring together a quorum for the transaction of business? I might multiply examples, but the two given I presume are enough.

But were these committees intended to act merely during the meetings of Synod? It would be absurd to think so. The several committees ought to have very little to do at the meeting of Synod but present their Reports. Indeed they can have no time for anything more; and if the work is left over till then it will never be done, or only done hurriedly and badly, and at the expense of something else that ought not to be neglected. It has a tendency to make the Church feel as if she had discharged solemn obligations; whereas she has done no such thing.

But a little care in selecting members for the several committees would go far to obviate all these difficulties. Now I would with the utmost deference submit the following as the principle on which the appointment of committees might ordinarily be conducted: Let the Convener and a quorum of each committee be selected out of one of our Presbyteries; and one additional member out of each of the three remaining Presbyteries. I can point to the present committee on Intemperance as almost a model of what I mean.

Yours, &c.,

A FREE CHURCHMAN.

For the Witness.

To the Educational Board of the Presbyterian Church of Nova Scotia.

GENTLEMEN,—

You are aware that, at its last meeting, the Synod of our Church appointed a Committee to press on the House of Assembly our right to the possession of the property known by the appellation of the Pictou Academy. You are also aware that, after a long discussion, the Committee appointed by the House to investigate our claim, reported against it; recommending at the same time that we should receive a grant of £500 from the Public Treasury. A subsequent vote of the House has placed this money within our reach; but something more than the simple fact that it is attainable is necessary to justify its being accepted. My object in addressing you is to lay before you some particulars which may assist in enabling you to form a correct decision on this point.

If the justice of our claim to the Pictou Academy had been acknowledged, and the £500 offered in liquidation of that claim, we might have taken it as our right, without any sacrifice of principle. So far, however, was this from having been the case, that an attempt to introduce such an acknowledgment into the Report was resisted by a majority of the Committee. In that document there is little that throws any light on the motive which induced the Committee to propose the grant, and the debate on the proposal, as published in the daily papers, is such a chaos of confusion, that it is quite impossible for any person who was not present to understand to what it refers.—I submit a brief but correct report of what was said on the occasion.

"On the resolution to appropriate £500 to the Education Board of the Presbyterian Church of Nova Scotia, pursuant to the Report of the Committee on Education, Mr. Holmes did not understand why this sum was moved, when the petitioners did not ask for money."

Hon. Financial Secretary explained that the buildings, &c. of the Pictou Academy were claimed by that body, who stated in their Report that they thought they had a right to them, under circumstances detailed in the Report. The Committee had not sustained the application, but had recommended this vote.

Dr. Brown said he had recommended this grant because other sects received aid from the Legislature. He was against all grants to these Colleges, but he thought the Presbyterian Church of Nova Scotia was as well entitled as other bodies, having done a great deal for Education; and instead of asking £250 a year, they were willing to take £500 in full. He would give them this willingly, and would gladly get rid of the claims of other bodies on the same terms.

Mr. Holmes said that the Kirk of Scotland was stronger in Pictou than the Presbyterian Church of Nova Scotia—why should the latter receive aid and not the former? Why did it not enter into the generous minds of the Committee to vote a similar sum for the support of Education for the Kirk of Scotland?

Mr. M. I. Wilkins said that the Kirk of Scotland is strongest, and is represented here while the other party are not represented here. We ought, therefore, to protect them. We are the representatives of both—the minority as well as the majority—therefore he reported this grant from the Committee, and he hoped it would pass, though he supposed those who received it would oppose him, as they have always hitherto done.

Mr. Johnston said that he had always advocated grants to these sectarian Colleges, and would support the present grant, however much he was opposed, politically, to the party who supported this Institution, because wherever he saw a body of men supporting, efficiently, the cause of Education, he would give them the same aid as was granted to other such institutions. The instruction in the higher branches had the greatest effect on the broad population of the country, and though the Kirk of Scotland were not now in a position to ask for such a grant as this, he should be delighted, and would be one of the first to vote a similar grant to it."

From this debate it appears that, in the estimation of the various speakers, we occupy the position of grateful parties in the public bounty, on exactly the same

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