

was calm and bright; the pure sun of autumn shone from his blue sky on the field. He hastened not to the west for repose, nor was he seen to rise from the east. He sits on his noon-day height, and looks on the noble isle. On the rising hills are the halls of the departed—the high-roofed dwellings of the heroes of old."

That the Druids taught many excellent moral maxims seems to be established; yet, as among the Romans, the great virtue was prowess in arms. At the hall of feasting the bard tuned his harp to the praises of the warrior. On the battle field, he celebrated in song the heroism of the father, to arouse to action the prowess of the son. Under such teaching some noble traits of character would spring up, but also many highly dangerous to the peace of society, and the welfare of the land. War would be considered an honorable employment. The sword would decide every petty dispute. Family feuds were not allowed to drop with the generation which gave them birth. The son avenged the injuries of his sire, and so downwards for many generations. The peaceful and forgiving spirit of a purer religion was unknown and unpractised. To them the conqueror of an enemy was infinitely superior to the ruler of his own spirit.

The power, with which those Druidical Priests swayed the popular mind, was almost boundless. Their religious rites, always celebrated at midnight, lighted up only by the lurid flash of the lightning, amid a stillness, unbroken by any sound, save the crash of the thunder, or the roar of the sweeping tempest, were well suited to awe the popular mind. After all, their religion was one of darkness. Their empire was founded in ignorance. The bulwark of their power was superstition.—Such a system had nothing in common with the religion of light and love, which is the religion of Christ, and consequently it could not stand before the Truth, as proclaimed by the Culdee preachers.

S. M. G.

(To be continued.)

Young Men's Christian Association of St. Andrew's Church, New Glasgow.

We are glad to learn that this Association after a short interval of inaction has been revived during the past winter and worked with much energy. Besides the regular meetings of the Association for prayer and examination of the word of God, a valuable course of lectures has been delivered to the young men and the public in St. Andrew's Church. These lectures were much better attended than any delivered in former years. The most pleasing feature, however, in the course

was, that a considerable proportion of the lectures were delivered by members of the Association and the congregation. Besides, two lectures by the Rev. Allan Rollok, minister of the congregation, and one lecture each by Messrs. McKenzie and McKay, and John McKay, Esq., all belonging to the congregation. The Rev. Messrs. Sinclair, Hardman, and McGregor, upon being requested, kindly rendered their valuable aid in addresses to the members upon particular topics of interest. We congratulate this congregation upon the existence of such a useful society in their midst, and hope that the young men will keep it in effective operation, and improve by it. It is just what is required in every Christian congregation.—Communicated.

Meeting of Halifax Presbytery.

HALIFAX, N. S.

Session-room of St. Matthew's Church,
1st day of April, 1863.

At which time and place the Presbytery of Halifax met, *pro re nata*, in consequence of a circular transmitted to the members by the Moderator, the tenor whereof was, in effect, "to moderate in a call to the pastorate of St. Matthew's congregation, and to transact relative business."

In the absence of the regular Moderator, the chair was taken by the Rev. G. Boyd, who constituted the meeting with prayer.

Sederunt: Rev. G. Boyd, Moderator *pro tem.*, Rev. Messrs. Martin and Scott, ministers; Messrs. John Taylor and John Watt, elders.

The Rev. Mr. Scott acted as Clerk *pro tem.*

It was moved, seconded, and unanimously agreed to, that the Presbytery approve highly of the conduct of the Moderator in calling them together on the matter stated in the circular.

The following documents were then laid upon the table, viz.: 1. Call from St. Matthew's Church and congregation in favor of the Rev. George M. Grant, ordained missionary, P. E. Island, to be their minister; 2. A letter from Mr. Grant, intimating acceptance of said call; 3. An extract of minute from the Presbytery of P. E. Island, transferring Mr. Grant to the Presbytery of Halifax; 4. A letter from the Rev. Thomas Duncan, Charlottetown, anent the above case.

The Presbytery then resolved (in accordance with previous intimation from St. Matthew's pulpit) to proceed to the moderation of said call. Whereupon the Moderator *pro tem.* conducted divine services, and preached from Acts ii. 42, and then intimated to the congregation present that the Presbytery were now to proceed to moderate in a call from St. Matthew's Church and congregation to the Rev. George M. Grant to be their minister,