

POETRY.

From the Presbyterian.

THE REFUGE.

This world how beautiful and bright!
Its glowing sky—its changing light;
Its dusky shadows moving o'er
The earth, like waves, yet void of power;
Its fleecy clouds on either sleeping,
Serene as heaven, yet onward creeping,
Sole instances of noiseless motion,
Like Piety in pure devotion.

The works of God, Oh! all are fair—
The summer day, the balmy air;
The lightning's path of brightest fire,
The thunder's tones in vengeful ire;
And man himself—the fairest—best
Of all. By inspiration blest
With faculties, that may discern,
Enjoy, and thus in endless turn,
Appropriate all beautiful things
That heaven or earth around us flings.

Alas! whence is this hideous shade?
—The pall of death which sin has made.
What frightful sounds are these that rise?
—The strifes of man, his sinful cries,
That drown the music of the spheres,
That fill the world with boding fears,
With reeking blood, with dismal gloom,
And blast its beauties in the tomb.

Where shall we look? To Calvary's hill,
Where blessings like the dews distill;
To wash away the stains of sin,
To purify the soul within
Reveal new beauties that surround
Imagination's utmost bound.

"Behold the LAMB," then look to heaven,
The boon which his own death has given;
Look to thine heart—when purified
By heavenly grace through Christ who died;
A fount of immortality,
Of beauty, joy, and purity,
Which gushes forth without decay,
"When heaven and earth shall pass away."
Princeton, June, 6th, 1839. V.

Ecclesiastical Intelligence.

MINUTES.

OF THE SYNOD OF NOVA-SCOTIA,
IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Session 7. July, 1839.

(Concluded.)

Friday morning, July 19th, 1839.

The Synod met this morning pursuant to adjournment, and was duly constituted. Present *ad hodie*.

The Rev. Messrs. John McLennan, Donald McIntosh, and Donald McConnochie, having engaged agreeably to the appointment of the Synod, in devotional exercises, it was then agreed that the Rev. Messrs. Alexander McGillivray, John Stewart, and Alexander Romans, conduct said services to-morrow morning.

The overture submitted to the Synod, anent the establishment of Professorships of Divinity in this country, for training young men to the sacred ministry, having been taken into serious consideration, it was

Resolved 1st—That the object contemplated in said overture, is held most desirable and also practicable.

Resolved 2nd—That the Synod is of opinion that the time has now arrived, when united and vigorous exertions should be made, for the attainment of the above object.

Resolved 3rd—That for this end a Committee consisting of the following individuals, viz. Rev. Messrs. John Stewart, Dugald McKiehan, John McRae, John Martin, Donald A. Fraser, James Fraser, Peter McLean, George Struthers, Alexander Romans, and John McLennan, Ministers; and Messrs. J. Holmes, and James Malcolm, Elders; be appointed to draw out Rules and Regulations on this object, to be submitted to the Synod at their next annual meeting.—The Rev. John Stewart, to be Convener.

Resolved 4th—That the preceding resolutions be forwarded to the General Assembly's Colonial Committee, for the sanction and approbation of the officers of our National Church, and that that Committee be requested to render their assistance, in carrying forward this highly important and most desirable object.

A draught of a letter to the very Rev. Principal McFarlan, Convener of the General Assembly's Colonial Committee, having been produced and read by the Rev. John Martin, it was, after a few observations had been made, agreed that the said letter be received, signed by the Moderator, and transmitted as an

expression of respect and gratitude from this Court, to the very Rev. Principal in Scotland.

The overture submitted to the Synod in reference to oaths taken before Magistrates, in matters pertaining to character, having been taken into serious and deliberate consideration, it was

Resolved—That the Synod hold the practice of taking such oaths before Magistrates as opposed to the Word of God, to sound morality, and to the laws of the Church, and that public intimation of the Synod members of Synod in their several congregations, and in the settlements which they occasionally visit, as they may have opportunity.

Adjourned till 7 o'clock, p. m.

Closed with Prayer.

Friday evening, 7 o'clock.

The Synod met this evening pursuant to adjournment. Present *ad supra*.

The Committee appointed to examine and report on the Minutes of Presbyteries, who were directed to give in their report at 7 o'clock this evening, then stated assigned then, which reasons were considered and deemed satisfactory to the court.

The Synod then took into their serious consideration the overture anent Missionary exertions, when it was,

Resolved 1st—That a Committee consisting of the following individuals, viz. the Rev. Messrs. Donald McRae, John Martin, Alexander Romans, John John Stewart, Donald McConnochie, Ministers; and Messrs. Jas. Malcolm, and John Holmes, Elders; be appointed, for carrying on the missionary operations of the Synod, and that three constitute a quorum.—The Rev. John Stewart to be Convener.

Resolved 2nd—That it form a part of the instructions of the Synod to this committee, that those members of Synod who can afford to give services for missionary ends, be employed by said committee, if they see cause.

Resolved 3rd—That the Synod considering the urgent spiritual wants of many destitute settlements, to advance in every way in their power, and consistent with the word of God, the object contemplated in the preceding resolutions.

It was moved, seconded, and agreed to, that the resolutions submitted to the Synod in regard to an unimpracticable for this year, the Synod instruct sessions to proceed according to the laws of the church.

A petition from the congregation of St. Andrew's Church, Pictou, having been transmitted by the committee of bills and references to the Synod, entreating the sympathy of the court in their present destitute circumstances, the Synod unanimously referred the petition to the Presbytery of Pictou, instructing them to afford such assistance to this vacant congregation as circumstances will permit.

The Rev. John Martin having laid on the table, an interesting Journal from the Rev. Mr. Wishart, of a Missionary tour which he had recently made through the Townships of Cornwallis, Aylesford, Annapolis, Digby, and Yarmouth; it was agreed that the same be entrusted to the Convener of the Committee on Missions to be published, with such other documents as the Committee may deem suitable, in the Annual Report.

Adjourned till half-past nine to-morrow morning. Closed with Prayer.

Saturday morning, July 20th.

The Synod met this morning pursuant to adjournment. Present *ad hodie*.

The devotional services of this morning were performed, agreeably to appointment, by the Rev. Messrs. Alexander McGillivray, John Stewart, and Alexander Romans.

Leave was craved for the Presbytery of Halifax to meet at 1 o'clock, p. m. in this church, which leave was obtained accordingly.

It was moved and seconded, that the Clerk of the Synod furnish a tally of duties to the Clerks of the respective Presbyteries within the bounds.

It was moved, seconded, and agreed to, that the Rev. John McRae, Donald McIntosh, and John Stewart be a Committee to correspond with the Convener of the General Assembly's Colonial Committee.—The Rev. John McRae to be Convener.

It was moved, seconded, and agreed to, that the 1st day of January 1840, be observed as a day of Humiliation, Fasting and Prayer, by all the congregations under their inspection, for the low state of religion within the bounds of the Synod.

It was moved and agreed to, that the sum of £20 appropriated by the Synod for the benefit of the children of the late Rev. Kenneth John McKenzie, be lodged in the hands of the Presbytery of Pictou, and that the Presbytery be instructed to expend that sum in promoting their education.

All the business before the Synod being now concluded, it was moved and agreed to, that the Synod

hold its next annual meeting at Halifax, on the third Wednesday of July, at 12 o'clock, noon, in the year one Thousand, eight Hundred, and forty.

HUGH McKENZIE, Moderator.
DONALD MCINTOSH, Clerk.

INTERESTING EXTRACTS.

A WORD IN SEASON.

To him who turns his thoughts late to the duties of religion, the time is not only shorter, but the work is greater. The more sin has prevailed, with the more difficulty is its dominion resisted. Habits are formed by repeated acts, and therefore old habits are always strongest. The mode of life to which we have been accustomed, and which has entwined itself with our thoughts and actions, is not quitted but with much difficulty. The want of those vanities, which have hitherto filled the day, is not easily supplied. Accustomed pleasures rush upon the imagination; the passions clamour for their usual gratifications; and sin, though resolutely shaken off, will struggle to regain its former hold. To overcome all these difficulties, and overcome they must be, who can tell what time will be sufficient? To disburden the conscience, to reclaim the desires, to combat sensuality, and repress vanity, is not the work of an hour or of a day. Many conflicts must be endured, many falls recovered, and many temptations repelled. The deceitfulness of our hearts must be detected by steady and persevering vigilance.

But how much more dreadful does the danger of delay appear, when it is considered, that not only life is every day shorter, and the work of reformation every day greater, but that strength is every day less. It is not only comparatively lessened by the long continuance of bad habits; but, if the greater part of our time be past, it is absolutely less by natural decay. In the feebleness of declining life, resolution is apt to languish; and the pains, the sickness and consequent infirmities of age, too frequently demand so much care for the body, that very little care is, or can be, taken for the soul.

One consideration more ought to be deeply impressed upon every sluggish and dilatory sinner. The penitential sense of sin, and the desire of a new life, when they arise in the mind, are to be received as admonitions; excited by our merciful Father, as calls which it is our duty to hear and our interest to follow; that to turn our thoughts away from them is a new sin; a sin which, often repeated, may at last be punished by an utter forsaking. He that has been called often in vain, may be called no more; and when death comes upon him, he will recollect his broken resolves with unutterable anguish, will wish for time to do what he has hitherto neglected, and lament in vain that his days are few.—Dr. Samuel Johnson.

SOCIAL WORSHIP.

There cannot be a spectacle more productive of delight to the heart of a good man than to witness his fellow-creatures assembled in the acts of social worship, to see them, from a conscious sense of their mutual wants and infirmities, and of their joint dependence on Him who made them all, confessing their many transgressions, deprecating the just indignation of their God, imploring his assistance, and returning their grateful thanks for the numerous blessings which have been already vouchsafed them.

He who best knows how to appreciate the value of solitary supplication, who has felt how soothing and consolatory it is, how essential to his happiness and well being, both here and hereafter, that he should, under the privacy of his own roof, frequently seek the presence of that Almighty Being who has promised to relieve the wants, and succour the distress of those who draw near to him through the mediation of his blessed Son, is, at the same time, best prepared, from the knowledge of his own relation to the Deity, to enter with ardor into all those feelings which, when mingling with his brethren in the temple of their mutual Father, should bind us not only to our Creator, but to each other, uniting, with ties never to be separated, the love of God and man.

It would seem scarcely possible, indeed, for any human being, when forming part of a public congregation, to commence the prayer which has been left opening words, from the emphatic and endearing expression, "Our Father," all that devotional fervour, that glowing philanthropy, that love, and charity, and humility, which social worship was intended to convey.—Churchman.

A PARABLE.

A certain steward was intrusted with a large portion of his master's property to be used for his benefit during his absence. The instructions he received were to the following effect: "to gather in his harvests; to increase the fruitfulness of his vineyards;