

giving the controversy his dispassionate consideration, as a bystander, he thought the writer of the bill, to whom he had alluded in the early part of his address, ought to be obliged to him for coming forward as an impartial student of the question. (Hear and laughter.) I tell you this (said the learned doctor in conclusion), if you wish your homes to be pure; if you wish the domestic circle to be untainted; if you wish no priest at your ear, catching every secret, and priest's eye inspecting every deed—the most secret and the most solemn—in your homes, you must speak out in a voice of thunder, and say—'No Confessional.' (Loud cheers.) If you wish that your daughters should remain pure; if you wish that your wives—the companions of your bosoms—should have no secret from the head of the family—you must insist on there being 'No Confessional.' (Hear, hear, and cheers.) If you want your children to grow up as olive plants around your table, beautifying and adorning it, you must insist that there shall be 'No Confessional.' (Cheers.) If you want the roll of old England's drum still to be heard in the land, and the boom of her cannons to have mercy as well as music in their utterance; if you want her flag to float as it does now everywhere over the ocean, and the sun never to go down upon her possessions; if we may judge from what the confessional has done for Italy and Austria, and if you wish this great country to continue what it has been—an asylum where liberty has found shelter—the noble land which Montalembert admires for that freedom which he cannot enjoy in his own native country—(cheers)—you must insist that there shall be 'No Confessional.' (Cheers.) If you want the country to be what I trust Englishmen, Scotchmen, and Irishmen with one heart wish it to be—the great lighthouse of the world—the ambassador of Heaven, the benefactor of the earth—and for surrounding nations to come and say, 'see how bright, glorious, and prosperous you are,' it can only be obtained by the maintenance in your hearts, in your homes, and in your sanctuaries, of the pure and undefiled religion of Christ! Then you must stand up boldly even to the death, even as the martyrs before you have done, against that evil system which would make slaves of the free, would pollute the pure, and would drag England down to the level of wretched, miserable, and dying Italy.

## THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

For the "Monthly Record."

### Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER THREE.

On the tenth day of November, 1824, the ministers of the Church of Scotland convened in Pictou, and the presbytery was con-

stituted, the lay element being represented fully as—yea, more fully than we often find at the present day. There were present at this meeting, three elders, viz., George Logan, John Beattie, and John Holmes. On notice this last name as present at a meeting of Presbytery in 1824, and recognising the hoary-headed elder, who still counsels us amongst us, the same John Holmes, many doubt not, will reflect on the changes he has seen during his labors of love for the church. May the reflection not be lost on us while we think of the goodness of our God in preserving amongst us our beloved Zion, and bearing her in safety through so many struggles.

In the minute of this meeting, it is recorded that the members of Presbytery took the oath of allegiance to His Most Gracious Majesty George IV., in the Provincial Secretary's office on the 10th day of February, 1824. What feelings of love for their fatherland, and gratitude to God for the blessed administration under which we live, would these men in this distant land, thus unite themselves to the British crown! How favorably it contrast with the religious fanatic who refuses to pray for his king and his country, because the king ought not, in his opinion, to take concern in the religious matters of his empire. Truly, these men gave practical testimony to their belief in the word of God, when it says: "By me kings reign, and princes decree justice." Were more generally remembered, and in faith confessed, that rulers are the ministers of God, and good to the truly Christian man, many grievances would cease and many complaints be unheard, many difficulties in regard to the civil magistrate's power would be solved, while civil and religious interests would combine in giving a present national happiness and a hope of future glory.

This meeting of Presbytery extended over three days, private censures having occupied the second day and part of the third. On the third day, letters from the Rev. Drs. Mearns and Duncan, moderator of the assembly, in answer to the petition already presented to our readers were considered. The minute runs as follows:—"The Presbytery next took up the consideration of the letters of Drs. Mearns and Duncan, which being read were ordered to be recorded, as well as the copy of a memorial founded on the suggestion contained in these letters, and forwarded to His Excellency Sir James Kempt, now in England, to be by him submitted to his majesty's government." Neither the memorial nor the letters are on record. It seems as if, even in these early days, presbytery clerks had learned to "disobey orders." It is to be regretted that I cannot give you the contents of them, for in these letters we could learn what feelings our mother church bore towards her colonial fields, while as yet she had not awakened to that zeal which now finds an outlet in the energetic actions of her colonial committee. No such committee then existed, but in the earnest spirit now displayed for the good of the colonies, we can