

had something to say to him. He rather sharply requested to be let alone, and left the place. However, we did not mean to let him off thus; and, having found out his house, went in without asking leave, and came to a better understanding with him.

In the middle of the village stands a small shed, and this was crammed with votaries of strong drink, as merry as people engaged in such work can be. They were obviously singing in the praise of the *min mbakara*, or rum, which several of them were holding in their hands. One jolly person stood in the centre—a bottle in one hand, and a glass in the other. He was chanting

in the Akin tongue, and the chorus was rung out with great spirit by all the rest sitting or standing around. Plainly they were practised hands. How like all men, white and black, are to one another! Really one's conceit of our civilization is somewhat lowered, when one sees all its vices so closely acted out in the dark places of the earth. These poor men, thus lost in the praise of the white man's rum, care less than nothing for the Bible which the white man has to give to the world, and for the God whom it reveals as the "Maker, the Monarch, the Saviour of all."

NEWS OF THE CHURCH.

TRURO PRESBYTERY.

The Presbytery of Truro, according to appointment, met at Great Village on the 29th November, 1859.

Mr. Jacob M'Lellan, Student of Theology, appearing, delivered the discourses assigned and was examined on the various subjects prescribed as trials for license. These were all cordially sustained, and, the vote being taken, was passed unanimously that he be licensed to preach the gospel, which was accordingly done in the usual form, the Moderator putting the questions of the formula and engaging in prayer, and the Rev. W. McCulloch addressing the licentiate in words suited to the solemn occasion and the great work which was before him.

Rev. W. S. Darragh, of Goose River, being present, requested to be heard in explanation of a statement made by him on applying to be received, with his session and congregation, into the Presbyterian Church of Nova Scotia and Presbytery of Truro. He at that time, on being asked for his certificates, stated that the Northern Reformed Presbyterian Church of New York, with which he was connected, would not give certificates until informed of the use to be made of them, and then only if satisfied and justifying the object in view. It had since that time been reported that there was no such rule in connection with the Reformed Presbyterian Church or course followed by that denomina-

tion, but that members and office-bearers were furnished with certificates without any enquiries respecting the intention for which desired. Mr. Darragh said that he had founded the assertion on a similar assertion made in his own Session by the Rev. Dr. McLeod of New York, Clerk of the Synod. Mr. Burns, Elder from Goose River, mentioned that it was he that had asked Dr. McLeod, and that he had distinctly explained such to them as being the rule and procedure of the Church. Mr. Darragh said that he had also founded the assertion on statements appearing in the *Banner of the Covenant*, and extracts setting forth such as the principles of the Reformed Presbyterian Church. The Presbytery, having heard these explanations, were fully satisfied and expressed their sympathy with Mr. Darragh in the attempts made to injure his character and destroy his usefulness.

Mr. McKay, of Parrsboro', tendered his demission of the charge of that congregation. It was resolved that his demission lie on the table till the meeting of Presbytery, and that the congregation be cited to appear to their interests.

A moderation was granted to a congregation of Old Barns.

The Presbytery again met on the 7th instant at Truro. A call was laid on the table from the congregation of Old Barns, addressed to Mr. Thomas Sedgewick, preacher of the gospel. The call was sustained, but the farther on