

# THE RECORD

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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—Ps. 137, v. 5.

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#### UNION AND DISUNION.

Recent indications are eminently pacific. We seem at length to have arrived at the very confines of the period when feuds ecclesiastical shall cease, and belligerent Churches shall study the art of war no more. The winter of our discontent is past: we are invited to feast our eyes on the budding glories of spring, to regale our ears with the music of the turtle's voice. A union has been consummated in Australia, in Nova Scotia, is talked of in New Brunswick, and something more than talked of in the Canadas. We are told that the good time has come, and that it would almost amount to sacrilege, would be equivalent to the sin of schism, were we to decline belief in its advent, to refuse to join in the jubiliations which herald its progress. Nevertheless, being rather dubious of the credentials and suspicious of the parentage of this *soi-disant* messenger of peace,

and acting on the principle, enforced by a hundred sage maxims and proverbs, that we should do nothing rashly, we will briefly take the union to task, and ask it a few questions, and dismiss it with a word of, what we intend to be, very sound advice.

We start with the assumption that union, especially in the Christian Church, is desirable. But its desirableness consists not in the substitution of one name for another, of one organization for several, of one declaratory formula for several, not in the shaking of hands or congratulatory speeches, or grand celebrations, but in the homogeneity of sentiment and opinion of which these are but the outward expressions. A paction or treaty may be drawn out perfect in diplomatic or legal phraseology, may have the signatures of the contracting parties duly adhibited and attested, may be proclaimed by heralds duly bedecked and tabarded, and confessed by the

**NOTE.** We insert the above article, because it gives upon the whole a fair and moderate, and certainly a very able view of the Union question, but as a general rule we must decline to meddle with subjects of a controversial character. They are not always instructive and seldom edifying. The question of Union however, so far as our own Church is concerned, is a legitimate and most important one. It is one on which we have expressed decided opinions more than once. It is one also on which there is some difference of opinion even in our own Church, and which may perhaps be brought up at the next meeting of Synod. But with the action of other Churches we have nothing to do, and we trust that correspondents will as far as possible avoid all unnecessary allusions to what other bodies may think proper to do. It is one thing to vindicate the principles and privileges of our own church, and quite another to volunteer our advice or condemnation with regard to other people's business.—Ed.