

offers them that; they look forward to a time when there will be no love, no hate, no excitement, no suffering, no enjoyment—in short, no activity of any kind; each will only be like a drop in the ocean; there will be perfect rest,—not the rest of the Christian, whose aspiration is after a Rest resultant from the work of right, but the rest that comes from a ceasing to think, to feel, to love, to hate, to joy, to sorrow. Thus they think regarding the future, and it seems to me that they try as far as possible to anticipate it in the present.

But I will avail myself of an invalid's excuse, and draw to a close, promising to give a few more words about Burmah and the Burmese, in my next.

C. M. G.

MR. EDITOR,—

You are accustomed, I observe, from time to time, to devote a corner to acknowledgments by ministers of the acts of kindness conferred upon them by their people. City brethren may be tempted to smile occasionally at the matters for which we in the country sometimes solicit a portion of your space,—the hauling of firewood for the manse, *e. g.*, or a gathering at the plough on the glebe. Believe me, however, that these are very practical benefits, representing, in the aggregate—to put them in a light intelligible to city men—no small number of dollars, to say nothing of the good feeling which they at once exhibit and strengthen. Moreover, having scriptural warrant for the recognition of a *mite*, no harm, at any rate, can be done by the chronicling of (pardon the anagram) an *item*.

My own list of benefits received from the warm-hearted Highlanders who persuaded me to re-settle among them, is lengthy and various. It began by their meeting me, on my arrival, with teams for the transport of furniture and books,—no trifle, since the latter alone weighed, they declared, somewhere about a ton and a half. Nay, it began before my arrival; for, on taking possession, in rather an unauthorized fashion, last fall, of the manse and its appendages, I found the barn stocked with the summer's produce of the glebe, which had been purchased by the congregation,

and harvested at their expense, on my behalf.

They next bethought themselves of my comfort in the form of conveying my coal from the station.

Looking still further ahead, sundry shrewd farmers gathered and executed my fall ploughing.

Stocking the wood-yard, in due time,—preparing and erecting a considerable stretch of fencing,—providing the stone, coal, and other materials requisite for a lime-kiln; one and all, measured by their importance to myself, deserve to be recorded, and represent no mean amount of labour, cheerfully undertaken and executed without fee or reward.*

One would get attached per force to a people among whom, not speaking of almost countless individual expressions of kindly feeling towards their pastor, the foregoing is a sample of purposes to effect which it is their habitual custom to combine. The colonists upon the East River of Pictou have not yet forgotten the time-honoured motto of their forefathers,—“Highlanders, shoulder to shoulder.”

D. M. R.

Manse, W. Branch, E. R., May, 1871.

Presbytery Minutes.

Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 31st May. There were present: Revds. A. W. Herdman, James Anderson, W. Stewart, R. McCunn, J. W. Fraser, and W. McMillan; and W. Gordon, Esq., Adam McKenzie, Esq., and William Cameron, elders.

The Minutes of 1st March, 14th March, 5th and 26th April, were read and sustained.

The Minutes of meetings of Presbyterial visitation were also submitted, with reference to which it was agreed to instruct the Clerk to forward them to the Convener of the Committee on Statistics; and that in the case of Pugwash, which, owing to the unfavourable circumstances of the weather at the time of the Presbyterial Visitation, was not represented there, the Presbytery agree to