

appeal. This rule is founded on justice, for it is only reasonable to suppose that the inferior or local Court will have better means of knowing all the circumstances of the case than a superior Court can, and it is only when a party feels aggrieved, or there is a difference of opinion, that, for the sake of securing the ends of justice, the superior Court takes the matter up. Now, how stands the Cardross case? There were, as Mr. Bennet says, three counts, "the first two charging Mr. Macmillan with specific acts of intemperance, and the third with making criminal advances to a married woman." The Presbytery, Mr. Bennet says, found the first count not proven, the second proven with a slight exception, the third also proven with the exception of certain words!! What Mr. Bennet means by the second being proven with a slight exception, we know not, but the reader may judge of Mr. Bennet's ignorance of the case, for I will not suppose him guilty of dishonesty, when we mention that the certain words with the exception of which the third count was proven, amounted to this very important difference, between what he was accused of, and the decision of the Presbytery, viz., that they only found him wanting in prudence. The accused was not satisfied even with this, and appealed to the Synod from this sentence of the Presbytery, in regard to the two last counts. The Synod found these not proven, so that at this stage Mr. Macmillan stood guiltless of any charge. Some of the Members of Presbytery, however appealed from the decision of the Synod, in regard to these counts to the General Assembly, and this court instead of sitting in judgment on what was before it, took up the case anew, and found him guilty of all the counts, even of the criminal advances with which the other two counts had never dreamt of charging him. Doubtless the Free Church leaders would not have the name of their pure church tarnished by one who had the most distant suspicion attached to him being permitted to continue in connection with their body; but are they to be permitted to commit an act of high-handed injustice, simply that they may have a fair name among the Churches of the earth! Would not this be to do evil that good may come? Let us do justly what ever be the consequence. "*Fiat justitia, ruat coelum.*"

CONVERSATION BETWEEN DUNCAN AND THE ELDER.

Duncan.—I am rejoiced to see you. I thought you had forgotten us. Why, it is a long time since you called this way. We would like to see the Elder and the Minister much more frequently than we do. We have need of such visits. There are many things we require to know, and many questions we might ask, during a friendly visit, that we

cannot expect to hear explained in a sermon. But I am not going to find fault. I know that Elders and Ministers, have much to do, and that they cannot be often on visits to any one family. But, indeed, I was longing to see you. The conversation we had the last time you called, regarding the obligations which rest on all of us to exert ourselves more diligently than we have done, did me, I trust, much good. I had no idea that a united effort and a very small share of self-denial, on the part of all, would amount to any thing of much importance. The truth is, and I suppose it is the case with multitudes as well as with myself, I never seriously considered the matter. With sorrow I own it. I thought that if I paid my own minister's stipend, I did the whole of my duty in the way of contributions; and when I heard or read of other claims, to which christians were bound to attend, I satisfied myself that we were too poor and too weak, and had too many difficulties in our way, to do any thing worth speaking of to aid in extending the blessings of the gospel. But when you told me, and proved it too, that the adherents of our Church, in the county of Pictou alone, could easily contribute £1500 yearly, I felt and was alarmed at the guilt under which we lie.

Elder.—It gives me indeed much pleasure to hear the remarks you have made. Whatever leads any of us seriously to reflect on the responsibilities which rest upon us, as disciples of Christ, will, I trust, be attended with some benefit. It is the want of serious reflection, on the part of professing christians, that certainly forms one of the great hindrances to the progress of our Redeemer's kingdom. By not enquiring carefully, they continue ignorant of what they might be able to accomplish. They take for granted that, in their circumstances, it would be impossible to do anything beyond sustaining the ordinances for themselves and families, and hence their care and their anxiety extend only to their own wants. Alas! what the Apostle complains of is still too much the case, that, "all seek their own, not the things which are Jesus Christ's." If all who profess to have committed their souls into His hands were concerned for the promotion of His glory—did they but feel the same anxiety in this, they feel for the advancement of their own worldly purposes, speedily would His word run to the remotest land, and would the glad tidings of salvation cheer every dwelling of man. The remarks you have just now made are very gratifying to me, both because they shew that the few simple facts I stated to you in the conversation to which you refer, had a good effect on your own mind, and because they also lead me to hope that the backwardness which may be so truly charged on our people, is not wholly the result of indifference on their part, but the result, rather, of want of due consideration, and, consequently,