

ter. They have, through the Presbytery of Pictou, requested the Rev. Peter McKichan to come and labour among them, and the Presbytery at its last meeting appointed a committee to correspond with the Colonial Committee and also with Mr. McKichan on the subject. His coming would serve to strengthen our hands very much indeed.

Our people were never more earnest or more willing to discharge their duty than at present, and perhaps never had we as a Church more reason to thank God and take courage. I trust in a very short time we shall be enabled to free the Colonial Committee of several of its grants to the county of Pictou. Nine new churches (all very comfortable and some large and commodious) have been built within the bounds of this Presbytery within the last few years in connexion with the Church of Scotland. These are now almost entirely free of debt with 1 or 2 exceptions. As soon as the remaining debt is liquidated, the Presbytery of Pictou will do its utmost to relieve the Committee of some of its grants. We feel as a Church in this province that Nova Scotia is particularly indebted to the Church at Home, and I hope we shall soon be enabled to refund in some measure the amount granted by your Committee to the Missionaries last sent out.

Our people are beginning to take a more lively interest in our Schemes generally. The "Young Men's Scheme" is in a position to enable us to send at least 2 additional students to one of the Scottish Universities to study for the ministry in addition to those at present in the University of Glasgow. We are endeavouring to grant supplies to the vacant congregations from time to time, but owing to the smallness of our numbers this supply cannot be great or at least adequate to our wants. Another Gaelic minister would aid us greatly. In the meantime, I am, &c.,

SIMON M'GREGOR.

During last month 4 young men left Pictou to begin their studies for the holy ministry, 3 for Glasgow, 1 for Canada. The number of students from Nova Scotia now pursuing their studies with a view to entering the Church is, we believe, 16; 4 of whom left in the last Cunard steamer.

A series of letters, written by the Rev. Mr. Bennet, has been appearing in the *Colonial Presbyterian*, attacking the ministers of our Church in New Brunswick with all the virulence peculiar to the *odium theologicum*. Of course the subject is Union, and the animus of this gentleman's epistles shows in a rather striking light how well he at least is prepared for taking so important a step. Nothing could have been more courteous or friendly than the deliverance of the New Brunswick Synod on the proposal made to them by the sister Church, while the kind and Christian spirit which pervades the letter of Dr. Brooke, the Synod Clerk, is altogether unexceptionable. But, instead of making these documents the groundwork of his argument, this letter-writer seizes upon certain apocryphal speeches, attributed to members of Synod, which bear on the very face of them many appearances of crudeness and incorrectness in the reporting, which appeared without the authority or knowledge of the speakers, and which in fact have no official existence at all. Disregarding all this, Mr. Bennet attempts to make-out a case after a fashion, the principal object, it would appear, being to insult and hurt the feelings of two of the ablest and most highly respected clergymen in New Brunswick. We regret that the columns of a newspaper, which has more than once gone out of its way to compliment these gentlemen, and some at least of their brethren, should now be thrown open to assail their judicial character and even throw out insinua-

tions against their candour. What could exceed the friendly advance of a few months ago? Well may either of them, should they live to see the bland aspect again resumed, exclaim with the old Trojan priest, "Timeo Danaos et dona ferentes." One result will certainly be that all prospect of Union on any terms has been indefinitely postponed. So much for polemical bitterness.

THE CHURCH OF SCOTLAND.

The Rev. Peter MacVicar, Cockenzie, Scotland, (the late esteemed Minister of Martintown, Glengarry) has been presented by the Earl of Wemyss to the Church and Parish of Manor, Presbytery of Peebles, vacant by the death of the Rev. John Little.

(Extract from the Report of the Colonial Committee of the Church of Scotland.)

BURSARY FUND FOR STUDENTS FROM THE COLONIES.

1. The importance of securing the services of a native clergy in the Colonies is conspicuously obvious; at any rate it is so to all who have had occasion to acquire a practical knowledge of the subject, and the assertion of it may be vindicated by a two-fold argument.

A minister from Home certainly does not, when he enters upon the duties of a Colonial appointment, labour under the serious disadvantage of having a foreign language to learn before he can commence his work. But then in his case, and with a reference to the special object of his intercourse with his charge, much else besides a mutually understood speech is requisite. His flock, with the very partial exception of fresh immigrants, will necessarily consist of families, the members of which have been born, educated and trained under conditions and to habits both of thought and of action with which he is wholly unfamiliar. In order therefore to be really useful, he must begin by divesting himself of much that, in his Old World life, had entwined itself with all his associations,—much no doubt that had grown dear and almost indispensable to him; and we must go on to acquire, what is often of slower and more difficult acquisition than a new language, a practical acquaintance with the minds and hearts of men, as these develop themselves under relations by him previously unknown. A forest habitation or a home in one of those new towns which spring-up like mushrooms, with a sparse society, or among a mobile, restless, adventurous population, remote from libraries and from people who love books—everything, from human manners and customs down to the music of the birds and the forms of the vegetable world, foreign and strange,—why, thus situated, he might as well, so far as any real companionship is concerned, be living in the parched plains of Hindustan or among the swamps of Africa. If he have not a new language, he has certainly a new life to learn.

Many of our ministers and missionaries, have been able to accommodate themselves with a remarkable facility to the special circumstances and relations in which they came to be placed. But it has been everywhere manifest, as was to be reasonably anticipated, that even the highest principle and self-devotement without a peculiar and distinctive, perhaps a congenital, flexibility will not ordinarily secure so happy a result. And accordingly the most gifted and earnest ministers have many times failed in the Colonial field, simply because they continued to be European or British, perhaps even rigidly Scotch, instead of becoming Colonists in thought, feeling and habit.

Yet what is wanted assuredly is, not men who will perpetually feel themselves to be out of their sphere, bewildered and unanswering as they gaze on a region of scenery and activities which are not theirs, but men who can enter into what is going on about them; who can interpret the clouds and the seasons, and, in the industry which depends on them, who can comprehend the domestic economy and life-progress, sympathize with the trials, understand the local allusions, appreciate the gestures and silent looks, and see into the very hearts of the people. For all this, or even for any available portion of it, a native clergy, trained in the midst of what they need so thoroughly to know, is manifestly indispensable.

And moreover there is a second argument which leads to the same conclusion. An emigrant clergy from Scotland, like most other classes which emigrate thence, continue to have their hearts turned backward and homeward—an attitude which for them is eminently paralyzing. It not only prevents them from doing their work with their entire strength; it even prevents them from earnestly trying to learn how to do it. With hands, it may be, at the plough, their thoughts are among the heather; and, instead of their Master's vineyard, they would fain be ploughing the Ocean on their way to their native hills. Beyond the somewhat dreary prospect of a few years' work in the Colonies, and, as it were, in the background beckoning their return, they are apt to contemplate a quiet Scotch manse with. It may be, some dearly-loved adornments. Yet no kind of human employments more imperatively demands that a whole soul should be in it than the employment of the minister, let his field of exertion, be wherever it may. We here, so far from blaming, cannot reasonably be even surprised at the weary home-longings of Colonial ministers who have emigrated; but, however natural it may be, this sentiment is clearly disabling one, under whose operation at least the best half of any man's strength must be absorbed and wasted.

For these reasons a native clergy, familiar from infancy with the local peculiarities, determined to spend and be spent among their own people, and to whom the field of labour is in the truest sense the proper earthly home, must be contemplated as not only desirable but as absolutely essential for the Christian edification and comfort of our Colonial population.

2. This line of reasoning however, supposing it to be demonstrative, by no means conducts us to the conclusion at which we aim. The exigency, so far as we have explored it, might be completely met by a professional education in the Colonies themselves or elsewhere abroad; and the project of a Bursary Fund for Colonial students would be merely fantastic. But there is another side of the question, and one which in its turn deserves to be well considered.

Be it that the propagation of the holy Gospel simply and irrespectively of all ecclesiastical distinctions should prescribe the scope as well as inspire the motive of missionary effort everywhere, still in the actual state of the religious world this truth is likely to linger long where it now is—among barren sentiments or even mere abstractions. The boldest aspirations of charity will be ultimately fulfilled; but meanwhile, if we feel ourselves to be justified in our separation from other Christian societies at all, when we are shut up to the diffusion by every competent method of our own creed and of our own forms of worship. In the Colonies accordingly and among our emigrant countrymen we desire to see the Church of Scotland reproduced in all her in-