

to give. They have not five dollars on hand, and therefore do not send two. We repeat that in this movement more importance is, and ought to be, attached to the heartiness and promptness of the gift, than to its amount. What is wanted is the spontaneous contributions of thousands, whose prayers for years past have gone up for the mission.

We know congregations in which the people are waiting for the announcement of a *collection*, and in some cases, the naming of time and place, whether at public worship or prayer meeting on the Lord's Day or week day, is highly desirable. Donors, if so inclined, may put their contribution in an envelope with their name and these being forwarded can be acknowledged separately.

No meeting of the Committee has been held for a month and upwards, and all therefore is left to the spontaneous action of Sessions and individuals. We have only to ask that what is to be done should be done with alacrity and cheerfulness. If all who sympathise with the movement would give practical expression to their feelings, it would prove a great and a speedy success.

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### THE SOCIAL PRINCIPLE AT SYNOD.

It is generally conceded that this has neither full nor fair development at the meetings of our Supreme Court. We grant at once that the Synod meets for business, rather than for holding social meetings, and business therefore must occupy the chief time, and take precedence of every thing else, even of prayer and the reading of the Scriptures. Still these have their place and promote and further the proper business of Synod.

Similar results might flow from the devotion of some time to personal and mutual intercourse between ministers and elders, who come together only once a year from every part of the Church from Bermuda to Newfoundland.

The ministers now in fact do not know one another, beyond a limited circle, and the elders come, and go as they came,

strangers, with a few exceptions. It is true we have prayer at our meetings, and also meetings for prayer, and we rejoice to know not only that acquaintances are thus made, but lasting affections formed. Still the special object being prayer, and the time limited, scarcely any opportunity is given for extending acquaintance, and engaging in social conversation. There is a felt need, and a clamant demand, for some closer association, and increased facilities for the North and South, for the East and West, to meet and shake hands, and if possible to eat and drink together, but this we value only as a means to the end sought.

The great difficulty is *want of time*, and yet the conviction grows, that the time thus spent would be as well and profitably occupied as any afternoon from the beginning to the end of Synod. Let us have more social intercourse at our meeting in 1873, and it may, and probably will, add to enjoyment of all the members of Synod, and prove conducive to the peace and prosperity of Zion. Sure we are that the Elders as a body would find their enjoyment at Synod immensely increased if they made the acquaintance of their Brethren in ministry and eldership, with whose names they are familiar, but whose hands they have never grasped, and many of whose voices they have never heard.

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### THE WESTVILLE DISASTER.

Our periodical is a Record of movements within the Church, rather than of external progress, social or political. We do not profess to notice all occurrences by which our people may be deeply affected, and are sometimes silent in reference to events of deep interest and significance to the common wealth of citizens. We have recently, however, had two events so startling and appalling, and so near at home, that we feel constrained to notice them as striking providential occurrences. The first was the wreck of the passenger steamship *Atlantic*, of the White Star Line, near the entrance of Halifax Harbour, involving the loss of many hundreds of lives; the second a fear-