

CORRESPONDENCE.

For the Witness.

HARVEY SETTLEMENT, Jan. 1855.

MR. EDITOR—

Your valuable and widely circulated paper for some weeks past, has been crowded with the writings of Mr. Ross concerning the Church case in Harvey, this distinguished personage would like to make the public believe he is perfectly acquainted with all that has transpired in Harvey connected with the Church case, as he calls it—and he calls upon Mr. Sutherland to answer five miscellaneous questions.

Now Mr. Editor, as Mr. Ross has been so busy in circulating stories about the Free Church people in Harvey, and censuring the Free Church ministers in Nova Scotia and New Brunswick. I feel it to be my duty to say, through the medium of your paper that not one of those ministers had any share in deciding the Church, neither was asked advice upon the subject, nor did any of them come to Harvey to preach, till sent for after the Bathers' separate themselves from us, and we took our stand on the side of the Free Church. Except when any of them were passing through the Settlement and requested to stop and preach, this was often done, and the crowded audience testified that their services were highly appreciated.

But to return to Mr. Ross, as he seems to know so much about Harvey, and as he has travelled so far from the question in dispute, it may be well to ask him a few simple questions, and patiently wait a week or two for his answer, and I pledge myself that he and the public shall have the history of the Church in Harvey, from its commencement till the present moment, in full tale, and then the omissions which Mr. Ross found convenient to make, or what he may have forgotten to publish, will throw a clearer light on the whole matter, and the public may perhaps find that Mr. Ross has put the boot on the wrong foot.

The first question I would ask Mr. Ross is the very question that he asks Mr. Sutherland to solve. It is for him to publish all the particulars connected with that division of the congregation, and who it was that assisted Mr. Grieve in that case?

The second, How many real Bathers are in his community in Harvey? How many Episcopalians? How many Universalists? How many Methodists? How many Baptists? How many Independents? How many Ranters? How many Kirk of Scotland people? When these various professions are sifted from among the Bathers, Mr. Ross will have but a small share I fear. As Mr. Ross knows so much about Harvey, he will remember a few years ago, when Bishop John of Fredericton was among them, how many gave their names to the Passivity Church? and also, who it was that gave Mr. Howden, an Independent minister, a call to become their pastor? If Mr. Ross has forgotten these things, Mr. Daniel McCarroll will remember them well.

Third, Will Mr. Ross please to publish all the correspondence (the letters) between the Session of Harvey and the Presbytery of Truro, likewise those of Mr. McKenzie, concerning the Harvey congregation?

Fourth, Will Mr. Ross let us know who ever applied to the Presbytery of Truro for ministerial services?

Fifth, What was Mr. John McCurdy's errand to Harvey two years ago last fall?

Sixth, Where did Mr. Grieve get the deed? Where was it executed? What was Mr. Grieve doing at Mr. Cowie's house so late on that Saturday night so often alluded to?

Seventh, Will Mr. Ross please to publish a correct account of how and by what means the call to Mr. Thompson was conducted? How many niles the venerable so-called Elders travelled by wagon and when wagon was impracticable, how far they travelled on foot during their electioneering canvass, and the deceptions they had recourse to while on their particular routes?

Eighth, Will Mr. Ross publish the documents that accompanied the call to Mr. Thompson? Then the public will judge for themselves how far these and Presbyterianism agree, when they know they were sustained by the Presbytery of Truro.

Ninth, At what time and by whom was the congregation of Harvey organized as a body in connection with the Presbytery of Truro?

Now, Mr. Editor, let Mr. Ross think me tedious, out of the many more questions that might be asked, I will only add one more, and to save him trouble, I will put the question and answer it. When it was proposed in the congregation in Harvey to build a church in connection with a particular body of Presbyterians, how many voted in favor of the Secession Church? ONE SOLITARY INDIVIDUAL.

Now, Mr. Editor, let Mr. Ross answer these simple questions, and I will fulfil my promise, and when done, a discerning public will perhaps adopt the language of the wise man, and say, "That he that passeth by, and meddles with strife not belonging to him, is like one that taketh a dog by the ears."

WILLIAM GRIEVE.

The Presbyterian Witness

N. S., March 10, 1855.

Children.

are the days of youth to our gaze like a far off scene in the dry desert of life! The pilgrim in an arid wilderness enjoys not more the contemplation of the long wished-for palm grove, with its cool shade and living waters, than we do the colours in which fancy adorns the days in which we nestled innocently and lovingly in the home of childhood. We roll the distant past like a sweet morsel under our tongue. The contemplation of it brings joy of which we would not be deprived without a struggle. And making all due deductions for the gorgeous colours of imagination, and for the distance which lends enchantment to the view, there still, we think, remains more of genuine heart-happiness, of mellow, welcome sunshine, in the days of boyhood and girlhood, than in all the rest of life. Sorrow may alight on the head of the boy or girl, but it soon takes wing again; a consciousness of sin

may penetrate the heart,—producing sorrow, and regret, and tears,—but how quickly to be banished by the joys of hope—how soon to be re-placed by the sound of merry laughter!

Who would have the heart to shorten those days, much less to embitter them! Where is the humanity of him who would bring upon them prematurely the clouds of sorrow, and the strifes of earth's older children!—Who would syncope the little span of sorrowless youth? Oh, let earth's little children enjoy a little rest! Full soon will come the conflict. Sin, misery, vanity, troubles of every kind, will soon come to battle against poor humanity,—and irretrievable ruin would universally, and inevitably be the result, had we not a mightier arm than our own to lean upon,—were it not for the mighty shield that we may place between ourselves and the brunt of battle.

But we must not rest satisfied with such reflections as these; pleasing and profitable though they be.—We must remember that children are the gift of God—to the nation; and that on the Great Day of Account, He will make strict inquiry as to how this precious trust has been executed.—Children are the gift of God, and He has not given them, merely that they should learn or be taught how to "make money"—how to accumulate property—how to obtain dominion over others. No; neither has He sent those precious dear little germs of immortality into this world, merely to read whole libraries of "Information for the People", or "Useful Knowledge", or "Entertaining Tracts". He has not sent them, merely to learn the "Laws of Matter and Motion", or even to learn the art of nursing their own bodies.—He has not called them into being and placed them upon the theatre of this world's trying scenes, merely to learn to be quiet useful members of society,—for how often do we find, that just when they have attained to this, they are cut off to be seen on earth no more! He has sent them here for a far nobler purpose than any or all of these.—He has sent them to be trained up for immortality—to be prepared for an inheritance which is everlasting—pure—and unfading beyond the stars!

If parents would habitually bear this in mind, they would look upon their children with a profounder interest. They would be more earnest and persevering in teaching them the things of the kingdom of heaven. The worship of the Most High would be punctually observed—whatever else might be neglected—daily in their families. The noble practice of the worthies of other days—that of teaching and catechizing the members of their own families on the Sabbath evenings—would be diligently and conscientiously attended to, and the blessing of Him who had said of the "Father of the faithful"—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment"—would rest upon themselves and upon their offspring.

With what dignity and responsibility does such a consideration invest the office of the Teacher of youth, whether in the Sabbath School or in the week-day School. They are teaching—training up not merely the men and women—the Farmers, and Mechanics, and Merchants—the Statesmen, and Orators, and Divines, and great men, who in a short time must take the places of those who occupy them to day;—but they are, if they possess the spirit of their office, fellow-workers with God—training, preparing, fitting the sons of immortality for the solemnities and the services of the world to come!—Such a consideration is eminently fitted to encourage and cheer the faithful Teacher in his arduous, and too frequently, thankless labors.

The Statesman, too, is supplied with a guiding principle—an educational landmark, from such a consideration. It is not simply the task of regulating the finances and directing the public works of his country,—of making laws for the punishment of crime and for the terror of evildoers,—of providing institutions and teachers for instructing the youth of his country in the arts and sciences, in literature—ancient and modern—the wise and patriotic—not to say christian—Statesman must do more. He must provide, as far as possible, such institutions of learning, and Teachers, and text-books, as will be fitted to prepare the youth of his country for the world beyond the grave. In legislating upon the important subject of education, he must never lose sight of the fact that he is legislating for immortals, and that upon their training (under God) in this world, their eternal

weal or woe depends. The essential truths and the grand morality of christianity must lie at the foundation of every good system of education.—The *animus* of the religion of Christ should pervade the common School, the Academy, the College and the University; and as a matter of incalculable importance, the teacher and the Professor should be alike men of principle and men of prayer—men whose precept and example would be every way worthy of the imitation of their precious charge.

It is very pleasing and encouraging to find that Statesman and distinguished educationists are becoming every day more alive to the importance of such views as we have indicated. Lord John Russell's new Education Bill recognizes their importance, as may be seen by reference to another column. In Canada they are not only recognized, but reduced to practice as far as possible. The sentiments of the New Brunswick Commission—whose report we noticed at some length last week—may be learned from the following brief extract:—

"But the government, if not as representing the collective sentiments of all religious persuasions, yet as being at least the guardian of their equal rights, should require that the evidences, the truths, and the morals of christianity, should lie at the foundation of all public collegiate instruction, and the spirit of christianity should pervade its whole administration. As to the teaching of what is peculiar to each religion, this clearly appertains to each religious persuasion and not to the government. It is confessedly the duty of each religious persuasion to provide for the religious instruction of its own youth; and the responsibility of performing or neglecting that duty rests with such religious persuasion, and not with the government. In a national or provincial College, therefore, like King's College, special provisions should be made for allowing the authorities of each religious persuasion to give religious instruction during a part of one day in each week, to such of its own youth as may be attending the College, and also to require such youth to attend at the time and place of such religious instruction, as also to attend their own place of worship at least once on Sabbath. This system of religious oversight and instruction has been in operation some years in regard to the Students of the Normal School at Toronto in Canada West; and the satisfactory and complete success of it there, has led to its recent introduction into the Toronto University College. The Clergy of the religious persuasions concerned, have shown a becoming readiness and fidelity in the performance of their duty; denominational rivalry, and the guilt and reproach of neglecting such a duty, together with the higher motives of moral obligation, have proved ample inducements to secure its performance."

Chair of Natural History in the University of Edinburgh—J. W. Dawson, Esq.

Some time ago we were made aware of the fact that J. W. Dawson, Esq., is one of the candidates for this vacant Professorship. We did not, however, feel ourselves warranted to give publicity to this fact; but now that his name openly appears amongst the other candidates, we lose no time in recording our extreme gratification that Nova Scotia possesses one who occupies at present such a prominent position as even to be a candidate for such a high office, and that, too, with no small prospect of success. It may be well, however, to notice that Mr. Dawson does not occupy this position by any spontaneous act, but entirely by reason of the kind and urgent solicitation of men of like spirit, and especially of Sir Charles Lyell, of world-wide geological celebrity. We know that some of our readers, who we have had occasion to refer to Mr. Dawson's vast attainments as a Naturalist, have imagined that we were dealing in something like fulsome panegyric. But we were willing to allow them to dream on in their blindness, thoroughly satisfied that if Mr. Dawson were spared he would more than substantiate every word we have uttered in laudation of his extraordinary merit. We would ask all such if the very fact of Mr. Dawson having been brought forward by Sir Charles Lyell for such a situation, and declared by him in every way competent for the discharge of its highly important duties, be not of itself sufficient to justify us in every statement we have advanced, in every conclusion we have drawn? The vacant Chair is universally admitted to be one of the deepest importance at all times, but it is specially so at the present moment. Who is ignorant of the fact that the most formidable of all the infidel objections at present urged against revelation flow through the channel of natural science, and especially of the science of Geology? It is thus requisite to have an individual not only of the highest possible qualifications for the occupancy of such a Chair, but of the soundest religious and strict character. And such an individual we believe Mr. Dawson to be. Without any ostentatious parade, we know him to be not only an out and out Presbyterian, but here, as in every other department, a thoroughly practical man, who will avail

himself of every seasonable opportunity to manifest to his students at once his faith in the Bible and in nature. Mr. Dawson is only known in Britain by his contributions to the different scientific journals of the day, and if our voice could but reach those who are entrusted with the patronage of this Chair, we would make it peal in their ears, that he is not less distinguished as a public popular lecturer than he is as a writer. We have often been privileged to listen to his lectures delivered on public occasions, and seldom if ever have we heard a lecturer who displayed a more thorough acquaintance with the subject in hand, whose articulation was so fluent, or whose language was more chaste and scientific. We give below an extract from a Scotch paper, which will show the estimation entertained of Mr. Dawson's attainments and character in the parent country:—

"We believe we are not premature in stating that such a candidate in the field, and who will attract a large share of attention. We refer to another transatlantic naturalist, Mr. J. W. Dawson of Pictou, Nova Scotia, well known for his writings, to the philosophical world, a pupil of Jameson's, and who accompanied Sir Charles Lyell in 1842 in his tour in Nova Scotia, and assisted him, as the learned Knight acknowledges, in his Travels in North America. Indeed, we believe Mr. Dawson has placed all his certificates in the hands of his distinguished fellow-naturalist and friend, Sir Charles, and that the Edinburgh Professors, who, in consequence of the silence of the Town Council, are acting as promoters of the Government, are well aware both of the attainments and position of Mr. Dawson. We have before us while we write a list of this gentleman's scientific works and publications, to read which list even is a formidable affair. We have also glanced at several of the publications themselves; and might particularly direct attention to a paper of his which appeared in the Quarterly Journal of the Geological Society of London in February 1854. "On the Coal Measures of the South Joggins, Nova Scotia," communicated to the Society, of which Mr. Dawson is a Fellow, by Sir Charles Lyell. It indicates the extent and accuracy of knowledge possessed by the writer, the thoroughness of his information, and the practical turn which he ever gives to his speculations. This best of Mr. Dawson's mind, and the turn which he gives to all his researches, are shown by-the-way, in a publication before us, entitled "Practical Hints to the Farmers of Nova Scotia on the Management of Live Stock, and on General Husbandry," which was "published under a grant of the Legislature," and circulated in the colony. His "Hand-book of the Geography and Natural History of the Province" has also run into several editions, and while we write, we observe, from an advertisement in the local papers, that Mr. Dawson is about to put to press an elaborate book on Acadian Geology, illustrated by a large geological map, sections, and figures of fossils. Indeed, we believe two thirds of the Manuscript is already in the hands of Messrs Oliver and Boyd of Edinburgh; and that the entire work is expected to be ready in June. His contributions, however, to the Royal Society of Edinburgh, the Edinburgh Philosophical Journal, and the Geological Society of London, are those which have made him best known in this country.

We have thus briefly, and contrary to our wont, suggested as a candidate for this important Chair, a gentleman, who, although he spent a considerable period in Edinburgh prosecuting those studies which he pursues as a passion, is personally unknown to us. We have stepped out of our usual course for two reasons; first, he is on the other side of the Atlantic, and is less likely to obtain that consideration as if he were on the spot; and, secondly, because we believe that, with Agassiz out of the way, Mr. Dawson were his claims examined, would be looked to by the common consent of the learned world as the very man to occupy with advantage the Chair now vacant. He is in his thirty-fifth year, so he is old enough to have experience, and young enough not to have lost his enthusiasm, and at any rate we have done no more than our duty, holding the views we have expressed in placing his name formally before the public.

Mechanics' Institute.

LECTURE BY W. A. JOHNSTON, ESQ.

In introducing Mr. Johnston last Wednesday evening to the large audience assembled, it was noticed by the Rev. President that, with one or two exceptions, the whole of the gentlemen who had lectured before the Mechanics' Institute this winter are natives of the Province, some of whom had never appeared in public before,—and that they all had manifested no small amount of talent and attainment. This we regard as a most interesting and important fact, and one well fitted to hold out the cheering prospect that those of the next generation destined, in the providence of God, to hold prominent public places in the Province, will not only be men who will bring no discredit on their fatherland by their endowments and general mental cultivation, but who will be found willing to consecrate their time and their acquirements to the service of their fellow-countrymen, to the promotion of the social and moral welfare of mankind.

The lecture delivered last Wednesday evening by W. A. Johnston, Esq., son of Hon. J. W. Johnston, was one in perfect keeping with the strain of this observations, and amply entitled him to a high meed of praise. The title of the lecture was, "Genius and its culture in the Cottages," and though, perhaps, one more specific might have been selected, it is beautiful and sufficiently characteristic of the object of the lecture, in so far, at

least, as poetic genius is concerned. After a few introductory remarks on the nature of genius—its grandeur and its glory, as a thing created, and not fabricated by human artifice—the lecturer proceeded to illustrate his theme by a selection of a few of the most distinguished poetic geni of Scotland and England, born in the humblest walks of life, and who, by dint of their mental powers and energies, rose superior to all the difficulties of their circumstances, swept away all the obstructions with which they were encompassed, and won for themselves an imperishable fame—a fame all the more dazzling by reason of its being self-acquired.

As the lecturer went on, we confess that we were at a loss which more to admire—the judgment and tact manifested, on the one hand, in the selection of the most befitting subjects, or, on the other, in the seizing upon the more salient points in their eventful career. The practical inferences now and again deduced and thrown in by way of interlude, were not less admirable than instructive and profitable,—and we fondly hope that those more specifically addressed to Mothers will not be thrown away. Mr. Johnston conducted his audience down to the days of Crabbe, whose history he will resume in the next lecture on Wednesday evening.

Obituary.

OF ALLAN CAMERON, ESQUIRE, LATE OF UPPER SOUTH RIVER, ANTIGONISH.

Allan Cameron, Esquire, Upper South River, was called to his rest after a lingering illness of twelve years, on the evening of Thursday, the 22nd day of February, 1855, in the 67th year of his age, leaving a dutiful and beloved wife, three sons, and five daughters, to mourn their loss.

Mr. Cameron was a native of Scotland, born in the County of Inverness, but emigrated to Nova Scotia in the year 1820, with his beloved partner, to seek a home in the wild forests of Nova Scotia. After his arrival he met with repeated reverses of fortune, and had to struggle hard under adverse circumstances to maintain his helpless family, but amid all his reverses he was borne up by the simplicity of his faith in a presiding providence, and through persevering industry, Mr. Cameron, along with his indefatigable partner, lived to witness their industry crowned with success, and at length they were enabled, under the blessings of providence, to arrive at comfort and independence. Mr. Cameron, from his boyhood, was brought up in the fundamental doctrine of Presbyterianism, and at the Disruption cast in his lot with them that were contending for Christ crownship, and ever since was a useful member of the Free Church of Lochaber Congregation.

Mr. Cameron was universally beloved and regretted by all who had the pleasure of his acquaintance, he bore his illness with christian fortitude and resignation to the divine will of God, and was frequently heard to say, "I know in whom I have believed."—He that cometh to me, I will in no wise cast out."

And now he is removed, forever removed, from an evil heart of unbelief, and beholds his Saviour, not through the dim glow of faith, but face to face in the full blaze of his father's glory.—Com.

Literature.

NOTES ON DUELS AND DUELLING, Alphabetically arranged with a Preliminary Historical Essay. By LORENZO SABINE. Boston: Crosby, Nichols & Co. Halifax: E. G. Fuller.

The title of this volume will be deterring to one class of readers, while inviting to others. Let no one, however, be deterred from looking into it. Its tendency is good. The Historical Essay is perhaps as much as many readers would be disposed to read, but pass on, read the appendix. It is, perhaps, the best part of the book. The extract from Dr. Nott's Sermons against Duelling is worthy of being written in characters of gold.

The *Westminster Review* for January has been laid upon our table by Mr. Fuller. It is a very valuable number. It contains no less than four able and well-written articles on European politics. They are:—"The Anglo-French Alliance"—"Prussia and Prussian Policy"—"Poland: her History and Prospects"—"Austria in the Principalities". The remaining articles are, "Ballads for the People"—"The Penzance: a glimpse of Saxony History"—"Cambridge University Reform"—the concluding article, entitled "Contemporary Literature", is unusually rich, and exhibits less aversion to evangelical christianity than many of its predecessors.

The Hon. JOSEPH HOWE, M. P. R, left this city for Boston on Saturday last, in the Packet brig *Africa*, Capt. Meagher. The object of the hon. gentleman's mission to the United States has not been made public.

The Provincial Secretary of New Brunswick acknowledges the receipt from various sources, in that Province, of £1,421 8s. 10d. in aid of the "Patriotic Fund."

Telegraphic despatches have been received from the United States, announcing that "The Return of Colonial Duties Bill" passed the American Senate on the 2nd inst.

Prince Edward's Island Correspondence.

CHARLOTTE TOWN, P. E. I., February 12th, 1855.

DEAR SIR,—Hoping that some intelligence from this section of the Presbyterian Church might not be uninteresting to the numerous readers of your valuable paper, I hereby send you an account of some of the manifestations of liberality and interest which exist in some of the Presbyterian congregations in the Island.

Prince Town congregation, which contains only 119 families, have, during the past year, given the pastor £150 of a salary, and they have also contributed about £49 in cash to the various Schemes of the Church. They have also contributed largely to the erection of a Lecture Room or Mechanics' Institute. And the ladies of the congregation have presented their pastor with a splendid pulpit Bible, which cost about £3, and a very beautiful easy chair, which cost £5. These and various other gifts of a similar nature show more plainly than language can show, the deep interest which the congregation take in the labors of their venerable pastor.

The congregation of Richmond Bay, which has enjoyed the labors of the Rev. John McLeod as their settled pastor a little more than a year, have manifested similar, if not more striking liberality. They have not only given their pastor a salary of £130,—and besides £54 18s. 8d. which they have given in cash for missionary purposes,—but they have made up a box of missionary goods valued at £35. This, with the sum of £2 2s. 6d. towards Mr. Geddes' new printing press, makes their missionary contributions amount to £22 1s. 2d.

They have also expended about £20 in repairing one of their churches, and they have purchased a site for another church, at a cost of £12. The young men of the congregation have presented their pastor with a very excellent sleigh, which cost £16, and a very neat and suitable wagon, which cost £21.—The ladies, at a recent tea meeting, have realized the sum of £29 12s. 4d. to erect a pulpit. Mr. McLeod has also had the offer of his board free of charge for one year. These circumstances indicate the most lively interest which his congregation take in all his labors, and their earnest wish to make him comfortable while prosecuting his duties as a minister among them.

The congregation of St. Peter's and Bay of Fortune, which has enjoyed the pastoral labors of the Rev. Henry Crawford a short time more than a year, have given their pastor a salary of £150, and contributed about £50 towards repairing and painting their churches, and the sum of £91 towards the various schemes of the Church. The ladies have also decorated the pulpits in each of his churches at an expense of £4 each, expending in all, besides their own work, about £12. They have also presented their pastor with a very excellent silk gown and suitable bands for each of his pulpits. These gowns were made of the best of silk, and cost about £7 each, amounting in all to about £21. The young men in the West Church of St. Peter's have presented their pastor as a New Year's Gift with a very superior Buffalo Coat, valued at £5.

These evidences of liberality, together with efforts to establish and perpetuate libraries among themselves, and to aid the Trinit Society, indicate a willingness to support religious institutions which is truly praiseworthy.

And not only have these congregations displayed such a willingness to give of their worldly substance to the Lord, but unmistakable indications are given of a heartfelt interest in the cause of Christ, and increasing interest appears to be taken in the public preaching of the gospel, an enlarged attendance is to be found at the missionary and other prayer meetings, and warm zeal and devout attention is displayed, especially on sacramental occasions, which is exceedingly encouraging. Numbers come forward anxiously to be admitted as members of the church in full communion, whose serious demeanor and godly conversation at once recommend themselves to the ministers and elders, so that they are cordially received as followers of Jesus.

I have not been able to ascertain precisely the number of communicants that have been united to Dr. Keir's congregation during the past year, but I have reason to believe that they were considerably numerous. In the Rev. Mr. McLeod's congregation, 34 persons have for the first time made a public profession of religion, and have been received into the church in full communion. And in the Rev. Henry Crawford's congregation, exactly the same number (34 persons) have been received into the communion of the Church. In all these churches, there is reason to believe that "there is an increase of the body to the edifying of itself in love."

Hoping ere long to be able to send you some encouraging indications of success from the other Presbyterian congregations of P. E. Island, not only from those in connection with the Presbyterian Church of Nova Scotia, but also from the Established Church of Scotland and Free Church congregations.

I remain yours truly,

Mr. James Barnes.

Lord John Russell's new Bill—"To Promote Education in England," has been read for the first time, and printed by order of the House of Commons. It secures the reading of the Holy Scriptures in all the Schools to be established under the Act.—Not however, as a "School lesson book," but devotionally, and as a national recognition of Christianity. It provides that no Roman Catholic or Jewish children will be obliged to be present at the reading of the Holy Scriptures.