

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming!  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

VOLUME XXIV.

NUMBER III.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

---

MARCH,



1878.

---

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

MARCH, 1878.

NUMBER II I.

*"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.*

### SERMON.

BY REV. A. J. MACKICHAN, BARNEY'S RIVER, PICTOU.

I John, v. 10th., 1st clause.—"He that believeth on the Son of God hath the witness in himself."

The Scriptures inform us that all men are sinners, both by nature and practice and exposed to the wrath of God, and that it is only by believing in Christ that we can obtain the pardon of our sins and the favour and friendship of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And our Saviour Himself also assures us that "he that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." It must then be a matter of great interest and importance to every one who has been awakened to a sense of the guilt and misery of his condition as a sinner, to know that he has really believed in Christ and obtained salvation through his blood. This is highly desirable and very necessary, both for the believer's peace and comfort and for preventing men from falling short at last by indulging false and unfounded hopes. Yet many of the professed disciples of Christ do not well understand the nature of faith, and often imagine themselves in possession of it, when in reality they have never experienced the saving efficacy of the Saviour's blood. We therefore propose in further addressing you to show

1. In what faith or belief in the Son of God consists.

Faith or belief in the Son of God includes the knowledge and belief of what the Scriptures make known to us concerning His personal dignity and character. And who is the Son of God? We learn from Scripture that He is the Christ, the Messiah promised unto the fathers, whose advent was foretold by the ancient prophets as the prince and Saviour of Israel. He is possessed of a two-fold nature, being both God and man. As to His divine nature, He is the second person of the ever-blessed Trinity, and the eternal and only-begotten Son of God. The appellation "Sons of God" is in Scripture applied both to angels and men. Angels are the Sons of God by creation; and believers are so both by creation, adoption and regeneration. But Christ is "the Son of God," in a sense peculiar to Himself. He is "the Son of God" by eternal generation—the only-begotten of the Father, possessing, equally with God, the divine nature and perfections and attributes. He is eternal in His existence, unchangeable in His nature, infinitely wise and powerful and holy and just and good and true. The names of God are given Him, and the words of God are ascribed to Him. He is the Creator, Preserver, Redeemer, and Judge of mankind. And hence St. John says: "All things were made by Him, and without Him was not anything made that was made." Thus Christ is "the Son of God," really and truly God, and possessing the nature and character and all the perfections of deity.

But, while Christ is truly God, he is

also, at the same time, really and truly a man, possessing a human body and a human soul, and all the faculties and affections and feelings of manhood, sin only excepted. The Scriptures inform us that He was miraculously conceived of a virgin, born in a stable and laid in a manger; was subject to His parents during His infancy; grew and waxed strong in spirit, being filled with wisdom; passed the time of His public ministry in going about doing good both to the souls and bodies of men—healing the diseased, comforting the sorrowful, instructing the ignorant, reproving and warning the wicked, and teaching the will of God and the way of salvation. And the Scriptures also inform us that His heavenly doctrines and works of mercy and labours of love excited the envy and malice of the Jews, that He was betrayed by one disciple, denied by another, and condemned and put to death by his enemies; that He was buried and rose again from the dead on the third day and ascended to heaven, to resume the glory which He had with the Father ere the foundations of the world were laid. Wherefore the apostle Paul says, regarding Him, that He “being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” Such then is a brief view of the information which the Scriptures give us respecting the nature and dignity and history and character of Christ, who unites, in wonderful and mysterious person, all the attributes of Deity and all the faculties and affections and feelings of sinless and unfallen humanity. Now all these are things which those “who believe in the Son of God” must acknowledge and believe concerning him.

2. But still farther we would observe that faith or belief in Christ also includes

the knowledge and belief of what the Scriptures make known to us concerning Him in His official and mediatorial character. He took upon himself our nature and came into our world to perform a great and glorious undertaking—to expiate the guilt of sin and reconcile us to God by his cross, and to purchase eternal salvation for as many as obey Him. And in the accomplishment of this great work he sustained a three-fold character that of prophet, priest and king. Christ is the great prophet and teacher of his people. Under the Old Testament Dispensation he commissioned and sent his servants to declare the will of God to His ancient people the Jews. During His own personal ministry upon earth He instructed and reproved and warned with a clearness, power and authority which never man spake. And after His ascension to Heaven, He sent the Holy Ghost to enlighten and inspire His apostles and servants in the knowledge of things pertaining to His kingdom, that, by them, He might teach us and all succeeding generations the duties we owe to God, and point out to us the way of salvation. But Christ, in His mediatorial capacity, also sustains the character and performs the office of High-Priest to His people. He is the great High-Priest of the human family. As such he voluntarily undertook to make atonement for our sins. And this he actually did by the once-offering up of Himself upon the accursed tree. And now that He has entered into Heaven, He there like the Jewish high-priest in the temple of old, makes intercession for us and pleads our cause at God's right hand. But Christ is also the King of his people and the great Head and Governor of the Church. In virtue of his own essential dignity, as second person of the Godhead, he is equally entitled with the Father to the homage and allegiance of mankind. But in his capacity of Mediator, God the Father has given all power both in heaven and earth into his hand, and made him Lord of that spiritual kingdom which he has founded with his blood, and sovereign disposer of all those blessings which he once died to purchase and which he is now exalted to bestow. It appears then that Christ, in his mediatorial capacity, sustains the three-fold character of a prophet, priest and king. And all who “believe

in the Son of God," *must know and acknowledge him in each and all of these offices of his three-fold character.*

3. But still farther, faith or belief in the Son of God includes also a *cordial and heartfelt acceptance of him as our own divine prophet, priest and king.* A mere speculative assent to the truths of Scripture concerning Christ is not all that is necessary to constitute saving faith. In order to have saving-faith we must not only credit the declarations of Scripture regarding him, but must also cordially embrace him as he is offered to us in the Gospel, and as all our salvation and all our desire. We must not only believe that he is a prophet, but must also receive him as our own great prophet and teacher, and learn of him. We must not only believe that he is a priest, but must also receive him as our own great High-priest and Intercessor. and rest our hope of pardon and acceptance on his atonement and on it alone. And we must not only believe that he is the King and Head of the church, but must also receive him as our own great King, and render a willing and cheerful obedience to his laws. All this is concluded in saving-faith; though indeed the reception of Christ as our great High priest,—or, in other words, a reliance on the merits of his atonement, forms the first and principal idea of saving faith. Hence saving faith may be defined as—a personal and implicit reliance on the merits of Christ as the only ground on which the sinner can hope to obtain pardon and acceptance with God!

We have now endeavoured to show in what faith or belief in the Son of God consists. And we have seen that it includes a knowledge and belief of what the scriptures make known to us concerning him in his official and mediatorial character; together with a cordial and heart-felt acceptance of him as our own great prophet, priest and king.

II. Endeavour to point out some of those evidences or marks which as appears from the text, every true believer must in a certain degree, possess, and by which he may be enabled to ascertain the reality and genuineness of his faith.

Many of you have solemnly declared that you believe in the Saviour, and happily indeed must it be for you if such is the case. But are you really sure of it?

This is a question which it were well that each and all of you could answer in the affirmative, with truth and candour. But some of you may ask, how are we to know that of a truth, we have believed in the son of God and obtained salvation through his blood? This is a question which many have solved to their own unspeakable comfort and peace. And it is a question which you too may solve for yourselves. For if you believe in the son of God, you must have the witness in yourselves that such is the case. We should then endeavour to point out the nature of that witness or evidence by which you may ascertain this.

1. If you believe in the Son of God," *you must possess a certain inward consciousness that you do so.* If you really love any individual you must be conscious of it. And if you hate any individual, you must be conscious of it. In like manner if you really believe in Christ, and accept of him personally as your own Saviour, you must be conscious that you do so; for the acts of faith are such that we cannot perform them without being sensible of it. Yet mere consciousness cannot of itself form an unquestionable witness of the actual existence of saving faith; for we know that a spurious is often mistaken for genuine faith. And this being the case, it is evident that if a man's faith is of the spurious kind, his consciousness can testify to nothing more than the existence of that spurious faith. We must therefore point out some other witness or marks of a more determined character.

2. If then you "believe in the Son of God" you must be conscious that a great and salutary change has been wrought upon your minds by the enlightening, renewing and sanctifying influences of the Holy Spirit.

"For, says an Apostle, the spirit itself beareth witness with our spirit, that we are the children of God." Now what is the witness here signified? Is it some secret whisper or suggestion who the Holy Spirit makes in the ear of the mind, and of who we can give no farther account than that we feel it and believe it to be for heaven? Or is it some sudden emotion of inward joy and complacency—some sudden feeling of assurance are

only the grounds on which the visionary and the enthusiast rest their belief that they are united to the saviour. And there is often too much reason to suspect that in them there is nothing more than the reveries of a heated imagination, who spring up with every flush of animal spirits, and vanish with every fit of melancholy. We are sure that the spirit does witness with the spirits of believers that they are the children of God, and fills them with joy and peace in believing. But this joy and peace, wherever they are well-founded, must proceed for a rational and sober view of our own character, as corresponding to that we know for scripture, the Holy Spirit forms in all those who are genuine christians. Since then the Holy Spirit effects a *gracious change* on the minds and characters of those who truly believe all who have experienced this *change*, must be conscious of it; and, without any supposed and inexplicable whispers and suggestions, able to recognise it as a *proof* of their saving interest in Christ. As this however is too general and indefinite a manner of describing the nature of this inward witness, we shall point out *some of the features of that character* which the Holy Ghost forms in believers, and by which when taken together, those who possess them may decide that they are really and truly united to Christ.

3. Then if you believe in the Son and possess the believer's character, *you will entertain a strong conviction of the evil and abominable nature of sin and of your own personal guilt and worthlessness.* In what respects do you think that sin is an evil and abominable thing? If you imagine that it is so only on account of its evil consequences to yourselves personally, then you have no right conception of its abominable nature; for your conception of its evil arises entirely from your own selfishness, and is nothing more than what the blindest and most hardened sinners may, and often do experience. But if you really really feel and believe that sin is intrinsically evil in itself, dishonouring to God against whom it is committed and degrading to yourselves as rational and immortal creatures,—and that because it is the violation of the holy law of God, and a breach of all the obligations you are under to reverence and love and serve him,—if such, *you may be*

your conviction of the evil of sin, and of your own personal guilt and worthlessness, then you may conclude that you have acquired, in part at least, the disposition and character of those who "believe in the Son of God." But you must not stop here if you wish to obtain a full and conclusive proof that you believe in Christ.

4. Then if you believe in the Son of God, and possess the believer's character, *you will also entertain a strong conviction of your own helplessness, and renounce all dependence on your own merits.* There are many who have strong convictions of sin, but who, not being fully awakened to a sense of their own utter helplessness, waste their time, and weary themselves in fruitless and impotent attempts to work out a justifying righteousness of their own. Those who have been brought to this stage, may he said to be not far from the kingdom of heaven. But until they have been led further than this,—until they have been made sensible of their own utter helplessness and induced to look for pardon through the merits of the Saviour alone, they cannot say, with any degree of truth, that they believe in Christ. Conversion is sometimes sudden as in the case of Paul, and the circumstances attending it so remarkable as to be indelibly impressed upon the mind. But it is often effected gradually, and by such imperceptible degrees, and to render it impossible to assign the precise time when a saving change takes place." Yet if you can say, this much I know that whereas I was once insensible to the evil of sin, and unconcerned about futurity, I have now become awakened and alive to both;—this much I know that whereas I once thought I might obtain the pardon of sin through my own merits, I now see that I am utterly lost and undone for anything I can do to help myself, and I earnestly desire to trust for forgiveness and acceptance with God to the merits of Christ alone. If these be your convictions and resolutions, although all convictions and resolutions are not conversions, then you have *some* reason to conclude that you really "believe in the Son of God." But there are yet some other marks, by which you may be enabled to decide, with greater precision and certainty, whether your faith is right and genuine.

5. Then if you really "believe in the Son of God," you will be animated with a holy hatred of sin and a humble and earnest desire to forsake it in all its shades and forms. All are not equally depraved in heart, nor equally profligate and immoral in their lives. But a prevailing love of sin and forgetfulness of God is a universal and unvarying characteristic of the unrewed mind throughout the world. Have you then been renewed in the spirit of your minds? Has your nature been changed, and a hatred of sin and love of holiness implanted in your hearts? In answer to this question perhaps some of you may say,—Oh we hope so. We are not quite so good as we should be but we are better than some of our neighbors. We are honest and sober and just in our dealings, and free from the gross and scandalous sins with which many are chargeable. And we trust therefore that we are good and pious people. Now all this is very good, so far as it goes. But we must tell you that the character of your neighbors is not a good criterion by which to judge your own. You may be much better than many of your acquaintances, and yet have no interest in Christ. You may be much better than many of them and yet be heirs of everlasting wrath. We do not ask you whether your character is better than that of your neighbors: neither do we ask you whether you are completely holy and free from sin—"for in many things we offend all"—"if we say that we have no sin we deceive ourselves and the truth is not in us." But we do ask you if you are animated with a holy hatred of sin and a humble and earnest desire to forsake it in all its shades and forms? And if this be the case with you then you may regard this as a most favourable indication of the sincerity of your faith,—for faith and progressing holiness of character must always go together. And though no man can be completely holy and free from sin in this present life, yet all those who look for salvation through the blood of Christ must eagerly desire to purify themselves "even as God is pure" perfecting holiness in the fear of the Lord."

6. But finally if you really "believe on the Son of God," you will be animated with an ardent love to Christ and the God and Father of our Lord Jesus Christ, and

will strive to act in all things with a single eye to his glory. Love to God and Christ is one of those graces which must always accompany the exercise of saving faith. No man can believe in Christ without being actuated with a principle of love and gratitude to him. And no man can believe in Christ without being actuated with a principle of love to God. And no man can love God without loving his commandments, his ordinances and his people. In short no man can love God without loving everything that God loves and hating everything that he hates. And do you love Christ and entertain a deep and grateful sense of what he has done and suffered for you? Do you love God and desire to enjoy him above all things? Do you love his commandments and delight in obeying them? Do you love his ordinances and wait regular upon them? Do you love his people and do them all the good in your power? If such be your feelings and practice—if such be your character, then you may regard it as a most favourable indication of the sincerity of your faith—that you truly believe in the Son of God."

Such then is the nature of that inward witness which every one who "who believeth on the Son of God" must have in himself in a greater or less degree. Now if you want to prove the sincerity of your faith see that you exhibit in your character all those marks that have been described. Trust not to any one of them by itself, but to all of them taken together. And if, upon an impartial examination, you have reason to believe that you possess each and all of them to some extent, then you may conclude that you are savingly interested in Christ and that if you persevere in well-doing you shall be saved. And let such of you as have no good reason to conclude that you believe in the Saviour, betake yourself to him without delay, and endeavour to make your calling and election sure by cultivating all those graces which enter into the christian character. But let all "believing on the Son of God" rest not satisfied with present attainments, but "forgetting those things which are behind and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus". "Giving all diligence, add to your faith, virtue; and to

virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For it these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

---

REV. DR. PHIN ON THE HOME MISSION SCHEME AND DIS-ESTABLISHMENT.

---

At the meeting of the Presbytery of Glasgow on Wednesday, Dr. Phin made a statement with regard to the Home Mission Scheme. He said that without entering into arguments in favor of the scheme, he would refer to two or three questions that had been put to him. It had been asked of him why the payments of missionaries were so small, and missionaries were so few. The answer was simple: they had no means. It had also been asked how grants had been given to ministers who had apparently larger incomes than many ministers in *quoad sacra* parishes. The Home Mission Committee was desirous to avoid this, and if members would carefully look over the Home Mission report to each Assembly, they would discover that they gradually dropped from their list those congregations which seemed to be able to give a sufficient allowance to their minister. It had also been said that they were building too many churches. He did not believe that. They did not build churches; they only assisted. He denied that the funds had been rashly and inconsiderately spent, and that the Mission was in a state of bankruptcy. Their sources were exhausted, but they were able to pay for every grant voted as soon as the conditions were complied with. The reason why the money had been spent was that in the committee it was agreed some time ago not to have a sinking fund, but to spend the funds they had

as opportunity required, trusting to the liberality of the Church for future support. (Applause.) He did not regret that that course had been followed, because at that time there was an important movement towards the church by the people of Scotland, which was still going on, and which would go on more and more. (Applause.) He did not think there was a time the Home Mission and Endowment Schemes deserved to be so liberally supported. (Hear, hear.) It was impossible for one in his circumstances addressing the Presbytery of Glasgow not to remember that in Scotland lately there was originated a scheme, which was an attempt to destroy the Church of Scotland, and which was characterized, he ventured to say, by the lack of everything approaching to principle. (Applause.) At that meeting it was resolved that the opponents of the union between Church and State should now confine their attention to the union between Church and State as existing in Scotland, and that they should say nothing whatever against the union of Church and State as existing in England. He did not know of anything so unprincipled. (Hear, hear.) They told us that, in order that there might be grand union of Presbyterianism, the Church of Scotland should be disestablished. (A voice—"Never.") They were going to destroy the whole past history of the Church of Scotland, in the hope that those who belonged to the Church of Scotland would immediately say—"Oh, now that you have done what we consider a tremendous fault and a great sin; now that you have brought to a close the national recognition of religion in Scotland; now that you have overthrown the work of Knox and all the other great men, we will rush into your arms and form a grand Presbyterian junction." He was persuaded that no such union could possibly be formed. (Hear, hear, and applause.) There was not a true member of the



Church—he said nothing of ministers—who would not say, “Join whatever denomination I may, there is one that I shall not join, and that is the denomination that destroyed my Church.” (Applause.) After that grand national Church had been formed in Scotland, that Church was to set itself to destroy the Church of England. (A laugh.) He thought it would take them a pretty long time before they succeeded in either destroying the one or the other. (Hear, hear.) But if they destroyed the Church of Scotland, it would not be long before they destroyed the Church of England. What was the object of the union? It was to enable those who believed that religious Establishment to be unscriptural to join with those who did not believe, or at all events dared not say they did believe, in Church Establishments. (Hear, hear, and laughter.) No language was too strong to describe such unprincipled action, and therefore he urged that the Church of Scotland should resist such attempts to overthrow the Church and that they should support the Home Mission Scheme towards that end. Every new church they built was testimony of the life of the Church of Scotland. (Applause.) They could not shut their eyes to certain attempts now before them, but he believed that many of them were exaggerated. He believed that the attempt that had been made to represent the Church of Scotland as the Church of one political party would be proved to be an utter failure. The Church of Scotland had amongst her members many men who were opposed to the party at present in power, and who were consistent Liberals. Long may that continue. (Applause.) He believed that whatever political party made disestablishment part of its programme, that party would suffer. He hoped the response towards the Home Mission would be substantial, if they were to go on stronger than ever with the scheme, and that they might get the

churches built endowed, for that, he thought, was the end of the Home Mission Scheme. (Applause.)

The thanks of the Presbytery were accorded to Mr. Phin for his statement, and it was agreed to hold a special conference with him on local operations and other matters in Glasgow on the 12 inst.

---

FROM H. & T. RECORD.

*Disestablishment*—But the chief event of the past month, as affecting the Church, may be said to be the collapse of the agitation for disestablishment. The agitation was begun with more parade than usual on this occasion:—lectures in Free St. George’s Church, meetings in Edinburgh and Glasgow, speeches by Lord Hartington in the same towns, an incursion into the north by Voluntary incendiaries. But notwithstanding all this factitious excitement, the movement has come to nothing. Nay, it may be said to have had good effects, for it has shown distinctly the sectarianism of the movement, and how little it proceeds from either of the great parties of political action which have hitherto led the country. All the more intelligent leaders of the Liberal party in Scotland have stood aloof from it no less than the mass of the Conservative party. Not only so, but it has served to call forth an earnest and valuable protest from one of the most able and powerful of the Liberal leaders, than whom no one through all his career deserves better of the Church of Scotland. There is no Scottish nobleman—we do not know any Scottish layman, of whatever rank—who has brought to the study of Scottish Presbyterianism so much insight and so little prejudice as the Duke of Argyll. Thoroughly familiar with the forms and traditions of the national religion, he has yet always risen above the narrowness which so many identify with it. This he showed conspicuously thirty years ago in his learned “Essay

on the Ecclesiastical History of Scotland;" and this he shows no less in his article in the 'Contemporary Review' of last month on "Disestablishment." The article is one deserving the careful study of all members of the Church. It goes so elaborately into the subject that it requires some study to appreciate all its bearings. Especially it exposes, in the most crushing manner, the fallacies with which a certain class of newspapers have been filled, ever since the passing of the Patronage Abolition Act, as to the Church having been made sectarian by this Act. The law of Patronage, whatever may have been its good or evil, in itself was never an integral part of the constitution of the Church. On the contrary,—(1) It represented, more or less, from the beginning, "an element alien to its constitution, and wholly unconnected with the rights of the laity in its government and discipline;" (2) Its restoration in the time of Queen Anne was conceived in a spirit of hostility to the Revolution Settlement, and to the popular liberties of which that Settlement was a guarantee; (3) In the form in which it survived in the Act of 1843, commonly called Lord Aberdeen's Act, it had become "unworkable, and, in so far as it did operate at all, was accompanied with provisions which rendered it powerless for good and fruitful of evils which were wholly new."

The abolition of the Act of Queen Anne, therefore, not only leaves the constitution of the Church unimpaired, but it gives play to all its natural vigour and the principles of self-government which it originally embodied. "It threw back the whole system and government of the Established Church upon its old foundation." . . . "There is nothing in the law of the Established Church to throw any doubt whatever on the source of what is called spiritual jurisdiction. There is nothing to impede any man in the Church, or who may join it, from holding the highest doctrine as to that

source. The Established Church is now as free as any Church in the world, perhaps a great deal more free than many which are purely voluntary, in any kind of action and of movement which is requisite for the discharge of those functions for which all Churches exist."

As to the nonsense which has been talked of a rate-paying franchise, the Duke's argument is at once trenchant and conclusive. The Church is a religious association. It rests on a definite Christian basis in the confession: "I believe in one universal and Apostolic Church." This does not involve any narrow or contracted terms of membership; but it plainly implies that the Church should not have imposed upon it "terms of membership which are purely secular." The ties which bind the members of a church together are not to be confounded with those "which gather men together in a class-room, or even in the polling-booth." Nothing could be more preposterous than the idea of electing ministers of the Gospel "as men elect a chief constable or an inspector of nuisances."

"This is the real meaning of the phrase that the Act of 1874 has reduced the Church to the condition of a sect. There is one method of testing the phrase which I could recommend to my countrymen. Let the question be put, What is the distinction between a Church and a sect? It would then appear that a Church is a body whose minister is to be chosen by a few lairds or peers; and that a sect means a church which is so illiberal as to depend upon the whole body of the congregation, which means the whole Presbyterian people *à la*, unshackled by any test, may choose to come to them."

As to the *animus* of the movement directed against the Church of Scotland on account of the Act abolishing Patronage, the Duke is very explicit:—

"If Established Churches are in themselves an injustice to those who have separated from them, then every action of Parliament which tends to render those Churches more efficient and more popular, is action in a wrong direction. There may be a little difficulty sometimes in the minds of very scrupulous and very conscientious men in following up this argument to all its consequences; because such as least of

the work, even of an Established Church is, after all, work in the interests of religion, and opposition to all measures for promoting this work must run disagreeably close to the policy of doing evil that good may come. But there are none of us wanting in that kind of ingenuity which is sufficient to overcome the difficulty.

The doctrine that the Act abolishing Patronage in Scotland was unjust because it was passed in the interest of an Established Church is a doctrine which, if accepted, will lead to very important applications. . . . It is but a very few years ago since Parliament, in the interests of the Established Church of England, relaxed the terms of subscription to the articles. This was a great boon and relief to burdened consciences, and therefore a great help to an institution which Liberatorists condemn as, in its own nature, unjust to Dissenters. 'Whereas it is expedient,' says the Act of 1865, 'that the subscription and oaths required to be made and taken by the clergy of the Church of England should be simplified.' This, no doubt, is the doctrine, and the only doctrine, which, is truly liberal. But the new doctrine which is recommended to us as such is the opposite doctrine, which may be expressed as follows: 'Whereas it is unjust to Dissenters that the subscription or oaths taken by clergy of any Established Church should be simplified.' For myself, I can only say that I look upon such a policy as not only illiberal, but as unjust, unchristian, and immoral.

"It is difficult to conceive any Church with greater powers and liberties than those enjoyed by the Church of Scotland. It is now distinctly more free than in the days of Melville or in the days of Henderson. And in this result the seceding Churches have at least an equal right to triumph. It is their testimony, helped by other causes, which has finally prevailed—not over their brethren in the Established Church, but over Anglicanism and Secularism, and the combined influence of both, over too many Scotchmen. It is the whole Presbyterian people who have gained the day. It is for them, and for as many of them as choose, to enter in and take possession. What divided them is gone; what has always united them alone remains. Or if there be any step which can be taken, or any other measure which can be adopted to make this plainer than it now is, I can only say that no one would be more ready than myself to lend it a helping hand. It would indeed be a strange and perverse reason for disestablishing a Church that it has just been brought to coincide almost, if not altogether, with those who once thought themselves compelled to withdraw and stand aside. If the Presbyterian laity of Scotland are now worthy of those who have gone before them, they will in this matter refuse to follow either secular politicians or ecclesiastical leaders who make it

the sport of party. They will compel both sectarianism and faction to stand aside. They will not allow the abandonment of that public and national recognition of the principles of their Church which our ancestors highly valued, and which they dearly bought.

#### INDUCTION AT CAMPBELLTON.

Last Thursday the Presbytery of Miramichi met in St. Andrew's Church, Campbellton, and inducted the Rev. J. C. Herdman to the pastorate of the said church. The induction service commenced at 7 p. m., in the presence of a large congregation. The Rev. Mr. McBain, of the St. John's Church, Chatham, conducted Divine Service, and preached an excellent sermon from St. John I, 12: 12. After the sermon, the Moderator, Rev. T. G. Johnstone, narrated the steps taken to fill the vacancy, and having put the prescribed questions to Mr. Herdman, who answered them satisfactorily, offered prayer, and in the name of the Lord Jesus, the Great Head of the Church, and by the authority of the Presbytery, admitted Mr. Herdman into the charge of St. Andrew's Church. The Brethren present gave Mr. Herdman the right hand of fellowship. The Rev. A. Russell addressed the newly inducted minister, and Rev. W. Wilson, the people on their respective duties, in suitable terms.

Mr. Herdman accompanied by Mr. Wilson, having taken their place at the church door, the congregation gave their young pastor a hearty welcome as they retired. Thus ended the deeply solemn and interesting services of Induction. Mr. Herdman begins his ministry at Campbellton under most promising auspices. He has received a most cordial welcome from a large and rapidly increasing congregation. He himself has youth on his side, and is possessed of acceptable ministerial gifts, of which he has given no mean proof during the three months he acted as Mr. Wilson's assistant in St. Andrew's Church.—*Et.*

## The Monthly Record.

MARCH, 1878.

### SUPPLEMENTING FUND COM.

The managing committee of the Supplementing Fund of the Maritime Provinces in connection with the Church of Scotland, met in St. Andrew's Church, Pictou, on the 26th Feb. and was constituted by the Convener. There were present Rev'ds. C. Dunn, Conv., A. W. Hardman, Wm. Stewart, J. W. Fraser, R. McCunn, A. J. McKichan, D. McKay, and Wm. McMillan, and Messrs. John Fraser, James Keith, Wm. McLeod, Roderick McKenzie, John McDonald, Roy, J. T. McDonald, and D. Munro.

The Convener stated that the object of the meeting was to ascertain the progress of the Fund, and arrange for the investment of the money collected.

From the reports of the different representatives it appeared that collections have already been made by Stellarton, Westville and St. Paul's, E. R. congregations; that, in Pictou, Roger's Hill, McLellan's Mountain, Barney's River, Gairloch and Earltown congregations the collectors were at work but had not completed their task; and that in New Glasgow, W. B. E. River, Cape John and River John, collectors had not been set to work. Saltsprings, and West Branch, River John, have not been heard from.

It was resolved that congregations that have no pastor be visited and assisted in their arrangements for making collections for the fund; and that all the congregations that have not moved in the matter, be urged to make the collection as soon as possible.

It was then agreed to adjourn until the collections were made by each of the congregations.

The collections reported amount to over \$500. The depression in trade and want of remunerative employment have told sadly on the collections, but no one should be discouraged, even if the beginning be *small*, there is a good time coming, and we heartily trust that all the congregations may share in it. The longest lane has a turning, and the darkest night of commercial depression, and hard times will be chased away by a morning of prosperity and hope.

### THE FOREIGN MISSION SCHEME.

LETTER FROM MR. ROBERTSON.

Having been asked to write on this which I call "Our Heathen Mission," I may commence with the remark that on this, as well as on some other schemes, we co-operate with the United Body. In an official published statement it is averred that "the Presbytery of the Maritime Provinces, in connection with the Church of Scotland, continues to co-operate with the United Church in the Educational, Foreign Mission and Widow's and Orphan's schemes." Such was the expressed desire of the Colonial Convener when here and interrogated, and such has been the course that our ministers hitherto have pursued. Then as to the Foreign Mission Scheme whose collections were ordered for the month of February, there are two things satisfactory to declare, first that every congregation within the bounds has contributed during the year 1877, for the conversion of the perishing Heathen. Some, by cards as well as by Church door collection, but all have contributed as the paper produced by clerk in Presbytery shows. It is the object to raise an annual sum of \$200 for the scheme, and it is to be hoped through the exertions of ministers and liberality of congregations, that it will be effected. Secondly, we are hearing from our two missionaries Rev'd F. Campbell, who is now in Mhow, British India, and Rev'd Hugh Robertson of Erromanga, who went forth from our own Sabbath School, College and Church. The latter, in a letter dated January 23d, 1878, Sydney, New South Wales, expresses himself gratified

by the interest taken and offers of the Presbytery. "Allow me (he says) to devote the money you shall send to the support of native teachers principally in Erromanga, if you like, but with the liberty of trying some new field within the N. Hebrides. I am quite prepared to work a given district with the money, and report to you annually as to the true state of the cause at that district." And then he states as to native agency: "I have now 20 Erromangear teachers settled on that island, and, through they are not all in every respect suitable, yet many of them have had fair teaching for their special work. I believe a great change has taken place in Erromanga since we became missionaries 6 years ago, and I believe that change has, under God, been mainly brought about by my own teachers. Several of them have been trained by the late Mr. Gordon and many by myself, and I have settled them wherever I could get an opening, and visited them a great number of times, and the Lord has crowned our labours with more success than I could have hoped for. I do not hold extreme views about the usefulness or uselessness of native agency, but I do feel we must have such an agency, but remember only where there is a European Missionary to superintend the whole work." Then he exclaims "Surely Pictou will send us a Missionary soon, she has given many men to the home field, and a few to the Foreign Field, but she can do far more for the perishing heathen than she is doing. You began to prosper as a church after you obeyed the command, 'go ye into all the world' &c., and will ye now abandon because of one failure, and that no fault of yours or your Missionary? I am transcribing a translation of the Acts of the Apostles in Erromanga, to be printed in Sydney before we return to the Islands in April. If I can manage a little time before we leave, I shall (D. V.) write a short letter for your records, and shall be happy to do so again whenever I can get an opportunity of forwarding letters from Erromanga." In thus saying before the readers of the RECORD the latest communication from the Mission Field, we are offering a favour upon more or less missions are the chief end of the mission.

now the way is opened up for our having an investment in the Mission "not for ourselves." Both Messrs. Campbell and Robertson have expressed themselves willing to further the objects of the Presbytery to the utmost extent of their power, and readers may judge by the above letter that it is not in words but in deed; wherefore let me invite the attention and liberality of the church. Let ministers state what they would have done in detail, not that the course is open, and let our members support a Heathen Mission as every church must that wants to be recognized and to prosper, and is it too much to ask that the Ladies of our congregations, country and town, should prepare to send boxes as of yore to the Mission, and thus give tangible proof of their interest in the perishing heathen for whom Christ died?

A. W. F.

P. S.—Any suggestion in reference to the above will be welcomed.

#### PROCEEDINGS OF THE PRESBYTERY OF PICTOU.

The quarterly meeting of the Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 27th Feb. There was a large attendance, most of the members being present. The Rev. A. J. McKichan, Moderator, occupied the chair.

After the reading of the minutes, a letter was read from the Local Committee, containing and enclosing the usual grant. The clerk was instructed to acknowledge receipt of the same.

A letter was also read from Rev. J. Hutchison, Montreal, and it was agreed that Mr. Hutchison be asked to come and labour among us, chiefly at Salt-springs, for a few weeks.

Mr. Duncan McKenzie, Gaelic-speaking student, was appointed to labor at Earlstown and the falls, immediately on the close of the College Session, in April.

Mr. McCunn was appointed to take charge of West-Branch, River John, as before.

Rev. Mr. Coull, being present, stated that his health was now nearly restored, and thanked the Presbytery for their kindness in supplying his pulpit. The Moderator and several members of the Court congratulated Mr. Coull on his recovery.

The following appointments were made for the current quarter:

VALE AND SUTHERLAND'S RIVER.

Sabbath, 10th March, - Mr. McMillan.  
 " 17th " - Mr. MacKichan.

FISHER'S GRANT.

Sabbath, 17th March, - - Mr. McKay.  
 " 20th April, - - - Mr. Stewart.  
 " 19th May, - - - Mr. McMillan.

FALLS.

Sabbath, 31st March, - - - - Mr. Fraser.

A motion was agreed to requiring all Congregations to publish a statement of the amounts raised by them for stipend and other purposes annually.

Commissioners from the congregation of the Vale and Sutherland's River laid on the table a document, the purport of which was that they were anxious to give a call to Mr. A. W. McLeod, as soon as he shall be licensed. The clerk was instructed to write to Mr. McLeod to this effect.

Next quarterly meeting to be held on last Wednesday of May.

Closed with the benediction.

R. McCUNN,  
 Pres. Clerk.

OUR OWN CHURCH.

Mr. Galbraith acknowledges with thanks the receipt of five dollars from "a friend" in Pictou, for the West Branch Manse debt fund.

The Colonial Committee with their usual liberality, responded this year to the application for aid to the weak congregations in the Pictou Presbytery.

St. Paul's Congregation, East River, intend (D. V.) to have a tea meeting on or about the twelfth of July next; the proceeds to help liquidate the debt lately incurred by them—Particulars will be given in due time—Friends have already lent a helping hand, and to all brethren easy access of we would respectfully say on that occasion "Come over and help us."

SALTSPRINGS.—We are happy to learn that although the Saltsprings congregation are at present without a pastor, they have shown their appreciation of the occasional services they received from the Minister of Gairloch by presenting him lately with somewhat over fifty dollars. We commend Saltsprings, and congratulate Rev. Mr. McKay.

We are happy to see by the returns of the congregations that have made collections for the Supplementing Fund, that the scheme meets with favour, and must prove a success. We hope the congregations that have not as yet collected for the Fund, will imitate the good example of the few who have taken the lead in this noble and praiseworthy undertaking.

The Rev. Mr. Hutcheson, late of Scotland, is expected from Montreal, shortly, to labour as missionary in our vacant congregations. He comes very highly recommended, and we trust that some of the vacancies may be so fortunate as to secure him as their pastor. The only drawback with him for this field is that he speaketh not the sweet language of the Gael.

We hope to have the services of Mr. Duncan McKenzie, student of divinity, as Catechist within our bounds during the summer months. Mr. McKenzie is already known-to, and appreciated by not a few of our congregations. His services on Pictou Island last summer were very highly appreciated. He

speaks the language of Paradise. We trust that Mr. McIntosh also may be able to do some missionary work before the summer be past.

**ACKNOWLEDGMENTS.**

Monies for Record.

Alexander McDonald, Sunny Brae,	\$1 20
John Grant, Irish Mountain,	1 20
William Grant, tanner, Bridgville,	4 20
Samuel Fraser, Bridgville,	1 50

**PRESBYTERY SERVICES.**

Fisher's Grant.	\$15.00
Vale Colliery & Sutherland's River	34.62

**SUPPLEMENTING FUND.**

Collected by Gairloch congregation for the Supplementing Fund in aid of the Church of Scotland in the Maritime Provinces.

Rev. D. McKay, Minister	\$5 00
Robert G. McLeod	1 00
James McKay	35
Wm. Douglass	50
James Douglass	25
David Douglass	35
George McDonald	1 00
Wm. Balfour	25
Robert Balfour	25
Hector Munroe	50
John Balfour	25
Kenneth McKenzie	50
Alex. Murray	25
John McLeod, Esq	50
Roderick Balfour	25
Daniel McKay	1 00
David Murray	25
Duncan Matheson	1 00
Neil Matheson	1 00
Neil McKay	1 00
Murdoch McKay	1 00
Daniel Ross	1 00
James McLeod	1 50
George McLeod	50
Angus McLeod	50
Wm. Fraser	50
John T. Fraser	25
Daniel Sutherland	50
John Gordon	50
Hugh Gordon	25
Alex. McLeod, D'son	50
James Murray	50
Neil McKay	50
Hugh Sutherland	1 25
Alex. McKay	25

Catherine McKay	50
Henrietta McKay	50
Alex. McLeod, W'son	50
Robert Munroe	1 00
Wm. Matheson	75
Andrew Matheson	1 00
Kenneth Ross, Esq	1 00
Kenneth McKenzie	50
Alex. McKenzie	50
Hector Sutherland	50
Samuel Gordon	50
Simon Fraser	50
John Sutherland	1 00
Robert Sutherland	25
Hugh Matheson	25
Daniel McDonald	50
Paul R. McDonald	50
George McLeod & Son	10 00
John McKay	4 00
Angus McLeod	50
Neil McDonald	25
Walter Beaton	50
Hugh McKay	1 00
John R. McDonald	4 00
Daniel McLean	1 00
Robert McLeod	90
Wm. Sutherland	50
Murdoch Murray	50
Alex. Matheson, Esq	50
Robert McDonald	50
Robert Murray	50
Alexander Murray	25
Wm. Murray	25
William Sutherland, G'son	25
	\$60.60

**SUPPLEMENTING FUND.—Recv'd from St. John's Church, Albion Mines.**

Daniel Fraser, B'smth	\$ 1 00
John Fraser, Carp. A. M.	1 00
Daniel Keith	2 00
<b>Total</b>	<b>\$154.25</b>

**ST. PAUL'S EAST RIVER.**

**COLLECTION FOR THE SUPPLEMENTING FUND.**

Rev. W. McMillan	\$4 00
Jno. Fraser, Car'g. Maker	1 00
John McDonald, Roy	1 00
Alex. McDonald, Roy	1 00
Hugh McDonald	1 00
John Fraser, Culloden	1 00
Mrs. Jno. Fraser, Culloden	50
Miss Mary Thompson	2 00

Miss Ellen McDonald	25
Dan. McDonald	50
Duncan McDonald	1 00
Miss Jessie McDonald	1 00
James Fraser	1 00
William McKenzie	2 00
William McDonald	1 00
James R. Forbes	50
Angus McDonald	25
Alexander Urquhart	1 00
William Fraser	2 00
George McKay	1 50
Dan'l. McKenzie	1 00
Archibald McKenzie	1 00
Angus A. Campbell	50
Donald Campbell	50
John Dunbar	1 00
William Fraser, Culloden	1 00
Alexander McDonald	1 00
Alexander McKenzie	1 00
Miss Libby McDonald	50
Donald McDonald	1 40
Duncan McDonald	1 00
John McDonald (weaver)	1 00
Alexander McDonald	1 00
James Ross	1 00
William Ross Jas. Son	1 00
Simon McDonald	1 00
Hugh McDonald	1 00
Daniel W. Kennedy	60
Donald McDonald	1 00
John McDonald	1 00
John McDonald	60
Donald Thompson	1 00
Widow Thompson	1 00
Samuel Fraser	1 00
Mrs. Samuel Fraser	25
John D. Fraser	25
John T. Campbell	1 00
Donald McMillan	25
Mrs. Donald McMillan	10
Thomas McMillan	75
John Fraser (A's Son)	1 00
Alexander McLean	1 00
Thomas McLean	1 00
John McDonald	1 00
Donald McIntosh	1 00
Mrs. Donald McIntosh	50
Miss Lavinia McIntosh	25
Mrs. James Cameron	25
Miss Jessie Grant	25
John Grant	1 00
Archibald Cameron	1 00
Robert Grant	50
Duncan C. Grant	1 00
Donald Urquhart	1 00
Alexander McDonald	1 00

William Campbell	25
Miss Annie Urquhart	25
Alex. Fraser	1 25
William Fraser	1 25
William Cumming	75
Duncan Fraser	1 00
<hr/>	
	\$64.95

YOUNG MEN'S SCHEME.

Collection at Roger's Hill	\$8 67
" " Cape John	8 10
Total	\$16.77

THE theological battle waxes furious and hot in Scotland. Mr. MACRAE keeps up a running fire of speeches, in which he is doing his best to gain the unenviable distinction of being condemned as a "heretic;" Mr. FERGUS FERGUSON seems emulous of this example, and boldly defies his Presbytery; and Professor ROBERTSON SMITH is out with an exhaustive reply to his accusers, in which he deals heavy blows at the orthodoxy of the Free Church. In the meanwhile the authorities of the two churches principally concerned seem almost paralysed, and certainly have much the worst of the encounter. The spectacle, is not edifying. From the crucible, however, truth will issue brighter and stronger.

NEXT to the absorbing question of the war, the interest of Europe, and indeed, of the whole world, was centred last week in the election of a new Pope for the Roman Catholic Church. The choice of the Cardinals fell upon Cardinal PECCI, who had been from the first regarded as the eligible candidate, and whose election was accomplished in a shorter time than had been previously known. There has been the manifestation of general joy at the result, save with the rabid ultramontane party, who wanted an extreme man. The new Pope is credited with an average amount of learning, with liberal tendencies, and with strong administrative ability; and under his away, it is thought the church will adapt itself more fully to the progressive spirit of the times, and will act more in unison with the Italian Government.



# List of Agents for the Record.

Rev. W. McMillan, Bridgville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Water-vale, West River.  
 James McLeod, Saltsprings.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stellarton.  
 Postmaster, Westville.  
 Rev. A. J. MacKichan, Barney's River.  
 George Gunn, Truro.  
 Rev. J. W. Fraser, Scotsburn.  
 John McKenzie, Scotsburn.  
 John McLean, Leger's Hill.  
 Alexandre McDonald, (Bsmith,) Scotsburn.  
 John McKay, Elder, Millville.  
 Alexander McLellan, Millville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKenzie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glengary.  
 John R. McDonald, (Merchant) Pictou.  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Donald McDonald, South Side St. Peters, C. B.  
 William Grant, (Tanner) Springville.  
 A. McDonald, (Ciper), Bridgville.  
 Alexander McDonald, (Roy) Bridgville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Elmsville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboon.  
 Murdock McKenzie, Three Brooks, Carriboon.  
 John Fraser, Glengary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kempton, Colchester County.  
 Alexander McKenzie, Carriboon Island.  
 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Calbraith, Hepewell.  
 Donald Gray, Cape John.  
 Alexandre Fraser, Tony's River.  
 Rev. W. Stewart, McLennan's Brook.  
 Wm. M. McPherson, McPherson's Mills, S. R.  
 Fe-neth J. McKenzie, West Branch, River John.  
 Robert Douglass, Loganville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdock McKenzie, Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie, Cape Mabou, Cape Breton.  
 George Bailie, Post Hastings, Cape Breton.  
 Joseph Hart, Esq., Baddeck, Cape Breton.  
 Angus McKay, Plainfield, Pictou County.  
 Rev. R. McCunn, River John.  
 W. G. Pender, Halifax.  
 Neil McDonald, Lake Ainslie.  
 Charles Fraser, St. Pauls, East River.

THE

## Monthly Record

FOR 1878.

—IT HAS BEEN ARRANGED THAT—

## THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued as last year.

Ministers will be kind enough to see that arrangements are made in all our congregations to have a

subscriber in every family.

according to the following terms:—

Parcels of 5 Copies to one address,	\$1.50.
Parcels of 10 Copies to one address,	3.00.
(With an extra copy gratis, as formerly.	
Single copies (through the Post Office,)	
Post-paid,	0.50.

Agents will please observe that there is no gratis copy with parcels of FIVE.

Communications for insertion, as well as letters on business, to be addressed to

REV. WM. McMILLAN,

Bridgville, East River, Pictou.