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VOL. XXII.

NO. XII.

—THE—
MONTHLY RECORD,
—OF THE—
CHURCH OF SCOTLAND,
—IN—
NOVA SCOTIA, NEW BRUNSWICK
—AND—
ADJOINING PROVINCES.

December,



1876.

PICTOU, N. S.,

PRINTED AT THE "COLONIAL STANDARD" OFFICE,

1876.

CHURCH OF SCOTLAND TEMPERANCE ASSOCIATION.

For about ten years a Committee on Intemperance has been appointed by the General Assembly, but has never been able to report operations of its own. The great diversity of opinion as to the remedies for intemperance, and the consequent difficulty of finding a basis of operations on which persons of all shades of opinion on the temperance question might unite and work together in harmony, has hitherto stood in the way of the Church, as a Church, promoting temperance reform in any way except by the preaching of the Word.

The General Assembly's Committee had therefore to content itself with calling the attention of the General Assembly year after year to the prevalence of intemperance and its producing causes. At the beginning of this year, however, the Committee, desirous that the Church of Scotland should no longer be a passive spectator of the manifold evils of intemperance, and of the agitation everywhere else being carried on against it, invited to a conference the leading ministers, medical men, elders, and members of the Church in Edinburgh, in the hope of being able to agree upon some measures to meet the evil which would receive the sanction and support of the Church. The result of the conference was the formation of a Church of Scotland Temperance Association similar to that recently formed by the Church of England, and when the constitution and principles of the Association were explained to the General Assembly, the General Assembly unanimously "expressed its satisfaction at the formation of the Association, and heartily recommended it to the favourable consideration of the ministers and members of the Church." In bringing the Church of Scotland Temperance Association therefore under the notice of the readers of the 'Record,' and appealing

for their support, the Committee do so with the full approval of the Supreme Court of the Church.

The Association is based upon the principle of recognizing all Christian workers, whether abstainers or not, who are willing to make efforts for the suppression of intemperance. It is always difficult to get total abstainers and non-abstainers to work together. The non-abstainers are afraid of being committed to approve of the extreme position of the total abstainers, and the total abstainers believing that total abstinence is the only effectual remedy for intemperance are afraid that union with non-abstainers will fetter if it does not prevent their advocacy of total abstinence. This difficulty of uniting abstainers and non-abstainers proved a formidable obstacle to the formation of the Association, and still stands in the way of many, both ministers and others, joining it. But the plan of dividing the Association into two sections,—non-abstinence, and total abstinence—and of choosing the committee of management in equal numbers from each section, ought to prevent this difficulty standing in the way of the Association. Total abstainers may unite with non-abstainers in carrying out any measures for the suppression of intemperance which non-abstainers may adopt. And while all the members of the Association will unite in those measures about which all are agreed, special provision is made for total abstainers carrying on total abstinence work, as freely as if they formed a society by themselves. The only restriction placed upon the freedom of the sections is that each must be tolerant of the opinions and practice of the other, acting upon the apostolic injunction, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth." "Let every man be fully persuaded in his own mind."—*Home Record*.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

DECEMBER, 1876.

NO. XII.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 4.5

BIRTH AND DEATH.

A SERMON BY THE REV. J. M. McCULLOCH,
D. D., MINISTER OF THE WEST PARISH
GREENOCK, SCOTLAND.

It is not easy to determine the precise lesson which the Preacher designed to convey by here coupling together the "time to be born" and the "time to die." Yet this much is evident, that he meant us to contemplate these two seasons in connection with each other. And, fortunately for the ends of instruction, these seasons present so many points both of resemblance and of contrast, that we can be at no loss to deduce useful lessons from a conjoint view of them. Accordingly, what I now propose is to direct your thoughts to a few of the aspects in which the "time to be born" and the "time to die" admit of being profitably contemplated together.

I. Beginning with points of resemblance, I remark that these two seasons agree in being alike *incident to the lot of every one of us.*

Had man retained the innocence which fenced him round with immortality, there might have been to each of us a birth-time without a subsequent liability to death. Adam, while in Paradise, possessed, in the fruit of the tree of life, a sure preservative against decay; and doubtless, had he stood fast in his integrity, that elixir of life would have remained accessible, not only to him, but to his posterity also. But sin entered, and death by sin; and the penalty being necessarily coextensive with the offence, our doom to die is now an inevitable sequence of our birth in sin. In past times there has been no exemption from this doom, except in the instances of Enoch and Elijah; nor will there be any exemption in the ages yet to run, except in the case of those who shall be alive and remain at the second coming of the Lord. Whosoever is born must

also die. The ruthless-spoiler may not come at the same period or in the same manner to all, but to all he must come. Sometimes he may seize upon the infant ere life is well begun; sometimes he may tarry till his victim is old and grey-headed. Now he may cut off by slow and sapping disease, and now by one fell mortal stroke. This year he may be content to let sickness take us away one by one, like single leaves falling from the tree in a tranquil autumn day; the next, he may command war, or pestilence, or famine, to sweep us down in myriads, like the forest foliage before a November blast. But come when and how he may, come he must to all of us. The "time to be born" must be followed by the "time to die."

II. These two seasons also agree in being alike *fixed in the appointment of God.*

To us, indeed, it is only the "time to be born" that seems fixed; the "time to die" seems indeterminate. But to God, by whom they have been irrevocably settled, both dates are alike certain. The birth of each of us took place, as we are aware, on a certain day of the month, and at a particular hour of that day. It is just as certain, though we know not the time, that there is a predetermined day and hour at which each of us must die. Some one precise moment of that day is determined as that at which our pulse shall cease to beat. O! with what deep solemnity of feeling would we keep that annually-recurring day—that annually recurring moment—did we know it beforehand as God knows it! But ought we to be less solicitous about that day—that moment—because the time is hidden from us? What though we know not the time, when the event itself is certain? Is not the bare fact that we must some day die, argument and incentive enough for earnest preparation? And ought not our ignorance of the date to have the effect of enhancing our anxiety and hastening our

preparation? The all-merciful Disposer has doubtless wise and gracious ends to serve by keeping us in ignorance of a date which is to Himself fixed and certain; and who can question that one of these ends is to persuade us to be *always* ready, and to spend every day as if it was our last?

§ III. Both seasons further agree in being *singularly eventful in their issues*.

* How big with important consequences is the birth of a child! Common and familiar as it is, it is really, as one has remarked, a greater event than the creation of a sun. Think what has happened when a child is born into the world. A conscious being has begun to live—an immortal spirit has been added to the intelligent universe—a creature has come into being which shall survive yonder orb of day! The sun, confessedly glorious as it is, is but a mass of passive, unconscious matter: it cannot think, it knows not its own splendour, it feels not its own heat, and ere long it will be extinguished. But that feeble babe, which has just come weeping into the world, is endowed with *mind*, is capable of right and wrong, is accountable to God, is destined to suffer or to enjoy throughout endless duration. You cannot tell, indeed, what precise lot awaits the infant stranger; you cannot tell whether his new-found being is to prove a blessing to him, or only a curse; a dark mystery yet hangs over the untravelled path before him. But this very mystery serves to heighten the interest and anxiety with which you regard him. And as you gaze on his yet unexpressive countenance, and meditate on his yet undeveloped history, the conviction grows upon you, that a more solemn and suggestive spectacle than a new-born infant the sun does not shine upon in all its circuit.

But is death a less eventful crisis? Assuredly no. To-day you see a man walking in the majesty of his strength, with the bloom of health on his cheek and the beams of intelligence in his eye; and, behold, to-morrow he is a piece of cold insensate clay, which requires to be borne from his house and buried out of sight—a trophy of the spoiler Death! Now your eye rests on some great one of the earth, so far exalted in rank and riches above his fellows, so surrounded with admiring dependants, so capable of making thousands happy, that you might deem him a god in this lower world, or at least of another lineage and nobler destiny than ordinary mortals;—you look again and he is laid in his coffin, stripped of all his distinctions, with the doom written on his ghastly brow, “Dust to dust, ashes to ashes;”—another trophy of the leveller Death! You visit a family on an occasion of some domestic festive, when all its members, far and near,

are collected, and all, from hoary grandsire to lisping grandchild, unite in a happy interchange of home affections. It is a lovely sight;—a sight which earth may well be proud of, and which even heaven may stoop down well pleased to see. You return a few weeks after, and how altered is the scene! The grandsire's chair is vacant; or the lisping babe has faded like a gathered lily; or, in place of the blooming maiden who filled the house with merry glee, there is only a white-shrouded corpse! It is now the house of mourning; and the stifled sobs which break its gloomy stillness suffice to tell what a cruel sunderer of family bonds is Death.

Nor are these the whole of the issues of death. Like birth, death ushers into a new existence; and how eventful that after-existence! Even were death nothing more than a dissolution of the body, and a sunderance of the ties which bind to earthly friends and earthly hopes, it would be impossible to regard it as other than a most affecting catastrophe. But death is immeasurably more. It is the birth-time of a future ceaseless existence; it is the portal to eternity. Instead of being an isolated moment unconnected with the remembered past, and unrelated to the expected future, the “time to die” is the very crisis of being—the consummation either of the threatening. He that believeth not shall be damned,” or the promise “He that believeth shall have everlasting life.” Then probation ends and retribution begins. Then the immortal spirit is either charmed away as by celestial music to its heavenly home, or hurried in utter dismay to its “own place” in Tophet. This hour our brother shall be with us here on earth, alive, like ourselves, to all the interests of the present world, feeling the same wants, looking upon the same scenes of earth and sky, and asking, with us, anxious but unanswered questions about the eternal future. The next hour death comes, and in a moment he is in the midst of yon dread realities—cognisant of them all, amazed at them all, and established in his “lot” for ever! O! could we but have for a moment the veil withdrawn which shrouds the mystery of death—could we but pass for a moment, either with the dying believer into the ineffable light and felicity of the Saviour's presence, or with the dying sinner into the black darkness in which he vanishes—we should never again let go the conviction, that of all eventful moments the most awfully eventful is the “time to die.”

IV. Passing from points of resemblance to points of contrast, I remark that the “time to be born” and the “time to die” present a contrast in the feelings which they respectively occasion.

The feelings usually excited by the birth of

a child are joyous. "There is joy that a man-child is born into the world." Hope springs up in the fond parents' breast, and flatteringly whispers, "This same shall comfort us." And for the time the sober maxim of experience is quite forgotten, that children are "certain cares and uncertain comforts."

How opposite are the emotions which a death awakens! No longer does joy gladden the house—no longer does hope enliven the heart. All is sadness. Naomi sits alone, and cries amidst choking sobs, "The Almighty hath dealt very bitterly with me." Rachel weeps for her child, and refuses to be comforted. David goes to the chamber over the gate, and piteously exclaims, "O Absalom, my son Absalom! would God I had died for thee, Absalom, my son!" Friends and relatives enter the house of mourning all heavy of heart, and sad of countenance. The funeral procession goes forth with its solemn burden, but only to leave the home and the hearts of the bereaved more desolate than before. And long months will elapse ere the voice of rejoicing is again heard in the once happy dwelling.

A birth thus occasions joy—a death grief; nor are these opposite emotions other than natural in the circumstances. Yet it deserves remark, that emotions exactly the converse would often attend these two seasons were the real issues of birth and of death known to us. Suppose the parent foresaw the future course of an undutiful child; suppose it foreshown to him that his son, instead of fulfilling his fond wishes and hopes, was to turn out a prodigal—was to tarnish the family name with crime, and to pass at last into eternity without hope—could he call his friends and his neighbours together to celebrate the birth, a auspicious event? Or suppose the bereaved family had full certainty of the heavenly blessedness of the father or the son of whom death has deprived them, could they fill their home with weeping for an event which at that very hour was making all heaven ring with congratulations? With such knowledge the feelings in both instances would be reversed—the day of birth would be the season of weeping, the day of death the season of festivity. Such knowledge has not been accorded us—in wisdom and mercy it has been withheld. Yet surely the consideration that the issues of birth and of death may be so different from what we are prone to imagine them ought not to be wholly lost upon us. This consideration may be insufficient to reverse the feelings which nature dictates, but it certainly ought to teach us moderation in the indulgence of our feelings, leading us, according to the apostolic injunction, to "rejoice as though we rejoiced not,

and to weep as though we wept not, knowing that the fashion of this world passeth away."

V. Let me next remind you of the contrast between our readiness to recall the "time to be born" and our reluctance to anticipate the "time to die."

Men are seldom indisposed to recall the season of their birth. They rather love to go back to it. They carefully keep its anniversary. And if there happens to be anything of a memorable kind connected with their entrance upon life—anything distinguished about their parents, or their birthplace, or the persons who then took an interest in their welfare—they are even proud and happy to recall and recite the fact. None but they whose birth has been in some way or other infamous, have any dislike to revert to the time when they began to be.

Are men equally disposed to bethink them of their death? Quite otherwise. They wilfully avert their eyes from that event. They would fain forget that such a gloomy event awaits them. And even when it is forced upon their thoughts, instead of detaining it before their minds, that they may ponder its issues and prepare for them, they only busy themselves in contriving how they may most speedily get rid of the unwelcome intruder.

Whence comes it that, while thus ready to go back on our birth, we are so reluctant to go forward to go forward to our death? Are we equally indisposed, in other instances, to antedate and live upon the future? If we had the prospect—to borrow an apposite comparison—of emigrating a few years hence to a foreign land, where we were to spend the remainder of our days, would we exclude that prospect from our thoughts, as we exclude the prospect of going at death to the land beyond the grave? No, verily. In that case how completely would our minds be filled with the prospect! How eager would we be in collecting information about that foreign land! How little interest would we take in anything which did not in one way or other help forward our preparation for it! Why, then, do we act so differently with reference to the land beyond the grave? Why, with the certain prospect of going thither, do we habitually shun the thought of it? Why, with a holy book in our hands—an "Emigrant's Guide"—richly stored with authoritative intelligence, do we evince so rooted an aversion to study its contents and complete our preparation? Alas! this strange variance between our practice and our prospects bespeaks and betrays our conscious guilt. Death is to usher us into the presence of a holy God, and the thought of encountering that dread presence makes us tremble. Death is the portal to the great

judgment-hall, and guilty fear antedates the gloomy sentence which awaits us here. It is a guilty conscience which makes cowards of us all. We are afraid of the issues of death, and therefore, we strive to forget death,—like the foolish bird which when the eagle is about to swoop upon it hides its head under its wings and because it sees not its danger supposes itself safe.

But ought any of us to rest content for even one hour in such a state of mind as this? Is freedom from the fear of death hopeless? Is deliverance from sin, the sting of death, unattainable? What Christian can say so who remembers what the divine Redeemer did and suffered in order to rescue "those who, through fear of death, are all their lifetime subject to bondage?" Wherefore did Christ take flesh and become our surety, but that sin might be expiated and the sinner pardoned? Wherefore did Christ encounter death and pass into the world unseen, but that the last enemy might be despoiled of his power to hurt and affright the believer? My brother, thou mayst now through conscious guilt be afraid to die, and thou mayst deem it even hopeless ever to attain to the privilege of peace in the view of death; but only go to Christ with thy burden of guilt and fear—only devolve the whole on His sacrifice—only embrace Him heartily in all His redemptive offices and influences,—and forthwith another and better temper will spring up within thee. A sense of pardon will take away thy sense of guilt—death will cease to be a sound of terror; and instead of repairing only to the "time to be born" for images of joy, thou wilt turn for thy pleasant thoughts far oftener to the "time to die."

PATMOS.

BY THE REV. DR. ANDREW THOMSON.

Our course now lay in the midst of islands of every size and shape, some of them rising high in pyramidal and even fantastic forms, and others retaining a comparatively low level, many of them so small that their entire outline could be traced, as if the sea were a map, and those islets the highly-relieved and richly-coloured parts of it. Classical and Christian associations strangely mingle in many of those islands. There, for example, is Cos, the birthplace of Apelles and Pythagoras, so fascinating in old heathen altars, that the inhabitants scoop them out for vessels in which to bruise

their corn, and in whose little seaport capital Paul must have spent a night on his great missionary circuit. And that larger island which seems like one vast mountain, its summit dark with clouds and nursing the thunder, when all the rest of the *Ægean* is cloudless and serene is Samos, where Paul touched, and perhaps preached, on the same eventful voyage; and which is memorable as the birthplace of Hippocrates and the scene of Herodotus' temporary exile, where he wrote some of the books of his delightfully garrulous history. But our highest satisfaction was reserved for the afternoon of that singularly beautiful day; for an hour before sunset there was pointed out to us, beyond the shoulder of another island, the doubly sacred isle of Patmos.

It continues to this day, in its external features, the "*asperima insula*" which ancient writers called it. But to our mind, it shone in that bright sea with all the solemn grandeur of a temple. As the scene of banishment for John the beloved, as the place from which the Heaven-sent messages were communicated by the faithful Apostle to the seven churches on that western seaboard, and where there passed before the seer, in a succession of symbolic visions, the history of the Church of Christ from the ascension down to the winding up of its history at the judgment, what scene approaches it, in the interest of its sacred recollections, out of Palestine? Between what spot of earth and heaven was the intercourse so intimate and continuous? The golden ladder which Jacob saw for one brief night at Bethel, here spanned the distance between the two worlds for many a day and night. As we brought the island nearer to us by means of a good telescope, and saw it in the light of the western sun, we were able to appreciate the description of it by Clarke, as "surrounded by an inexpressible brightness, and seeming to float upon an abyss

of fire." Probably the Dean of Westminster has over-strained his ingenuity, in his endeavour to show how much the visions of John took their shape and colouring from the natural scenery and the physical phenomena of this island-prison. But much may be said in support of the general principle on which his speculation proceeds. If we find the descriptions which other inspired men give of the worship of heaven idealised from that of Solomon's temple, why may we not believe that John's visions were influenced in some degree by the scenes of this natural temple of the Ægean? It has been noticed that there was little in the sunrises and sunsets of Ephesus corresponding with the grand pictures of the Apocalypse, but it was otherwise with what John beheld in and around Patmos. As he looked down from one of its summits on the everchanging sea he must often have seen it calm as a mirror at his feet, "as a sea of glass like unto crystal;" or when the neighbouring volcanic mountain of Thera sent up its lurid flames, how often must the deep have seemed "like unto a lake of fire!" And again, when its dense smoke darkened the heavens, the sun must have appeared "like sackcloth of hair," and the "moon as blood." Thus far, perhaps we may safely go with the accomplished traveller in supposing the natural phenomena in and around this rugged isle to have been reproduced and enlarged in John's symbolic pictures of the spiritual world; and indeed the very circumstance connects the Apostle all the more, in common with the narrative part of his Apocalypse, with Patmos:

It is a fact not without its interest, that this island continues to be, to the present day, the Iona of the East. Its monastery, seen from a great distance on one of its loftiest ridges, is a miniature university, to which youths come for the higher forms of instruction, from the Morea, from the shores of Asia Minor,

and many of the neighbouring islands. The sacredness with which the name of the beloved Apostle still surrounds it, protects it alike from the exactions of the Turk, and from the robberies of the pirate, just as, in the middle ages, the convents were safe when the baron's castle was given up to the flame or the sword. Perhaps its smallness may have something also to do with its independence, and there does seem a mixture of poetry in the description of one traveller which represents liberty as "springing up here, like the flower upon its native mountain."

LETTER FROM REV. J. FRASER CAMPBELL.

*On board S. S. "Duke of Lancaster," }
near Port Said, Nov. 14th, 1876. }*

To the Christian readers of the Presbyterian Witness.

DEAR FRIENDS,—Thank God with me. I am cheered by the belief that many of you continue in prayer for me, and surely your prayers are answered. I thought of this when on the passage from Newfoundland the weather was so favourable, though we left St. John's in the very season of the equinoctial gales. And I cannot but think of it now when He whose bidding clouds and winter winds obey, sends us, day after day, so extraordinarily beautiful weather. It has been the subject of wonder and remark to everyone, and of much thanksgiving. At first it was continually in our mouths, but now we have got so used to it that the subject seems stale, and except in our thanksgiving to God we only occasionally talk of it. Coming down the English Channel the frequent exclamation was: Oh, if it will only continue till we get across the Bay! And so it did. The dreaded Bay of Biscay, where even in a calm the swell is sometimes so tremendous, the Captain says he does not remember ever to have

passed in any season so free from swell as we had it. It was quiet and smooth, enabling us to join in our Sabbath forenoon service with comfort and undisturbed mind. By the afternoon we had passed it and were skirting the coast of Spain. And so, day after day; sometimes so smooth that hardly the least trace of the usual Atlantic swell could be seen, never really rough, sometimes so warm that sun-topsies and straw hats were produced, and again cooler, even till overcoats were resumed, to be soon laid aside once more, usually with clear, sometimes almost cloudless sky, though two or three times there have been short rain squalls with lightning. Nor must the continuance of this be attributed altogether to the superior climate of this part of the world. The winter storms of the Mediterranean have been well known both in ancient and modern times, and all will remember that in St. Paul's time sailing was considered dangerous after the equinox, so that it was thought advisable to lay up for the winter the ship in which he sailed, and that through his advice in the matter not being taken the ship was lost on the very spot near which we passed on Saturday evening last. Indeed the Captain pronounces the weather perfectly extraordinary, and so far as his knowledge goes, unexampled, for this season of the year. Surely goodness and mercy have followed us every day.

There has been comparatively little of incident in our voyage, partly owing to the very matter for which we have so much cause to be thankful, the fineness of the weather, and partly to the fact that this line calls neither at Gibraltar nor at Malta, which was a great disappointment to us. And to make it worse we passed both after dark, so that we could only see the dim outline and the lights. But even this was something. The coast of Malta, indeed, we saw by daylight a few miles off, namely as we approached

and passed Gozo, which is a small island just to the west of Malta, and scarcely divided from it, and on which are fortifications, a lighthouse and a signal station. Great was the satisfaction on board that we were in time to report ourselves, for the comfort of the friends who would see in Monday morning's newspapers that we had passed Malta "all well." And for the rest we had to content ourselves with seeing the dim outlines about the mouth of St. Paul's Bay, and enjoying the thought that we were passing over almost the exact course his ship had drifted, though in the opposite direction. A few miles further east the lights of Valetta, the principal town, were plainly visible as we passed it. But besides the buildings on Gozo, and a few on the African coast, we have hardly seen a house since leaving England, except on the coast of Portugal, near Lisbon, where we had a fine view of one or two little towns and numerous hamlets, a monastery said to be the largest in Europe, and built of marble, and a palace, the summer resort of the Portuguese Royal Family, perched up on a high crag with all the appearance of having been first built as a fastness in troublous times. The country around seemed rocky and bare, but from the remarkable number of windmills, it would appear that a good grain-growing country must be near by in the interior. The coast of Africa was often well in sight, especially about Algiers, and again near Tunis, or if you prefer a classical reference, say Carthage. High ranges of mountains run all along behind the coast, and altogether one is not surprised at the excellence of the climate which is making Algiers a winter resort for invalids in preference to the continent of Europe.

A new French Presbyterian Church was opened in the city of Quebec on Sabbath, 19th of November,

Correspondence.

To the Editor of the Monthly Record of the Church of Scotland.

I wish to direct your attention to the report of the Colonial Committee of the Church of Scotland, published in the November No. of the MONTHLY RECORD of that Church, which contains these words. "The Union of the Presbyterians in the Dominion of Canada has at length taken place. A very large majority have concurred in it but a few of the brethren connected with the Church of Scotland have declined to join the Union." The first question that will occur to the readers of the above quoted passage, is to ask: Is it really true, that only a few of the former adherents of the Church of Scotland in the Dominion of Canada have declined to join in the Union, and the second question naturally is: Whence does the colonial committee derive its information? Is a matter of such vast importance to the adherents of the Church of Scotland, both lay and clerical in the Dominion of Canada surely there ought to be an authoritative source somewhere, through which the colonial committee should constantly be apprised of the real and true state of things here, with respect to the late Union. The Presbytery of Pictou if they only avail themselves of it, have abundance of material in their hands to show the Colonial Committee that the statement in the report is not correct, especially with regard to the Maritime Provinces. It is not the "few" but the "many" not the minority, but the large majority who have declined to join the Union. To show that this is true I beg to direct attention to the following undeniable facts.

Take Nova Scotia proper.—And it ought to be borne in mind in this connection, that the first synod formed in

connection with the Church of Scotland in British North America was that of Nova Scotia and N. E. Island, the rest followed.—In Nova Scotia proper, before the late Union took place, there were eighteen congregations in connection with the Church of Scotland, of these six only have joined the Union, twelve declining to do so, and assuming, if you like, that all the membership in these six congregations were heartily for the Union—an assumption which is far from being true, for we have the significant fact, that although the Union has been consummated two years ago, and an act of the Legislature has been passed, to enable congregations wishing to join in the Union, by a vote of two-thirds of the pew owners, to carry the temporalities of the congregation with them—yet to this day not one of the seceding congregations has ventured to bring the question before their people. A decisive proof the leaders know that the congregations are far from being unanimous in the matter of Union. But admitting they were unanimous and that all the membership had heartily joined it—what then? Just this! That one third of the congregations entered into the Union, two thirds declined to join, and if the population connected with the eighteen congregations be counted, which can easily be done, it shall then be found that more than three-fourths of the people in Nova Scotia proper, have declined to join in the Union. Not the few, but the many. Not the minority but an overwhelming majority. In the island of Cape Breton although the Church of Scotland had no clergyman settled there at the time the union question had been agitated, nevertheless, the adherents of the Church of Scotland there, have almost to a man, declined joining in the Union, and do decline. True, the Halifax Witness "a notoriously unreliable authority in such matters," says that the congregation

at Broad Cove, has joined the Union unanimously. Later intelligence from there however, has shown the *Witness'* statement to be largely untrue the people of Broad Cove have not joined in the Union. A hole and corner meeting was got up to serve a certain purpose, to which a few friends were invited, and of course unanimous votes for union were readily passed. Crossing now the strait to P. E. Island, we see that the adherents of the Church of Scotland there had no sympathy in general with the Union movement, only a small minority joined in it, St. James congregation has been always considered one of the best congregations in connection with the Church of Scotland in the Maritime Provinces. Rev. Mr. Duncan then a young man, took charge of it some twenty years ago. His congregation was prosperous and growing. If I mistake not the church had to be enlarged once or twice in order to accomodate the hearers. Mr. Duncan took an active part in the Union movement, and continued his advocacy of it, until finally effected. But now we see him demitting his charge, of St. James' congregation and accepting a call from St. Andrews, Halifax. Clearly Mr. Duncan has not profited by the Union. The second best congregation in the Island connected with the Church of Scotland is that of Belfast. That has been a prosperous and well doing congregation at one time. I do not know much about them now, but from what I did know once, I would be greatly surprised to hear, that they all have gone heartily into the Union. The congregation of Georgetown has always been a heavy burden on the funds of the Colonial Committee. Under the ministration of Rev. Mr. McWilliam, "one of the best clergymen in the Maritime Provinces," the congregation prospered and was becoming gradually self-sustaining. The only other congregation I would mention if it even could be named a

congregation is St. Peters Road. Now admitting that the four congregations mentioned have gone unanimously over into the Union, they will be in a miserable minority compared with the McDonaldites owning some twenty-six places of worship, and who to a man positively refused joining in the Union. In P. E. Island it is not the few but the many—not the minority but the large majority, that have declined joining in the Union. New Brunswick and Ontario, may form the subject of another paper.

K. J. M.

SATAN'S WILES.—Does not Satan attack us in our weakest point? How he suits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a lustre will he place the pleasures of this poor world before you! Are you ambitious? In what splendid honor will he make the great things of man appear! Are you discontented? In what exalted light will he place the advantages of others before your eyes? Are you jealous? In what strong contrast will he place the kindness of the person you love toward another than you! Are you of an ill temper? How he will make you think that everybody hates you, neglects you, despises you, or intends to slight you! Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes? Are you too active? How useless will he make the quiet hour of prayer, and thought, and reading seem to you! He tempts us to what our nature seems most inclined; he suits his allurements to our inclination. If we are of a quiet temper, he will not tempt us there; if we are only ambitious, he will not care to make us jealous; if we are too active, he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme.

The Monthly Record.

DECEMBER, 1876.

Last month we gave a brief statement of the scheme the Presbytery of Pictou has approved of, for the purpose of making the church, in due time, self-sustaining. We stated that for many reasons it has been considered advisable to enter upon this scheme, and to some of these we desire now to call attention.

1st. It will do more than take the place of the Y. M. Bursary Fund, which the Presbytery has seen fit to drop. After our young men have been educated they have almost invariably sought a larger, wealthier and more inviting field of labour. This scheme, which aims at raising every minister's salary to \$1000 will not only tend to keep ministers in the field, but will also draw them from other churches, where the average stipend is less. Less than \$1000 the Church of Scotland has said it is not creditable to give to any minister serving in one of her charges. But some will ask, how are our young men to be educated? Let the young men, we answer, receive all the assistance they can from their parents, and for the rest put forth their own efforts, as many of the most eminent ministers have done before them; and let us look to Scotland for ministers as we have hitherto done, and have never been disappointed. It is plain, from the fact that so many of our young men have left us, that we must first build up the church, and we know of no other way to accomplish this so successfully as the plan put before you.

2nd. It is intended to make the Church independent of outside aid. There is no position that man seeks sooner than this, and surely the Church should do the same. It is miserable to

be compelled half-yearly, to ask for aid from an outside source. No doubt the parent church has always cheerfully and ungrudgingly given, but we should be unwilling to ask any longer than is absolutely necessary.

3rd. It is intended that the proposed fund shall be available, if required, for aged and infirm ministers. There is no congregation that would be so unkind to their minister, who may have been with them the best part of his life, and has done his work faithfully, as not to wish that he should have some comforts in his old age. This alone should call forth the liberality of congregations where no supplement ever has been, or is ever likely to be required.

Who, then, now that the opportunity is presented, is to be behind in this matter? Never had the people of this Presbytery a better opportunity of shewing their loyalty to the church of their fathers. By liberal contributions all over the church you can in a few years see the fruit of your labours—ministers and people independent—a church whose equal will not be found in the whole of Canada. To our wealthy men we look for a beginning worthy of them, to others what their circumstances will permit, and as on all occasions, so on this, to the widow for her mite.

C. D.

STELLARTON—Christmas Gift.—The Rev. Mr. Dunn has been the recipient of a handsome Christmas Gift. Well, what is it this time? Ten tons of Westville coal? No. Ten pairs of blankets? No. On the morning of the 14th inst. a knock was heard at his door and it was announced that Mrs. Dunn had presented him with a fine boy. We had concluded that our friend did not approve of the "Young Men's Scheme," but it seems we were mistaken.

Meetings of Pictou Presbytery

ST. ANDREW'S CHURCH.
PICTOU, Oct. 24, 1876.

The Presbytery of Pictou met here this day according to adjournment, and was constituted with prayer by the Rev. Géo. Coull, Moderator, with whom were present Rev. Messrs. Herdman, McKay, Dunn, Fraser and McCunn, Ministers. Minutes of meeting at Gairloch on the 18th inst, were read and sustained. The principal business for which this meeting was appointed being the consideration of Mr. Dunn's proposal anent a supplementing fund. The Moderator called upon Mr. Dunn to submit his proposal. The scheme submitted was of the following nature, viz: The raising of a capital sum, say of \$16-000, by annual contributions and otherwise, the interest of which sum might be expected in seven or eight years to render the Presbytery self-sustaining. The members of the Presbytery present expressed themselves favorable to the scheme, and after full deliberation it was resolved, for the purpose of maturing the scheme to appoint a Committee composed of the clerical members of Presbytery, together with the following laymen, viz:

Messrs. Wm Crerar,	Pictou.
" D. Fraser,	"
" R. Doull,	"
" J. McKay,	New Glasgow
" Hon. Jas. Fraser,	"
" Dr. Fraser, (Downe)	"
" J. Keith,	Stellarton.
" R. Simpson,	Westville.
" D. Munro,	"
" Jno. McKay,	Scotsburn.
" Jno. McKenzie,	River John.
" Adam McKenzie,	Bar. River.
" R. Maxwell,	Lime Rock.
" A. McKay, M.P.P.	Saltsprings.

and a few others to be named from the

remaining congregations—said Committee to meet in this place on Wednesday, 15th Nov., at 11 a. m., Rev. Mr. Dunn to be convener.

With reference to collections for Foreign Missions it was agreed that the Pres. Treasurer be instructed to send the amounts on hand, one half to South Sea Mission, and one half to the Mission of Rev. J. Fraser Campbell.

Closed with the benediction.

R. McCUNN,
Pres. Clerk.

ST. ANDREW'S CHURCH,
PICTOU, 29th Nov. 1876.

The usual quarterly meeting of the Presbytery of Pictou was held here this day according to appointment, Rev Géo. Coull, Moderator, with whom were present Rev. Messrs Herdman, McMillan, Fraser, Dunn, Stewart, Galbraith, Mackichan, McKay and McCunn, Ministers, and Messrs. Campbell, (N. Glasgow), Fraser, (Westville), and McKenzie, (River John) Elders. Minutes of last quarterly meeting, as also of meetings of 27th Sept., 18th Oct., and 24th Oct. were read and sustained. Appointments for the past quarter were reported as duly fulfilled.

On motion of Rev. Mr. Fraser, it was agreed to grant to Mr. Duncan McKenzie, Student in Divinity, and to Mr. Hugh McIntosh, Student in Arts the sum of \$50.00 from the Y. M. Bursary Fund, the Rev. Mr. McMillan, Convener of that scheme to forward the same and communicate the conditions.

Appointments were made as follows:

Earltown, Sab. 14th Jan. Mr. Stewart.
Falls, " 28th " Mr. McMillan.
Earltown, " 11th Feb. Mr. McKay.
(Mr. Galbraith to fill Mr. McKays pulpit on that day.)

Arrangements were then made for Presbyterial visitation as follows:

Earltown, Tues. 9th Jan, 11 a. m.

Mr. McMillan to preach.

River John, Tues. 9th Jan, 7. p. m.,

Mr. Coull to preach.

Cape John, Wed. 10th Jan, 11 a. m.,

Mr. McKay to preach.

R. Hill, Thurs. 11th Jan., 11 a. m.,

Mr. Herdman to preach.

Barney's River, Tues. 23rd Jan. 11. a. m., Mr. McCunn to preach.

McL. Mt., Wed. 24th Jan., 11 a. m.

Mr. Fraser to preach.

New Glasgow, Tues. 6th Feb., 11 a. m.,

Mr. Galbraith to preach.

Stellarton, Tues. 6th Feb., 7 p. m.

Mr. Stewart to preach.

Westville, Wed., 7th Feb., 7 p. m.

Mr. McMillan to preach

East River, Tues. 20th Feb., 11. a. m. Mr. McKay to preach.

W. Branch, Wed. 21st Feb., 11 a. m.

Mr. Mackickan to preach.

Pictou, Wed. 28th Feb., 7. p. m., Mr.

Galbraith to preach.

Saltsprings &c., to be arranged at next quarterly meeting.

Closed with the benediction.

R. McCUNN,
Pres. Clerk.

ST. ANDREW'S FESTIVAL. — On St. Andrew's night this festival, agreeably to announcement, came off, and was quite a success. As we entered the basement we found it beautifully decorated and festooned: At the head of the room "The Queen," and "The Kirk," were mottoed, and St. Andrew upon his cross in the centre; at the other end was depicted the Saviour and his cross.

The long tables were groaning under their weight of good things, the three in the centre filled by the Sabbath School children—over 200 in number, and the others, by their parents and friends—adherents of the church. Tea was served at 6 o'clock, after which an interval

was given for social intercourse. Under the able presidency of Mr. Gordon, the Superintendent, the meeting was called to order, the choir first discoursed sweet music on the harmonium, after which the pastor gave a suitable address, as did also at intervals Messrs Jack, Pringle and Holmes, the first named gentleman having been S. S. Teacher for nigh 30 years.

After the children had sung "Hold the Fort," Mr. Noonan moved a vote of thanks to all concerned, in the management, particularly to the choir and ladies for their skill and taste.

The meeting then broke up, resolved that though the *first*, it should not be the *last* Festival (God sparing) held by them on St. Andrew's night.

INVERARY ESTABLISHED CHURCH. A congregational soiree was held lately in the Parish Church, the Rev N. McPherson presiding. A presentation was made, on behalf of the ladies of the congregation, to the Rev. P. M. Mackichan, minister of the 2nd charge, of a Pulpit Gown, Cassock and Bands, together with a number of beautiful volumes. Mr. Mackichan (who is a brother of our Mr. Mackichan) made a suitable reply.

DEATH OF A VENERABLE MINISTER OF THE CHURCH OF SCOTLAND.—The *Home Record* contains the following obituary; "On 6th Nov., the Rev. Lewis Rose, Minister of Tain, in the 85th year of his age, and 62nd of his ministry."

BROAD COVE.—From several sources we are informed that this congregation's action is not so unanimous a step in favor of Union as had been represented. We have reason to believe that the account given by our correspondent "K. J. M." is correct.

THE RECORD.—We suppose that the maxim “let another man praise thee and not thine own mouth” applies to Editors as well as other men. We can scarcely omit, however, informing our readers, at the close of the year, that the success of our RECORD has been *more* than we could, at the beginning of the year, have anticipated. There have been many shortcomings, which must be equally divided amongst Editor, Correspondents, and Printers. Like everybody else we promise improvement.

ST. PAUL'S CHURCH, EAST RIVER
—With commendable expedition this congregation has its new Manse nearly completed. Mr. McMillan hopes to have it as a New Year's Gift.

GOOD NEWS FOR SALTSPRINGS.—Mr. McEchern writes from Edinburgh that he hopes to be with us again, with his wife and family, early in the ensuing summer.

DEATH OF REV. DR. BAYNE, OF PICTOU.

Our county loses an eminently useful minister by the death, at the comparatively early age of 62, of Dr. Bayne. “On the 5th November,” we quote from the *Presbyterian Witness*, “he preached at New Annan, assisting Rev. James Watson in dispensing the Lord's Supper. On the succeeding Monday he preached for the last time; but those who listened to him little thought that such was to be the case. At the close of his Monday's discourse he referred feelingly to Mr. Watson's age and infirmity, and also to the tokens of growing age in himself, and to the possibility that he might be addressing his hearers for the last time. He urged them with much pathos and earnestness to work while it was day. Few who heard his vigorous tones that day thought that the night of death was near. On his way home from New

Annan he was struck with paralysis of the right side. He arrived at home however, and appeared to be recovering from this seizure. He was then seized with inflammation of the lungs which ended fatally on Saturday, Dec 9. When we last saw the genial Doctor some months ago, he was pacing vigorously along Water street, in his usual robust health, and crossed over to shake hands, ask about our visit to the old country, and tell with evident interest, of his proposed visit to Scotland to attend the General Assemblies in May next. He has been called to “a better country, even an heavenly.”

DR. CAIRD'S LATEST SERMON.

We give below an extract from a sermon preached by Principal Caird in the South Parish Church, Greenock, on Sab. 19th Nov.

“Ye shall know the truth, and the truth shall make you free.” Jno. 8 : 32

The notion of servitude which these Jews had was that of subjection to an outward master. They answered him, “We be Abraham's seed, and were never in bondage to any man : how then sayest thou, ‘Ye shall be made free?’” The assertion, to any one acquainted with the history of the Jews, was a monstrous one; but even had it been consistent with fact, exemption from outward bondage might yet, as our Lord proceeds to shew, leave their boast of freedom an empty form. “Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin”—that is, far deeper, and more degrading than any external subjection, is the bondage of him who has made himself a thrall of his own baser self; whose hands may be free, but who has yielded up his soul to evil passions and desires, or let himself be mastered by irrational prejudices or by superstitious fears. Under the most galling

external tyranny, a tyranny that may repress civil, social, religious, individual, and personal liberty, which may follow you into your very home to lay its hateful restrictions on the most sacred relations and the most private actions of your life—there may still be a shrine to which freedom can fly, a sanctuary where no tyrants emissary can ever follow you, in the unchecked movement of the soul to God, in the activities of the spirit that despises the outward oppression; in the very act of submitting to it there may be that in you in virtue of which you can still assert. "Bind me as you may outwardly, I still am free." But what if the master be one who has come into that very sanctuary—that you have introduced into your home, into your conscience, into your very soul? There is no place to which you can fly, no place sacred from the hateful intrusion, no place where you are safe from the inroad of foul thoughts, evil recollections, licentious impulses, to which your culpable and enervated will cannot choose but yield. Oh! surely, my brethren, if we be given up to the power of a master that never quits us, whose will we know to be a base one, against whom in our better moments we struggle, yet struggle in vain; if this be our condition, it is bondage,—of such an one it may truly, emphatically be said "He is a slave."

SELECTIONS.

What a valiant leader is to an army, when his very presence inspires them with valour, when his wisdom and tact conduct them to certain victory, and when his influence over them nerves and strengthens them in the day of battle—all that, and more, was Jesus Christ to his disciples. What the shepherd is to the sheep, the sheep being foolish, and the shepherd alone wise; the sheep being defenceless, and the shepherd strong to

protect them; the sheep being without power to provide for themselves in a degree, and the shepherd able to give them all they require; all that was Jesus Christ to his people. You see Socrates in the midst of his pupils, and you observe at once that the great philosopher is the factotum of his school; but still some follower of Socrates may improve upon what he teaches. Now, when you see Jesus, you observe at once that all his disciples are but as little children compared with their Master, and that the school would cease at once if the great Teacher were gone. He is not only the Founder but the Finisher of our system. Jesus is to them not only the doctor but the doctrine; "He is the way, and the truth, and the life." The disciple of Christ feels Jesus to be inexpressibly precious. He does not know how many uses Christ can be put to, but this he knows—Christ is all in all to him. As the Orientals say of the palm tree, that every fragment of it is of use, and there is scarcely any domestic arrangement into which the palm tree in some form or other does not enter, even so Jesus Christ is good for everything to his people, and there is nothing that they have to do or feel or know, that is good or excellent, but Jesus Christ enters into it. What would that little company of disciples have been as they went through the streets of Jerusalem without their Lord? Conceive him absent and no other Paraclete to fill his place, and you see no longer a powerful band of teachers equipped to revolutionise the world, but a company of fishermen, without intelligence and without influence, a band which in a short time will melt under the influence of unbelief and cowardice. *Spurgeon.*

Mr. Moody, in one of his Chicago meetings, asked all to rise who would promise not to offer strong drink to callers on New Year's day. Nearly all the congregation stood up.

LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,.....	Saltsprings.	Alex'r McDonald,.....	Sunny Brae.
Hugh McLean,.....	West River Station.	Samuel Fraser,.....	Elmsville.
Robt. Maxwell,.....	Lime Rock, W. R.	Geo. McLeod,.....	West River.
Kenneth Sutherland,.....	Watervale, W. R.	Alex'r Sutherland,.....	Ccotch Hill.
James McLeod,.....	Saltsprings.	Donald Fraser,.....	Carriboo.
Geo. Sutherland,.....	Six Mile Brook.	Murdoch McKenzie, Three Brooks, Carriboo	
James Hislop,.....	Pictou.	John Fraser,.....	Glengarry.
Postmaster,.....	New Glasow.	John Ross,.....	Scotch Hill.
Postmaster,.....	Stellarton.	Alex'r McQuarrie,.....	Hardwood Hill.
Postmaster,.....	Westville.	Wm. A. McDonald,.....	Kempton, Col. Co.
Rev. A. J. MacKichan,.....	Barney's River.	Alex'r McKenzie,.....	Carriboo Island.
Geo. Gunn,.....	Truro.	Wm. McDonald, Elder,.....	Gairloch.
Rev. J. W. Fraser,.....	Scotsburn.	James McKay, Esq.,.....	Earltown.
John McKenzie,.....	Scotsburn.	Rev. P. Galbraith,.....	Hopewell.
John McLean,.....	Roger's Hill.	Donald Gray,.....	Cape John.
Alex'r McDonald, B. S.,.....	Scotsburn.	Alex'r Fraser,.....	Toney River.
John McKay, Elder,.....	Millville.	Rev. W. Stewart,.....	McLennan's Brook.
Alex'r McLellan,.....	Millville.	Wm. M. McPherson,.....	McPherson's Mills,
Alex'r McDonald, Elder,.....	W. R. Station.	Sutherland's River.	
Daniel McKenzie,.....	Gairloch.	Kenneth J. McKenzie,.....	W. B. R. John.
John Sutherland,.....	Mill Brook.	Robert Douglass,.....	Logansville.
James McLeod,.....	Glengary.	Wm. McLeod,.....	Tatamagouche River, Col.
John McDonald, (Merchant),.....	Pictou.	Murdoch McKenzie,.....	Upper North River.
John Sutherland,.....	Three Mile House.	Capt. Angus Cameron, River Inhabitants, C.B	
John Grant,.....	Irish Mountain.	Allan McQuarrie,.....	Cape Mabou, C. B.
Doug'd McDougall, Loch Side St. Peter's, C.B		Geo. Baillie,.....	Port Hastings, C. B.
Wm. Grant, (Tanner),.....	Springville.	Joseph Hart, Esq.,.....	Baddeck, C. B.
A. McDonald, (Piper),.....	Bridgville.	Angus McKay,.....	Plainfield, Pictou Co.
Alex'r McDonald, (Roy),.....	Bridgville.	Rev. R. McCunn,.....	River John.
		W. G. Pender,.....	Halifax.
		Neil McDonald,.....	Lake Ainslie.
		Chas. Fraser,.....	St. Pauls, E. B.

The Monthly Record for 1876.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. **It will this year be 30 cents.** 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:—

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REV. R. MCCUNN, River John.