

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

VOL. XXIII.

NO. IV.



—THE—

MONTHLY RECORD

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

Adjoining Provinces

APRIL,



1877.

PICTOU, N. S.,

PRINTED AT THE "COLONIAL STANDARD" OFFICE,

1877.

VARIETIES.

Agents who do not receive the number of *Records* stipulated for, will please communicate with the editor at once.

An application has been received by the Presbytery of Edinburgh for admission into the Established Church, from the Rev. W. Mackellar, formerly of the Pencaitland Free Church.

Don't talk much, neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.—*Wesley*.

Sir William Thomson has been awarded by the Italian Scientific Association the prize for the Italian or foreigner who by his writing or discoveries has contributed most during the past year to the advancement of science.

I am possessed with a most chivalrous and firm determination to live and die fighting for this bulwark of Protestantism, this ark of righteousness, this conservator of social order and religious liberty, the dear old Kirk.—*Norman McLeod*.

There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive Him.

A motion has been made in the Edinburgh Free Presbytery for the transmission to the Assembly of an overture which sets forth that the Hymn book is inadequate and defective, and that steps should be taken to get it enlarged or improved, or that permission should be granted to congregations to use the Hymn-book of some other Church.

Roman Catholic papers are praising the British Government for granting a fine site at Gibraltar on which to build a Roman Catholic Church. They are also praising the Spanish Government for compelling British Protestants to close their churches in Spain. Oh no, the church of Rome is not intolerant as she used to be! Isn't she?

"Captain, we are entirely out of ammunition," said an orderly sergeant to his commander, on a field day. "What! entirely out of ammunition?" exclaimed the captain. "Yes, entirely out," was the reply. "Then cease firing," peremptorily said the captain. Will not some of our speakers take the hint, and stop firing when their ammunition is expended

At the Edinburgh Presbytery on the 28th ult., Dr. Scott pressed the claims of the Endowment Scheme upon every congregation within its bounds. He explained that an appeal is to be made to the Church for funds to endow 100 additional parishes within the next five years, as a fitting tribute to the memory of Dr. Smith, and as a thank-offering to the "Great Head of the Church" for the large measure of increase already bestowed.

On St. Andrew's day, the happy event of a Union between the Independents and the congregations, in connection with the Church of Scotland in Mauritius took place, the former signing the standards and Formula of the Church of Scotland, without any expressed desire, for the insertion of the thin end of the wedge into any of the chapters of the confession of Faith under the guise of "conscience clauses."

ACKNOWLEDGMENTS.

John Grant, Irish Mountain,	\$1.75
Samuel Fraser, Bridgville,	1.50
W. B., E. R., per Rev. P. Galbraith,	18.00

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXIII.

APRIL, 1877.

NO. IV.

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

HUMAN GUILT UNVEILED.

“WHAT HAST THOU DONE.”

A Sermon by Rev. W. Hay Aitken.

“For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the Valley: know what thou hast done.”—JEREMIAH ii. 22, 23.

It is scarcely credible that the children of Israel should have dared to use such language as that which is attributed to them in our text. When we read their history and the record of all their backslidings and sins, we can hardly understand how those who had been guilty of such idolatry should have dared to say, “We are not polluted, we have not gone after Baalim!” Ye this was what they said; and the prophet explains it by the fact that they were so far gone in self-deception that they could excuse or deny their guilt in the very presence of God Himself.

We should have wondered still more at the depth of self-deception displayed by them, if we were not so constantly reminded in our own experience of the very same thing, and if we did not behold exhibitions not less startling than those we find here. You will scarcely meet a man, outwardly belonging to the Church of Christ, but who will be ready to make confession of having sinned, and of having come short of the glory of God. But I venture to say that in the majority of instances where this admission is made, it amounts practically to nothing. It is made as a matter of form and as a piece of orthodoxy; and they who make it are unacquainted with the evil within their own hearts.

Now, if the work of grace in this neighbourhood is to be a deep and a Divine work, we must begin it by seeing ourselves as God sees

us. And I wish you not to think me hard and devoid of feeling if I preach to you very pointedly on human guilt. I want, by God's help, to impress you with your true state before God, and of your need of the grace of Christ. I say it boldly, that in many cases where confession is made with the lip, “we have erred and strayed from Thy ways like lost sheep,” the heart is not convinced of the solemn truth, and is saying, like Israel of old, “I am not polluted.”

I remember on one occasion conducting a meeting in Liverpool, and at the close of the service I had some conversation with a miserable woman whose career had been one of sin, and whose appearance clearly said so. She seemed as hardened as ever she could be. I said to her, “Do you feel yourself a sinner?” Her reply immediately was, “I don't know that I am! I suppose I am like other people. I don't feel spiritually very bad.” These were her replies to various queries “But do you not feel that you are a sinner?” “I do not see how I am.” She spoke the truth. She had not learned to conceal it by any sophistry. I found that, outwardly at least, there was hardly a sin that this woman had not committed; yet she could say, “I suppose I am like other people—I do not feel myself a sinner.”

A friend of mine was visiting a dying carter, and my friend said to him, “Do you feel yourself a sinner?” The man's reply was, “I do not know that I am so bad!” “But do you not feel that you are a sinner?” “I do not know that I am.” “Now, we must get that point settled. Let me ask you a few questions. Have you ever taken a drop too much?” “Well, fellows like me are like enough to do that now and then, out as they are in all weathers and all kinds of company.” “Well, I am not asking you for excuses. My question is, Have you done it?” “Yes, I have.” “Have you ever sworn? Have you ever cursed, and taken God's name in vain?” “Well, we carters

are a rough lot, and a man's temper sometimes gets the better of him." "Stop, stop! I am not asking you about the roughness of your lot; I am asking you, have you ever sworn? You admit that you have. Did you ever break the Lord's day?" "Well, I think if a man has his chances to look after—" "Stop! Here are three things—drunkenness, profane swearing, and Sabbath-breaking. Now the sooner you take your place as a sinner the better. It is of no use your saying that you are not one."

Now I say the same to those I am now addressing. You may say that those of whom I have told you were poor, ignorant people. Well, how is it with you? Can any one of you be convicted by your own neighbours of these sins, yet say at the same time, I am not guilty? Oh, let us take our true place, let us see ourselves as God sees us! This self-deception is not confined to the ignorant. I would it were so. I have found the same spirit of self-righteousness existing among men and women who regularly go to church, and who have been familiar with Bible truth. Their denial of sin does not always come up in this rough way. They will tell you, "In saying that I am a sinner I mean no more than that I do not profess to be a saint." If there is no deeper sense of shame than this, let me tell you any one who speaks like this is

PLAYING TRICKS WITH GOD'S TRUTH.

There is a blind before his eyes, so that he does not see. The very confession of sin which some people make, is being perverted by the enemy of souls, who is talking them into a stupor. If a man were honestly to say, "I do not believe myself a sinner," there would be some exercise of thought required. He would have to think about it, and this thinking would bring him to recall certain circumstances of his life. He would remember sin after sin. There would be some hope of such a man. But when we find a man saying lightly, "I am a sinner like everybody else," I do not know any one who is more under the thralldom of sin. Only think of it! Going on grieving the Holy Spirit, and sinning, and yet you say, like Israel, "I am not polluted!" But the everlasting God comes down in His Word with the crushing weight of a hammer, which breaks the rock in pieces. He asks, "How can you say, I am not polluted? See thy way in the valley: know what thou hast done." What does He mean by that? He was asking the Israelites, when on the top of the mount, to look back upon the valley of Jehoshaphat,

THE VALLEY MARKED BY THEIR SINS.

"Look at thy way in the valley; look at that monument, and the smouldering fires of Tophet: know what thou hast done." And when the Spirit of God speaks in His Word, He does

just the same. God does not convict us of having been born of sinful parents. We have to do, not with original guilt but with our own iniquity is what we should think of here. God takes us up to a point from which we can look down on this, and He says, Open your eyes and look back. Let it not be merely the voice of the preacher which bids you do this. Let the Divine voice sound in your ears. Let your path through life rise up before you. Some of you may have forgotten it, but God has not. God keeps a book of remembrance, and in that, your path is written. Look back on the past and ask yourselves, as in the presence of Him before whose bar you will stand, "What have I done?"

1. What hast thou done in regard to the great object for which thou wast called into being? It is an inquiry which demands very serious reflection. Have you risen to the true object of your being? What hast thou done? "I have done no harm," some will reply. What do you mean? Is doing no harm the object of God in calling you into existence? Is that your ideal? If that was all, might not God have made you an inanimate stone, which can do no harm? Is your aim nothing higher than this? What nonsense men talk! As if doing no harm were the great end of existence. Do you imagine that you can go to heaven by doing no harm? Besides, there is not a man here of whom that is true. You may not have been a thief, or a forger, or a drunkard; but if you will look at your way in the valley, if you will read your life aright, you will see that it has uniformly been

IN OPPOSITION TO THE DIVINE WILL.

Whatever influence you have exerted, has been contrary to the Divine will. Your life may have been comparatively innocent; but "except you repent" you will find when you stand before the bar of God that you are not alone in your iniquity; others have been influenced by you. Oh, what have you done in relation to the object for which you were called into being? When a true answer is given to this question, you will find your whole life crying out against you.

2. Again, what have you done in respect to life's opportunities? You have all had them. Some one replied when asked the question, "I have been settling up tombstones for lost opportunities." Is that your answer? When you were a boy, you had your opportunities, but you lost them. As a girl you might have begun your life for heaven; but you relinquished your purpose. You had your opportunity, but you lost it. As you grew in years, you had your opportunity, for there came to you the blessed tidings of great joy. On many who have left you for ever, you might have exerted

a good influence. How many you might have awakened to a sense of life's solemnity! I venture to say that the humblest here might have already laid up treasures in heaven, treasures in that glorious kingdom, so that he might look forward to the time when the Master's voice shall be heard saying, "Well done, good and faithful servant."

You have had these opportunities. What hast thou done? Remember if there has been one whom you might have influenced, but whom you have not influenced, you will have to give an account. What hast thou done? This will be the question which the Judge will ask one day. Have you improved your opportunities? Have you been faithful to your trust? Be assured, I am your friend in thus pressing home his subject to your hearts. In the light of my opportunities, in the light of my privileges, O God, what have I done?

3. Again, what have you done in relation to your social responsibilities? What have you done as an employer of labour? Have you made your influence felt as you might have done? What have you done among your servants in the workshop and manufactory? Have you made it felt among those who daily minister to your wants? Are your servants the better for it. How many of your servants have you helped to become Christ's servants? Or are you compelled to say, I could not lead them to Christ, because I have not come to Him myself? You have been put in a position of responsibility, and the voices of those whom you have not influenced for Christ cry out, "What hast thou done?"

Or shall we come a little closer? Look at your own home. God has given you a home. He has not brought you up in the solitude of the wilderness. He has placed you amongst those whose lives are very dear to you. Mother! He has given you children, and you could not have been entrusted with a more solemn responsibility. What have you done? You love your daughter; you have been a good mother. But what have you trained her for? We should have spoken of you as a bad mother if you had struck your children. But if you have trained them for ill, you have done worse than if you had struck them. If they have seen you living for the world, and for nothing else; if they have seen you living for fashion, mother, what hast thou done?

This, also, is the question put to you fathers. Father! what hast thou done? The boys think that what their father does must be right; and what have they seen? God has given you a solemn charge to keep. How is it, if they see that you take no interest in the worship of God? How is it, if they see that your religion is an empty form? The children can soon see through it, if it be so. If your religion is no-

thing more than a mere conventional form, they will take knowledge of it. Do you not see that you are training these boys of yours to know nothing of true religion? By-and-by these very lads of yours will be brought into contact with true religion; and what then will be their father's advice? He will say, "Do not be carried away with excitement." Now, I want to tell you honestly, in that moment such a father's example will aid them in resisting the influence of the Holy Ghost! Think of this.

When you stand before the bar of God and the books are opened; when you stand face to face with Deity, what if from the mighty throne before that bar there shall come forth to you no stranger, but a member of your own family to bear witness against you? Who is it? The child whom you have taught! The son whom you made the object of your ambition! The daughter whom you sold to your vanity! What if in that solemn hour they should lift up their hands, saying in horror, "Father, what hast thou done? Father, I have lost the crown of life. Father, the gates of Paradise are closed for ever against me! Father, my doom is sealed for all eternity; but if there is one person more than another to whom I owe this, it is to thee! What hast thou done? Will you sit down, and say, "I am not so very bad?" Oh, hearken to God's voice speaking to you, "See thy way in the valley: know what thou hast done."

4. Still further, What hast thou done in the light of thy relations to the God, the Father who loves you? He is your Father. What have you done for Him? "If I am a Father, where is my honour?" asks the Lord. If we are His sons, He has the right to look to us to treat Him as our own Father? But "look back in the valley," and see your past life. How have you treated the best of Fathers? What had He the right to expect? Devotion, obedience, willingness to do His will. He had the right to expect this. But where is the man who has not wandered into the far country? Some have come home, but others have not come. You have said to your Father, as the prodigal said, "Father, give me my portion of goods; I want my money to do as I choose; I want my time to do what I like with it: pleasure is to be my law of life; I am now going to

HAVE MY OWN WAY.

And he has done it. He can do it, for we have been placed in a position in which we are free to choose. Our sin has consisted in this, that we have turned our backs on our Father. We have taken with us our portion of goods, and have left Him. O God, how wondrous has been Thy forbearance that Thou hast allowed poor wretched sinners to do this, and didst not strike them down to the deep damnation of hell.

5. Again, *How have you treated that Holy Spirit that has been striving with you?* There is a gentle voice that has been speaking in your heart, and has been long speaking there. Some of you can remember the time when you knelt at your mother's knee, and poured forth your heart in childlike prayer. Your heart was soft and susceptible in those days. You wanted to belong to Jesus. You said you would give your heart to Jesus. Well, look down now on the long valley of your life. The history of your bygone years—what is it? "Ye uncircumcised in heart, ye do always resist the Holy Ghost, even as your fathers did." That is God's accusation against you. "I called, and none answered. I held out my hands, and none said, Here am I. They would have none of my counsel; they have striven against my Spirit." Oh, my friends, let us hang down our heads for shame, if this is indeed the Divine accusation against us. Where is the man or woman who has not again and again sinned against the grace and influence of the Holy Spirit?

6. Or, once more: *How have you treated that One who was content to take our place and to bear our sins—who for our sakes was smitten of God and afflicted?* On Calvary the darkness of Eternal death was around Him, and in His awful loneliness He uttered the cry, which went sounding throughout God's universe, "My God, my God, why hast Thou forsaken me?" He who loves you uttered that cry. The Saviour who came on Calvary, He looks you in the face as He says, "Can I do more? Behold, and see if there be any sorrow like unto my sorrow." What do you see? His precious blood being poured forth, and you hear the cry of the Jews, "His blood be upon us!" True, indeed, has been the fulfilment of that imprecation. His blood has been upon that nation until now. But have we not been guilty of saying something like this? Remember that

AT THIS MOMENT CHRIST'S BLOOD IS ON US,
EITHER IN JUDGMENT OR IN MERCY.

It is on us to cleanse us from guilt, or it is crying out against base ingratitude. What hast thou done? Hast thou said, "I do not want to have anything to do with Thee. Keep Thy salvation to Thyself! I am so very respectable I do not want Thy blood to be upon me. Keep Thy gifts, and let me order my own way. I do not want that Jacob's ladder of yours to reach heaven with. Keep it! I can manufacture a religion of my own!" And all the while behold He stands at the door and knocks. Oh! that I could convince you of the love of Jesus! That I could bring you to feel the necessity of having that blood sprinkled upon your heart! "God so loved the world that He gave His only begotten Son." Go and stand by that cross, and hear the voice of His

agony. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow." As you stand there, are you not asked, What hast thou done? Hast thou not trampled on His blood as an unholy thing? Hast thou not grieved thy best friend? What hast thou done? Oh, see to it!

Only the other day I was talking to a young lady who could not feel any burden of sin. Every time I spoke of it she said she had no feeling respecting it. She did not feel it to be a burden. I said to her, "If you were in distressed circumstances, and I went away to a distant land to obtain a maintenance for you, and brought you back 3,000*l.* and laid it at your feet, and told you, I have undertaken five years of toil to get it; but now you will be able to go on your way with a happy heart. Suppose you were to take the cheque I placed in your hands and tear it up? She said, "Perhaps I should do it, for I am a proud woman." "Well, if you did so, you would only have yourself to thank for starvation." "It would serve me right," he replied. "Well, that is exactly how you have served the Lord Jesus," I said. "He has not laboured three or four years simply, but has given His life; He died for you. He stands before the door of your heart and pleads with you. He says, 'See what I have placed within your reach, here it is. All you have to do is to stretch out your hand and take it.' But you have treated Him with carelessness and indifference. Now what do you think?" She answered, "It is so." "Well, will you confess that you have sinned against the love of Jesus?" Next day I met her and said, "May I speak of sin as being a burden to you?" "Oh, yes," she replied, "you may use that word now." The plague of her own heart had come to light.

I do not know anything that will show me my own sinfulness so much as the love of Christ. Show me the man who is ungrateful to his friend, and I will show you one for whom we have contempt. Every unconverted man is a contemptible man, because he is sinning against his best Friend. There is nothing manly in sin, there is nothing womanly in sin. It is a despicable thing to sin, and so it merits deep damnation. What hast thou done? A very despicable thing, when thou hast sinned. Shall we ask ourselves the question? Thank God we are not now asking it on the day of judgment! Let us judge ourselves. Let us open the book of our past life, and take a good look at it. You will soon drop it, and cry, "God be merciful to me a sinner!"

What are you going to do? Here again learn from what is written: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." There will be plenty to tell you that

you are not so very bad. They will say, "Some may be bad enough to need the tear of penitence; but an innocent pure girl does not want it." Ah! it is washing with nitre. Others will have the soap of morality, and try to lead a better life. Now, I tell you in the name of God, that if there is a grain of truth in God's book, all such attempts are deceptions of the devil designed to ruin you. Let God be true, and every man a liar. There is no such method of washing away your sins. "Can the Ethiopian change his skin or the leopard his spots?" But if you cannot do away with your sins, there is a supernatural power that can. There is One who can take that past life of yours that cries out against you, and throw it into the depths of the sea. Will you let Him do it?

Come and take Christ's religion. What is it? It begins and ends with the blessed truth: "The blood of Jesus Christ cleanseth us from all sin." Brethren, if tears cannot wash away guilt, if our best efforts cannot make atonement for it, thank God there stands One so near you that you can clasp His hand, and He can put away sin.

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

—*Christian Herald.*

PROF. FLINT ON THEISM.

On the 25th ult., Professor Flint delivered in St. George's Church, Edinburgh, the third of a series of lectures on "Theism." They thought, he said, to have reasons for belief in the existence of God. They could have no right to believe it simply because they wished or willed to believe it. The grounds or reasons which they had for their belief must be to them proofs of God's existence. Those who affirm that God existed, and yet denied that His existence b proved, must maintain a position obviously erroneous or use the word proof in a sense fitted only to perplex. The proofs of God's existence must be in His own manifestations—in the ways in which He made Himself known, and in the phenomena on which His powers and character were imprinted, and according to this view the evidences were countless. They were

found in all the forces, laws, arrangements of nature, in every material object, every organism, every intelligence and power, and in the entire wealth of human nature. God could only be properly thought of in the higher theistic sense as the cause of which the universe was the effect; but to think of God as the cause, and to apprehend the universe as effect, they must have direct immediate experience of causation, and such experience they had only in the will. When the soul willed it knew itself as an agent—a cause. But the principle of casuality by itself was quite insufficient to light up the mind to an apprehension of Deity. The evidence of intelligence must be combined with the evidence of power before they could be warranted to infer more from the facts of the universe than the existence of an ultimate force; and no mere force, however great and wonderful, was worthy to be called God. God was not only the ultimate cause, but the supreme intelligence. But a step further must be taken. It was only in the recognition of an absolute being of infinite power, who worked with perfect wisdom towards the accomplishment of perfectly holy ends, that they reached a true knowledge of God, or, what was much the same, a knowledge of the true God. The professor went on to elaborate the thought that knowledge of God was obtained simply and naturally, as knowledge of our fellow-men was obtained; that our entire spiritual being was constituted for the apprehension of God, in and through His works. Thereafter he argued that the opinion that man had immediate intuition of God was untenable, and that the opinion that man had an immediate feeling of God was absurd.

Contributors will please accept thanks and are requested to continue their favors.

RELIGIOUS THOUGHT IN SCOTLAND.

Scotland has always been regarded as a stronghold of evangelical faith. In the doctrinal standards of the Presbyterian Church there is a very full embodiment and expression of the fundamental principles of Holy Scripture. A consistent adherence to these standards has tended in an eminent degree to preserve the Church and the country from the inroads of superstition and unbelief; and not only have Scottish divines been among the foremost champions of orthodox truth, but for at least two hundred years the Scottish Church has proved a veritable bulwark of Protestantism, in the fullest acceptance of the term.

There are, however, very striking indications of a change in the direction of a latitudinarian system or spirit, by which a divergence from "the old paths" will become inevitable, and through which, it is feared by some, that the power of the Church will be injured. As symptomatic of this it is enough to mention the controversy engendered by the article of Professor Smith on the "Bible" in the *Encyclopædia Britannica* and the speech of the Rev. D. Macrae in the Greenock U. P. Presbytery on a revision of the standards. Both have taken the country very much by surprise and both have given rise to an amount of disputation which clearly demonstrates a greater contrariety of opinion on doctrinal subjects than has been previously known within the bosom of the Church.

A remarkably striking article on this subject appears in the March number of the *Contemporary Review* from the pen of Principal Tulloch. It is characterized like all the productions of the worthy principal, with closeness of reason and clearness of expression, combined with judical calmness and philosophical acumen. As a fair exposition of the progress and aspects of religious thought in Scotland at the present time, the article is of great value, and should be

very widely and carefully read. In this notice it is impossible to do more than indicate the general purport and bearing of the article; and this even will be of much interest to those who watch the religious condition of their native land, and yet who may not have the opportunity of examining in detail such a striking production as this.

In the opening paragraphs of his essay Principal Tulloch says that there are many unmistakable signs that the "old and hard crust which so long enclosed the religious thought and life of Scotland" is beginning to break up. This catastrophe, he says, was distinctly foreseen by such men as Dr. Robert Lee and Dr. James Robertson, who did so much as to promote the cause of "liberal Christian thought." Since the Secession of 1843, he considers that the main influences which have educated the youthful Scottish mind have been largely outside the universities and the Church, and have been "partly literary and partly speculative." Among the chiefs of those causes which have operated "beneath the surface towards a determinate change in the theological opinion of Scotland," he mentions the teachings of Coleridge and the Hares, of the school of Maurice and Kingsley, and of Carlyle and Erskine, with the study of German theology and metaphysics. In building up "its ecclesiastical system," he considers that the Free Church committed itself to a system of "ultra-orthodoxy" under the leadership of Cunningham and Candlish, to whose eminent ability he pays a just tribute of admiration. Even Dr. Candlish, however, lived to "neologise" in his own behalf in the ablest and best of his theological writings—"Lectures on the Fatherhood of God"—in reply to which a champion of orthodoxy appeared in the ranks of the Established Church.

In the "second decade after the Disruption," Principal Tulloch proceeds to show that a "new spirit of Christian thoughtfulness made rapid progress."

Some of the stages of this movement have been portrayed in the memoirs of Dr. Norman Macleod, who is pronounced to be in "all senses a large man, with intellectual gifts of the most rich, varied, and ebullient character, distinguished alike as an orator in the pulpit and on the platform, and no less distinguished by his enthusiastic, yet ever intelligent, labors as a pastor in the largest parish in Scotland." Like Dr. Chalmers before him, Macleod was more than an ecclesiastic, or preacher, or writer. He looked over the ecclesiastical fence which office or accident had drawn around him into the wide and open world; and more than either Robertson or Lee he came definitely under the new influence of thought which spread into Scotland from England and Germany. As illustrations of this liberalizing tendency of Macleod's mind, he refers to the influence upon him of his relative, Mr. John Macleod Campbell, to the character of *God's Words*, and to the controversy provoked on the authority of the Jewish Sabbath; and from the whole movement in which Macleod played so prominent a part, he thinks the Liberal party in the Church made a decided gain. This, he says, is proved by the circumstance that the Liberal movement has since made steady progress, and has within the last few years invaded the very citadel of the Free Church itself.

From this point Principal Tulloch proceeds to analyse the recent development of "liberal theology in Scotland." In doing this he details the circumstances under which Professor Smith wrote his article for the *Encyclopædia Britannica*; and after a review of the character of that article, he considers that the views enunciated are in advance of any that have hitherto been maintained in any of the British Churches on the subject of Scripture, and that it is nothing less than a marvel that such views should have been received so quietly and with

so much favor. On the other hand, the criticism directed against the Confessor of Faith by Mr. Macrae and others, he considers louder and more distinct than any which has previously taken place. In comparison with this, indeed, the criticism of 1865 was measured and timid; and this time the onslaught is made, not by a minister of the Established, but of the United Presbyterian, Church.

In surveying the whole, Principal Tulloch says that none can tell what may come of the present movement of thought in Scotland. The results are, in the meantime, incalculable. But one thing may be safely said, that none of the Churches, as they now exist, will make much capital out of the movement. English writers that survey it from a distance are apt to estimate the chances now of an Established Church, and now of the Free Church, as they see the liberal flag blowing from the ramparts of the one or the theological halls of the other. This is all imagination. The current of free thought is running deep and sure in all the Churches, even within softened and exclusive precincts where it makes no noise at all. It will make its way towards the light by-and-by, and from all quarters of the ecclesiastical horizon; and the Church which will have most chance may possibly not be any of the present organizations, but a Church more excellent—because at once more liberal and Catholic—than any of those now existing.

There is as much of force as there is of beauty in these remarks. However much religious controversy may be regretted in some of its phases, it is undoubtedly symptomatic of enquiry and progress, and will eventually be overruled by the Divine Head of the Church for the firmer implantation and surer propagation of the truth itself. If the present unsettled aspect of theological dogmas in Scotland should have this re

sult, a beneficent end will be attained; and towards such a culmination the article of Principal Tulloch will contribute in a very appreciable degree.—*S. A. J.*

A PROBLEM.

A young man, distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a classmate came into his study; and, laying a folded paper before him said: "There is a problem I wish you would help me solve," and immediately left the room.

The paper was eagerly unfolded, and there instead of a question in mathematics, were traced the lines, "What shall it profit a man, if he gain the whole world, and lose his one soul? Or what shall a man give, in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his convictions of guilt and danger, so that he could find no peace till he found it in believing in Jesus. He subsequently became a minister of the Gospel he had once despised, and his first sermon was from the words, so eminently blessed to his own soul: "What shall it profit a man if he gain the whole world, and lose his own soul."

WHAT THE CHURCH NEEDS!

How does God manifest his glory? Is it through doctrines and formulas and creeds?—through confessions of faith and covenants of man's make?—words, mere words? No. The man who grows in virtue, in purity of motives; in unselfishness of purpose, in honesty with his fellows; the woman who grows in patience, in moral whiteness, in a Mary-like love for the Master—these are the mediums through which God reveals his

nature and the working of his truth. If every creed and theological dogma were blown to the winds, and lost to the memory of men, while men and women lived, God would not lack a medium of expression, or the world testimony to the truth as it is Jesus. The Christ like spirits, even more than the Christ spoken letter, is what we and all the world need. We want fruitfulness on our barren figtrees, and men that will go in and eat with, as well as pray for, the publicans. We want piety that shall not be ashamed to take vice by the hand, and lead it up its own levil. We want honesty inspired by something higher than fear of jail. We want virtue, strong, tender, and self-prized enough to send hypercritical cruelty away when it draws its hateful circle around the weak and the wicked, and to stand up and say through the length and breadth of the land, "There is hope for the thief and the wanton in Jesus." We have had enough of words: they have contributed more to the fighting than they have to the piety of the world. We want now labours of love, virtue, strong enough to stand on its own feet, and filled with self-doing in affection for God and man.

W. H. H. M.

ENDOWMENTS.

Notwithstanding all that her enemies in their ignorance or malice may say to the contrary, there is life, yea, abundant life, in the national Church of Scotland. None of those who clamour and labour, zealously to disendow and disestablish her are doing more, if as much, to provide gospel ordinances for the masses. There is great activity within her bounds. Small livings are being augmented, quoad Sacra Chapels erected into parishes and endowed, and she is making such changes in her constitution and government, without compromise of truth or Principe, as to make her par-excellence* the Church of the people and nation.*

The Monthly Record.

APRIL, 1877.

OUR OWN CHURCH.

“Will the “Kirk” retain a foothold in the Dominion?”

A would be loyal son of the Kirk who takes a gloomy view of the “situation,” writes to ask us if we think the kirk in N. S., or the Dominion, will survive the shock of the loss of the majority of the late synod, and live down the frowns, persecution, and loss of property to which she has been subjected since the consummation of Union :

We reply,—Do we think the “Kirk” can much longer survive the frowns, persecutions and loss of property she has been subjected to since the consummation of Union? Certainly we do, the more she is shaken the brighter will her light become. In the meantime, much chaff must go. Survive, yes, we believe the very “gates of hell shall not prevail against her!” Why should they? Is she not the acknowledged Nova Scotian branch of the national church of Scotland? Does not the Kirk in N. S., hold the same doctrine and church government, the same confession of faith and standards that the kirk of Scotland holds! and seeing that she did survive on two occasions, in her history in this province, very fierce blasts of malice, calumny, and persecution, by the help of the great head of church, she will now ride along on the crest of the wave to victory and still greater extension. The scheme of Mr. Dunn, successfully carried out, will place her in a position, that will make her the envy of her bigger, the younger sister, and a city of refuge to congregations to which scant justice may be dealt. Survive?

Yes we hope to see her occupy a proud position in the Dominion before those who are now young become very old! We would be deeply sorry to see her use “carnal weapons,” for the accomplishment of her object, yet we hope to see her strike her roots deeper, and spread her branches wider than ever before, not losing sight however, of the possibility of union, but waiting with patience, and looking with due deference to the mother to move in that direction first.

At a meeting of the Presbytery of Aberdeen on Thursday, a cordial vote of congratulation was passed to Dr. Pirie on his appointment to the Principalship of Aberdeen University. The compliment was proposed by Rev. George Jamieson, and seconded by Rev. G. F. J. Philip. Dr. Trail, as Moderator, expressed the congratulations of the Presbytery, and hoped that some of the kirk sessions in the city would place Dr. Pirie in the Presbytery as an elder, in order that they might have the benefit of his counsel. Principal Pirie, in acknowledging the kindness of the Presbytery, said that if spared to continue to act in the Church Courts, he would work as heretofore to bring into closer relationships the various Christian denominations. He mentioned that since his appointment to the Principalship the number of congratulatory letters he had received was so great that it would be totally impossible for many years to answer them, and that from persons of the very highest character, and the highest position. He considered it no small thing for a man, after thirty years' labour in that Presbytery and the Church Courts, to receive so much kindness from a new generation, for the gentlemen around him were for the most part of a different generation from those with whom he began his labours in that court.

ON CHRISTIAN MISSIONS.

We wish all our readers to understand that the Kirk in this County has Missionary Schemes which she supports, that she is not only evangelical but evangelistic. Indeed no Church has a right to the title of Church of Christ unless she patronize Missions. Go ye into all the world and preach the Gospel to every creature, is as much the duty of a Church as to look after her home population. The former is as much the charge of her Divine Head as the latter and if she neglect the one she is as culpable as tho she may neglect the other. There were days gone by in which this was but slightly understood or at least acted upon; the Churches of England and Scotland slumbered during the last century and minded nothing but their own temporalities; but they were revived and quickened by the labours of Wesley and Whitfield, Simeon and Hill, and since this century began, every Church has vied to diffuse the Gospel abroad as well as preach it at home. The Kirk in this County has never resigned her interest in the Mission field, isolated though she be, and without Missionaries of her own, yet she claims a part in the Foreign Mission represented by Messrs. Robertson and Frazer Campbell, and last year sent a considerable sum to be expended by them in the fields of Erromanga and Madras. This is now one of the standing schemes to which all our congregations are invited to contribute aye, and on Sabbath Schools likewise. The writer has been asked to correspond with Messrs. Robertson and Campbell and to suggest the contribution of \$200 for native Catechists. Thus we would have a living Mission of our own in which all might be expected to interest themselves and to aid. For the argument that a congregation has not enough of its own on hand will not stand. Unless we water others, our own place

will bedry: it is in helping the perishing we help ourselves. Twenty-nine years ago in one of our villages a congregation of thirty members started, and every year since has contributed, to hundreds of dollars towards Missionary objects, and now it has built its new Church, is paying its venerable pastor \$1000 annually, and stand foremost among its own connection in the ranks of liberality. But this congregation struck out right from first, not selfishly or for domestic purposes merely subsisting, but for the benevolent objects Christ enjoins, and devising liberal things, by liberality stands. And similarly with some of our own congregations. It was in 1852, before a Presbytery was formed, that the writer's congregation, began its first Missionary contribution, collecting for the lost sheep of the house of Israel, and the reflex benefit was felt in the congregation itself as well as services performed to the cause. "There is that giveth and yet increaseth, and there is that withholdeth, and yet it tendeth to poverty." If a Church for example, act on the principle of merely looking after number one, or if a minister will not give his people an opportunity to contribute for Mission, one consequence he has dried up the resources of benevolence in his people and paralyzed his own right arm, and another is he has neglected to aid that cause for which the world stands. If so our congregations for their own sakes ought to invest in Missions foreign and home, and Ministers ought to call forth the benevolence both to increase the Missionary spirit within, as well as aid benevolent objects abroad; for the Missionary spirit is the spirit of Christ and a Church to fulfil her high destiny must be *evangelistic* as well as *evangelical*. H.

§ P. S.—In reference to the above missions, it may be mentioned that Mr. Robertson has a congregation of 500 hearers on the Sabbath, and several communicants, on blood-stained Erro-

manga, where 3 Missionaries have been sacrificed. His object is to persuade the natives to relinquish their idolatry and to worship the true God and his Son Jesus Christ.

Rev'd F. Campbell, in one of the provinces of British India, is prosecuting a work such as Rev'd Charles Grant began several years ago and described in the pages of the *Monthly Record*, namely, arguing with the subtle Hindoos on the folly of their religion and recommending the Christian as the alone true incarnation and Divine system. But both Missionaries aim at the same end, viz: leading the natives to Christ; and *special* prayer as well as pecuniary means should go forth for success to both Missions the one in the east and the other in the west.

“ What though the spring breezes
 Blow soft in Ceylon's Isle,
 Though every prospect pleases
 And only man is vile!
 In vain; with lavish kindness,
 The gifts of God are strewn
 The Heathen, in his blindness
 Bows down to wood and stone.
 Shall we whose souls are lighted
 With wisdom from on high,
 Shall we to man benighted
 The lamp of life deny;
 Salvation Oh Salvation,
 The joyful sound proclaim,
 Till each remnant nation
 Has learnt Messiah's name.”

A. W. H.

COLLEGES.

Colleges at the present time, seem to be the all-important subject. That they are receiving attention from several branches of Christ's Church is nothing to be wondered at, when we take into consideration that an educated minority is necessary. They have done a noble work in other countries, having made themselves felt far beyond their prescribed limits through the many intellectual and educated men they have sent out, and why should not the same be done by them in Canada, in a Country

which is daily rising into importance, and giving proof of wealth as yet unknown. To warrant success, both in founding these, and making them useful afterwards, numbers must be avoided. Many small colleges, as well as several weak, dwindling congregations, instead of being a help to a Church, are a burden which hinder to no small extent the whole working of the Church. Efficiency is demanded, not numbers; thorough improvement, not a silly rivalry. The Presbyterian Church, regardless apparently of improvement in efficiency, in order to have the liberty to boast of numbers, is presently making a great effort to endow a Theological College in Halifax. Who can show this to be a wise step? Where is the actual necessity of draining the country of so much money which might be otherwise usefully employed in behalf of the Church, for a college which is not needed, and not only not needed, but will continue to be a drain upon the resources, and likewise send forth men little more than half educated! Were there only one in Canada we would say that the effort is justifiable, notwithstanding the burden imposed upon the Church. But with so many then the step is unwise and uncalled for. The journey to Canada to-day is neither long nor very expensive. Scotland, the great seat of education, is not the distance it was many years ago, taking into consideration the time spent in the journey, nor is the journey so expensive as to prevent our young men from studying there. The Paris Presbytery of the Canada Church, were it not that the basis of union is ignored, is on the right track for the good of the whole, in demanding the union of some of the colleges in order to a more thorough improvement and efficiency. And if union is real, we cannot see why the Church will not yield. It is perfectly ridiculous to keep up so many in Canada with two dozen of stud-

ents or so attending each, for the sake of supporting several Professors, and yielding to certain silly associations, particularly as these are a burden to the Church, and an injury to young men who have to study at colleges, not equal to many academies. If such a state of matters is to continue, we know not where the establishment of colleges will end. At this rate there will soon be one in every Synod, then in every Presbytery, and lastly in each section of the country. Fine times will the Professors have, to lecture to students of painted wood; what a quiet meeting on the occasion of these delivering their discourses! What a comfort each returning night will bring, when they can throw themselves down in the lap of ease, without any thought of what the lecture is to be on the morrow! The colleges we have, (for the Paris Presbytery—one of the Presbyteries of Canadian Church, declares it to be a necessity to increase the number of Professors in each college?) not to speak of those which are likely to be established, are a perfect farce. How can any people who have been accustomed to have their ministers well educated think of contributing towards their endowment. The idea is preposterous. Yet we have been asked to support the college in Halifax. Though several of our friends have left us, some in anger because we would not do as we were told, we would not turn upon them and despise an institution established by them which we in common believed to be for the good of the country. Still we maintain, in principles which every intelligent man must receive, that the H. college is not needed, and that two would do more work, and do it better. Then we would have all the Professors required, and men too of education, a healthy competition among the students, and colleges which would not only take care themselves, but, through bursaries which could and should be founded in

connection with them, the students likewise. Some tell us that we must have one in Halifax else the students who go either to Scotland or Canada will not return. This has been in too many instances distressingly true, but there is no necessity that such a state of matters shall continue. Put the Church on a good footing and not only will those return who go away to their education but they will bring others back with them. This going and remaining has arisen from the fact that there was nothing to induce men to return, nay but there was much to induce them to remain, owing to the charges around them, which were and are so superior to most of the congregations with us. Were it not, therefore, that the Church of Scotland is paying one of the Professors in Halifax, the Presbytery of Pictou could have no difficulty as to its present action. A good, and efficient college, a college thoroughly equipped, the Presbytery of Pictou could have no difficulty in countenancing and most heartily supporting, but to contribute to one in the midst of so many, must appear to any member, a throwing away of money which might otherwise be turned to good account

It is our painful duty to record the death of another of the foremost and most respected residents of Hopewell, Daniel Gray, Esq., which sad event took place on Sabbath, 25th March. The deceased, who had long been of failing health, died of heart disease, at the comparatively early age of 42. He has left behind him a young wife and three little children, and a large circle of relatives and friends to mourn their loss. His sad death has cast a deep gloom not only over Hopewell and the immediate neighbourhood, but also over the greater part of the county of Pictou, throughout which he was well known and universally beloved on account of his many excellent qualities.

The funeral of the deceased took place

on Tuesday afternoon, the 27th ult. Services were held first in Hopewell Church and then at the grave, at West Branch, by the Free Masons, of which fraternity the deceased was a member. At the hour appointed, the remains of the deceased were conveyed in a hearse to Hopewell Church, accompanied by about 150 Free Masons, and many mourning relatives and friends. Notwithstanding the inclemency of the weather, the church was crowded, and many were unable to gain admittance. The solemn funeral service was conducted by the Rev. P. Galbraith, of West Branch, of which church the deceased was a member. In the beginning of his address Mr. Galbraith alluded to the deceased somewhat as follows :—

“My dear friends: it is little more than two months since we were assembled together in this church to pay our last respects to one of the foremost and most respected members of our community, Mr. Alexander McDonald, who was called away from our midst under the most heartrending and distressing circumstances. Again a deep gloom has been cast over our whole neighborhood by the removal from amongst us by death, of one who was no less respected and beloved, of one indeed, whom to know was to love, and of whom it can be truly said, he has not left an enemy behind him. Insidious disease had long taken hold upon that noble frame, but it was only within the last three weeks that his anxious friends saw good grounds for fearing any immediate danger. After being brought nigh to the gates of death, he so far rallied that last Lord’s day morning most of those in attendance upon him during those anxious weeks were enabled to leave him for a short time, and to join with us in this church at Divine Service. But that ominous knocking at the Church door, in the middle of our service, and the hurrying out of anxious

relatives, told us only too surely that a change for the worse had taken place, and prepared us for the sad tidings soon after, that his spirit had already fled. There he lies, after “life’s short and fitful dream,” ready to be borne away to his last resting place, like those who have gone before him.

You knew him well, most, if not all of you, longer, if not better than I did, for he grew up in your midst; and you know well, that for gentleness, for largeness of heart, for integrity of life, and for uprightness of dealing, he has left few equals behind him. Ill can we spare such noble and precious lives as those which have lately been taken from our midst; but God’s will be done, and it is for us to bow reverently to his decrees. In this last departure from amongst us, we have all lost a beloved friend and brother. But of what have those tearful and mourning relatives been bereft? Those venerable parents of a son who, I am told, never said nay to their will; and who as their first-born son, was their greatest stay and comfort in their old age; that weeping young wife of a loving and tender husband, and the fond parent of her now fatherless little ones; and those sorrowing brothers and sisters of a beloved and attached elder brother.”

The visible emotion to be witnessed throughout the large assemblage during the address showed what deep and heartfelt sympathy was entertained for those mourning relatives, all of whom were present. At the close of the service the brother Masons of the deceased took charge of his remains and proceeded with them to the grave in West Branch, followed by an immense procession, both on foot and in wagons. The solemn and interesting Masonic burial service was gone through at the grave, after which the large assemblage of mourners slowly dispersed.

LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,..... Bridgville.
 Hugh McLean,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. R.
 Kenneth Sutherland,..... Watervale, W. R.
 James McLeod,..... Saltsprings.
 Geo. Sutherland,..... Six Mile Brook.
 James Hislop,..... Pictou.
 Postmaster,..... New Glasew.
 Postmaster,..... Stellarton.
 Postmaster,..... Westville.
 Rev. A. J. MacKichan,..... Barney's River.
 Geo. Gunn,..... Truro.
 Rev. J. W. Fraser,..... Scotsburn.
 John McKenzie,..... Scotsburn.
 John McLean,..... Roger's Hill.
 Alex'r McDonald, B. S.,..... Scotsburn.
 John McKay, Elder,..... Millville.
 Alex'r McLellan,..... Millville.
 Alex'r McDonald, Elder,..... W. R. Station.
 Daniel McKenzie,..... Gairloch.
 John Sutherland,..... Mill Brook.
 James McLeod,..... Glangary.
 John McDonald, (Merchant),..... Pictou.
 John Sutherland,..... Three Mile House.
 John Grant,..... Irish Mountain.
 Doug'd McDougall, Loch Side St Peter's, C.B.
 Wm. Grant, (Tanner),..... Springville.
 A. McDonald, (Piper),..... Bridgville.
 Alex'r McDonald, (Rey),..... Bridgville.

Alex'r McDonald,..... Sunny Brae.
 Samuel Fraser,..... Elmsville.
 Geo McLeod,..... West River.
 Alex'r Sutherland,..... Cootch Hill.
 Donald Fraser,..... Carriboo.
 Murdoch McKenzie, Three Brooks, Carriboo.
 John Fraser,..... Glangarry.
 John Ross,..... Scotch Hill.
 Alex'r McQuarrie,..... Hardwood Hill.
 Wm. A. McDonald,..... Kempton, Col. Co.
 Alex'r McKenzie,..... Carriboo Island.
 Wm. McDonald, Elder,..... Gairloch.
 James McKay, Esq,..... Barttown.
 Rev. P. Galbraith,..... Hopewell.
 Donald Gray,..... Cape John.
 Alex'r Fraser,..... Teney River.
 Rev. W. Stewart,..... McLennan's Brook.
 Wm. M. McPherson,..... McPherson's Mills,
 Sutherland's River.
 Kenneth J. McKenzie,..... W. B. R. John.
 Robert Douglass,..... Logansville.
 Wm. McLeod,..... Tatamagouche River, Col.
 Murdoch McKenzie,..... Upper North River.
 Capt. Angus Cameron, River Inhabitants, G.B.
 Allan McQuarrie,..... Cape Mahou, C. B.
 Geo. Baillie,..... Port Hastings, C. B.
 Joseph Hart, Esq,..... Baddeck, C. B.
 Angus McKay,..... Plainfield, Pictou Co.
 Rev. R. McCunn,..... River John.
 W. G. Pender,..... Halifax.
 Neil McDonald,..... Lake Anslie.
 Chas Fraser,..... St. Pauls, E. B.

The Monthly Record for 1877

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, E. R., Pictou.