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No. 7.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—Ps. 137, v. 5.

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Sermon,

By the Rev. William McMillan, Missionary under the Presbytery of Pictou.

"When Christ who is our life shall appear, then shall we also appear with him in glory."—Colossians iii., 4.

The term life when applied to the soul, frequently signifies not only its existence, but its perfection and felicity: and Christ may be said to be our life as by him our souls are raised to the perfection of life and happiness.

This divine life of the soul is promoted when the understanding is improved and enlightened with the knowledge of the truth; and this, Jesus hath done by means of his glorious gospel. In it He hath supplied all the necessary information regarding the nature, perfections and providence of the one only living and true God, whom to know is life eternal.

By his divine precepts and spotless example, he hath also manifested in the most plain and perfect manner wherein our duty consists; and thus he is the light of the world, and he that followeth after him shall not walk in darkness, but shall have the light of life abiding in him.

By his spirit we are quickened who were once dead in trespasses and sin and are cre-

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ated unto good works; and whose believeth on him shall not perish, but have everlasting life, and at the last day he will raise him up and crown him with glory and honor. Your life, saith the Apostle, is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory.

The joy to which Christ will finally raise his faithful followers we cannot now comprehend, for the Apostle tells us in another of his epistles that eye hath not seen nor ear heard, neither hath it entered the heart of man to conceive of the eternal weight of glory that awaits the true believer in Jesus. So much however, has been revealed to us as is sufficient to cherish our hopes and animate our exertions to run with faith and patience the race set before us.

In further illustration of the text I shall endeavor to point out a few things which we have reason to believe will contribute to the glory of the righteous at Christ's second coming.

1st. The conduct of the believer in Jesus will be then fully vindicated and his character displayed in all its real excellence. In the present mysterious combinations of good and evil, where the tare and the wheat grow up together, virtue and vice do not always re-

ceive their reward; on the contrary it not unfrequently happens that the wicked are seen basking in the deceitful rays of prosperity, with their honors thick upon them, while the righteous are rudely tossed upon the ruthless billows of adversity, and pining away under bitter and undeserved reproaches. Yet of these things hath our blessed Saviour forewarned us, that in the world we shall have tribulation. The natural tendency of true goodness is to secure universal esteem; yet it may be counteracted by a partial view of things, or by the influence of prejudice.

The enemies of the cross of Christ will be disposed to say all manner of evil against you falsely for his sake, for if they have called the master of the house Beelzebub, how much more will they call them of his household? Their sentiments they may deride, and their fidelity to their Lord they may represent as the weakness of a timid, superstitious mind. At times violence and persecution have been added to the bitterest reproaches, and the name of Christ, instead of being a safeguard or refuge has only served to expose the devoted victim to the unrelenting rage of superstitious cruelty. Our lines, blessed be God, have fallen to us in more pleasant places; for now in our land the profession of Christianity is in general regarded as honorable and the rights of conscience revered and defended; yet, still many of the unthinking and vicious affect to despise and ridicule the sincere Christian, who scrupulously endeavors to walk in all the commandments of the Lord blameless; and judging of the vices, folly or insincerity of some of those with whom he may be socially connected, they, from want of discernment, may ascribe to his conduct the most unworthy motives. Hence his well meant zeal for truth and righteousness may be represented as selfishness and hypocrisy. Through the violence of party, or the misrepresentation of interest or malice, bitter aspersions may be heaped upon his character; his failings exaggerated and magnified, and even his most virtuous actions construed into guilt. Possessed of the modesty and humility that is inseparable from true Christianity, his good deeds are done in secret, and instead of an ostentatious display of his excellencies, he seeks retirement where he may hold undisturbed communion with his own heart, and pour out his soul in devotion to his Father who seeth in secret. Hence he may be despised and neglected, while those less worthy but more assuming may be preferred to undue honor. But though all these things may be against him, yet let the true believer be patient, and establish his heart, for the coming of the Lord draweth nigh. At Christ's second appearance, all his enemies shall be finally subdued, and then every tongue shall be forced to call him Lord to the glory of God the Father. At that consummation of all things, many mysteries shall be made plain, and the wisdom of God's

providence and grace shall be fully displayed. Then they who have followed Christ through "good report and ill report, through trial and suffering, shall appear with him in glory, and be like him even as he is."

2nd. When Christ who is our life shall appear, the righteous shall appear with him in glory, as their knowledge will be more perfect than in the present life. The knowledge of the truth tends much to dignify the character: it is a most rational source of pleasure, and a necessary means of attaining every other excellence. But as in the present life, we are at best, but "babes in knowledge," and our understandings which are intended to arrive at maturity by frequent exercise, are not here fully capable of comprehending the truth from the pursuit of which we are often turned aside by matters of minor if not of trivial importance. But when he who is our life, shall appear, then shall we be clothed upon with immortality, and every impediment to our advancement in knowledge shall be removed, and we shall go on to know "even as we are known." Freed from every encumbrance which on earth retarded our progress, we shall be enabled without interruption to examine the works and ways of God, and untrammelled by the prejudices which now disqualify us for discriminating between truth and error, our researches shall be crowned with abundant success. No longer shall we walk by faith but by sight, now we see darkly and dimly as through a glass, then shall we see face to face. Then the mysteries that now puzzle and perplex us shall in their solution increase our knowledge of God and his ways; our mind being thus enlightened by the knowledge of God, and thus the more assimilated to him, shall we appear with Christ in glory.

3rd. When Christ shall appear, the righteous shall be honored with the most distinguished marks of the divine approbation and favor. The approbation of those who are possessed of worth and discernment is the source of high satisfaction; and consequently the favor of God who is infinite in perfection, must be life, and his tender mercy and loving kindness even better than life. Now, they who honor God even in this life, shall be honored by him, for his spirit shall witness with their spirits that they are the sons of God, and shall thus enjoy a "peace that passeth all understanding." The general tendency of things under the government of God in favor of virtue, and his gracious assurance of favor to the righteous declares in the revelation of his will through Christ Jesus, are all certain proofs of his love, and the sweet evidence of his approbation. In the present state of discipline for the wisest of purposes his regard to the upright is not fully displayed; a complete distinction is not made between them and the ungodly. He may even for a time hide himself from them that they may be

troubled, and even permit them to suffer unmerited reproach.

But at the resurrection from the dead, when impartial justice shall be done to every one according as his deeds shall have been, the righteous shall then be singled out for the most distinguished marks of divine favor. They shall forever be separated from the workers of iniquity, a sentence of divine approbation shall be publicly passed upon them; and when the wicked are driven away to suffer all the curses written in the law, they shall be exalted to be kings and priests with God, thus sharing with him the honors of his heavenly kingdom. Because they have overcome the world, they shall be permitted to sit down with Jesus on his throne even as he also having overcome and is set down with the Father on his throne.

4th. At Christ's second appearance, the righteous shall appear in glory, as they shall then be admitted into the society of the purest and holiest beings. As we are naturally and justly distinguished by the rank and quality of our society, so the person who is honored by the friendship, favor and society of the truly wise and good is justly esteemed for his connection with them. Their approbation and favor confer the most enviable distinction, and an intimate union with them is the source of true felicity and improvement. So in like manner when Christ who is our life shall appear, how much greater that felicity when we shall be honored with an intimate union with God himself, who shall dwell in the midst of them and manifest himself unto them; admitted into his presence where they shall forever dwell with the Lord, behold his glory and be changed into his image. They shall be with Jesus, the mediator of the new covenant and with an innumerable company of angels. Happy, then, are they whom the king of glory thus delights to honor. This honor is a proper object of ambition, and most worthy to be sought after, and will most assuredly be bestowed upon all who are faithful disciples of Christ Jesus. It is an honor fitted to gratify the highest ambition of an immortal soul, a crown of glory that fadeth not away, eternal in the heavens, a crown that will adorn the brows of all those who love the appearing of his Son. When Christ who is our life shall appear in glory,—

"Our souls, we know, when he appears,
Shall bear his image bright;
For all his glory full disclosed,
Shall open on our sight."

MISSIONARY ZEAL.

The missionary is the pioneer of the Gospel. Like the humble squatter in a new country, he enters the world of heathenism and boldly breaks ground in the howling wil-

derness. He gives up friends and country, all the pleasures and comforts of home and society, arming himself with only the sword of the spirit, he goes forth with a cheerful but anxious heart to bear the glad tidings of gospel truth to the abodes of darkness, ignorance and crime. Christianity has now been some 1800 years in existence, and when we look abroad upon the world we are apt to be surprised that so little has been accomplished in so long a time. Nay, it would appear that as the field widens, and the appliances and opportunities daily increase that the results do not come up to the means. Fifty years ago, or so, the efforts of the missionary commanded but a faint share of popular applause. A Bruce or a Park perilling his life in inhospitable climates, and amid fierce and cruel savages in order to extend the bounds of geographical knowledge, was repaid with almost universal honor by the civilised world, while the equally zealous, equally devoted and infinitely nobler aim of the poor messenger of Christ was either passed unnoticed, or noticed with the contemptuous sneer or the flippant witticism. Fifty years ago, Sydney Smith could write a humorous article in the "Edinburgh Review," holding up to ridicule with all the power of genuine wit and pleasantry, the whole principle of missions to the heathen, and he could find a large and refined audience to enjoy the jest and laugh with him. So far, the times are now changed. No minister of any church could now with safety write and publish such an article. At that time neither the Church of England nor the Church of Scotland was a missionary Church—now they are proud to be allowed to take the foremost place. In common with dissenting churches of every shade of opinion, they are active and eager in the work of equipping missionaries for the fields of Heathendom. To be a missionary is no longer a kind of social reproach in worldly and high bred circles, on the other hand, there is now a certain *eclat* attending the office. It is now a kind of Institution in all the churches—and the missionary on entering upon his arduous duties, feels that in going forth upon his great errand, he is not now called upon to sacrifice all to the one idea. He has not to take a last look, it may be, of his native shores, to wring the hands of parents and friends, with the conviction strung upon

him, that he is for the last time. To enter the vessel destined to carry him to his far off and laborious destination, rich in nothing, and provided with little either present or prospective, beyond an humble faith, an earnest zeal, and a resolute spirit. Churches nowadays are more careful of the wants and comforts of their missionaries. They give him something more than a Bible, a scrip and staff. They remember generally, the position of our common ancestor, and conclude that is not good that a missionary being a man should be alone, and they allow him to provide himself with a helpmeet. A sufficient salary is agreed upon—benevolent individuals cluster around the pair and load them with all the comforts and conveniences that experience or forethought can supply—the luxuriant cabin of a first class steamer carries them across the sea, and they enter on their new field of labor with a not very unreasonable hope, that one day they will again visit their native land, and be gladdened by the welcome of familiar voices. This is no doubt a great improvement upon the old plan, but somehow, we must confess the results are not commensurate with the effort, nor at all to be compared with those of earlier and ruder times. St. Augustine came to the shores of England, and found its pagan inhabitants in the full possession of a bloody and cruel faith, which placed its trust in human sacrifices and other such abominations; he came armed with nothing but the cross and an ardent missionary spirit, and he reaped as his reward the conversion of an entire people. To some extent the same might be said of St. Columba in Scotland, and many other worthies in these early times. They had no committee to look to for their quarterly salary, no books or magazines or missionary boxes, came to comfort them in their solitary avocations. Instead of these, they were called on to encounter cold and hunger and nakedness, to tread weary and footsore over wild and barren stretches of country—to minister and pray and preach among rocks or in caves, or wherever opportunity offered, and not seldom to make some hard stone, sheltered by an overhanging tree their protection by night from the elements. They were roughly nursed and cradled, but they had counted the cost, and no doubt or despondency ever seized their minds, their whole

heart and soul were in a work which was to terminate only with their lives. And so they lived, and the great world without knew nothing of their labors, they died, but no glowing obituary sounded their praises through the world. That was not the reward for which they labored, but on the other hand, the fierce savage was taught to lay aside his ferocity, to break from his idols, to believe in a risen Saviour, to love and live at peace with his fellow men, and vindicate the dignity of an immortal being. Oh! there was a moral grandeur in these old saint heroes which we miss sadly in these later times. Sometimes even now, something of the old devoted spirit will break forth and with not unlike results, as in John Williams. But let us not be cast down, nor lose heart, because so much remains to be done, and the work proceeds but slowly. We are in the hands of God, and each one of us is an appointed instrument for some duty. There is a world lying in wickedness. The prowling savage who never heard of God or Salvation, still wanders on the banks of the Columbia, and in many a wild track of this western continent. The infidel Turk—the proud and fanatical follower of Mahomet, still possesses some of the fairest countries on the globe, and in point of numbers, is not far inferior to the nominal disciples of Christ. Africa is almost an unknown wilderness, on the outward fringes of which Christianity has sat down and can look on countless myriads of beings formed in the image of God, bowing to stocks and stones, stained with habitual deeds of the darkest and most degraded cruelty. Hundreds of millions on the wide continent of Asia, and on the countless islands of the Pacific Ocean, are living and dying like the brutes that perish. The ocean of darkness and ignorance and unbelief is wide and deep, yet shall we despair? Nay, is not the fact rather calculated to rouse to further effort and greater sacrifice. Are we doing our duty? Amid the many Churches of Christendom are we taking our due share in this great and responsible work? Most emphatically we answer No. We cannot say we are doing what we can, no Church can say that, but we are not, and we say it with a feeling of deep humiliation, doing nearly as much as others around us. We must not lay the unction to our own hearts, that we have ignorance and

want enough around us, without going abroad to look for them. This is a stock argument which has been used for hundreds of years to cover our indifference, our sloth, our greed of this world's goods, and we verily believe must have been invented for us by the Evil One. If we sit still till the halcyon time when vice and ignorance shall have disappeared from among ourselves, we will sit long. Had Paul waited at Jerusalem and Augustine in Italy, till they saw all the Jews and Romans good Christians and exemplary men and women—where would we have been to-day?" No, no, such an argument is a mere put off, and the conscience of every one who uses it tells him so. Let our prayers be sifted up in behalf of missions and missionary zeal. Let us pray with all our hearts for devoted workmen in this untouched portion of Christ's vineyard—for more life and greater liberality among the evangelical Churches, and as a proof of our own sincerity let us give ungrudgingly, for the Lord loveth a cheerful giver.

—o—
For the "Record."

All day the fiery sun had swept
On through the hazy sky,
Where clouds in fire-tinged masses slept,
A desert parched and dry.

The very air seemed palpable
To sight as well as sense,
So wearily its vapour fell
In shadows strangely dense.

While through the d'm and gauzy haze
The sun made crimson bars,
And flecked the hot o'erarching maze
With lurid yellow spars,

The frightened woods were all aflame
With wasting wanton fire;
On through the quivering boughs it came
And climbed each greenwood spire,

Till melting in the ether wan
It touched those heights with smoke,
Where glistening on the rainbowed span
The dreamy sunshine broke.

There heaven's rich light became subdued
By earth's more sensual glare,
The fire-hue met the day-god's flood,
Staining the heavy air,

Till all within the firmament
Wore the same crimson thrall,
And fire, the master element,
Was monarch over all.

With straining eyes and trembling heart
The little children gazed,
And with pale cheeks and lips apart
The prayer of terror raised;

While old men trembled at the sight—
God's judgment on the earth—
For nature in this lurid light
Seemed one great blazing hearth.

Where giant trees went down to dust,
In ashes densely spread,
Amid the grim and calcined crust
The tomb-like embers shed.

Fiercer and mightier grew the flame
Each gazer to appal,
When like a heaven-born breath there came
A moisture over all.

Volumes of angry smoke rolled up,
Yet softer grew the sky,
Pressing, as grapes within a cup,
The clouds' intensity.

And lo! through that infuriate air,
Those giant flames to quell,
The glancing rain, God's angel there,
In drops of blessing fell.

And earth assailed in vesture sweet,
Greenly reposed once more,
The blossoms danced with fairy feet
Upon her velvet floor.

The bladed grass, the quivering leaf,
Again in beauty shone,
And through the glorious summer eve
Rejoiced with pleasant tone.

Only the widowed forest wept,
And sackcloth raiment wore,
Where blackened tombstones record kept
Of majesty—no more.

All else on wide creation's face
In beauty laughed again,
Quickened to loveliness and grace
Beneath the blessed rain.

Halifax, 1861.

M. J. K.

—o—
THE YOUNG MEN'S SCHEME.

In a former number we briefly directed the attention of our readers to this Scheme. We then declared our conviction, as we still continue to do, that it is emphatically *the scheme* of our Church in this Province, and that just in proportion to the support which it receives from our people must be our future usefulness and prosperity. We then endeavored to show that it is vain to expect an adequate supply of ministers from the Parent Church, that the number of Gaelic speaking students and probationers in Scotland is comparatively small, and owing to the social state of the

Highlands, becoming gradually less, that as a general rule, it is in vain to expect men to labor in a foreign land, and to undergo the disadvantage of colonial life when they have a wide field of usefulness in their native land, and can secure to themselves and their families all the advantages and comforts of home. This being so, what must therefore be done to secure to ourselves a regular and abundant supply of gospel ministers, so as to meet our present demands, and prove adequate to our future growth and extension? Now we would, in common we believe with every well-wisher of our Zion, deprecate any scheme which tends in any means to lower the literary qualifications of the ministers of the gospel. Piety is indeed a primary qualification; without it we cannot expect the greatest amount of good to accompany ministerial labors. Remove it from the pastors, and alas! for the flock: take it away from the public ministers of religion, and alas! for the general welfare of the Christian Church! Yet piety alone does not constitute any man a suitable preacher of the gospel. He may indeed have zeal, but it may not be "according to knowledge;" he may be desirous of preaching the faith, yet through want of proper knowledge he does not preach it "without mixture of error;" and thus what is weak and false may mix and mingle with the pure word of life. It is the union of both which rightly equips the workman for his labors; it is when piety and learning walk hand in hand that we may look for the fruits of ministerial labor in a sound theology diffused among our people, an earnest enquiring after the truth, and a clinging "to the faith once delivered to the saints." The scheme which we advocate secures the advantages of such an education. It proposes to send young men desirous of becoming preachers of the truth to a university where every advantage is offered to the enquiring mind. And who can overestimate the advantages of those noble Scottish universities? There they stand, hallowed by the associations of ages, enriched by the wisdom of centuries. No schools of yesterday are they; no colleges badly endowed and thinly attended. Their wealth admits of a large staff of Professors, each bringing to his own particular branch of study the most profound erudition. The principle of "the division of labor" which has contributed so much to the advancement of all science has shown nowhere more fully than in these universities. There every professor has his own special province assigned him, and within that province he exercises all his energies and confines all his researches. The result is, not only that much work is done, but also that it is done well. Any student who leaves such a university without very high literary attainments must reflect upon himself and not upon the system under which he has been educated; must blame his own neglect of opportunities and not the want of

fostering care on the part of his "Alma Mater."

Another, and by no means the least, advantage which the student in a Scotch university possesses may be found in the easy access to books in those magnificent university libraries. There he finds the concentrated wisdom of ages; he may discover what the most learned, wisest and best of men thought on problems which may puzzle his own understanding, and by the aid of those sages of the past may succeed in unravelling mysteries which otherwise might remain inexplicable. Indeed we may safely say that in this way earnest students frequently collect more solid information than in any other; that they are often as much indebted to the university library as they are to their professors.

Another advantage which the students in those universities enjoy may be found in the great number of their fellow-students. It has been truthfully remarked, "reading makes a second man, but conversation a ready one." Indeed, the importance of what may be called "mental friction" as a means for fitting men for the battle of life can scarcely be overestimated. Suppose about a thousand young men are educated in one university. Among these there is of course a great variety of thought, feeling and fancy. They meet from time to time in the old courts, they find wherein they differ, the matter is debated, new thought is elicited, information is enlarged and the mind strengthened. Indeed, we can scarcely overestimate the grand importance of this mental friction in the creation of thought, the smoothing down of asperities, the improvement of the temper, and the strengthening and sharpening of the understanding.

Besides, it is well known that in "the old country" a Literary Society exists which cannot be found in any country whose institutions are still in their infancy, and where the material and outward must necessarily occupy much of the public attention. The advantages of this literary atmosphere in the process of mental growth and development is quite evident. It forms a kind of standard to which the mind wishes to rise; it gives a kind of pressure from without which stimulates like energies, and quickens the search in pursuit of knowledge: in one word, it refines and strengthens the mind. Such are a few of the advantages to be derived from a home education, an education such as is proposed by the "Young Men's Scheme." In another number we shall show that we can have this education more cheaply than any other, and also point out the manner in which this may be obtained.

(To be continued.)

FROM A SCOTCH CORRESPONDENT.

MARCH 1st, 1861.

Nothing but agitation now-a-days! In Parliament and out of Parliament; in the

Church and out of the Church; here, there, and everywhere, are "troublers" busy fomenting strife and contention. It's no use trying to put it down either by sneers or frowns: the evil is rampant, and woe to the man who endeavors to "pour oil on the vexed waters." An instance of this has recently occurred in connection with the famous "Cardross Case." The Rev. Dr. Turner of Port of Monteith, who is the author of a very clever work "on the Secession of 1843," has published a pamphlet, setting forth what may be called the Church view of this case. The author's intention is evidently to make the Free Church see the folly of her ways and the uselessness of the great Disruption. When the publication was announced, the friends of the Church of Scotland very freely expressed their sorrow that one of her most distinguished ministers should condescend to enter the lists of a controversy, from which she had hitherto kept aloof. But the opinion of such has been very much changed since the appearance of the work itself. It is written in the spirit of generous forbearance and charity which so distinguished the author's larger production. There is no bitterness displayed, no vindictive feelings manifested, no triumphant boasting indulged. Every word and sentiment are couched in the most dignified and tolerant language—a decided contrast to the fiery and bumptious effusions of the other side. And yet it is almost a pity that Dr. Turner has taken up the question at all, for instead of allaying the strife, he has kept it from dying out. His pen, although so gentle, has pierced most terribly—the truths he records so unpretendingly and quietly, have stung to the very quick.

There is another agitation threatened, nay already begun in the ecclesiastical world here. It arises out of a recent decision in the Court of Session on a case of admitted importance. The Town Council of Elgin, it appears, have systematically refused to recognize the Presbytery of Elgin's title to examine the Grammar School of that city. To test the case, the clergy appealed to the Civil Courts, who have unanimously decided in their favor. And not only so, but the interlocutor of the judges finds that every teacher of burgh as well as parish schools may be compelled to sign the usual formula of adherence to the National Church. This judgment has created a profound sensation throughout Scotland. It turns out that all the teachers of the Elgin burgh school belong to the Free Church, and that many in other towns and cities are in a like predicament. Very wisely the Presbytery of Elgin have announced their intention not to disturb the present masters, or require them to sign the offensive declaration. Such forbearance, notwithstanding, appears to be thrown away, as both they and their patrons have appealed to the House of Lords, and are stirring up Dissenting bodies to war with the Church. They have been

already before Parliament through Mr. Dunlop, M. P. for Greenock, and have got the Lord Advocate enlisted on their side. Any one can predict the result of the appeal to the House of Lords: undoubtedly the verdict of the Scotch Courts will be confirmed. But it is difficult to tell what may be the end of the application to Parliament. The Church of Scotland have two circumstances in their favor. The present ministry are not expected to last long—probably they will be out of office before May; and the constitutional party is every day becoming stronger. Besides, Town Councils are getting tired of paying large sums of money to push such disputes to extremities, and in this question they will get no aid from without. The magistrates of Dumbarton have refused to join the coalition against the Church, and those of Rutherglen (a royal burgh) have, as if their purpose was to mock the sorrows of their Elgin brethren, voted only £10 to assist in carrying a large measure to the high places of power! An incident arose the other night in Parliament from the discussion raised by Mr. Dunlop—an incident of no great moment in itself, but curious as showing how constitutional feeling is growing in the House of Commons. The motion of the hon. member for Greenock was for "a return of how many teachers of burgh schools were and how many were not belonging to the Established Church of Scotland." Mr. Blackburn, M. P. for Stirlingshire, objected to the word Established as unnecessary, and declared his intention to divide the House on the point, if Mr. Dunlop would not erase it. The latter gentleman, being a Free Churchman, is not sure of the National Church's right to be called "The Church of Scotland," and so demurred to the request, but, finding that Mr. Blackburn was determined to take the sense of the members present, reluctantly gave way, and the return was ordered with the disputed word obliterated.

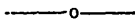
We have not heard the last of the Edinburgh Annuity Tax war. A monster petition has, within the last fortnight been presented to the Town Council of Edinburgh, praying them to take measures to have the recent act of settlement repealed. A great excitement is prevalent throughout the metropolis, and very bold language is employed. But it's no use. They may rage and storm and petition as they like. The House of Commons is too glad to get rid of the question, and will be very slow to take it up again. Honorable members would be rejoiced to see the English Church Rates agitation shelved in the same way, and there seems a prospect now of some compromise taking place in all these ecclesiastical questions. The country is sick of dissenting squabbles, and is beginning to see through the late repeated onslaughts on the Church. The evidence of this is to be seen in last week's division on Sir John Trevellyn's bill, for the abolition of Church Rates. That hon. Baronet used to score a majority

of something like 70 or 80, but the late division shows these figures cut down in a full house to 15.

The Scottish Universities have a good chance of getting represented in Parliament at no distant date. Mr. Stirling, M. P., for Perthshire, is to move that one of the seats taken from St. Albans and Sudbury, be given to our ancient *Almæ Matres*. He is said to be supported by the Conservatives, who now number the half of the lower House, and many independent members. The proposed constituency is to be drawn from the several General Councils of St. Andrew's, Glasgow, Aberdeen, and Edinburgh. In all those bodies there is now a majority in favor of the Church of Scotland. The question will soon be decided.

A very popular appointment has been made to St. Columba Gaelic Church, Glasgow. Dr. Norman McLeod (the old Dr.) is entirely laid aside. His nephew, a son of Dr. John McLeod of Morven, is newly licenced. He is only 22 years of age, but has been almost unanimously elected by the patrons to this important parish. The people are nearly all for him. Glasgow has now, therefore, three Norman McLeods and the youngest of them bids fair to rival both his namesakes. I mention this circumstance because I know that the name of McLeod is not only known but deeply respected in your Province.

The clergymen recently ordained here to labor in their native country, seem to have been very prompt in beginning their work. Report says they arrived in Halifax on a Friday and were preaching in Pictou on the Sabbath. It is just like them—quite accords with the character which they maintained here for energy and zeal. Nova Scotia will no doubt soon learn their worth if, indeed it has not done so already. Their absence makes a sad blank here in many a circle. "It's not lost, however, that a friend gets" and such your Colony is. God prosper and bless all its interests both sacred and civil!



COMMISSION OF GENERAL ASSEMBLY.

A meeting of the Commission of the General Assembly of the Church of Scotland was to have been held in Edinburgh yesterday, but there was not a quorum of members present.

THE MISSION TO BRITISH GUIANA.

The report of the Rev. Alex. R. Irvine, D. D., and Rev. Thomas Monro, A. M., commissioners appointed by last Assembly to proceed to British Guiana, was, we understand, read to the Special Commission on yesterday week, and was to have been submitted to the meeting yesterday. Having been favoured, however, with a copy of the report, we are enabled to present our readers with a brief abstract of its contents. It commences by a narration of their proceed-

ings in connection with the *fama* which had been raised against Messrs. Harper and McCulloch, ministers of the Church of Scotland in the colony. Due investigations having been made into the charges, the commissioners felt it to be their painful duty to draw up libels against Messrs. Harper and McCulloch—against the former for slander, and the latter for drunkenness—and a meeting was held on the 14th December for the purpose of trial. On the diet being called against Mr. McCulloch, he pleaded guilty to two of the charges of drunkenness, and resigned his charge. Mr. Harper, on being called, objected to the relevancy of certain of the charges preferred against him, but his objections having been over-ruled, the trial proceeded. Four of the counts were found proven, and sentence of suspension from the ministerial office was pronounced against him. Provision was duly made for the supply of ordinances in the parishes of Messrs. Harper and McCulloch during the vacancies. The commissioners next proceeded to investigate the charges made against the Demerara clergyman contained in Mr. Duff's "address to the General Assembly of 1860." These charges were discovered to be unfounded, and the commissioners felt it their duty to censure Mr. Duff for his rashness. After touching on some other points, the report proceeds:—

"Very soon after our arrival in the colony we became satisfied that our Church labours under very serious disadvantages from the insufficient number of ministers to occupy the spheres of duty assigned to her. These are of two kinds, one arising from the great extent of the parishes, and the other from the necessity of vacant parishes being supplied by ministers, most of whom are overburdened with the duties of their own cures. We brought this subject under the notice of the Governor, and proposed to him to obtain a grant supplemental to that which has been recently assigned to the clergy of the Church of Scotland. But, while giving us to understand that there would have been little or no objection to the Clergy En'owment Bill embracing additional provision for that purpose, had application been made for it while that measure was under the consideration of the Combined Court, he informed us that there were very serious obstacles in the way, now that the measure had become law. There appeared to be an understanding or rule adopted by the local government, that the ordinance, when once passed, should remain undisturbed for the nine years over which it extended, and of which about seven years are still to run. Our communication with other parties tended to confirm the view taken by the Governor.

Under these circumstances, all that could be at present accomplished was, to endeavour to supply by local voluntary effort, in the meantime, what could not otherwise be obtained; and the idea of a missionary associ-

ation suggested itself as a project combining, with the supply of the means necessary for the above purpose, other important advantages. The ministers of St. Andrew's parish entered heartily into the scheme; and, after conferring with some of the chief members of the community who take an interest in our Church, a meeting for the above purpose was announced to be held in St. Andrew's Church on the 21st December. The Governor kindly consented to preside. The meeting turned out highly successful, the sum of \$1,095 in donations, and of about \$1,350 in annual contributions having been subscribed at the close of the meeting; and these sums have been largely added to since the meeting was held. (A dollar is of the value of 4s 2d.) We think, however, that so important an object ought not to be left, for the many years that have to elapse before the next clergy ordinance falls to be adjusted, on the footing on which it has been in the meantime necessary to place it, and it is for the Colonial Committee to consider, whether they should apply to her Majesty's Secretary of State for the Colonies to recommend to the Governor to propose to the Combined Court such an additional endowment to the Church of Scotland in the colony, as is necessary for her efficiency. We have reason, however, to think that, if suitable assistant ministers are sent out, salaries will be provided for them out of the colonial chest year by year, until the next clergy endowment ordinance shall be passed. Such additional aid will be but the restoration of what was, in some cases, formerly enjoyed, though of late years lost, by the Church of Scotland in the colony. There is an ample field for the Christian liberality of the people connected with our Church in Demerara, irrespective altogether of the supply of additional staff of ministers.

The Commissioners, in illustration of the great labours of the ministers, say,—

The parish of St. Mark extends along the western bank of the Demerara river, about 190 miles; and there is a station at Christianburgh on the river, seventy-five miles distant from the residence of the minister. This station is visited by him once every three months, where he dispenses the communion and administers baptism. The journey up and down is performed by water, and occupies the greater part of two days each way. The people have provided a tent-boat for the use of the minister, in which he passes the night when going and returning. A salary of 2,000 dollars, formerly allowed for this district, has been withdrawn in consequence of no minister having been appointed to it.

Besides this station, there is a large population much nearer the parish church, but too distant to attend it regularly. To these the minister does his best to afford instruction, assembling them in such places as he is able to obtain; and this in addition to the duties

devolving upon him as minister of the congregation of St. Mark's Church. The superintending of schools, Sabbath and week-day, looking after the repairs, and providing the necessary funds for that purpose, and taking his share besides in supplying any parish that may happen to be vacant along with his co-presbyters, are among the duties devolving on him; and they will serve to give some idea of the amount of labour he has to undergo, and to illustrate the necessity of an additional number of ministers to supply the spiritual wants of this and other parishes in the Presbytery of Demerara.

Another illustration may be given from the parish of All Saints' Berbice. Mr. Duff officiates in the jail and hospital alternately every Sabbath morning, at eight o'clock; conducts public worship in the parish church at 11 A. M. and 7 P. M.; superintends the Sabbath school, which meets at 2.30 P. M.; visits once a fortnight four week-day schools in the parish, and officiates at the preaching station of Baracara, which he visits every third month, and where the communion is dispensed twice a-year. There, as well as at Philadelphia, eight miles from New Amsterdam, and at Sandwood, religious instruction is given by the teachers every Sabbath. Mr. Duff testifies to the great advantage derived in these stations, from the Book of Prayer recently issued by the Committee of the General Assembly. The parish of St. Catherine affords a similar, and in some respects a still more striking illustration.

We beg to direct the attention of the Colonial Committee to the great anxiety and trouble devolving on all the ministers, more especially on those of the country parishes in providing funds for the repair and rebuilding of churches and school-houses. One half of the cost is only provided by the colony; the other moiety must be raised by voluntary contributions.

The large annual importation into British Guiana of Coolies and Chinese required for the cultivation of its soil, demands the special interest of all who take an interest in its religious and social well-being. These poor people are treated with a considerate kindness which they have never known in the land of their birth. Nor is it their physical welfare alone for which due provision is made by the legislature of the colony, but, as already observed, means are provided for the remuneration of men competent to instruct them in religious truth, whenever the Church shall, in the discharge of her duty, send them. It is not for us to foretell what measure of success may attend their labours among the adult portion of these people. It is impossible to be blind to the serious difficulties that stand in the way of much good being done as regards them. But it is a fact to which we think to much importance cannot be attached, that, heathen as they are, they offer no objection to their children attending the schools near which

they reside, there to receive the same kind and amount of religious as well as secular instruction as the children of Christian parents. Thus, in the progress of time, thousands upon thousands of these children will grow up to man's estate, weaned from the errors of their fathers' creed, and instructed in the knowledge of the truths and precepts of the gospel. It cannot be doubted that they will return in great numbers to their fatherland, notwithstanding the inducements they have to remain in Guiana, and there convey to their benighted countrymen the inestimable benefits of civilisation and true religion. For this as well as other reasons, we beg to direct the earnest attention of the Colonial Committee, and of the Church at large, to these schools, that they may be rendered more adequate in number and efficiency.

As to the re-organisation of the Church in British Guiana, with the view of the more effectual exercise of discipline over its ministers, it seems to us desirable that a Clergy Discipline Ordinance should in the first place be applied for. It is desirable that this ordinance should provide—(1), for the compulsory attendance of witnesses in cases of libel against ministers; (2), for the right of complaint, reference, and appeal direct to the General Assembly or its Commission; (3), for the stoppage of the salary of any minister suspended or deposed, from the date of a sentence of deposition or suspension pronounced against him by the local court, or of its being confirmed by the General Assembly, or Commission thereof.

Should it prove impossible to obtain such powers, an ordinance favour of the Presbyteries of Demarara and Essiquibo, and Berbice (if the latter shall be reconstituted) similar to that recently passed in our favor, would greatly facilitate the exercise of discipline.

By far the most important recommendations however, we have to urge on the attention of the Colonial Committee and the Church, is the careful selection of the future ministers of British Guiana. There never was a greater mistake than to suppose that men who, from whatever cause, have no prospect of preferment at home, are good enough for that colony. The European portion of the congregations of Georgetown and New Amsterdam is composed of such persons as attend our city churches in Scotland; and their ministers ought to be not only men of piety and ability, but fitted to associate with and command the respect of persons of education, intelligence, and social position. To the country parishes, where men of equal mental endowments are not indispensable however desirable, no one should be sent, but such as have, in respect of their habits and conduct, stood the most rigorous investigation. They ought to be, and we must be permitted to say, they must be, if the Church is to retain even her present standing in the colony—men of energy, of zeal, and much prudence and circumspection. The field of usefulness is

vast and increasing, and none are capable of cultivating it, save such as are devoted the services of their Divine Master. We know of no portion of the vineyard where men of such a spirit are likely to labour with more eminent acceptance and success. We hope many such will offer themselves for employment in a sphere where they may so largely benefit their fellowmen, and so greatly promote the interests of their Master's kingdom. To these young men we will be at all times ready to afford every information in our power. They need not fear the climate, if not constitutionally predisposed to its prevailing forms of disease, and if habitually temperate, and careful to avoid imprudent exposure to the elements.

We would beg to suggest to the Colonial Committee with respect to the physical fitness of candidates for appointments in Guiana, that no one should be selected except such as are certified by competent medical testimony to be not unsuited to the climate; that ordinarily no one should be appointed whose age much exceeds thirty; and it is essential to health as well usefulness that those sent out should be men of active habits, capable of a considerable amount of bodily exertion, and willing to make it. One other recommendation we would beg to make, because it has been frequently urged upon us by residents in the colony, that the ministers, if not married when they go out, should not remain long unmarried after they arrive.

With another consideration we have been very strongly impressed, that once in every period of five years, leave of absence for nine or twelve months should be granted to the ministers who may choose to avail themselves of it. In this country, occasional change of air and scene are considered indispensable. Such a change, if found necessary at home to preserve vigour of mind and body, is still more necessary for those exposed to the influence of a tropical climate. To provide an income to the assistants, would form a burden that would be little felt, and we are persuaded would not be at all grudged by the Presbyterian residents. The benefits accruing to the interests of our Church from such a reinforcement of her clerical staff would be of the very highest importance. Not only would the ordinary labours of our parochial clergy be lightened, and the duties of their cures be more adequately performed, but the disastrous consequences of prolonged vacancies would be altogether escaped. Beside, men would be on the spot to fill up parishes as they became vacant, inured to the climate, trained to their duties, and fully acquainted with the habits of the people. For we presume that in all ordinary cases such assistants as had proved themselves worthy would be preferred to vacant parochial charges.

REVIEW OF THE PAST MONTH.

During last month we were visited with the severest snow storm that has occurred in this part of the world for many years. The amount of snow was very great, but the magnitude of the drifts was almost unparalleled, in many places preventing travel altogether for several days and every where causing very great inconvenience. The Railway was so blocked up that four engines were required to force a passage, and having got off the track were much injured, besides causing severe contusions, but no fatal injuries, to several individuals. No mails arrived in Pictou for four days, and in St. Johns, the walls of snow are said to have been in many places, ten feet high. The storm is said to have extended as far south as Florida.

The affairs of the Great Western Railway in Canada appear to have been grievously mismanaged. A report has just been issued from a Committee of investigation in London, charging the Directors with either wasting or misappropriating more than a million of money—an immense sum on a Railway which is only 257 miles in length. Mr. Laing, who has been appointed to one of the highest offices in India, is seriously implicated.

We are glad to observe that the leading men of our Church in Canada are prosecuting with great energy and considerable success, the Endowment Scheme. The ablest and most influential men of the Church, such as Dr. Cook, Dr. Matheson, Mr. Snodgrass, Dr. Machar, Dr. George, Mr. Morris, Mr. Paton, and others, have entered into it heart and soul, so that it can scarcely fail. Its complete success would be the brightest spot in the Church's history.

The new President of the United States has been inaugurated into office, without disturbance. His address is remarkable for judgment, firmness, and its conciliatory spirit. It is an eminently able and judicious document. Though a man but little known previous to the election, he appears to be the very man for the crisis, and we are much mistaken if he does not prove fully equal to the emergency. No collision has yet taken place and the political sky is so far clearing, that it is beginning to appear possible that the Union may yet be saved. The policy of the President is to avoid the shedding of blood till the last moment, and it is said in order to effect this, the famous Fort Sumpter will be voluntarily abandoned. No anti-slavery men are to be appointed to office in any of the Slave States, and it is to be hoped that this moderation, forbearance and firmness will not be lost upon the great body of the people. In the meantime sixty thousand offices are to be disposed of, and there are said to be something like a million of candidates.

The San Juan quarrel with England presents some little prospect of adjustment. Great Britain has given America the choice

of any of the powers of Europe, great or small, to act as arbiter between them, and it is said that Switzerland has been chosen.

In European politics there is not much at present of overwhelming interest. Gaeta has surrendered at last to the Sardinian commander, with 11,000 men and 700 pieces of cannon. Francis II. has taken farewell of his dominions, and at last accounts was at Rome. A meeting had taken place of the Italian parliament, and it is to be hoped, that with the disappearance of the Bourbons and the advent of constitutional government, a new era of peace and prosperity will dawn upon this distracted country.

The troubles of the Pope are hourly increasing. It is evident that Rome longs to get quit of him as a temporal ruler, and Sardinia would be willing enough to strike the decisive blow, but as yet France imposes her veto. In the French Senate, however, the Prince Napoleon has spoken out boldly and eloquently for his removal, while some of the high clergy have thundered their anathemas against the enemies of their spiritual father without apparent regard to consequences; one bishop having compared the Emperor to Pontius Pilate. Still the policy of France is dark and no one knows where she may strike to-morrow.

It would seem that neither Garibaldi nor Sardinia is to venture to attack Venetia during the present summer. France says no, and besides Austria is thoroughly prepared, two, no doubt, very potent arguments. Hungary is still unsettled, though Austria appears sincerely anxious to put down discontent by large concessions.

A tumultuous rising of the population has taken place in Warsaw resulting only in the loss of life.

In Russia proper the noblest act in her whole history has been performed by the Emperor Alexander, the setting free on one day not less than twenty millions of serfs or slaves. Every man in Russia is now free, and we believe that judicious and humane arrangements have been made, for making that freedom a boon in reality, by securing for the freed-men portions of land which they can call their own, and which are sufficient for the maintenance of themselves and their families. How small and mean will the mightiest victories appear in future ages, when brought in comparison with this glorious deed. The United States of America is now the only civilized country in the world, where immortal souls may be bought and sold by the sanction and authority of the law. How long!!

England is beginning to grumble at the French remaining so long in Syria, while Russia encourages and offers to afford her material support to prolong the occupation. Turkey protests and is impotent.

Famine is said to exist to an alarming extent in the Presidency of Bombay, the num-

ber of deaths daily from that cause amounting to not less than 500.

In Great Britain, or rather in Ireland, the most exciting subject has been what is called the Yelverton Case. The trial has caused intense excitement chiefly from the abominable principles avowed in public court by the defendant, a Major Yelverton, who confessed that he went through the form both of a Scotch and Irish marriage, solely for the purpose of seducing the lady who claimed to be his wife. He afterwards married another, hence the action, which was decided by an Irish jury against him, amidst the almost frantic rejoicings of the Dublin people.

It is said that the Great Eastern will venture on another experimental voyage to America in April or May.

One of the great steel clad frigates, the *Black Prince*, was launched with perfect success last month from the building yard of the Napiers on the banks of the Clyde. She is 6000 tons burthen, 450 feet in length, and covered with iron plates $4\frac{1}{2}$ inches thick. She will have engines of 1200 horse power, and is expected to sail at the rate of 14 knots an hour, and will be a moving fortress of a most formidable character.

Among ourselves, we have not yet risen to the height of quarrelling on literary or scientific subjects. We can get no higher than politics, about which the contention just now is hot enough. An administration in New Brunswick has fallen and got up again, minus one of its members. In Newfoundland all is confusion worse confounded.

Several articles of a controversial nature have been received, which are under consideration, but which we scarcely think we will publish. One letter, and it is a very able one, takes the *Presbyterian Witness* severely to task for an attack made upon ourselves by that paper in a late number. We have no wish nor intention to engage in a fight with a political paper professing to be a religious one. We have given, and we hope to give, no just cause of offence to any denomination, but would rather cultivate a spirit of friendship and courtesy. At any rate, we cannot afford to take up our very limited space with answering coarse and abusive epithets. We believe that the best and most effective argument in such a case is silence.

The same reason will, we fear, prevent us from publishing a letter from Charlottetown, signed "A Student," in which the writer complains that the very gross term of "minions of Satan" has been applied, in the last number of the *Record* of the Presbyterian Church, to the two ministers of our Church who were sent last spring on a mission to our people in Cape Breton. We have read the article in question, and though the offensive epithet is no doubt made use of, it is not very clear to what party it is intended to be applied. It is not creditable, that such an ex-

pression should be allowed to appear at all in a religious magazine; but that we should take up three columns or so of our space in answering it is out of the question.

The state of the roads and other circumstances have prevented a meeting of the Committee of the *Record* being held in order to decide formally upon its future shape; besides, we find that the printer has no paper suitable for covers, and would require some time to get in readiness for the arrangement, so that we must go on as we are a little longer

MONIES RECEIVED

By John Crerar on account of the Lay Association, Pictou Branch, from the 23rd	
November, 1860, until 16th March, 1861, and paid into James Fraser, Esq., New Glasgow.	
1860. March 23, Cash from Miss C. Cameron, H. Hill,	£ 5 7½
Dec. 27, Cash from Mr. McIntosh, Earlton,	4 2½
21. Cash from Miss Munro, East end Carriboo,	10 0
1861. Jan. 15, Cash from Miss C. McQuarrie, Scotch Hill,	16 0
19, Cash from Miss Henderson and Miss Sutherland, P. Town,	1 0 0
21, Cash from Miss M. Fraser, Fraser's Point,	1 12 6
21, Cash from Miss Forbes, Forbes Point,	1 5 0
22, Cash from D. McDonald, Esq., Cape John,	2 2 8½
July 6, Cash from Miss Gordon, Pictou Town,	2 18 4
March 15, Cash from Miss McKenzie, West end Carriboo,	6 3
16, Cash from Miss McKenzie, Carriboo Island	6 7½
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	£9 7 3½

JOHN CRERAR,

Treasurer Pictou Branch Lay Association.
Pictou, 17th March, 1861.

MONIES RECEIVED SINCE LAST ISSUE.

Roderick Grant, C. J. R., 3s. 1-2d.; Angus Macleod, M. B., 16s. 10 1-2d.; William Maclean, Londonderry, 3s. 1 1-2d.; Rev. A. Mackay, Salt Springs, 12s. 6d.; Mal. Macnaughton, B. R. N. B., 6s. 3d.; D. MacKay, H. Hill, 6s. 3d.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1 1-2d.

All communications intended for publication to be addressed to John Costley, Pictou Academy; letters on business to be addressed to Mr. William Jack.

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