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# THE RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

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No. 4.

"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—Ps. 137, v. 3.

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#### THE POWER OF SYMPATHY—A FRAGMENT.

Start not, my good friend, this is not going to be a sheet of metaphysical disquisition. We intend to teach a lesson—not write an essay. God is power, he speaks and it is done; He creates a universe and shapes an atom. In the poetic imagery of the East he holds the winds in the hollow of his hand, he weighs the mountains in scales. Power is one of his great attributes. He is its source, and universal author. Man is the vicegerent of God on earth, and to him have been committed powers many and diverse. freighted with great responsibilities. What are the powers of the being called man? When we think of these, it is not of the sinewy arm, the iron muscle—not of mere physical strength, for in this he is inferior to the ox or the ass—but the power which flows from reason and intellect, from the faculties, the possession of which allies with angels and links earth to Heaven—mortality to immortality. We look abroad over the face of nature to see the power of God. We see it

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in the glorious sun, hung in the centre of the universe, darting his rays to far distant worlds, warming them with heat, irradiating them with light, bathing them in beauty. We see it in the distant star poised in space, so far away, that the mighty globe, to which our earth is but as a grain of sand to an orange, shines but as a luminous point. We see it in the avalanche and the earthquake and the destroying tempest. We see it blended with his wisdom in the tiniest plant that grows, as well as in the huge leviathan that requires an ocean for his house. But man also has power delegated from God, to be used in his service and for the promotion of his glory. What is the power of man? In the Bible he is called a worm, but that is only in comparison with the Infinite. He is the deputed lord of this fair world, and all creatures at the bidding of the Supreme obey him. The gigantic elephant, the graceful and noble horse and the sturdy and stubborn ox come to him for their daily service. The fierce lion quails before him and skulks into the thicket.

Man's power is not as God's, yet it is God-like, as that of the creature made originally after his own image. The strength of man's arm is small, but his power is not in his loins. The Athlete in the arena strikes a blow, his opponent staggers or falls, and the unthinking crowd shout and clap their hands. But do you see that iron messenger thundering through the air, a human thunderbolt. A shell from an Armstrong gun, striking down the thick rampart of granite, piercing far into the inert earth, bursting and scattering in fragments, the masonry which had resisted all the efforts of the elements for hundreds of years. What is the puny arm or the weak fingers compared to this. We see his power in the thundering car, wheeling through space at the rate of sixty or eighty miles an hour, carrying with it hundreds of human beings, or in the mighty ship, rising like a monster out of the earth, moulded into shape and beauty, and at last a knitted mass bound to the earth by a weight of 20,000 tons, lifted gently from its foundation and sent away into its watery element. There is a true and living grandeur in this power, intellect moving sluggish matter, in a way more extraordinary than that of the magician's wand. But there is a power, higher, better, wider, and more enduring, than this born of the vaunted intellect of man. There is a power which has its seat in the heart, which ennobles and dignifies humanity, which warms into happiness and gladness the human soul, the power of doing good, the power of creating and spreading and deepening human sympathies—the power of love, an active and all pervading agent, which breaks down the hardest hearts and makes them soft as that of a little child. Matter may resist all man's ingenuity, all his skilful appliances of art and philosophy, but the power of a sympathizing heart, is irresistible, everything goes down before it. The hardened malefactor weeps and worships and is brought back by it within the circle of humanity. The poor outcast, shivering under the un pitying elements, meets it, and is taken in its arms, warmed and clad, and the heart from which every feeling but that of despair had been driven, is ready to burst with joy and gratitude. Oh! the power of genuine goodness, of having sympathy with poor humanity! It conquers and draws around us the brute beasts—it

encircles with happiness the life of the young—it wipes away the tear of bitterest agony, and wakens the song of hope and comfort in the home of misfortune. The glazing eye of sickness, even when that sickness is unto death, owns its reality, and lightens, even in the agonies of suffering, with a momentary consciousness of a feeling of happiness. It is true there is an imposter which sometimes assumes its name, and puts on its dress, but has little or nothing of its nature, which does its work in words, and professions. The power of sympathy, is a silent electric power, gushing and coursing in a pure and constant current from heart to heart, unseen, but oh how deeply and strongly felt. Let him tell who has been laid for long and weary months on a bed of sickness, while some fond mother or devoted wife, or affectionate and never wearied sister, has cooled his burning temples, or moistened his parched lips, or eased his weary pillow, or sat by him the whole night and every night, watching for the slightest chance to soothe or comfort, or when she could do no more, to raise the silent prayer heard only at the mercy seat, or weep in silence and secrecy, turning away lest the scalding tears should be witnessed by their beloved cause. Yet are they known, and even these are comforting in the hour of weakness and suffering. We have said that this is the power of sympathy, but there is also an officious and impertinent pretender, which as we said often assumes its office. Look at that rich man's door, and you may see one standing, with faultless dress and well considered bearing. One little daintily gloved hand is raised to the knocker, while the other holds a pearl card-case. The door opens, and a simpering enquiry for ——— is made, an enamelled card is handed in, the door is shut, and with it the outward sympathy, shammed for a few moments. Or it may be that even the couch of distress is reached, and the whispered babble and the inane regret and the hypocritical hope are decently gone through, according to the rules of the world's courtesy, but they fall dead upon the ear. They are but the husks of sympathy—the outward seeming, the empty bubble, the fruit fair to look at but all rottenness within. It is a holiday sympathy which tires of reality—which can express a regret, but cannot bind a sore; which can speak con-

dolence, but whose eyes grow weary by the bedside of the sufferer, and long and think of the soft couch. Away with such pretenders, keep them in the name of humanity from violating the sanctity of human suffering, and deepening the pangs by the sight of one aping the air of the true messenger. Keep away those whose prayers are prayerless—whose devotion is artificial—who it may be are never seen by you, to gladden and widen, and purify the beatings and human cravings of an unsatisfied heart in the hour of health, and while buffeting with the temptations of the world, but who only like ill-omened birds, appear in the time of suffering. What power, we say again, in heart-felt sympathy—in human love, living, active, ardent, and untiring. The love of a mother for a child—of a Howard for the outcast, of a Florence Nightingale for the sick soldier on his poor couch. The power of love is indeed divine—an emanation from Heaven. Let us pray for it, search after it, practice it, and thus seek our reward, not from the world, but from the poor in spirit, the sick, the friendless, and the unfortunate.

#### TER-CENTENARY OF THE REFORMATION IN FRANCE.

In May 1859, was celebrated the tri-centenary of the Reformation in France; and I think that it is fitting that it should thus have preceded our commemoration. It was from Geneva, after long intercourse with Calvin and Farel—Frenchmen both, that Knox arrived in Scotland, in the year 1559, to fight like a God-inspired man the battle of the Scottish Reformation. And to no country does Protestantism owe more than to France. In Calvin alone, she gave a world blessing. As the historian Saint Hilaire well showed in his speech at the Paris ter-centenary, Luther had indeed the glory of *founding*, but Calvin of *organizing* the Reformation; and that if Luther in his horror of Popish *despotism*—the State—had gone to the opposite extreme, and in some respects *secularized* the church; Calvin on the contrary had immovably established the pregnant principles of its absolute independence and co-ordinate jurisdiction; the Church being supreme and untrammelled in spiritual things, and in *spiritual things only*. These were and are the fundamental principles of the Church of Scotland. She has testified for them when no other great Church has dared to do so: and she can afford to smile at the boisterous mouthings of petty assailants, who in comparison with her are but of yesterday.

The whole history of the Church of Christ in France is full of terrible scenes and stirring episodes, of manful struggling and pious working. In the second century after Christ we have the glorious martyrdoms of Lyons and Vienna. In the middle ages came the Albigensian and Waldensian persecutions. And in the history of the Reformation, France plays no unimportant part. Her geographical position is intermediate between the great Protestant and the great Roman Catholic countries,—between the great northern nations, where the whole national life and intellect embraced the doctrine of a free gospel and a free justification, and Southern Europe, where Protestantism was crushed out before it could strike deep root, though even there it took a wider hold than is generally supposed. And corresponding to this geographical position of France, is the spiritual position she held during the sixteenth century. Two great systems of teaching then struggled all over Europe for ascendancy in fierce death-gripe conflicts, whose oscillations shook dynasties. The vast preportion of all the worth, nobleness and piety of France was Protestant: but the truth had not leavened the masses as it had throughout Germany; nor did the powerful and centralized government of France give it time to take root and spread; and so amid woes and horrors innumerable, the craft and butcher policy of the Guises and of Catherine de Medici triumphed. On St. Bartholomew's Eve was murdered half the national life of France; and the remaining energies of Protestantism were weakened at the very heart by the re-antation of its leader, Henry IV. Enough of strength, however, was left to it to effect in the Edict of Nantes a fair compromise by which it obtained all that it ever asked for—a fair field and no favor. But next came, in 1685, the Revolution of its *Magna Charta*, that same Edict; when its 800 churches were closed, and its 640 clergymen were silenced; and tens of thousands of the best workmen in France were driven from their country.

Worse persecutions followed. The Dragounades excited resistance. Then came the beautiful and romantic deeds of the Cevennes risings; where at many a Drumlog, among wild glens, and hills, and rocks, the troops of the "*grand monarque*" were routed by Cavalier and his untrained peasants and shepherds. In how many points does this history resemble that of our own Covenanters! The meetings in the desert were just like our conventicles on the hill side and the moor. The Cevennes, as well as our own forefathers, had their godless troopers and fierce Halzells to fight with, their thrilling stories of fell murder or providential escape to tell over to their children's children. Now, thanks be to God, the persecutions of both Churches have passed away: they were fiery while they lasted, but each was as the fire-chariot of Elijah, carrying many to the Church in heav-

ea; yes, and as will hereafter be seen, a purifying fire to the whole Church, lifting it up from earth, and hastening the consummation of the gathering of all nations into one in Christ Jesus.

Across the centuries we hail as brothers and benefactors the witnesses that France has given to the truth. The "Communion of Saints" is not bounded by locality, not confined to one age or time. Well has it been said, that "so close is the relationship between the whole human family that it is impossible for a nation, even while struggling for itself, not to acquire something for all mankind;" and how much closer is the relationship between the members of Christ's mystical body, between the different Churches, the different stones, that go to make up the living temple, than the merely natural connexions, national and social, of a selfish humanity. This is the hero-Christian, the benefactor of the Church universal and of the whole human race. Thus, too, are we sure that they have not died,—that they do not die. The blood of the martyrs here, as in other cases, will prove the seed of the Church. It has been sown: it may be long of growing; and short-lived man wearily cries, "Lord, how long?" But we have read that grains of corn that have been concealed in the pyramids for thousands of years have still brought forth fruit when sown in our time in English ground: and shall the spiritual seed have less vitality? God is eternal and can wait, so that his purposes may have the more glorious development. "The future is the present with God, and to that future he often seems to sacrifice the human present." "He doeth all things well;" and to recognize this is our highest wisdom.

Yes; the mission of France in things spiritual is not yet accomplished. Even as it formed the debateable ground on which was fought for the longest time the fiercest battle between the Reformation and Popery, so there are many signs which seem to indicate that there again will be fought, and this time with better success, the same battle, and fiercer than ever it may be, between spiritual freedom and spiritual slavery. At the last ter-centenary, the Protestants of France felt that they were entering a new era; and that it became them to be imbued with their fathers' spirit and with the wisdom of their father's God. In Paris and the Provincial towns, the churches were crowded, and numbers swore to imitate as well as admire the old worthies; while in the "desert" at Nesmes a great religious festival was attended by thousands, and the Lord's Supper administered in circumstances of deep peace and solemnity to men who testify to the reality of their convictions by acting in their everyday life as unpaid missionaries and colporteurs to their brethren. An awakening has come, especially during the last twenty years, to the Church in France, such as no Protestant

Church can parallel. In the 18th century she was almost dead; for if the torch of the Reformation was shaken sooner in France than on the mountain tops of Scotland, so did the night of Voltaire-ism and Atheism fall sooner over it than did the cold shade of Moderatism somewhat paralyze the energies of Scottish Protestantism. In the beginning of this century, the Reformed Church in France was in her greatest extremity. In 1808 she possessed only 190 churches and the same number of clergy, and of these one might have counted on their fingers, says M. Grandpierre, the few who really preached sound doctrine. In comparison with this, look at her present position. Now she has 1100 ministers, 1600 places of worship, 1800 schools, 8 societies for the diffusion of gospel truth, possessed of an annual revenue of £20,000, besides numerous other societies, and institutions that show healthy life and self-denying zeal. Within the same time the Protestant population has increased from one million to very nearly two millions; and these, according to the testimony of the celebrated pamphleteer Edmond About (himself a Romanist), are the most industrious and intelligent subjects in the Empire. Bibles, too, are now distributed by thousands every year, and gladly received by both soldiers and people: and the petty persecutions of the priests have now seldom any other effect than to drive the greater part of their flock into the Protestant Church. Whole parishes have thus been known to come over. A still more hopeful sign is that many of the ablest thinkers of France—men who direct public sentiment—such as Remusat, Guizot, Saint Hilaire, Weiss, Bounechose, are Protestants; and others, as Quinet, the writers to the "Revue de deux mondes," and many such, write boldly that it is only by recognizing the rights of conscience and returning to primitive Christianity that the Catholic Church can stand; that the human spirit can no longer be cramped by the inelastic fetters of authority, nor fed on the husks of dead rites and traditions, but will only be satisfied in its aspirations and its wants by the Divine Wisdom as expressed in God's own Word. There are many signs also of a collision between the Emperor and the Pope; and men who know the times would not be astonished if the former should cut the Gallican Church away from St. Peter's Chair, and establish a national Church, purged of the Confessional and the forced celibacy of the clergy.

These various symptoms of gathering danger are not unobserved by Popery. She will fight to the last. She cannot reform without committing suicide. She will not pull down the godless wall of separation which she has built up between reason and religion; for as an old English philosopher observed, "when reason is against a man, a man will be against reason." "No surrender," is the watchword hung out over every buttress and even ex-

erescence of the system. Can she prevail? How can she in the end, if she be not on the side of truth? But how vain in men—in Popes or Emperors—to think that it is they, by their skill, or cunning, or protocoling, or fighting, who move the wheels of the world in their wondrous courses.

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THE DYING FLOWER.

(Translated from the German of Friedrich Birkert.)

This poem consists of a dialogue between the poet and a dying flower, in which at first the repining of the latter at her cruel fate, which would presently doom her to annihilation, and at last her resignation and grateful acknowledgments of all she had received from the great source of terrestrial light and life, are beautifully delineated in the original.

“Hope! for thou yet may'st live again  
When the bright spring returns,  
Though autumn desolates the plain  
Flowers live within their urns.  
Hope with the patience of the bud,  
Waiting the winter through,  
Till the sap springs, a joyous flood,  
And bursts in verdure new.”

“Oh! I am not a stately tree,  
Whose crown of summer leaves  
From winter's dreamland fresh and free,  
A vernal poem weaves;  
I only am a little flower,  
Waked by the May's sweet kiss;  
Once in the white grave's silent power  
Nothing will rise from this.”

“Take comfort, meek retiring heart,  
A life within thee dwells;  
What if a fading flower thou art,  
Death shall unclothe thy cells,  
And scatter o'er earth's quickening breast  
Thy life-dust from the tomb,  
Until that dust, in beauty dressed,  
Shall rise, expand and bloom.

“Yes; after me will blossom here  
Fair flowers resembling me,  
The race shall live and re-appear,  
But I alone must be.  
Say, they are what I once have been,  
I am myself no more—  
Now self-existent on earth's scene—  
Naught after, naught before.

“The glorious sun, whose living ray,  
Warm flashes on my brow,  
Assuages not my fate to-day,  
But rather dooms me now.  
Oh sun! why charm and thrill me so  
From thy far dwelling borne,  
The laughing clouds are all aglow,  
Look down with frosty scorn.

“Woe for the hour whose fond surprise  
First drew my soul to thee  
In passionate embrace; thine eyes  
Kissed being into me:  
Now thou hast stolen my life away,  
And since thy love is lost  
I wrap myself within decay,  
And woo thy rival, frost.

“Yet, as fond memory charms my soul,  
Life's stern ice melts in tears,  
I still must yield to thy control,  
Whose touch each life pulse hears.  
Shine on me yet, beloved one,  
Through misty sorrow thrill;  
All that was mine from thee was won:  
Dying, I bless thee still.

“Where dancing butterflies rejoice  
In morning's radiance bright,  
For every breeze, beneath whose voice  
I trembled with delight;  
For sweet cool dew that bathed mine eyes,  
For fragrance gladdening earth,  
For perfumed robes and beauty's dyes,  
For being and for birth,

“I thank thee, glorious sun, to-day,  
Though but an humble flower,  
An ornament beside the way,  
I bloomed my little hour,  
And with the garden stars had place;  
Now in the dust laid low,  
Beneath thy light I droop my face,  
From this fair world to go.

“Eternal flame! great Nature's heart!  
Thy fading treasure see;  
Receive my breath as I depart,  
Droop heaven's blue tent for me.  
Hail to thee, Spring! thy glory keep;  
Hail, morn! thy whispering strain;  
Here sink I to eternal sleep,  
Nor hope to rise again.”

M. J. K.

Halifax, 1861.

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UNION OF PRESBYTERIANS IN AUSTRALIA.

We take the opportunity of laying before our readers a report of one of a series of meetings which are being held through out Scotland on the important subject of Union of Presbyterian Churches. It is well that we should see occasionally both sides of the picture and make ourselves acquainted with the reasons against as well as in favor of this new principle. It is well known that the question of Union if not first broached in Australia was there first practically carried out and we believe that the members of the Church of Scotland in that distant colony

were largely in its favor. Various reasons may be assigned for this. The very great distance from the mother country. The great length of time which necessarily elapsed before a vacancy could be supplied, and occasionally the very indifferent material which found its way to the missionary or ministerial field. Added to this was the absence of effective control or authority by the parent Church in consequence of its great distance. These and other reasons were no doubt cogent and all but irresistible in the eyes of many of our Presbyterian brethren in Australia, and to a large extent justified them in the step they have taken. We see however that even in Australia, where to some extent it was a measure of necessity that it works far from smoothly—that there is a great and natural longing after real connection in every sense with one or other of the Home Churches, that there are questions of principle and conscience which cannot be merged or held in abeyance, without creating confusion, contradiction and serious injury to vital religion. Mr. Miller is a staunch Free Churchman, and he states his case from a Free Church point of view, with a clearness and cogency which will not be easily answered, and will if we mistake not, among so intelligent and thinking a people as the Scotch, and above all among such sticklers for distinctive rights and principles as the Free Church people of Scotland; create an amount of sympathy which will make itself felt at next General Assembly.

A public meeting, to hear Mr. Miller on the state of the Free Church in Australia, was held in the Free Middle Church on Wednesday night—Provost Pollock in the chair. We observed on the platform the Rev. Gilbert Stewart, Barrhead; the Rev. Messrs. Thomson, Frazer, and Dixon; M. Muir, Esq., Greenhill; James Young, Esq., of Gallowhill; James Dalziel, Esq.; W. Muir Esq.; A. R. Pollock, Esq.; Captain McKean, &c. &c. There was a large and respectable attendance.

The Chairman, in introducing the subject, expressed his deep interest in Mr. Miller and his brethren.

Mr. Miller said he intended to hold a series of meetings to explain the state of the Free Church in Australia, and he felt that he had been well advised in commencing at Paisley. Many of those now associated with him in the defence of Free Church principles belonged to Paisley. William Montgomerie Bell, for instance, was well known here and in the colony as a man whose name was a

guarantee for all that is generous, upright, and honourable. He felt there might be a prejudice against him in standing up against union. There was a charm about the mere word to some minds. There was a general feeling now in Scotland in favour of unions engendered in the mind, he feared, by a logical process similar to that by which David Hume contrived to raise a prejudice against the miracles of Christ. They did not discriminate. Because some unions were good and to be promoted, people were ready to conclude this one in Australia must be so. He thought he could give good reason for opposing it. The most satisfactory way in which he could do this would be to give a short history of the Free Church in Australia. He then stated the origin and progress of the Free Church. He quoted documents, from which it appeared that the home Church had urged the Free Church party in Australia to separate from the Synod, which had resolved to stand in the same relation to both Churches. Dr. Welsh had said, that to occupy this neutral position would be a silent but significant surrender of those noble principles which had been the life and glory of the Presbyterian Church of Scotland. After having separated, he and his brethren felt it hard now to be told that they must renounce their former conscientious convictions, and just resume the position they had abandoned. He gave a history of the negotiations for union, which ended in the expulsion of five ministers, with their elders, from the Synod, simply because they would not consent to enter into a body which was to stand in the same relation to both churches at home. From letters received yesterday, he observed that the expulsion was at last rescinded, and he honoured Dr. Cairns for doing it. He should have done it two years ago, and prevented great injury. It came now too late. He regretted he could not enter into the union because of the defective character of the basis on which it has now been consummated. The basis of union when the Assembly of 1853 had approved, had been abandoned, and a new one substituted, which left every one free to interpret the standards in any way he pleased. It was no security against Erastianism that they held the Confession; for the Establishment did that. But just as the Papists held the Bible, they interpreted it by their own traditions, and made it of none effect, so the Moderates interpreted the Confession by Lord Aberdeen's Bill. Then, as to the duty of the civil magistrate, by the first basis, the doctrine of the Church was, that he had to do with religion; but according to the new one, on this point every one took his own view, so that the Church might become Erastian or Voluntary, and, according to their articles, no Free Churchman could find fault. The first basis guarded the standards against both an Erastian and a Voluntary interpretation, and also secured the Church against corres-

ondence with unfaithful Churches; but the new one left these three points unsettled; and the question is, has the Church any testimony on these matters to lift up to the world. He had intended to publish a short tract on the defects of the new basis on the rising of last Assembly, to show that although the act of expulsion were rescinded they could not unite on that basis; but he had been advised to leave the Synod in Victoria to arrange the terms of reconciliation. He was glad to find that his brethren, acting on their own responsibility, had been true to themselves and the great interests committed to them. The Lord would reward their faithfulness. He expressed the hope that the next Assembly would consider this basis, and approve of their conduct in refusing union upon such terms. He went on to show that in Australia they might have a Cardross case, and if the Church was composed of men holding views of ecclesiastical polity wide as the poles asunder, how were they to carry out the discipline of the Church. He said he had no faith in such coalitions. He had asked members of the Synod of Victoria if they approved of the present position of the Establishment, and found that they did; and they say that Lord Aberdeen's Bill is constitutional measure, and that the Church must exist under it till it be repealed, supposing it to be a bad bill. He had asked also if they disapproved of the position and testimony of the Free Church, and the unequivocal answer was that they did, and he could not believe that the Free Church at home would continue to refuse him and his brethren as the Free Presbyterian Church of Victoria. He knew that many at home would think that they should unite since the expulsion was rescinded, but he hoped they would consider the new basis, and also the terms of the rescission. It was not rescinded because it was wrong, and the same thing could therefore be done again.— However, that was not likely to happen, and he did not complain of the way it was done, for it was difficult for men to own a blunder after defending it for years; but he and his brethren had been no parties to the new basis, and could not approve of it. Whole clauses had been taken out of the first to please the Erastians, and a clause put in, which the first had not, to suit the Voluntaries. But they would neither take out nor put in to please them, consistent Free Churchmen. If this basis was approved at home, he could not see why the three great Presbyterian bodies in Scotland should be separate for an hour.— Indeed, he would be disposed to charge them with the sin of schism if they did not unite. But he did not believe that the Free Church of Scotland was yet prepared to abandon her distinctive principles, or to give them a secondary place. If so, he would tremble for her in view of such a passage as—“Because they regarded not words of the Lord nor the operations of his hand, he will destroy

them and not build them up.” Mr. Miller then said, with deep regret he had to speak if the unfairness of the *Free Church Missionary Record*. Many of the articles were fitted of not intended, to damage him and his brethren. The Unionists were always frank and generous, and they factious. The last number was as bad as any, and yet, from the document published, their only fault was attachment to Free Church principles. They had many congregations waiting anxiously for ministers, but nothing of that appeared. Many very silly things were printed, which were not worth reading, such as a house being needed for a colonial minister, and about a minister opening a church, and seeing a number of fine ladies with handsome riding habits. But there was something worse than such gossip. A young man, for instance, who had not been two weeks out, gets a place in the *Record* to give his experience in the colony, and concludes his letter with a wish that Mr. Miller will not succeed in his mission in getting ministers to come out. Mr. Miller indignantly asked if this was missionary intelligence, and said he was not surprised that such men should write such things, but he was surprised that an editor of a *Missionary Record* should publish them. This was the very spirit that was so severely rebuked by Christ when the disciples wanted to prevent the man casting out devils because he followed not with them. In that great country there was room for all their energies. Mr. Miller now stated a number of facts to show that the Free Church, although small and sneered at by some at home, was still respected in the colony, as a body consistently holding its principles; and that when the majority had tried to deprive them of their property, both the Government and the Parliament had received their statements and protected their interests. He concluded a long speech by showing that he was far from, but it must be true.

The Rev. W. Frazer expressed the obligation of the meeting to Mr. Miller for his clear and satisfactory statement, and complimented him on the high respect gained for him in the Church generally by his remarkable prudence and ability in advocating his views.

The Rev. Gilbert Stewart, Barrhead, proposed the following resolution:—That this meeting, sympathising with Mr. Miller and his brethren in their maintenance of Free Church principles in the colonies, express the hope that the next General Assembly, in the event of a union between the parties being found impracticable at present, will recognise Mr. Miller and his brethren as the Free Presbyterian Church of Victoria.

M. Muir, Esq., seconded the resolution, which was carried with applause.

A. R. Pollock, Esq., moved a cordial vote of thanks to Mr. Miller for his clear statement of the case.

Mr. J. M. Dixon pronounced the blessing



LETTERS FROM MESSRS. M'LARDY AND  
ROSE TO COLONIAL COMMITTEE.

The Colonial Committee thinking it desirable to give additional specimens of the reports of their missionaries, that those who support the Scheme may be aware of the nature of the work which they uphold, beg to add the following from the Synod of New Brunswick :

*To the Rev. the Presbytery of St. John, N. B.*

According to the injunction of this Presbytery, requiring an annual report of the ministerial labours of those who are employed in the Mission services of the Church, permit me to state with gratitude to God, for His good hand upon me, that I have been enabled, during the last year, without almost any interruption, to perform my duties in the parishes of St. Andrew's and St. Patrick, which have now been devolved upon me for the last ten years. These duties are arduous and constant, scarcely ever allowing me the advantage of an exchange with any of my brethren. I have preached twice every Lord's day but one, on which sickness prevented, and administered the Lord's Supper twice each year to both churches, accompanied by the preparatory and subsequent exercises customary in the Church of Scotland. I have travelled in the past year more than 1500 miles in my mission work, and attending Church Courts, and this involves a large expense out of a small salary. The church of St. Andrew's now consists of only 105 communicants, many of them aged, infirm, and indigent; and the ordinary congregation may be estimated at about 200. This decrease arises from the emigration of the youth of both sexes from this place to the United States. The congregation live in much good feeling with each other, and appear to have a greater esteem than common for the ministrations of the Gospel, which may in part arise from their inability to support them, and the fear of being deprived of them. The children and youth of our Sabbath school for the past year are over 100 on the list, and shew an average attendance of from seventy-five to eighty. This institution has as much of my time and care as possible, that they may not wander through life ignorant of Christ and themselves; and the amount of scriptural knowledge acquired is very creditable to the capacity of the children and the ability and assiduity of the teachers. There are but few of the people unwilling to contribute to the support of the Gospel in this church, but their means are small, while many are not able to give anything at all. I believe there is no church in the province so much in need of assistance in the meantime as St. Andrew's. They have, during the past, paid £85 of the £100 promised. The works of the railroad from St. Andrews to Woodstock have now been resumed, and on

their completion any prosperity of trade in this place depends.

To the church of St. Patrick I have given, as in former years, one fourth of the Sabbath and week-day services. The congregation is regular and attentive. When the weather is favourable, the people assemble from five to eight miles round, and the house is completely filled. There is no apparent want of interest in the hearing of the Gospel, but I am sorry to say there is a want of willingness to support it. This small church, however, has proved a blessing under divine influence to the locality. Many of the youth trained in connexion with it have turned out good members of society. The Sabbath school and social worship are conducted by the elders in my absence, which have a good effect. The communicants are now sixty. Fifteen have been removed—the aged by death, and the youth by emigration. The strength of our population has been on the decrease in this place also for years, but they are still too numerous and important to be neglected. They appear to be deeply sensible of the continued favour conferred upon them by the Colonial Committee of the parent church, without which both these churches must have been left destitute. This church engages to pay £25 for the fourth of my services, and perhaps, from various causes, they could not do much more. All which is respectfully submitted.

JOHN ROSE

*Woodstock, N. B., October, 19, 1860.*

REV. SIR,—In reviewing my missionary labours in this field for the past year, I find no very striking circumstances to which to direct attention. The work of the Christian missionary here more nearly resembles that of the parish minister of Scotland than that of the bearer of the "glad tidings" to the heathen; it differs from it chiefly in respect of the greater extent of ground to be gone over, and the absence of those aids to ministerial work derived from parochial organisation, and the long establishment of Gospel ordinances. The missionary here has therefore much to do which is performed in older countries by the elders and other zealous church members; he bears the weight of the work alone. The fatigue and the exposure to be undergone are great, yet it is doubtful if they are felt so much by him as the coldness and indifference of some for whose salvation he yearns. But, blessed be God, he has also much to cheer and comfort him. If some are cold, many are warmly attached to the Church of their fathers, and are hungering and thirsting for the bread and water of life. He is also encouraged by the promise of God, through the Psalmist, "They that sow in tears shall reap in joy," &c.

My efforts this year have been confined to Woodstock, Northampton, and Richmond—the three stations immediately under my charge—with the exception of an occasional

visit elsewhere. There has been a decided improvement in Richmond in the attendance of divine worship, so that there is a fair prospect of the unhappily divisions in the congregation there being healed. At the celebration of the Lord's Supper in June, not less than sixty sat down to the sacred feast. It is to be hoped that before another year they will have a labourer settled among them; the extent of the settlement, and the greatness of the labour demand this.

In Northampton there has been some falling off in the attendance, owing to the diminution and irregularity of service caused by Richmond. Service has often had to be late in the evening; and it is not less interesting than impressive to see the crowd collecting at the little church by the river side, bringing their candles with them.

My little flock at Woodstock, in common with the other inhabitants, suffered severely by a most destructive fire which laid in ashes the whole business portion of the town. This has delayed for the present the effort to erect a suitable place of worship, and has prevented the increase in their contributions for the support of the Gospel, which I had fondly hoped for. But I trust that, in a year or two at the furthest, they will recover from this shock, and that our little town will be more prosperous than ever.

There is now a reasonable prospect of the railway being completed to this place next year; and it is hoped that it will open up the resources of this excellent farming region.

On a general view of the labours of the year, I cannot but take courage for the future. There has been solid but not very showy progress made in the work of building up the Gospel cause. To give you some conception of the extent of the work, I may mention that I have travelled more than four thousand miles in the way of ministerial duty during the twelve months, preaching two and three times on alternate Sabbaths, besides twice, and, for a time, thrice during the week in the winter. This, in addition to attending two Sabbath schools, and visiting, represents a large mass of work. Indeed, the labour is excessive, and the field too large for one missionary. Fatigue and exposure last winter, brought on a severe illness, by which I was confined to the house for three weeks; and it is with some degree of dread that I look forward to the coming winter. But my hope is in God whose cause I serve, in the Gospel of His Son Jesus Christ. The climate is naturally healthy, and, where the exposure is not excessive, the keen air of winter is bracing for the system.

I submit this report through the hands of the Presbytery within whose bounds I labour. With fervent prayer for the prosperity of our dearly loved mother Church, and the success

of that Scheme over which you preside, I remain, &c,

HENRY J. M'LARDY.

To the Rev. the Convener of the Colonial Committee.

#### OUR CHURCH IN GUIANA.

For several years the conduct of certain members of the Presbytery of the Church of Scotland in British Guiana, has been a matter of painful notoriety. In this teeming tropical country our Church has been fortunate in one respect in securing ample provision for its ministers—the Crown allowing we believe the very handsome sum of £500 sterling per annum to each of the ministers in that colony. We regret to be compelled to state that repeated and long continued complaints have been sent to the Parent Church both by the people and the officials of the Colony respecting the improper and disgraceful conduct of certain clergymen in that Presbytery. At last meeting of Assembly it was resolved to deal with this matter in a firm and dignified manner, and accordingly commissioners were appointed to visit the colony, sift the business to the bottom, and deal with delinquents in a spirit of justice. The Rev. Messrs. Irvine and Munro, as will be seen below, have just finished their painful labors, and we are sure that every true lover of our Church will rejoice that they have had the courage to purge this Presbytery and to show the world that if clergymen forget the sacred responsibilities of their office, they will like other people be amenable to punishment. It will be recollected by many, by most of our readers, that the Rev. George Harper of the parish of St. Clements, Berbice, who has been suspended from the office of the holy ministry—was only three or four years ago a missionary under the Presbytery of Pictou. In many respects he was very far from being an ornament to the Christian profession—and though possessed of good talents, his levity, his indifference to his duties—his whole appearance were suggestive of any profession rather than that of a clergyman, and yet there can be no question, that a system of foolish and delusive laudation, which made its way from Nova Scotia to the Colonial Committee was the principal cause which led to this individ

dual's promotion, which while it misled the Church at home, was read with strange feelings by the people among whom he travelled in this country. Were the evil confined to the guilty we should not regret it, but it spreads itself over the whole Church and is especially calculated to work injury upon the innocent, and even cause the worthiest to be suspected. We trust that the fate of Mr. Harper will be a beacon to us all—that it will teach us to be especially jealous of the purity and sacred character of our Church, and that while giving all praise and encouragement where they are justly due—all in authority will reflect that a grave responsibility is upon them. In this very Record we regret to say Mr. Harper was thoughtlessly praised, when had he been dealt with in a different spirit—firm, dignified, and honest, he might to-day have retained his fair name, and our Church have been saved a grave scandal.

“COMMISSIONERS OF THE CHURCH OF SCOTLAND—BRITISH GUIANA.—The Rev. A. Irvine, of Blair-Atholl, and the Rev. T. Monroe, of Campsie, Commissioners for the General Assembly of the Church of Scotland to British Guiana, were received with much consideration and hospitality by his Excellency the Governor, the Chief Justice, the Lord Bishop, the Attorney General, and most of the leading persons of the colony. An ordinance was passed in the Court of Policy, empowering them to cite and compel the attendance of witnesses, and the result of their labors has been that the Rev. G. Macculloch, of St. Saviour's Parish, has resigned his benefice and cast himself on the clemency of the General Assembly; and Rev. G. Harper, of St. Clement's, has been found guilty of various counts in the libel raised against him, and has been suspended from the office of the holy ministry. The Commissioners were six weeks in the colony, visited all the three provinces of Demerara, Essequibo, and Berbice, and obtained minute statistics of all the Presbyterian parishes. They had the great satisfaction of taking a part in a large and very influential public meeting, presided over by the Governor, and called at their suggestion, at which a missionary Society in connection with the Church of Scotland, was formed, principally for the purpose of obtaining assistant ministers for the Presbyterian parishes; and a sum of more than £600 in annual payments and donations, was subscribed before the close of the meeting. Should the decisions and proceedings of the Commissioners be approved of at the Commission of the General Assembly in March, no less than three parish ministers, whose salaries are £500 each, and two or three

assistant ministers, whose salaries have been fixed at £300 each, will be immediately required for this colony. The Commissioners are of opinion that the expense of living in the country parishes is not much greater than at home; that the climate, on the whole, is as salubrious as any within the tropics; and that in the present state of society, it is desirable that only married clergymen, or those who purpose to be married before they enter on their charges, be appointed.—*Lasgow Herald.*

#### THE CARDROSS CASE.

The following is an American view of this now celebrated case:—

(From the Boston Recorder—Congregationalist.)

“We see by the papers that the Free Church of Scotland is now greatly excited by a question which would (if we understand it) raise no excitement here.

A minister of the Free Church, Mr. Macmillan of Cardross, was deposed about a year ago by the General Assembly for drunkenness, with aggravated circumstances. It is believed by some that there was some irregularity in the procedure adopted by the Court on the occasion; and Mr. M'Millan, taking advantage of the supposed flaw, applied to the Court of Session to set aside the sentence that had been passed upon him. The ground his counsel took was that the Free Church, being non-established, was in the eye of the law just a voluntary association of persons, like a banking or insurance company; that in this capacity they made a contract with Mr. M'Millan; and that it was competent for the Civil Court to review any proceedings connected with an alleged breach of that contract, and, if necessary, to compel the terms of it to be kept. The counsel of the Free Church replied that the terms of the contract had been kept; but that, whether or no, the Civil Courts had no right of review, in spiritual matters, over Ecclesiastical Courts.

This is the substance of the case as stated in various papers. Now, few churches are freer than our Congregational churches. Yet in cases similar to this, the action of our churches is subject to revision by the Civil Courts. If by regular ecclesiastical process a member of a church is disciplined for immorality, the civil authorities do not interfere, and would not sustain an action of slander. But if under the forms and pretences of discipline, yet, in a manner contrary to our ecclesiastical law and usage, a member of the Church was made unjustly to suffer in reputation, he would have his remedy in the Civil Courts reviewing the proceedings of the Church Courts. And the question for the Civil Court would be, Was it regular process of discipline? or was the plaintiff made to suffer by the violation of church law and usage?

Indeed, there have been cases where results of churches dismissing ministers have been reviewed and reversed by the Civil Courts. In all these cases the Courts adjudge according to our ecclesiastical law—that is try the question whether, according to our law and usage, the contracts have been fulfilled. And these cases seem to be parallel with that which is raising such a storm in Scotland. It is true that none of our Courts can give to a minister his *status* as a spiritual administrator, where the Ecclesiastical Courts have taken it away, nor is it possible that the Scotch Courts will attempt that; but they can adjudge that the civil contract involved in the ministers relations has been violated, and enforce the performance of that contract. So it seems that the Free Church have yet one lesson of freedom to learn from us."

(From H. and F. Mission Record for Dec.)

#### JEWISH MISSION.

##### MONASTIR.

The following extracts from a letter of the Rev. Dr. Epstein, the missionary of the Synod of Canada, narrate the heavy affliction he has suffered just as he was called to lay the foundation of the Mission at this new station, and will, we trust, strongly draw forth towards him the sympathies of our readers, and stir them up to earnest prayer that he and his family may be sustained under the loss that has befallen them, and comforted with those consolations which God only can bestow.

"God has laid His hand upon us heavily, and removed from us our dear eldest daughter of 12 years, who was the light of our home in the land of our exile. She died of typhus fever after 4½ days' illness, the disease being evidently the result of the unhealthy climate and of this particularly unhealthy season, which her delicate constitution was not able to stand. We are left very desolate, and do not expect to be comforted till we meet our daughter at the feet of Jesus, whom she loved and adored as her Saviour, and with whose Word and doctrine she was acquainted like an old disciple. The sad event took place on the 14th August, and, as I feared for the health of our remaining child and of ourselves if we remained in the infected house, I resolved, acting on the advice of H. B. M.'s consul, and of Messrs. Crosbie and Shillinger, at once to comply with the wish expressed in your letter of 18th June last, and to proceed to Monastir. We have been here since the 25th of August. We live for the present in a very small house, which we succeeded in getting a few days after our arrival, but which we intend leaving as soon as we can find one more commodious and suitable for our work. At present I am unable to dispense medicines, as I have not a room in which to arrange these and receive my patients.

I am told that, if we opened a school here for boys and girls, many would send their children to us; and, as it already appears to me that it will take a long time to break the inveterate bondage in which Jews and Greeks here have been long kept, I am satisfied that we must look chiefly to the rising generation, and seek to lay the foundations of the future prosperity of our Mission in systematic labors for the improvement of the youth of both sexes. For this purpose a native teacher must be engaged, and I trust that either your committee or our own will authorise me to incur this expense. I have heard of a Bulgarian young man, a Protestant from Constantinople, who knows the Greek, Turkish and Russian in addition to his native tongue, who is at present out of employment, and might perhaps be engaged as a teacher. Probably our best plan would be to open a school first for boys and afterwards one for girls, if Mrs. Epstein found she could take charge of it, to make the Bulgarian the principal medium of instruction, but to have other languages taught in special classes. After a few months I would be able myself to take part in the school through my knowledge of the Bulgarian language. But as I have said already, I have as yet no authority from our Committee to incur such expenses as this plan would imply."

It is deeply to be regretted that the funds of the Scheme are not in such a state as to warrant the Committee at once to grant Dr. Epstein's request, and authorise him forthwith to engage a teacher for this important station.

##### ALEXANDRIA.

Mr. Christie, in intimating his speedy return to the country to receive ordination according to the appointment of last General Assembly, thus writes in regard to the present state of the school:—

"During the past month the attendance of the boys at school has been somewhat affected by the number of fasts and feasts which are always held by the Jews in the end of September and beginning of October. The season of these is now over, and most of the boys have returned. Some of them did not absent themselves for more than 2 days. Most of the boys are progressing favourably, and, whatever effect their education may produce, they are at least being put in possession of a knowledge of the Truth, which few of them could have otherwise had. The Jewish boys take part in the Scripture lessons with a little hesitation as those who are called Christian, sometimes, I think, with much less."

In a brief note, intimating the arrangements he has made for conducting the school during Mr. Christie's absence, Mr. Yule adds:—

Our half-yearly communion was on last Lord's day. The number of communicants was 14—just the same number that there

was at communion in the English Church on the same day. The only stranger who communicated was Lord Haddo. 2 or 3 of our own people were absent from distance and from sickness.

### RELIGIOUS INTELLIGENCE

**DEATH OF THE REV. GEORGE SCOTT, DAIRISIE.**—We regret to announce the death of this much esteemed clergyman, which took place at his Manse, Dairsie on Friday evening last, at nine o'clock. He had been delicate for some months, and gradually sank up till the day of his death. The deceased was some time teacher in the classical department of the Madras Academy, Cupar, where he proved himself a linguist of no ordinary attainments. Subsequently he became editor of the *Fife-shire Journal*, and conducted that paper with great ability. He was ordained to the ministry in Leith, in 1844; and about twelve years ago was presented to the charge of Dairsie parish, which he held up to his death. In every question connected with the Church he took an active interest. Seldom was he absent from the meetings of Presbytery, and there his opinion was always highly valued. The examination of students was invariably committed to him, with the assistance of one or two of his co-presbyters, and this duty he discharged with faithfulness and ability. In addition to his ministerial labours, he frequently contributed articles to reviews on geological and other scientific subjects. His death has caused a loss which will not be easily repaired, and will be deeply felt by his widow and family, his attached flock, and rev. brethren of the Presbytery, as well as the community in general.

**A FRENCH CHURCH IN CANTON.**—A Paris journal says—An important concession has just been obtained at Canton, and one in conformity with the liberal clauses inserted in the treaty of peace signed at Peking. The Viceroy has granted to our missionaries, for the erection of a Catholic church, a magnificent site, situated in Canton itself, on which, before the occupation of that town, stood the palace of the famous Governor Yeh. For two years the French authorities have demanded that there should be given up to the Bishop of the two Koungs at least a portion of the ground which was formerly appropriated to the Catholic establishments, and the possessors of which were driven away and plundered on the occasion of the persecutions of Christians in the Celestial Empire. Although the Chinese authorities had recognised in principle the legitimacy of a restitution of this nature, they used a great many expedients to escape from it. Our success in the

north has happily put a term to their ill-will, and the church, which will be built without delay, will soon evince in a striking manner the solicitude of the Emperor's Government for the religious interests placed under the traditional protection of France in the extreme east. The establishment of our missionaries in this quarter will besides be of service to everybody at Canton, for it will prove and maintain the right, always hitherto refused to foreigners, of having free access to the interior of that town.

### MONIES RECEIVED.

Rt Hon. Mackenzie, R. Hill, £1 7s. 6d.; John Mackenzie, R. John, £2 3s. 1 1-2d.; Angus Mackay, R. H., 12s. 6d.; J. S. Neilson, Nfld., £6; William Maclean, St. Andrew's, N. B., £1 5s.; Jas. Millar, Chatham, N. B., £3; John Edwards, Fredericton, N. B., £3 15s.; Allan Davidson, New Carlisle, N. B., £1; Thomas Macleod, New Lairg, 3s. 1 1-2d.; Wm. Murray, R. H., 1860, 2s. 6d.; John Campbell, do. do., 2s. 6d.; L. Maedougall, Whycocomah, C. B., 15s.; A. Macdonald, B. R., 1860 and '61, 5s.; Wm. Fraser, Maclelland's Mountain, 15s.; D. W. Fraser, F. M. R., 15s. 7 1-2d.; P. G. Campbell, £1 11s. 3d.; Jas. Macleod, Lairg, 15s. 7 1-2d.; Duncan Mackay, do., 1860, 2s. 6d.; John Gray, W. R. E. R., 15s. 7 1-2d.; Alex. Maclean, Moncton, 3s. 1 1-2d.; Rev. J. Murray, Tabusintac, N. B., £1 5s.; John Gray for 1860, 5s.; H. Macdonald, W. B. E. R., do., 2s. 6d.; John M. Millor, H. B., 3s. 1 1-2d.; K. Morrison, Belfast, 1860, 5s.; do., do., 1861, £1 7s. 6d.; R. S. Findley, Belfast, 1860, 17s. 6d.; do., do., 1861, 3s. 1 1-2d.; Rev. Peter Keay, Nashwaak, N. B., 1860, £1 1s. 10 1-2d.; do., do., 1861, 8s. 1 1-2d.; Mur. Lindsay, Halifax, 3s. 1 1-2d.; Mur. Mackenzie, junr., 6 m. b., 3s. 1 1-2d.; Rev. Mr. Sinclair for S. R., Ant., 15s. 7 1-2d.; Roderick Mackenzie, Salt Springs, 10s.; J. Mackay, N. Glasgow, 6 s. 3d.; Wm. Grant, F. R., £1 5s.; J. P. Macdonald, Springville, 12s. 6d.; Duncan Macdonald, Esq., E. R., 15s. 7 1-2d.; Duncan Macdonald, Esq., E. R., for 1860, £1 10s.; David Macgegor, Cape John, 3s. 1 1-2d.

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.

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