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The Monthly Record

Church of Scotland

In Nova Scotia, New Brunswick & Adjoining Provinces.

EDITED BY THE REV. P. MELVILLE, A.M., B.D.,

ST. COLUMBA KIRK, HOPEWELL, N.S.



FEBRUARY,

1885.

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GEORGE W. BAILLIE, PRINTER AND PUBLISHER.

1885.

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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

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FEBRUARY, 1885.

No. 2.

"If I forget thee, O Jerusalem, let my right hand forget its cunning."—Psalm cxxxvii. 5.

GOSPEL STUDIES.

BY THE HON. JUDGE YOUNG, LL. D.

(17.) TRADITIONS OF MEN—Mark vii. 3.
(See also Matt. xv. 1-20.)

Our Lord had now to deal with another class of men than those who wanted to crown Him. It was the Scribes and Pharisees of Jerusalem that came to Him in Galilee and complained that His disciples did eat with unwashed hands! What a trifle to find fault with! All sorts of Pharisees are troublesome people in churches, who take more pleasure in blaming others than in improving themselves! The not observing of these outward customs or traditions was a high offence to those formalists. Tradition signifies the oral law; as distinguished from the written law; as our common law is different from our Statute Law. Then Jesus takes the opportunity of giving them a sharp rebuke, and calls them hypocrites, or actors, dissemblers, pretenders, whose actions do not indicate their real character. For fear that the people should be guided by the Pharisees and Scribes, Jesus calls them unto Him, and preaches from the text in the 14th verse "Hearken unto me every one of you and understand." The admonition may be divided thus:—1st. A command, "Hearken or hear," means to give attention, to listen eagerly, with inquiry. 2nd. To whom? To Himself, Jesus Christ, and not to men; the Scribes and Pharisees. 3rd. Who are to hearken? Every one; not a class; not a few. 4th. Wherefore? That they may understand, or receive, and believe, that nothing with-

out can defile; but what proceedeth from within the heart as evil thoughts and evil customs. Be not satisfied with merely attending places of public worship; but see that the teaching be of God; and lay it to heart and obey it! See Genesis 6; 5-8; Mat. 15; 19-21; Acts 8; 22; Gal. 5; 19-21.

May each reader obey the word of God, and never listen to false teachers. If the heart be right, then motives and actions will be pure, just, and holy.

(18.) SUFFERERS BROUGHT TO CHRIST.—
Mark vii. 24-37.

Jesus in leaving Capernaum and going to Tyre and Sidon, may have been influenced by three motives, mentioned hereafter:—

Tyre and Sidon or Zidon, were situate on the eastern coast of the Mediterranean Sea, near the north western frontier of Palestine—See Isaiah xxiii: 1-12.

The following may have been the motives above referred to:—

1st. Christ knew that he was among enemies, who sought to kill him. He was not yet ready to yield his life, for his work was unfinished.

2nd. Worn out by over exertion, both He and His disciples needed rest; and

3rd. By a personal visit to Heathen cities, he wished to shew that the Gentiles as well as the Jews were included in his plan for saving souls.

Even here he cannot rest, for he could not be hid:—

A Syrophenician woman (a Gentile Canaanite or Greek) came to him in great

distress on account of her afflicted daughter. Here we have her petition presented; Christ's apparent refusal; the suppliant's judicious answer; and how Christ honored her faith, by delivering her child from the unclean spirit.

Our Lord then passed through the coasts of Decapolis (or the Ten cities,) and returned to the sea of Galilee.

One that was deaf and had an impediment in his speech was brought to Him, and they besought Him to put His hand upon him. He took him aside, touched him, looked up to Heaven, signed, and said Ephphatha, or be opened, and he was healed. This miracle is not specially mentioned by any of the other evangelists; but in Mat. xv : 30—31 ; it appears that many sufferers were brought to Christ, and He healed them all, and made the dumb to speak and the deaf to hear. He charged them to tell no man. They published it notwithstanding, as they could not hold their peace; saying "He hath done all things well." This has been, and ever will be true of every part of our Lord's conduct. In creation, providence and redemption, He hath done all things well !

NOTE.—These sufferers were healed through the intercession of others. Pray on for the salvation of relatives and friends, and never give them up. Pray without ceasing, and use the proper means without doubting !

SCOTTISH LITERATURE.

We shall conclude the Celtic branch with an improved translation of a very remarkable passage in Ossian, as a specimen of the Ancient Celtic Muse.

OSSIAN'S ADDRESS TO THE SUN.

"O thou that marchest forth on high,
Round as my fathers' shield most bright!
Whence comes thy ceaseless radiancy
O glorious Sun, enduring light?
In awful beauty thou dost rise,
Then paling stars their faces hide:
The wan cold moon forsakes the sky
And shrouds her in the western tide:
Then thou thyself goest forth alone,
For no one dare stand by thy side!
Rocks tumble down, with age o'erthrown;
Oaks fall from places where they grew:
The Ocean ebbs and flows anon,
And fades the pale moon from the view:
But thou the same art ever known,
Still in thy triumph marching on!

When blackening tempests fiercely swarm,
When thunders roar and lightnings fly,
Thou laughest in beauty o'er the storm,
With smiles sublime from the pure sky!

But me in vain dost thou regard:
The night, dispelled from sea and shore,
Still fills the eyes of thy lone bard:
Thy lovely face I'll see no more!
Though fair thy yellow hair may flow
Upon the Orient cloulet's breast,
Or quivering radiance thou mayest show,
All trembling at the opening West!

But aged too, and weak and gray,
Thou yet in solitude mayest go,
And through a dim sky grope thy way,
As blind as me, alas! and slow.
Like all the rest thou too mayest fade,
And hear the morning's call in vain;
Mayest sleep in clouds, as lowly laid
As Chiefs who never rise again!

The hunter, looking o'er the plain,
Will gaze with rising chilling fears:
Lone, long his eyesight will he strain;
At last, with frantic bursts of tears,
Returning, groping, groaning—say,
"Choice hound, no more the Sun appears
Upon our moors or hills for aye!"

But even if so, be gay and glad
While lasts thy strength in splendid noon!
For age is cheerless, cold, and sad,
As shines the faint and failing moon.
Through broken clouds upon the heath,
While mist falls thick o'er hills and vales,
While blows the North with biting breath
The traveller in mid-journey fails!"

Observe the truly Celtic spirit of wonder and awe, of admiration and veneration, of self-pity, dread and despair, which breathes through this sublime episode. Observe too how the very intensity of its tender pathos tends to glow with such fervour as to burn itself out, and to subside by degrees into gloom, indignation, and melancholy. Notice also how the tender passionate soul passes from gloomy despair to reckless conviviality:—

"Yet even so, be gay and glad
While lasts thy strength in splendid noon!"

This awful prostration of man before Nature and relentless Fate, is rank Orientalism. Thus the far West becomes East once more. "Let us eat and drink for to-morrow we die," is the natural inference from such despairing prostration. This is the weak point alike in Celtic Literature and in the Celtic character, namely, to allow tender passion to degenerate into gloom and indignation, and thence to seek relief in reckless merriment and improvidence, under which a nameless dread is burning like a volcano. "If I laugh at any

mortal thing," said Byron, "it is because I else must weep!"

Christianity brings a perfect cure for this melancholy, by the Spirit which breathes in Psalm cxii., and in Romans xii.

LETTER FROM SCOTLAND.

THORNHILL, January 1855.

DEAR MR. MELVILLE:—I was very much pleased with your last number, giving an account of your year's work; glad also that you are looking forward hopefully, and I trust if you are spared at the helm for another new year, that you may have even a better prospect. No fear of the RECORD. I have sent it to many friends, both clerical and literary, and all agree that it is worthy both of the editor and the country from whence it comes; so "good speed to you." We are to get our new minister inducted on Friday first, and I will be able to tell you something about the business next month, as well as about the minister. He comes from Fife, and I am looking forward with great pleasure to the tie about to be formed. I never looked for another after I first heard him, and I am glad the congregation took the same view, and gave the call unanimously. I have little time to say more. We are all busy curling, and while I write the *Channel Stane* goes roaring up the rink; and when one feels his fingers itching to get a hold of his broom, and away, perhaps your curling friends may sympathize with me. So now my dear friend though late, I wish you a good new year, and enclose a little snowdrop. They are here just showing their white heads.

THE SNOWDROP.

Hail *bauteucus* snowdrop, tender flower!

Where didst thou rear thy modest form,

Or how withstand the pelting shower,

As o'er thee burst the wintry storm?

Did hailstones dashing down in wrath,

Not crush to earth thy slender stem?

Or turn'd the storm-king from his path,

And spared thy bud, "Thou bonny gem?"

Welcome to me, fair little flower:

Stainless thy form as drifted snow:

Thou speakst of Hope, for thou art there

To tell of flowers that yet shall blow!

Even higher lessons dost thou teach

To hearts that throb in dark despair,

For in thy prophet tones are heard

The truth that God is everywhere!

Shall He who yearly clothes the fields,

And gives the flowers their fragrant breath?

Shall He leave man alone, to fear

The gloomy mansion house of death?

No! higher, nobler faith be ours,

And on our hearts this truth be graven,

That like the flowers we'll spring to life,

And brighter bloom above, in HEAVEN!

DAVID CLARK.

The Monthly Record.

PICTOU, N. S., FEBRUARY 1855.

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GOD'S WORD IS SPIRITUAL, LIVING AND LIFE-GIVING.

"We have also a more sure Word of prophecy, unto which ye do well to take heed, as unto a light shining in a dark place, until the day dawn, and the Day-star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

These are fundamental truths. He that ignores them has yet learn the very first lessons in the alphabet of theology. Here we are taught, that in sacred Scripture we have a sure Word of prophecy, given not by man's will but by God's Spirit; that no prophecy thereof is of a merely private interpretation; and that we all should see the Written Word as our lamp and light, until Christ, the Living Word, who is its spirit and life, shall arise in our hearts as the Sun of

righteousness, with healing rays of everlasting life and light.

Let every humble hearted man, woman and child, lay these sacred words to heart, and obey them in daily life, if you have any desire to know your own soul, or to find the way of peace with God in Christ. The natural man has no such desire. He receives not the things of God's Spirit, but despises them as mere nonsense. (1 Cor. 2 : 14.) The world and the churches are darkened with such men to-day. They hear God's Word but do not understand it. They see and read its Letter, but neither perceive its Spirit nor receive its Life. Their heart has grown so gross, that they hardly believe it has any Spirit or Life from God; and they wish to treat the Bible as a mere human book.

Meanwhile among the faithful remnant who seek the Lord, many are downcast and sad because they have so little light of faith and comfort of love. God's Word is to them like a scroll written inside and outside, but sealed with seven seals. They read the letter on the back or outside; but who can open the seven seals and reveal the deep things of the Spirit within? The poor doubting Christian says, "I cannot, for I am not learned." The learned man confesses too, "I cannot, for it is sealed!" (Isa. 29 : 11, 12 : Dan. 12 : 8, 9.)

But the Lion of Judah, the Lamb of God, prevails at last to open every seal; so that in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished (Rev. 5 throughout; Rev. 10 : 7.) and the beginning of the end seems already dawning. (1 Cor. 2 : 9, 10.)

God's Word, like Himself, is a Trinity in Unity. It has an outer Letter, an inner Spirit, and an inmost Life. (2 Cor. 3 : 6, John 6 : 63.) He is its Spirit and Life, (2 Cor. 3 : 17, 18, Col. 3 : 3, 4, John 1 : 1—5.) Of these three which are one, the natural man receives only the letter, and tears it to pieces among the hostile sects, as the soldiers parted our Saviour's outer garment and made a lottery of his seamless vesture. But every converted man receives some of its spirit and life, as he can bear it. But eternity can never exhaust it. (Ps. 119 :

89. Mat. 24 : 34) It is a study for the highest angels. (1 Pet. 1 : 12, Eph. 3 : 10.)

When you ask your little child to read some allegory, such as the Vision of Mirza, or the Pilgrim's Progress, he is amused with the mere story; but the older children can see far more meaning in it than he can; while you perceive far higher lessons in it than they all! They smile and sigh over the trials and triumphs of poor Christian and Faithful; but your eyes are dim with tears of joy or sorrow as you recognize therein the tender scenes of your own heavenward pilgrimage, and the trials of the Church militant; or forecast the future struggles of the poor little pilgrims who read so meekly and unsuspectingly of the terrible temptations that lie before them all! Even so when we read God's Word, the natural man smiles or sighs, according as the letter pleases or grieves him. But the true Christian drinks in the living water of its spiritual lessons, showing his own sin and misery, and the exceeding wisdom, power and love of God. But his guardian angels see still more and still higher truths, such as mortal eye has not seen, ear heard, nor heart of man conceived. (Mat. 18 : 10, 1 Cor. 2 : 9, Rev. 5 : 6—12.)

Thus when we read of Israel's deliverance from Egypt, the natural man thinks merely of the nation and its migrations. The spiritual man thinks of his own conversion from the slavery of sin and Satan; but the angels see in it the great mystery of God's son manifest in the likeness of sinful flesh, but "called out of Egypt," justified in the spirit and received into glory, Hos. 11 : 1; Mat. 2 : 15; 1 Tim. 3 : 16.)

The natural man says, "That spiritualizing is mere fancy and foolishness. I can explain Bible History, and prove that the Prophets wrote about little events of their own time or soon after it; and seldom if ever thought of Jesus Christ as we read of him."

The spiritual man answers, "It seems foolishness to you because you are a mere natural man. (1 Cor 2 : 14.) But it is divine truth and wisdom, nevertheless. You may explain the private occasion of each prophecy; but that is not at all its interpretation, but merely its rail and

cloudy covering which at once shadows forth and hides its insufferable divine light. (Ex. 19: 10-25; Ex. 34: 27-35; 2 Cor. 3 all; Heb. 12: 29, and 10: 19, 20, Pa. 99: 7, Mat. 26: 64, Rev. 14: 14.) "No prophecy of Holy Scripture is of mere private interpretation," (Text.) "Never did it come by the will of man," (so reads the original) No doubt the Prophets often searched in vain to know the meaning of the prophecies they conveyed (1 Pet. 1: 10-12.) But this only confirms the truth that Christ is the spirit and life of the Word, its alpha its omega its All in all. To Him give all the prophets witness. His testimony is ever the spirit of prophecy, for He alone is the Living Word of God. (Rev. 19: 14; John 1: 1-5, Rev. 19: 10, Acts 3: 24, Acts 10: 43.

Never forget this Divine Text, for it is a First Truth. "Knowing this first that no prophecy of the Scripture is of any private interpretation." Of course every prophecy has its private occasion, but that is never its interpretation. The fatal blunder of the Rationalistic critics lies in rejecting this truth, as the mere naturalist always does. Hence he cannot perceive that God's word is three in one, as God's one Temple consists of Basis, Structure, and Copestone. The letter of Scripture is the Basis; the spirit of Scripture moulds the Structure or body of the Church: while the life of Scripture as well as its spirit and letter, is wholly derived from its Divine Head in heaven, who is at once the Topstone, Cornerstone, Foundation Rock, and the All in All of empire, Word, and Church alike. "His train filleth the temple," but "His fullness filleth All in All." Isaiah 6: 1; Eph. 1: 23; Eph. 4: 10.

This is soul-saving wisdom. For want of it the sceptic thinks the Bible very shallow; the ignorant find it very dry; and the unenlightened minister preaches elegantly without Christ! This is "to take away the key of knowledge." Luke, 11: 52. When such a preacher said, "but Christ is not in my text," an old Christian replied, "then you have not found the spirit of your text at all." This is true! Oh that our young people only knew how to open the infinite treasures of Scripture with this "key of knowledge!" It would

be more delightful to them than all the picture galleries of the British museum, and all the histories, novels, and poetry that genius ever breathed!

When you, my dear brethren and sisters, have learned to believe and obey these Divine truths in love, then indeed has the day dawned and the Morning star arisen in your hearts. Then Christ shall dwell in your hearts by faith, love and now obedience. Then you shall have the witness of His Spirit in yourself, and shall become of one spirit with Him, who is at once the Son of Man, and the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end! (Isa. 9: 6, 7.)

Receive His soul-saving word and spirit and life into your heart to-day, oh, even now! the accepted time, the day of salvation! Devote your self to Him, in spirit, soul and body, by humble faith and love and new obedience, from this very hour, and henceforth even or ever and ever! Amen and Amen!

OUR OWN CHURCH & COUNTRY.

NOVA SCOTIA.

PICTONIAN ABROAD.—Rev. D. M. Gordon, the faithful and zealous pastor of Knox church, left one of the most flourishing congregations in Ottawa two years ago to come to Winnipeg to assume the pastorate of Knox church. His stipend was stipulated at \$4,000 per annum, with a manse. Last year, seeing the heavy liability of Knox church, he requested the congregation to have his salary reduced \$1,000, but the congregation did not see fit to do so. They thought it would be a most unfair and unjust thing to do, and passed a resolution to this effect, and also assuring him that they would do all in their power to sustain his efforts. At the annual congregational meeting last night a letter was read from him, asking that his salary be reduced owing to the large expenditure and debt in connection with the church. The reading of the letter caused a good deal of discussion. Wm. McGregor, M. P., thought it would be an unfair thing to accept the offer of Mr. Gordon. C. N. Bell said in connection with the subscription list that the name of Mr. Gordon was always at the head, and if his salary was reduced the pastor would have to curtail his giving accordingly. He would not like to see the offer accepted. Wm. Bathagat said that while he fully appreciated Mr. Gordon's kind offer he thought the congregation were of one mind in the matter of their pastor stipend.

and knew they were perfectly able to sustain it. He considered it a bad policy to cut it down. Rev. Dr. King said he was pleased with the manner in which the proposal was met. He thought that a reduction in salary would tend to have an evil effect rather than good, and would be a most ungracious thing to do. R. Strang was decidedly opposed to the offer. He said that Mr. Gordon had left one of the best charges in the east to come up here, and claimed that his stipend here was no more in comparison than what he was getting in the east. The motion of Mr. Bathgate to the effect that no change be made in the minister's stipend was carried amid great applause, thereby fully demonstrating the Rev. D. M. Gordon to be one of the most popular clergymen in Canada. He is esteemed and beloved by all who know him, and this action on the part of the congregation shows how very greatly they appreciate him—*Winnipeg Times*.

ROGER'S HILL.—At Millville, Roger's Hill, a ladies' weekly prayer meeting has been held for several years. The meetings are held in private houses, and some twenty families take part in them. Collections are made at regular intervals for missionary purposes. Last year, \$25.00 were contributed for the support of a teacher in Trinidad and \$50.00 were sent to Miss Hockin to be spent in Educational and missionary work among the negroes in the Southern States. A similar society exists at Four Mile Brook and neighborhood. Last autumn \$25.00 were sent to Mr. Robertson for the support of a native teacher in Erromanga. At Scotsburn, the Women's Foreign Mission Society makes collections monthly and expects to contribute a box of clothing annually for the New Hebrides Mission. They have forwarded \$25.00 to the Foreign Mission for the support of a teacher.

FISHER'S GRANT.—The numerically small but spirited and enterprising congregation of Presbyterians in connection with the church of Scotland at Fisher's Grant is in a very satisfactory and flourishing condition. A few years ago, not content with worshipping in a building on which they had no special claim, they remained in the face of many difficulties and expensiveness, to build a house for the purpose where they could worship, none daring to interfere with or to make them afraid. Resolutions soon ripened into action. The building was forthwith begun, carried on, and duly completed; and now the congregation worship in one of the neatest and most comfortable churches within the bounds of the Synod. From

the time they resolved to build, it has been a "long pull, a strong pull, and a pull all together," men and women combining their efforts, (for in that hive we find no drones,) and the result is creditable and gratifying. Not only is the building completed, but also paid for; and the congregation is not only out of debt, but have a handsome balance on hand. Not satisfied with fortnightly services, they have applied for, and are receiving pulpit supply three sabbaths of each month, for payment of which they are second to no congregation, in liberality or punctuality. Their choir will compare with any town or country choir we know; and Mr. Smith Foster, who is indefatigable in his efforts in the interests of the congregation, is entitled to a very large share of credit for the very satisfactory account they are able to give of themselves. May they always go on abounding in such good words and works

AN OBSERVER.

P. E. ISLAND

CHARLOTTETOWN, P. E. I., Jan. 1885.

DEAR MR. MELVILLE,—I have now been about three months in this Island, and have done duty in nine churches, in eight school houses, and in one Hall; and have therefore seen a little of the Island, and know something of its people; and I would give it as my opinion that if kindness be a test of Christianity, the P. E. Islanders are the best Christians I have ever yet seen; for such universal kindness I have never met with in any other locality. If ever I be shipwrecked I hope it will be on the shores of this Island; for here I would be sure to meet with kindness, a good home, a comfortable bed, substantial food and plenty of it; so that you did not exaggerate in the least when you said I would meet kind treatment here. I enclose a P. O. order for 50 cts. to pay for my RECORD for the year now commenced. And allow me to wish you all the compliments of the season, and many returns of the same.

remain, my dear sir,

Yours very faithfully,

J. HUTCHISON.

NEW BRUNSWICK.

NEW KINCARDINE.—The festive season was observed in the usual cheerful style. The Sabbath school concert at Upper Kin-

ture is always a great affair—old and young join in making this annual gathering both pleasant and profitable. This year it was very attractive. At one end of the school room a grand stage was erected, and in its centre was placed a Christmas tree of no ordinary beauty. From each branch hung some tempting article either for use or ornament. A Santa Claus appeared dressed from head to foot in the usual style. There was much suppressed interest while he was distributing the presents that adorned the tree. The entertainment began at 5 o'clock p. m. and was kept up with great spirit until midnight. Mr. Robert Watson, Gladstone, was called to the chair and ably fulfilled his duties. The children recited many beautiful pieces in an admirable manner. An excellent tea was served in the course of the evening, after which a number of seniors took part in a number of choice dialogues. Several persons from Lower Kintore and the Stonehaven district sang their best songs to the delight of the whole company. Other districts of the settlement are to get up like meetings.

Mr. Fraser's mills at the Muniac are nearly completed. They consist of a new saw mill, an oatmeal and grist mill. The work was a great undertaking but, when finished, will be of the greatest benefit to the whole country. Mr. Fraser intends running the oatmeal mill all the year round. A first-class oatmeal miller from Scotland has been engaged and is expected to arrive here in a few days. Mr. Fraser's enterprise is deserving of success.

OUR KIRK IN OLD CANADA.

(Re-published by request.)

Of the Church of Scotland in Ontario and Quebec so little is known by our people here, that the following sketches from a trusty hand will be read with a deep interest. We will be glad to hear from the worthy author again, in continuation of these masterly outlines.

BINBROOKE, ONTARIO.—Here is a small frame church, on the farm of a firm adherent of the Church of Scotland, who gave the site, and a large contribution to the building fund. It was opened for divine service by the Rev. Robert Burnet

in 1853, under the ministry of the Rev. Wm Johnson.

MILTON.—This was not a separate charge till 1861. Rev. Robert Dobie, is the genial minister, who well deserves the honored title of champion of the church. His name and fame will live in history, as the appellant in the famous case "Dobie v. Temporalities Board." Mr. Dobie has proved a faithful minister, and the zeal of the people may be seen from a bazaar recently held, at which \$600 for church purposes were cheerfully contributed. The manse is a commodious house, and the adherents of the church are as a rule well-to-do yeomen.

LONDON.—Our cause here has struggled for many years amidst difficulties. Three different times the congregation lost its church property. Once by sleight of hand, once by political influence, and the third time by a legal decision, in no wise creditable to the courts. The Rev. Francis Nicol, formerly of Newfoundland, and latterly of New Brunswick was minister here for some time. In 1853, Dr. John Skinner, one of the most talented of our ministers, re-organized and built up the congregation. The vicissitudes of the London congregation have been many and great. Any notice of these struggles would be incomplete without mention of the steady adherence of the late Mr. Jas. Dunbar, and his lamented sister Miss Janet Dunbar, who always proved themselves steadfast in their loyalty to the Church of Scotland.

BAYFIELD.—A Nova Scotian from Pictou, Mr. Donald Cameron has ever shown himself a pillar of the church here. Aided by the exertions of Squire Ritchie, they have kept the congregation together. Through Mr. Cameron's indefatigable efforts and labors, a nice brick church was erected here many years ago. In these good works Mr. Cameron was greatly aided by the Rev. R. Burnet, afterwards of Pictou, N. S. At Varna, there is a large congregation strongly attached to our church. The minister at Bayfield gives Sabbath service regularly at this station. All the adherents of the church here are well-to-do in the world, the land in the vicinity being of the best in Ontario. Formerly Bayfield and Varna were branch-

es of the congregation of Goderich, and were ministered to by the late Rev. Alexander McKid.

BEECHWOOD.—Here we have a handful of attached adherents, whose faith has long been sternly tried. The memory of the late Donald McQueen, and of Mr. John McLaughlan, will remain long green. Rev. Mr. Brodie, (now of Gairloch), in former days kindly ministered to the religious wants of our people at Williams in Gaelic, and was highly esteemed for his works' sake.

SOUTHWOOD.—In Southwood we have quite a number of attached people. Lately the Rev. Dr. Campbell, now of Chicago, administered the communion to a grateful and loyal people here.

WOODSTOCK.—Here our people possess a church and glebe, but our cause here has nearly collapsed with the recent removal by death of a warm and attached son of the Church of Scotland.

PAISLEY.—For several years a Nova Scotian minister officiated for the congregation here—The Rev. Mr. Steele. It was formerly under the charge of the Rev. K. McLennan, lately of Charlottetown, and also of another minister of this Province, the Rev. John Gordon, son of the late Gilbert Gordon, of Scotch Hill, Pictou County.

GALT.—Here our people have recently recovered their church property from the hand of the spoiler. The location of the church building is beautiful on a rising knoll overlooking the rising and prosperous town. Mr. Dixon will be had in everlasting remembrance. Here is a fine glebe and manse, the former consisting of seven and a half acres, the donation of Mr. Dixon. Doctor Liddell, late of Lochmaben, Scotland, and formerly Principal of Queen's College, at Kingston, was minister to the congregation for some time. At present divine service is conducted by an able and energetic minister of our church, the Rev. Charles Campbell, late of Niagara. One of the principal supporters of the church here, is a pleasant and successful gentleman who was brought up in New Glasgow.

ELDON.—The township of this name was settled fifty-seven years ago by High-

landers. The church accommodates over 500. In the grave-yard sleep those of the neighborhood who have joined the majority. Here, too, is all that is mortal of the first minister of the congregation, the Rev. John McMurchy, who was a native of Killeam, Cartyre, Scotland. To say that Mr. McMurchy was much respected, would not be more than half the truth. He was universally looked upon as "a man of independent mind," revered in his life, and most deeply regretted at his death, by his attached Highland congregation. The present minister is the Rev. Mr. Gillis, recently from Scotland, who lives in a neat manse, situated in a church lot of 200 acres.

Mr. Duncan McCrae, in his life-time, built a beautiful church, at Balsover, and decided it to the congregation, but it has passed out of our hands.

THORAH.—The first minister of this charge is its present minister, the Rev. David Watson, who was settled in Thorah in 1853. This gentleman is apostolic in his labors. Every Thursday he preaches at a distance of 25 miles to an attached sub-branch of the congregation. There are two substantial churches in the congregation, *St. Andrew's*, a stone structure, which the congregation have recently vacated for entry upon a new and beautiful building which has been erected by their sole liberality in the stirring town of *Beaverton*. It cost \$16,000 odd, and \$13,000 were subscribed on the day the congregation first met to discuss and consider the propriety of building a house to the Lord. The Rev. incumbent is as prophet, priest, and king among his flock. A manse, in every way an ornament, stands amid beautiful scenery on the banks of the Beaver River, in a church lot containing 100 acres. Few laborers in the Lord's vineyard have pursued the Lord's work more steadily and unostentatiously than the Rev. David Watson, minister of Thorah.

ERIN.—The township of Erin was settled chiefly by Highland Scotch. The land is rolling, almost approaching to hilly, but early, and good. There are here several families of the clan McMurchy, nearly related to the Rev. John McMurchy of Eldon, and to several of the

families of the McKinnons, Pictou County, Nova Scotia. Mr. Angus McMurchy has long been looked upon as the leader and defender of our cause in Erin. He is one of God's aristocrats, genial, clear-headed, a good churchman, an admirable christian, and a kind and hospitable neighbor. The congregation here have been stripped and made bare, and have had their church property wrenched from them; and when the writer last dispensed to them the Lord's supper, the Episcopal Church was voluntarily placed at their disposal.

COLLINGWOOD.—In this very important region we have a handsome Kirk and a very industrious and prosperous people. It is hoped that they will give a good account of themselves in the near future.

WEST KING.—In West King, we have quite a number of attached people. Mr. McCallum being no unworthy representative of the old class and style of Scottish Church Elders. Divine service in connection with our church is sometimes held in Vaughan, where another of the clan McMurchy is our noble standard bearer.

IN MONTREAL. St. Andrew's remains attached to the church of our fathers, presided over by the Rev. J. Edgar Hill, lately inducted over the congregation as successor to the Rev. Gavin Lang, who has accepted an important charge in Inverness, Scotland.

BEECH RIDGE is composed largely of Highlanders from Inverness and Ross-shire. The venerable Rev. Thomas McPherson of Lancaster became their minister in 1836, and was succeeded by the present incumbent the Rev. John McDonald in 1854. Than Mr. McDonald there is not a finer example of steadfast loyalty and devotion to the Mother Church. He lives in a fine manse, situated in a moderate glebe, but consisting of the finest land.

DALHOUSIE MILLS AND COTE ST. GEORGE.—The present minister of Gairloch, in this county, the Rev. Neil Brodie, was for a number of years the minister here. He also officiated in Indian lands, and at Lochiel.

WILLIAMSBURG.—Here the Rev. John Davidson officiates with great acceptance. Mr. Davidson is a native of Paisley, Scotland, and was educated at the University

of Glasgow. There is a brick manse, and a good glebe of 13 acres. The church building is of stone and was erected in 1867.

WILLIAMSTOWN.—The Rev. Peter Watson was ordained to this charge in 1856, and is still the honored minister. He is the McCheyne of our church, with much of the spirit of his Master, and like Paul in labors abundant. Williamstown may be said to be the cradle of Presbyterianism and the foster mother of the Episcopal church, having given two consecutive Bishops to the Episcopalian church, in the persons of Bishop Strachan and Bishop Bethune.

INDIAN LANDS was formerly a branch of the church at Martintown. Mr. Neil Brodie of Gairloch officiated here for a number of years.

PERTH.—Here the Rev. Mr. Hutchison ministered with acceptance, to a large and attached membership. Mr. Thomas Nicol may be said to be the corypheus of the congregation.

LANCASTER.—The old frame church here was erected in 1796, and was probably the first Presbyterian Church in Upper Canada. In March 1809 a patent deed was granted by the Crown to certain Trustees, of 200 acres of land in the front concession as a glebe, "for the use of the members of the Church of Scotland, residing in the Eastern district." That land is now become valuable. The Grand Trunk Railway runs through a portion of it. They possess a well-finished stone church—a good manse—and a very large attendance at church.

An excellent young pastor was inducted into this parish last spring, viz., the Rev. C. B. Ross, A.M., B.D., formerly of the Lady Yester's Parish, Edinburgh, who brings the best testimonials from Scotland. We add a delightful letter he has sent us.

LETTER FROM REV. C. B. ROSS, B. D.

LANCASTER, ONTARIO, Jan'y. 1885.

MY DEAR SIR,—After eight months of pretty hard work in organizing my charge here, I begin to have time to look around me. During that period I have been much cheered by the perusal, month by month, of your RECORD. It is most encouraging to

hear of the successful work of our brethren in the Maritime Provinces. May you continue to prosper in your work, and may God bless you in all things. The church of Scotland is slowly but surely recovering ground here. Many congregations have, for a long time, been without pastors; but we hope soon to have several vacancies filled up.

The work of reconstruction is, certainly, to some extent, a painful one. In spite of ourselves, the shadow of the past falls upon us. And, yet, there are elements of hopefulness in the work, notable among which is the loyal devotion of so many of the people to the Church of Scotland.

I think the Church of Scotland in Canada hardly realizes her strength. Why cannot all the several sections co-operate with each other? Perhaps it is too early yet to have one common Synod or Assembly; but could we not all combine in promoting Foreign Mission work? and could we not have a common Monthly Magazine?

In this way the strength of the church would be greatly developed, and she would begin to realize her latent strength.

Perhaps a word concerning the work of the church at Home from one who has recently come from Scotland, may not be uninteresting to you. Never, I believe, in her history has the church manifested such vigor as at the present day. Never has she won the affections of the people so thoroughly as now. The losses experienced in 1843 are more than made up; and persons from all religious bodies are flowing back to the pale of the Mother Church. That the Church of Scotland has a decided majority of the people in her favor, is evidenced by the fact that the dissenters have strenuously labored to prevent the Government from taking a religious census of the people. The dissenters are afraid to try this experiment.

One evidence of the strength of the Church exists in this, that no controversy in the Church Courts, in the slightest degree, affects her stability. However acrimonious some of the debates may be, the controversies do not affect the strength of the Church. She pursues her way calmly—strong in the confidence of her people. The striking contrast to this is the experience of one or other of the large dissenting bodies. Hardly a question of moment arises which does not force its way into the centre of the Church's life, and threaten to cut it in two.

Another evidence and element of strength in the Church of Scotland, consists in the success of her Home Mission work. Go where you will in Scotland, to some new

fishing station by the lonely sea-shore, or to the centres of mining and manufacturing districts, you will see some new church, where the rapidly increasing population receive the blessing of religious ordinances. The churches being erected, in such numbers, over Scotland are a proof that our Mother Church recognizes herself as the Church of the people.

The Church, too, is beginning to regain ground among the upper classes. There is a perfect revolution, though a calm one going on just now in the way of making her services more attractive, and more strictly devotional in character than they once were. And the educated and refined worship with pleasure and profit in the Mother Church, instead of running off, as once was the custom, to the services of the Episcopal Church. These are only a few of the points to be noted with regard to the work of the Church of Scotland. If I had time I could speak in detail of a still more pleasing fact regarding the Church, namely the zeal of her Ministers. It has been my privilege as assistant Minister in one of the Scotch Churches, frequently to preach for clergymen in various parts of Scotland, and thus I had ample opportunity of studying the inner life of the Church and noting the zeal and devotion of her ministers. I am convinced, from all I have seen, that the Church is entering upon an era of far greater usefulness than she has ever known before.

With best wishes,

Believe me yours sincerely,
CHARLES B. ROSS, B. D.

THE SIGNS OF THE TIMES.

The dynamite fiends tried to blow up the British Parliament House and the Tower of London while crowded with visitors on Jan. 24th. Dire damage was done, and several lives despaired of. This devilish outrage recalls the old "gun powder plot" of 1605. It is a crime against the human race, and so cowardly, inhuman, and dastardly, as to rouse the execration of all nations, civilized and savage alike. In the United States Senate on receipt of the news of the explosions in London, Mr. Edmunds introduced a bill for the punishment of dynamite conspirators. Mr. Bayard also offered a resolution expressive of horror and detestation of such monstrous crimes against civilization. This was carried by the Senate's vote of 63 against 1.

ITALY is beginning to co-operate with Britain on the Red Sea.

GREAT battles have been fought at Abuklea and Metamneh in the Sudan, by the British troops against vast hordes of the Mahdi's Arab forces. The Queen telegraphed her thanks. Many officers are killed and two or three eminent Press agents. The total loss of the British including the loss at Abuklea, was 104 killed and 216 wounded. The enemy's loss was 3000 killed and wounded. The British found General Gordon's steamers waiting them on the Nile. A large troop of British soldiers under Col. Wilson, landed there and started up the Nile to help Gordon the Hero at Khartoum.

TERRIBLE NEWS FROM KHARTOUM.—Col. Wilson with the British soldiers reached Khartoum too late! He found that city in the hands of the Mahdi's rebel Arabs! They had betrayed Gordon by treachery, by means of cowardly men and wavering half-and-half's within the city, who let in the rebels by night on Jan. 26, and turned Gordon's batteries against himself and his little band of true blues. They also attacked Colonel Wilson on his arrival on Jan. 28, with great guns on all sides, and the steamer had to retire with all speed down the Nile, and suffered shipwreck on an island above Metamneh, but the troops were saved. The Arabs are now defiant and furious. The danger is extreme. Friendly tribes are wavering or yielding. No word is heard of General Gordon. He is supposed to be murdered, or else a prisoner under the Mahdi's power.

Intense grief and wrath prevails throughout London and Britain. Gladstone is waking up too late to spend ten-fold the expense and the blood, with most terrible risks, which might all have been prevented if he had taken Gordon's counsel in time! He has worn down that noblest Hero of all, whose heart is now breaking in prison, or cold in death! Carlyle's opinion was too terribly true.

We have said little about this. We leave it to those whose work it is. But ALL MUST SEE that Gladstone's declared policy to *rescue Gordon and leave Khartoum*, was enough to tempt or even force that city to make peace with the Mahdi. Who can wonder that they tried to make that peace even with *Gordon's head* rather than with *their own heads*, when they heard that Gordon was to be "*rescued*" and *themselves left to the Mahdi's tender mercies so soon*? The *London Times* says: "The shock has no parallel in the experience of the present generation. It is the sad result of a long course of disregard of the elementary maxims of statesmanship. Everything has been done that could be done

to add to the risks of defeat. Advice has been spurned, time wasted, and opportunity lost. By the loss of Khartoum Wolseley's whole expedition is in the air. The only effective base of operations is Suakim. To make this available Osman Digna must be vanquished, and a road to Berber opened. Gordon must be saved or avenged." All parties agree that now or never Britain must strain every nerve to save her honor. She dare not fly before the Eastern foe. It would mean war and mutiny from one end of Asia to the other. The Mahdi must be crushed. Party spirit must be dropped and one supreme effort made to save not only Gordon (if living) but also Stewart, Wolseley, Egypt and India from hideous fanaticism and rebellious mutiny.

TURKEY seems anxious to give help, but upon dangerous conditions, not likely to carry.

FRANCE was said to have seized the New Hebrides, with consent of Gladstone. This if true, is terrible news for the missionaries there, as the Loyalty isles have felt. No wonder that indignation runs high, and that even the Grit press twits Gladstone as a "poor old woman" in his foreign policy, and longs for one day of the Beaconsfield "jingo" to save the Missionaries. We hope they may be saved. Great efforts are made to arouse Earl Derby to interfere.

The case of the New Hebrides gives point to the opinion that our churches should confine their missionary efforts for some time to the heathen in the British Empire itself. There is a vast—a nearly illimitable field—in India, in Africa, in New Guinea, under the flag of Britain, where there need be no dread of foreign interference. Our first duty is to our fellow subjects, and tens of millions of them have never heard the Gospel.

The Chinese have repulsed the French attack on Kelung, and threaten them in Tonquin with 80,000 soldiers. The French begin to fear at last.

AT BIRMINGHAM, on Jan. 29, John Bright addressed a crowded meeting. He said the question of dis-establishment would not be an opportune one in the present century.

THE first annual meeting of the Free Church Defence Association was held in Edinburgh. Resolutions were adopted in support of the principles of the Free Church at 1843 and 1846, in opposition to the present Dis-establishment movement and in favor of the restoration of purity of doctrine and worship. Dr. F. G. Balfour occupied the

chair in the absence of Mr. Forbes, Culloden, and the speakers included the Rev. Mr. Bannatyne, Aberdeen; Rev. Mr. Macaskil, Greenock and Rev. W. Balfour, Edinburgh. The meeting lasted three and a-half hours.

SPAIN has been suffering terribly from repeated earthquakes, destroying cities far and wide. More than 2000 people are reported killed.

PIEDMONT AND SWITZERLAND too have suffered heavy calamities by severe snows and avalanches, destroying villages and killing hundreds of people.

IN AMERICA the reckless fiends begin to show venom. At Chicago there are five companies of Socialists, with an aggregate membership of seven hundred and fifty men, of which three companies are armed with breech-loaders. The companies drilled in secret. Before the law was passed, forbidding armed bodies of men to drill in public without permission of the Governor, the Socialists used to drill on Sundays in the streets. Since then they appear to have a still greater desire to drill.

THE PRINCIPLES AND AIMS of the Socialists were authoritatively formulated at the meeting of the International Association in Chicago on January 4th. One resolution passed, declares that the power which the privileged class possesses is destructive of life, liberty, and happiness, and should be abolished by any and all means. The speakers took the same tone. One said that the world had been created for the people alike, and that the capitalists must take the non-capitalists into co-partnership or else, *with the assistance of dynamite*, leave the world.

CINCINNATI, Jan. 29.—A special from New Straitsville says the mine at Plummer Hill was fired this morning. There is no hope of extinguishing the fire. The mine is valued at \$200,000. The bringing of additional guards here yesterday is supposed to have caused incendiarism.

CAPT. PHELAN, a Fenian, was almost murdered by other Fenians in Ross's office, and now tells about their plots.

A great warehouse in New York has been wrecked by dynamite, for turning out a man they did not want. O'Donovan Rossa has been wounded by a shot from a woman, named Mrs. Dudley.

IN CANADA, Queen's College refuses to become an appendage to "University Federation." The Rev. Principal Grant has given his reasons in a most able and telling address.

BIBLICAL QUESTIONS

FOR SCHOOLS AND FAMILIES.

BY HON. JUDGE YOUNG, LL. D., OF P. E. I.

1. Who is the Saviour of the world?
2. What death did Jesus die?
3. What High priest condemned Christ?
4. Who put a tax on the whole world?
5. Where did Christ begin his miracles?
6. What city was Christ's own city?
7. What man first murdered another?
8. Of what is the rainbow a token?
9. In what land did Abraham dwell?
10. What did Joseph's brethren go to buy in Egypt?
11. What did the Romans call the captain of a hundred men?
12. Who sent for Simon Peter to preach in his house?

All the answers begin with C. Parents and Sunday School Teachers will find these questions very interesting at the close of other lessons. Some can be easily answered at once, and the rest at the next meeting.

ANSWERS FOR JANUARY.

- 1, Babel; 2, Bethel; 3, Benjamin; 4, Bathsheba; 5, Balaam; 6, Balak; 7, Belshazzar; 8, Bethlehem; 9, Bethany; 10, Barnabas; 11, Bernice; 12, The Bible.

BEST ANSWERS.—Ella McGregor, Westville; Maggie G. Maxwell, do.; J. E. McD., do.; Maria Bennet, do.; J. A. C. Johnston, do.; Mary H. McAulay, Stellarton; Marshall McDonald, do.; Julia H. McMillan, Bridgeville; Bessie C. Holmes, Springville; Kate Fraser, Glengarry; R. J. Fraser, do.; C. McD. Fraser, do.; Maggie McKinnon, Cape John; Florence McIver, Carriboo; Alex F. Gray, Hopewell; Annie K. McDonald, Whitburn; Mary McDonald, P. E. I.; Cameron Fraser, Westville; A. C. M., do.; Jas. S. McKenzie, do.; Jessie M. Fraser, Grantville; Mrs. McKenzie N. Earltown; Georgia M. L. McPherson, Gairloch; Maggie C. Bailie, do.; Thomas Fraser, Albion Mines; Sadie E. McDonald, Pictou; Maggie F. McKinnon, Lake Ainslie, C. B.; Alex. Matheson, Abercrombie; Jessie Wyness Fraser, N. G.; Maggie C. Grant, & Gracie R. Grant, Linacy; David Horne, M. R.; William Ross, R. H.; John McGregor & Daniel P. Ross, Fraser's Mount; John H. Cameron, Churchville; Laura Fullerton, Pictou; Mrs. Donald Cameron, Stellarton; Robert M. Sutherland, Mill Brook; D. A. Murray, Back Meadows; Mand F. McLeod, Salt Springs; Mrs. Andrew McLean, Glengarry; Bessie J. McLeod, New Lairg; Henrietta Cameron, McLean's Mt.

John McQuarrie, Scotch Hill ; Marion Polson, Colchester; Bruce Nauflts, *Fraser's Mt.*; Maggie C. McQuarrie, *Hardwood Hill*; D. W. Sutherland, *Hodson*; John McPherson, *New Glasgow*; Maggie C. Douglas, *Alma*; Peter R. Cameron, *McLellan's Mt.*; John Urquhart, *Mountville*; Eliza B. Sutherland, *Elmsville*; Duncan Cameron, C. B.; Tina B. Fraser, *Lansdowne*; Lizzie McMillan, *Bridgeville*; Daniel N. McLean, *Hopewell*; Lizzie J. Fraser, *Albion Mines*; Annie McDonald, *Ainslie, C. B.*; Rebecca M. Forrest, *Waterville*; Mrs. Archibald Cameron, *Churchville*; Hugh Fraser, *Milton, Mass., U. S.*; Sarah J. McLeod, *Glengarry*; Millie G. Leslie, *Pictou*; Mrs. James McEwen, *Green Hill*; Harry McDougall, *New Glasgow*.

POETIC GEMS FROM WHITTIER.

LONGFELLOW and BRYANT are accounted the greatest poets of America. But the fame of the truthful and manly Quaker Poet, John Greenleaf Whittier, is steadily growing and bidding fair to rival both. He deserves to be better known among us. We give here a few select verses from his works.

THE "MAGNA CHARTA" IS SACRED.

Whoso lays his hand on these,
England's ancient liberties,
Whoso breaks by word or deed
England's vow at Runnymede,
Be he Prince or belted Knight,
Whoso'er his rank or might,
If the highest, then the worst,
Let him live and die accurst!

GOD'S WORD HAS LETTER & SPIRIT.

In Thee the mystery of life is read,
In picture-writing of the ancient seers,
The myths and parables of primal years,
Whose letter kills, by Thee interpreted
Yield healing meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant, and doubt of man made Creeds
May well be felt the unpardonable sin,
Is to deny the WORD of GOD WITHIN!

EMIGRANTS GOING WEST.

Upbearing like the Ark of God
The Bible in our van,
We go to spread its truth abroad
Against the fraud of man.

ON THE ABOLITION OF SLAVERY.

Did we dare
In our agony of prayer
Ask for more than God hath done?
When was ever his right hand
Over any time or land
Stretched as now, beneath the sun!

ROOTS OF WAR AND WOE.

Before the human Mart I stood
And saw the Christian mother sold.
With children in their locks of gold,
Blue-eyed and fair with Saxon blood
I shut my eyes, I held my breath,
And choking down the wrath and shame
That set my Northern blood aflame,
Stood silent,—where to speak were death

JESUS, THE DESIRE OF ALL NATIONS.

In Him, of whom the Sybil told,
For Whom the Prophet's harp was toned,
Whose need the Sage and Magi owned,
The loving heart of GOD behold,
The Hope for Whom the Ages groaned!

TRUE PRAYER IS UNSELFISH.

What am I, that I should press
Urgent prayers of selfishness?
Should I try to mount to heaven
On my neighbor unforgiven?
If there be some weaker one!
Aid me LORD, to help him on!
If a blinder soul there be,
Let me guide him nearer Thee!

THE WICKED DESTROY THEMSELVES.

Forever round God's mercy-seat
His guiding Lights of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?

Oh, doom beyond the saddest guess!
While God's eternal ages roll,
To find thy dreary selfishness
The prison of thy soul!

To doubt the Love that fain would break
The fetters from thy self-bound limb,
And dream that God doth thee forsake
As thou forsakest Him!

TO BE SAVED IS TO BE GOOD.

He findeth not who seeks his own,
The soul is lost that's saved alone,
For to be saved is simply this—
Salvation from our selfishness.
In works we do, in prayers we pray,
Life of our life, CHRIST lives to-day!

BRITISH PROVERBS.

ALWAYS do your best: This will bring you rest. Better to make sure, than to sorrow too late. Command your passions with due discretion. Dare to do right, though all others may slight. Envy is an elf punishing itself. Fowls of like feather flock together. Give a rascal rope, he will hang himself. Hope for the best, but provide against the worst. Injure no one, but be good to everyone. Jealousy descries green through jaundiced eyes. Kindness conquers more truly than war. Love rules in heaven; fear

rules in hell. Money like manure does no good till it is spread. Never dispute for victory, but yield to every truth. Opportunities lost can never return. Politeness is an outward imitation of goodness. Quarrels are bad seed; kill them or they'll breed. Rage is a kind of temporary insanity. Sloth like rust wastes more than labor wears. Tongues, like horses, run fast when they carry little. Usefulness is the true measure of greatness. Virtue is the truest pleasure, but many make it pain. Wise men learn from fools, more than fools from wise men. Xerxes the great did die and so must you and I. Youth is your seed-time, you'll reap what you sow. Zealously persevere in love and loyalty to God and man.

TENNYSON'S FREEDOM,"

A New Poem by the Poet Laureate of England.

O thou so far in Summer gone,
While yet thy fresh and virgin soul
Inform'd the column'd Parthenon,
The glittering capitol;
So fair in southern sunshine bathed,
But scarce of such majestic mien
As here, with forehead vapor-swathed
In meadows ever green;
For thou—when Athens reign'd and Rome—
Thy glorious eyes were dimm'd with pain
To mark in many a freeman's home
The slave, the scourge, the chain;
O follower of the Vision, still
In motion to the distant gleam,
How'er blind force and brainless wil
May jar thy golden dream,
Who, like great Nature, wouldst not mar
By changes all too fierce and fast
This order of our Human Star,
This heritage of the past;
O scorner of the party cry
That wanders from the public good,
Thou—when the nations rear on high
Their idol smeared with blood,
And when they roll their idol down—
Of saner Worship sanely proud,
Thou loather of the lawless crown
As of the lawless crowd;
How long thine ever growing mind
Hath stilled the blast and strewn the wave,
Though some of late would raise a wind
To sing thee to thy grave.
Men loud against all forms of power—
Unfurnished brows, tempestuous tongues,
Expecting all things in an hour—
Brass mouths and iron lungs!

There are depths of love that I cannot know
Till I cross the narrow sea,
There are heights of love that I may not reach
Till I rest in peace with Thee.

Draw me nearer, nearer, nearer, blessed Lord,
To the cross where Thou hast died.
Draw me nearer, nearer, nearer, blessed Lord,
To Thy precious bleeding side.

ST. PAUL'S CONGREGATION, E. R.—While other congregations were taking advantage of the "Holiday Season" to comfort the bodies and cheer the hearts of their pastors with "fur coats, caps, gauntlets, purses of money," etc., etc., St. Paul's congregation, E. R., had their plans matured for giving effect to *their* good wishes, and were only awaiting a fitting opportunity; and as soon as the roads were in a condition to admit of it, they went heartily to work, and laid in a *year's wood and coal* for the comfort of their pastor, the Rev. W. McMillan. This kindness has been repeated, without a break, for the last *nine* years; other acts of kindness from individuals and sections, the pastor and family gratefully acknowledge, and pray that He who "seeth in secret," may, openly and abundantly, reward individual, sectional and congregational benefactors.

REPORT ON STATISTICS.—The Revd. D. McKenzie, our new Convener, sends us an outline of the state of our Kirk in this county. It does not include our whole Synod, nor even its whole strength in Pictou County; for the reports of such important congregations as River John and Fisher's Grant are not yet received, nor those of our loyal and worthy congregations in P. E. Island, Cape Breton, &c. These statistics are thus very incomplete in many ways, owing partly to the resignation of our former Convener. But it is hoped that the following abstract will prepare the way for much more complete returns from all our ministers and congregations before our next meeting of Synod. The small stipends are increased from the Home Mission and Supplement Funds. But every generous heart must regret that the increase is still so small. Our church is not yet aroused to a deep sense of its power and its duty in these matters, or it would have a flourishing Augmentation Scheme, with a Ladies' Society for Home Missions, busy in every congregation, as they have in St. John, N. B., (see page 93 in last June RECORD,) instead of being drawn aside to scatter our aid on outside schemes, while our own brethren and friends here, and in Cape Breton, New Brunswick, &c., are calling in vain for our united aid and guidance! A word to the wise is sufficient.

| CONGREGATIONS. | PASTORS. | Families. | Communi- | | Elders. | Managers. | | S. S. T. Chrs. | S. S. Scholars. | Stipend from con-gregation. | Schemes of Church, &c. | Amount, 1884. |
|--------------------------------|---|-----------|----------|-----------|---------|-----------|-------|----------------|-----------------|-----------------------------|------------------------|---------------|
| | | | cants. | Baptisms. | | M. & W. | S. S. | | | | | |
| Pictou | Rev. R. Burnet, A. M. | 362 | 250 | 31 | 7 | 10 | 20 | 200 | | \$1200 | \$365 | 1565 |
| Saltsprings | Rev. J. Fitzpatrick, A. B. | 200 | 180 | 32 | 5 | 5 | 13 | 110 | | 800 | 107 | 962 |
| Roger's Hill | Rev. J. W. Fraser, A. M. | 156 | 187 | 19 | 5 | 8 | 20 | 150 | | 800 | 108 | 908 |
| Cape John | | | | | | | | | | | | |
| Earltown | Rev. D. McKenzie | 180 | 150 | 30 | 10 | 8 | M | ixed. | | 720 | 150 | 870 |
| The Falls | | | | | | | | | | | | |
| West Branch Riv. John) | | | | | | | | | | | | |
| *River John | Rev. Robert McEunn. | | | | | | | | | | | |
| *Fisher's Grant | | | | | | | | | | | | |
| New Glasgow | Rev. G. Murray, A. M. | 150 | 194 | 29 | 10 | 10 | 24 | 197 | | 1000 | 550 | 1764 |
| Stellarton and Westville | Rev. Charles Dunn | 200 | 250 | 50 | 12 | 8 | 25 | 276 | | 1050 | 607 | 1657 |
| St. Columba, W. B. | Rev. P. Melville, B. D. | 140 | 190 | 39 | 10 | 12 | 25 | 250 | | 800 | 170 | 1370 |
| St. Paul's, East River | Rev. W. McMillan, A. M. | 64 | 75 | 12 | 6 | 3 | M | ixed. | | 500 | 64 | 600 |
| McLellan's Mt. | Rev. William Stewart. | 80 | 101 | 23 | 7 | 5 | M | ixed. | | 400 | 88 | 500 |
| Barney's River | Rev. A. J. McKichan. | 72 | 80 | 12 | 9 | 8 | M | ixed. | | 300 | 58 | 380 |
| Lochaber, &c | | | | | | | | | | | | |
| Gaidoch | Rev. Neil Brodie. | 160 | 180 | 20 | 4 | 3 | 20 | 120 | | 750 | 110 | 1500 |
| Lochaber, &c | | | | | | | | | | | | |
| *P. E. Island | Revs. John Goodwill and John Hutchison. | | | | | | | | | | | |

*Report not yet received.

| HOME MISSION. | | ST. COLUMBA KIRK, W. B. | |
|---------------------------------|------------------------------|--|--|
| BARNEY'S RIVER, 1884. | | By Miss Jessie Gray and Miss Annie Fraser. | |
| <i>Per James Stalker.</i> | | <i>Per Miss Campbell.</i> | |
| James Stalker, \$0.25 | John Campbell, 25 | Daniel Fraser, 50 | |
| John Sutherland, 25 | Duncan Campbell, 25 | Mrs. Fraser, 25 | |
| John Sutherland, J's son, 25 | David German, 50 | Margaret Falconer, 25 | |
| Libbie Stewart, 5 | Mrs. David Smith, 25 | Mrs. McPherson, 25 | |
| <i>Per Mrs. D. Bannerman.</i> | Angus Campbell, 50 | Hector Barclay, 25 | |
| S. Bannerman, 50 | Hugh McDougall, 35 | Mrs. Hugh Fraser, 25 | |
| Alex. Bannerman, 50 | Alex. Ross, 25 | Daniel Fraser, 50 | |
| John Stalker, 50 | <i>Per Miss Tina McPhie.</i> | Alex. Fraser, 50 | |
| Dan. Sutherland, 25 | John Robertson, 25 | James W. McDonald, 50 | |
| John Sutherland, 25 | Duncan Robertson, 25 | Jane McDonald, 25 | |
| Jas. Sutherland, Plainfield, 50 | Alex. McDonald, 50 | William Gray, 50 | |
| Robert McLeod, 25 | John McPhie, 25 | Finlay Gray, 50 | |
| Peter Stewart, 25 | William McPhie, 25 | Hugh Gray, 1.00 | |
| Robert Reid, 50 | <i>Per James McPhie.</i> | Mrs. D. Gray, 50 | |
| <i>Per Miss Cath. Stewart.</i> | John Cameron, 50 | Mrs. J. Gray, 1.00 | |
| Duncan Robertson, 25 | Allan Cameron, 50 | John A. Gray, 1.00 | |
| Daniel Robertson, 50 | James McPhie, 25 | Peter McLean, 50 | |
| Christie Gordon, 50 | Mrs. Pushie, 20 | John Fraser, 25 | |
| Mrs. Angus Stewart, 25 | Donald Murray, 20 | Mrs. Leslie, 25 | |
| Mrs. James Stewart, 50 | <i>Per Mrs. Nicolson.</i> | Hector McLean, 25 | |
| <i>Per Mrs. Campbell.</i> | Donald McKenzie, 50 | Norman McLean, 25 | |
| Peter Campbell, 50 | George Campbell, 50 | Charles Urquhart, 50 | |
| Alex. McKay, 25 | Rev. A. J. McKichan, 1.00 | Thomas Urquhart, 50 | |
| <i>Per Mr. W. Ross.</i> | Susan Dewar, 50 | John Fraser, 50 | |
| Alex. Sutherland, 25 | Dan. Cameron, 50 | Thomas Fraser, 50 | |
| Thomas Ross, 25 | Mrs. Nicolson, 25 | John McLean, 1.00 | |
| Malcolm Ross, 25 | Robert Dewar, 50 | Andrew Urquhart, 50 | |
| Alex. Sutherland, Serj. 25 | Robert McLeod, 25 | Mrs. A. Urquhart, 25 | |
| Angus Sutherland, Serj. 25 | James McLeod, 25 | Peter Delaney, 50 | |
| Win. Sutherland, Serj. 15 | | James Urquhart, 25 | |
| | Total, \$19.40 | Alex. Urquhart, 50 | |

Finlay Fraser, 50
 Mrs. F. Fraser, 25
 William Fraser, 50
 Hector Fraser, 25
 Roderick Fraser, 35
 Annie Fraser, 25
 Angus Urquhart, &c., 25

ISLAND SECTION, \$17.35

By Miss Cath. McLean.

Duncan Matheson, 1.00
 Robert McLeod, 50
 A. W. McDonald, 25
 George A. Morris, 25
 Samuel C. Copeland, 25
 Mrs. Johnston, 25
 Thomas Fraser, 25
 John Urquhart, 50
 Alex. Grant, 50
 John McArthur, 50
 Mrs. H. D. McLeod, 25
 Roderick Fraser, 50
 Mrs. R. Fraser, 25
 John McDonald, 75
 Alex. McLean, 50
 Roderick McLean, 50
 William Fraser, B. S. 25
 William McLean, 50
 Mrs. James McDonald, 50
 Miss Christina McBain, 50
 Miss Ann McLean, 50
 Mrs. Melville, 50
 P. Melville, A. M., 1.00
 Miss J. McLachlan, 1.00
 " B. McLachlan, Pictou, 1.00

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By Jas. H. Matheson.

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 Mrs. McBean, 35
 Alex. McKenzie, 1.00
 William McLeod, 50
 George McLeod, 50
 Daniel McLeod, 50
 John Fraser, 50
 Mrs. Alex. Fraser, 25
 David Smith, 40
 John Smith, 50
 Mrs. McMillan, 50
 Hugh McDonald, 50

FOX BROOK, \$7.00

By Miss J. R. McQuarrie
 and Miss J. B. Gordon.

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 William Grant, 25
 W. P. Grant, 25
 Robert Gordon, 1.00
 W. W. Gordon, 25

Donald Gordon, 75
 John D. Gordon, 25
 Mrs. A. McKenzie, 20
 Mrs. J. McKenzie, 20
 Daniel Douglas, 50
 Mrs. G. McKay, 25
 John Cameron, 25
 Mrs. W. Cameron, 25
 Henry Robertson, 20
 Daniel Fraser, 25
 Mrs. D. Fraser, 25
 Mrs. A. McRae, 25
 William Russell, 30
 Thomas McRae, 50
 Mrs. T. McRae, 25
 Mrs. Wilson Frames, 20
 Duncan Fraser, 25
 Mrs. R. Fraser, 25
 David Graham, 75
 Mrs. A. McArthur, 25
 Mrs. H. McArthur, 25
 Robert McArthur, 25
 John McInnis, 50
 Alex. McDonald, 25
 Duncan McKay, 25
 Daniel McKay, 25
 Mrs. R. Sutherland, 25
 Duncan Matheson, 50
 Mrs. Cath. McQuarrie 50
 George McKay, 40

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 Miss Ann McDonald.

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 Hugh Fraser, 1.00
 Mrs. T. Chambers, 25
 John McDonald, 35
 Alex. McDonald, 50
 Alex. Fraser, 50
 Alex. McKay, 75
 Daniel Fraser, 50
 Mrs. Gordon, 50
 Mrs. John Fraser, 50
 Arch. Dunbar, 50
 Isabella Dunbar, 25
 Mrs. W. Gray, 50
 John Dunbar, 60
 Mrs. T. Fraser, 25
 W. S. Fraser, 50
 Daniel Fraser, 25
 D. W. McDonald, 50
 Duncan Robertson, 50
 Alex. Russell, 25
 John McK., 25
 Hugh H. Fraser, 50

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LORNE, (Lower) \$7.90

LORNE, (whole) \$18.60

ELGIN, \$6.00
 Lower Lorne & Elgin names
 next month.
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