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VOL. XXIII.

NO. II.

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

FEBRUARY



1877.

PICTOU, N. S.,
PRINTED AT THE "COLONIAL STANDARD" OFFICE,
1876.

S. S. LESSONS.

Select Notes on International S. S. Lessons,
by the Rev. F. N. and M. A. Peloubet.

LESSON VII. FEB. 18, 1877.

ELIJAH AND HIS SACRIFICE.—1 Kings, 18:36

(B.C. 906.)

36. Evening Sacrifice.—The time was probably that mentioned by Josephus (Ant. Jud. XIV: 8:3), "the ninth hour" or three o'clock. Thus there might still remain five hours of light, during which the other events of the day were accomplished.

37. That this people may know.—The glory of God and the salvation of the people,—these two things formed the entire object of all that the prophet did and said.

38. The fire fell.—This denotes not lightning, for an ordinary flash could have produced no such effect, but a fire miraculously proceeding from Jehovah.

39. They fell on their faces.—Then, as ever upon such occasions, unable to endure the brilliance of the divine light, the people fell on their faces before it, and hid their eyes lest they should be blinded.

40. The brook Kishon, i. e. tortuous or winding stream, drains nearly the whole plain of Esdraelon, and falls into the Mediterranean, near the base of Carmel. It was the scene of two of the grandest achievements of Israelitish history, the defeat of Sisera, and the destruction of the prophets of Baal.

41. Get thee up, eat and drink. Elijah, about to retire for prayer, wished to be relieved from the company of Ahab and his attendants, and he said unto him, "Get thee up, eat and drink, for there is a sound of abundance of rain."

42. Elijah went to the top of Carmel.—There he could converse uninterruptedly with the Lord. On the top of Carmel too he could the sooner perceive if his prayer was heard.

43. To his servant. Notice how Elijah expected an answer to his prayer. He sent his servant to the summit to look out for its appearance.

44. A little cloud. There is something remarkable to us in the sign by which the prophet knew that the rain was coming.

46. The hand of the Lord was upon Elijah. Divinely directed, and perhaps divinely upheld, Elijah, as God's minister, had overwhelmed the king with shame and confusion in the presence of his subjects. The natural tendency of this would be to lower him in their eyes and lessen their respect for his authority. It was not the intention however,

to weaken the government nor encourage rebellion. The prophet was therefore divinely directed to give a testimony of respect and honor to the king as public and striking as from necessity had been the rebuke to his idolatry.

LESSON VIII. FEB. 25, 1877.

ELIJAH AT HOREB. 1 Kings 19: 8-18.

(B.C. 906.)

8. He did eat and drink. As this fugitive from duty is stretched under the juniper tree, with his sheepskin mantle for a covering, lo a bright angelic being—probably during the darkness of night—is seen approaching the sleeper's couch.

9. On the very same mount where Moses first saw God does Elijah see him. One and the same cave, as is probable, was the receptacle to both.

10. Jealous. Filled with anxious apprehension. Anxiously careful and concerned for anything.

11. Stand upon the mount. This was not fully done till after the still, small voice. He began to go forth, went toward the opening to see the storm and the fire.

11, 12. He heard in the strong and mighty wind an echo, as it were, of the dreadful reproofs and words of thunder with which he had struck the consciences of the people of Israel.

13. Wrapped his face in his mantle. The mantle was the upper garment,—a sort of short cloak or cape, perhaps made of untanned sheepskin.

15. Go, return. There were four things in God's treatment, of Elijah's despondency: 1, Food for body; 2, The influences of nature; 3 Assurance of Victory; and 4, Setting him to work as in this verse.

16. Jehu, founder of the fifth dynasty of the kingdom of Israel. He destroyed all the house of Ahab, and reigned in their stead.

17. The first subject of Elijah's grievance was, "The children of Israel have forsaken thy covenant"; the second, "They have thrown down thine altars and slain thy people with the sword"; the third, "I, even I only am left." "Go," says Jehovah in reply to the first, "pour the consecrating oil on the head of Hazael. He is to be the rod of mine anger against apostate Israel.

18. I have seven thousand. This is the answer to Elijah's third complaint, I, only am left. Seven thousand faithful shall survive all the persecutions of Ahab and Jezebel, and carry down the worship of Jehovah to another generation.

Continued on pag- 31.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXIII.

FEBRUARY 1877.

NO II.

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

SERMON

BY REV. P. GALBRAITH, MINISTER OF WEST BRANCH, E. RIVER, PREACHED IN ST. ANDREW'S CHURCH, PICTOU, ON THE EVENING OF THE COMMUNION SABBATH, 21st JAN'Y 1877.

“Abide with us; for it is toward evening, and the day is far spent.” Luke 24: 29.

Many are the invitations given by Christ to his disciples; but here, brethren is an invitation given by disciples to Christ. Little, however, did those two disciples at Emmaus think who it was they were constraining to go in and tarry with them that evening after their seven miles walk from Jerusalem! Little did they think that that lonely wayfarer who had joined company with them at an early stage of their journey, and who, by his seeming ignorance of the startling events which had lately taken place at Jerusalem appeared to them to be an utter stranger there; but who, by his conversation, soon showed them that he was infinite better acquainted with all those things that had come to pass than they themselves were—little, I say, did they think that their fellow-traveller by the way, was in truth their own risen Lord, the object of their anxious communica-

tions one with another, as they walked and were sad. But though their eyes were holden so that they should not know him, yet their hearts were strangely drawn towards him; and, as they afterwards expressed it, burned within them, while he talked with them by the way, and sweetly opened to them the Scriptures. Unwilling to part, as it might be for ever, from one who had opened their minds to so much divine knowledge, and filled their souls with so much heavenly consolation and delight; and mindful, at the same time, of his bodily comfort, lest by journeying any further that day, he should be wearied, they pressed him to go in with them and accept of their hospitality at Emmaus. “They constrained him, saying, abide with us; for it is toward evening, and the day is far spent.” Their kind invitation was graciously accepted, and he went in to tarry with them. While seated with them at supper, he took bread and blessed it in a manner peculiar to himself, and which no doubt they well remembered; and their eyes were no longer holden that they should not know him, but were at length opened to behold in their fellow-traveller and guest, their own beloved Lord and Master. Immediately upon his revealing himself to them he vanished out of their sight. The astonished disciples,

fired with love and filled with joy, swiftly retraced their steps back to Jerusalem, and, eager to publish the glad event, they hastened to the chamber where the Apostles were assembled, and related to them "what things were done in the way, and how he was known of them in breaking of bread." Believers, members of this congregation, you have this Lord's day been in the company of that same blessed One who, on that ever-memorable first day of the week, so many centuries ago, walked, and talked, and supped with those two privileged disciples at Emmaus. But your eyes have not been holden so that you should not know him; for he has graciously made himself known to you as your risen Lord and Master. In company with him you have come up hither this day; you have enjoyed sweet converse with him here; and he, by his servant your pastor, has opened up to you the Scriptures, and expounded to you therein the things concerning himself. You have sat down with him at his table in his own banqueting-house, where his banner over you has been love. There you have partaken abundantly of his bounty, for he has given you to eat of that bread of life, the heavenly manna; and made you to drink at the fountain of living waters.

While thus enjoying sweet communion with him, and commingling your spirits with his spirit, have you not felt yourselves more and more drawn towards him? Like the two disciples on the way to Emmaus, have you not felt your hearts burn within you, while he talked with you, as it were, by the way; while the glad sounds of the gospel have been proclaimed in your hearing; and while you drank in refreshing draughts from the wells of his salvation? Have you not found in him the best, the dearest, the most generous of friends? And has he not revealed himself to you as a Saviour, full of grace and truth, "the chiefest among ten thousand," and "altogether lovely?" And having thus discovered

the exceeding preciousness of such a Friend and Saviour, does not the very thought of separation from him seem to you unbearable, so that, should he make as though he would go further; should he seem, as at Emmaus, to part company from you, you would feel constrained, like the two disciples, to entreat him to tarry with you; to abide with you even for ever? Dreading the very thought of his ever leaving you, does not the invitation of these two disciples express most appropriately the desire you this day feel for his ever-abiding presence:—"Abide with us; for it is toward evening, and the day is far spent." Or, as it is beautifully rendered in that most beautiful evening hymn:—

"Abide with me! fast falls the eventide.

The darkness deepens; Lord with me abide."

And, brethren, when we think of all that this blessed Saviour has done, and is still doing for us, we may well beseech him to abide with us, and that he may never leave us nor forsake us. For he has done for us what no human, or even angelic being could ever do for us. He has poured out for us that precious life-blood of his upon the cross which could alone avail with an offended God for our redemption. And this he did, remember, not when we were innocent, righteous beings like himself; but it was "while we were yet sinners that Christ died for us." And having thus, by the sacrifice of his own precious life upon the accursed tree, reconciled us to God our Heavenly Father, he still continues to act the part of our Friend and Brother. He

"Pursues in heaven his mighty plan,
The Saviour and the friend of man."

And, brethren, how immeasurably is the value of his heavenly friend enhanced when we consider that when all earthly friends change and pass away, he never changes, but abideth ever the same to all his people, "a friend that sticketh closer than a brother," for he is "the same

yesterday, to-day and forever." Brethren is it so with earthly friends? Ah no! In them we see nothing but constant and rapid change and decay, and there is none abiding. There are certain seasons when we are led, more than at others, to muse sadly upon this ever-changing and transient nature of all sub-lunary joys and friendships. Pre-eminently so is this the case at the present season when we have just lately beheld another of our swiftly fleeting years give place to a New Year; and when family gatherings are wont to take place under the parental roofs. What happiness and rejoicing there are at those family gatherings at that festive season of the year, after, it may be long separations! And yet how few are untinged with sadness—sadness at the absence of loved ones now far away, who used to form part of the family circle. Let any one whose day of life is now far spent; nay, let even any one who is still bearing the burden and heat of the mid-day of life, look back to the days of his childhood or his youth; and let him call to mind the friends and companions of his early years, with whom light-hearted, and unburdened by cares, he formed one of a merry Christmas party; or sported in the bright sunshine of summer. And then let him enquire what has become of them all. Will he not find that they have all long ago dispersed and wandered far from the happy homes and scenes of their childhood? Some, he will find, have left the land of their birth, and gone to far distant lands, to make their homes amongst strangers. Or he himself may have gone to the land far distant, as many of us have done, and left behind him the friends and dear ones of home. Others, it may be, he will find, have exchanged land for ocean as their home, and are now spending their lives upon the world of waters. And many, doubtless, he will find, have bade adieu to

earth forever, and gone to their long and far off home in another world. Some few, it may be, he will find still remaining, who link him to, and remind him of the past; but time and change have stamped their heavy impress on them, as upon himself, and on every earthly object. Brethren, am I not in all this, but giving utterance to the experience of all of us who have reached mature manhood or womanhood? Can we not all recall to mind the merry party, and the happy group of our childhood or our youth? And have we not all remarked with sadness the changes which the intervening years have wrought? As year after year has rolled on, and gone down the abysses of the past, change and decay in earthly friends, as in all things earthly, have marked its course.

These changes of the past, my friends we all well know, and cannot but deplore. But what changes await us in the future, who can say? God only knows. Changes similar to those of the past there certainly shall be; but what those particular changes are that are in store for each individual amongst us, none of us can tell. Experience of past years, however, assures us of this,—that ere the year on which we have but lately entered comes to its close, multitudes of now happy and united families shall have been broken and scattered; and many familiar faces in this, and, I may say, in every congregation, shall have for ever disappeared. And, brethren, there is a change awaiting us all alike, and which indeed is always at work upon us; and it is a gradual change. It is the change which time is ever stamping upon us. It is the gradual advance of our sun to its sinking in the West, as is the gradual motion of the hand towards the last hour on our horologe of life. It is the gradual diminution of the sand in our hour-glass of time. And oh! how near, with many amongst

us, are those indices of time to the end of their courses which they now gradually, yet surely pursue! Their sun, how near its sinking! The pointing hand, how near the fatal hour at which it must stop! The grains of sand, how nearly run out! Sure indications these that with them it is toward evening, and that their day of life is far spent. With others of us it is yet mid-day, and our sun is still high. With others the day is but young. But which of us, however young, can reckon upon these indicators of time running their full courses in his case? His sun may suddenly stand still. The pointing hand may refuse to move and the sand in the broken hour-glass cease to run. "The silver cord may suddenly be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." The darkness of the night of death may suddenly eclipse the brightness of his noonday, and the dust return to the earth as it was; and his spirit unto God who gave it. So then we see that youth's day of life is often further spent than that of old age, and its dark night of death far nearer at hand. Let the feeling then be a habitual one with all of us, both old and young, and middle-aged, considering our liability to be called away at any moment, and especially considering the shortness of life at the longest—I say, let the feeling be a habitual one with us all, that the evening of our life is at hand, and that its day is far spent. And now, dear friends, after thus sadly musing upon the fleeting and transitory nature of all here below; on the change and decay that we see stamped on all around us in the world; upon the ever-changing and transient character of all earthly joys and friendships, how sweet and transporting is the thought, and how comforting the assurance, that, amid all these changes which are constantly occurring amongst us, there is one who never changes; that amid all these painful separations, and

nappings of earthly ties and friendships we have one who will abide with us for ever, our constant friend and guide through life, and our companion throughout eternity. And as he never changes, but is ever the same, so his love and friendship toward his people in all the glory of his exaltation in heaven have in no way changed from what they were when he lived in a state of humiliation upon earth. And think, brethren, how unbounded was the love! how deep and tender was the sympathy! and how true and constant was the friendship of the meek and lowly Jesus toward all those with whom he came in contact! His earthly sojourn was one continual going about doing good. In deeds of mercy and kindness his life abounded; and in the performance of these he never wearied; for his tender heart yearned upon all; and none who came to him for help ever left him disappointed. His great delight was to call himself, and prove himself to be, the friend of sinners, by diffusing life and happiness and peace and joy amongst them. Even for his very enemies, who despised and hated him, and would have none of him, and who in the end turned fiendishly upon him and slew him, he grieved and wept because they madly rejected the priceless blessings which he would only too gladly have bestowed upon them. Such, brethren, was the general tenor of the blessed Saviour's life on earth. But as special examples of that peculiar love and friendship which immeasurably surpassed all the love and friendship that were ever known or heard of amongst mankind, behold him, first of all, as a sorrowful and tearful mourner at the grave of his dear friend Lazarus, weeping and mourning, not so much at the death of a much loved friend, for him he could and soon did restore to life, but at the sight of the bereaved mourners' tears, and at the thought of the melancholy effects of that fatal sin on account of which death passed upon all mankind.

Or again, behold him gazing in tears upon the doomed city of Jerusalem,—the representative of the unhappy land of his people—doomed for rejecting him as their Saviour, and pouring out from his sorrowful heart that sad and bitter wail:—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” Or again, Behold him bearing upon his bosom his young and beloved disciple John, and surrounded by all his other much loved followers at the last meal which he partook *c.* with them before he suffered death. What undying love! what heartfelt sympathy! what cherished friendship breathed in every word he spoke! How earnestly as their dying friend and master did he exhort them to keep his commandments that they might abide in his love, and to love one another even as he had loved them. And how great that love of his was towards them he was about to prove by laying down his life for their sakes.

Or once more, behold him when the lustre of his divine love shone forth most brilliantly of all; when as a man, he died for his friends; when as a faithful shepherd, he laid down his life for his sheep; when, with the life-blood streaming from his pierced side, and the paleness of death spreading o’er his cheek, he announced the completion of his glorious work of love, as with his last breath he exclaimed, “It is finished.”

Thus brightly were the love and friendship of Jesus Christ displayed on earth. And such a friend as he proved himself to be on earth, such a friend does he still continue to be in heaven. For,

“Though now ascended up on high,
He bends on earth a brother’s eye;
Partaker of the human name,
He knows the frailty of our frame.”

In every pang that rends the heart,
The man of sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.”

Yes, he has been our ever-abiding friend and protector from our very earliest years. It was he who girded us about and guarded us in our infancy and childhood, and we knew it not. If we have been enabled to walk safely along the dangerous and slippery paths of youth, it is his watchful eye, and his protecting arm that have kept us from falling. When earthly helpers have failed us, he has been our helper. When earthly comforts have fled he has proved our comforter. When we have wickedly and ungratefully forgotten him and rebelled against him, as alas! we have oftentimes done, he has not deserted us as we have deserted him, but has gently lured us back to the fold, and saved us from the fatal paths of the destroyer. He has walked with us along our way through life, and guided us in the paths of divine truth. And having enjoyed his friendship and companionship thus far on our way through life, how could we suffer him to leave us now? Would not the world be indeed dark without him? Would not the way be both dreary and dangerous? For do we not require his constant presence to teach, and guide, and cheer us? Do we not need his grace and strength to shield us from the power of the enemy? And who but he could prove our stay and comfort in our time of need? Happy then, thrice happy are they who, like the two disciples at Emmaus, have walked with him by the way, and have so enjoyed and valued his friendship and company, that, dreading the very thought of his ever leaving them, they would constrain him still to abide with them. For he will continue to be their guide and companion to the end of their journey through life; and at its close he will go in to tarry with them in his

Father's kingdom; and he will sup with them there, and they with him; and they shall rest from their labours, and the fatigues of their way; and Jesus, their friend and companion upon earth, will continue to be their friend and companion in heaven, and will abide with them there for ever.

Brethren, would we be of that blessed company in heaven? Then let us cultivate the friendship and companionship of Jesus upon earth, opening the doors of our hearts for his reception. Let us give ourselves unreservedly up to his care and guidance, and to the teachings of his blessed Spirit. Let us dedicate ourselves, our time, our means, our talents and our faculties to him, as the master whom alone we shall serve, and the Saviour in whom alone we shall trust. And let us in all time of trial and difficulty apply to him for counsel and support, knowing assuredly, for he himself has assured us, that in due time we shall reap if we faint not. The day of our earthly pilgrimage may be far spent, but it is only bringing us nearer and nearer to that bright and everlasting day whose sun shall never set; for God himself shall be our sun, whose cheering beams shall diffuse eternal day. And Jesus, who is the Lamb which is in the midst of the throne, shall feed us, and lead us to fountains of living waters.

David Nasmith, of Glasgow, is now named by the *Young Men's Christian Magazine* of that city as the founder of Young Men's Christian Associations. He is called "the father of the Young Men's Religious and Christian Associations of the world." He is said to have begun his work in this line in 1824.

Dr. Cumming preaching on Sunday, said England might be mentioned in the forthcoming conflict—nothing more. England was the Tarshish prophecy mentioned in Ezekiel, said by the prophet to be a land of promise charged with a great mission—viz., the restoration of the Jews.

FAR AWAY.

Where is now the merry party
I remember long ago;
Laughing around the Christmas fire,
Brighten'd by its ruddy glow?
Or in summer's balmy evening
In the field among the hay?
They are all dispers'd and wander'd
Far away! Far away!
They are all dispers'd and wander'd
Far away! Far away!

Some have gone to lands far distant,
And 'mong strangers made their home,
Some upon the world of waters
All their lives are forced to roam.
Some have gone from us for ever,
Longer here they may not stay;
They have reached a fairer region
Far away! Far away!
They have reached a fairer region
Far away! Far away!

There are still some few remaining,
Who remind us of the past;
But they change as all things change here,
Nothing in this world can last.
Years roll on, and pass for ever;
What is coming—who can say?
Ere this closes, many may be
Far away! Far away!
Ere this closes, many may be
Far away! Far away!

The above beautiful and touching lines suggested to Mr. Galbraith some of the thoughts in the impressive discourse, published in the present No. which was preached to a crowded congregation in Pictou.

The *Chicago Alliance* says: "It is stated on good authority that the majority of the New England Baptist ministers are for open communion, and are waiting for a more convenient season to avow it."

The *London Christian World* says:—The funeral of the Rev. Dr. Campbell, whose death we briefly announced last week, took place on Saturday. Dr. Campbell's first ministerial charge was in Canada, and he afterwards became Professor of Greek in Kingston University. Returning to Scotland he assumed the pastorate of Cuputh parish, and some years since became Principal of Aberdeen University.

CHURCH EXTENSION IN ABERDEEN.

At a meeting, last month, in Aberdeen, for the erection and endowment of Five New Churches in the city, Dr. Scott spoke as follows:—

Dr. Scott said he knew well the good work they had been carrying on in Aberdeen, and it was a pleasant thing for one who had some interest in church extension to come northwards. Enthusiasm was always catching, and there were some parts of the country where church extension did not go on so satisfactorily, and was not promoted so heartily, so it was in Aberdeen; and it was good for them, therefore, to come up for a little and see what they were doing and share a little of their earnestness, and carry it back to a quarter where it was needed. He was glad also to have an opportunity of associating himself with them in what he called not only the extension, but the defence of the Church of Scotland; for the Church of Scotland was a very precious legacy handed down to them from their forefathers—a legacy that they had to purchase with their sword and their bow. They had to bleed for it in right earnest, and had to suffer the loss of their earthly all for it, and they had to die for it. It ought to be a pleasure for any leader of that Church to see a way anywhere and at any time that would lead the members of that church to spend and be spent for it. For they could do so with the full assurance that when they were asking men to live for the Church of Scotland that they were living for something that would be a blessing for themselves; and when they asked their friends to spend their money in extend-

ing the usefulness and promoting the good of the Church of Scotland they were asking them to put it in the best possible investment. The use of money was money's worth—the amount of satisfaction they could derive from the spending of it; and surely there was no greater satisfaction than the satisfaction of knowing that with their money they were opening what was really a new well of salvation for generations other than their own. They little thought, when they were giving £5 or £10 for the Church, of the weary hearts that might be comforted in it, and of the sinful ones that might be saved in it. The fact was every £5 or £10 spent in this way was productive of blessings which neither he nor his hearers could realise now, and which could only be realised when they came to look back through the clearer light of a higher and better world. (Applause.) He was glad that the association had been carried on without injuring any of the existing congregations. It was only what he expected, but that must always be kept by them in mind in church extension. The strength of a Church was not to be tested by the number of its charges, but by the number of its members and adherents. It was better to have ten strong congregations than to have 20 struggling ones; and other questions than mere economy should make a church pause before entering into rivalry with other denominations merely as to the number of charges they had; for it was undoubtedly their duty to make the most of what they had—to make the congregations they had as efficient and perfect as possible. Now, in Aberdeen they had reached a point at which they carried on this work without injuring any of the existing congregations. He believed the Church of Scotland had reached this stage, when she could go vigorously into church extension, and when she must go vigorously into the work if she would fulfil the obligations of a National Church.

The Monthly Record.

FEBRUARY, 1877.

THE Church of Scotland, whose light, it was expected by some, would soon be extinguished in the Dominion, is now in a far way of becoming as prosperous as any Church in Canada. The Sustentation Scheme, approved by the Presbytery, has been so heartily received by the various congregations already visited that there is no room to doubt the bright future in store for our beloved Zion. That the others to be visited will sound a different key, no one can expect. They too, have declared their loyalty to the Church, and have maintained their connection with such unwavering steadfastness as to warrant the assurance that when the time arrives for making their contributions they will show their sincerity, along with the others, by giving of their means according to their abilities. No one can suppose that this scheme is a burden too grievous to be borne. It will be so arranged that every working man can become a subscriber without being in the least degree hampered of giving what he is able, and give his name in the list with those who contribute more. Mistakes are often committed in Church matters by urging upon the people to contribute more than they are well able; but in the present instance, as has been felt by those before whom it has been brought, this is not the case. What is \$16,000 to the Presbytery in six or seven years, with the interest added from year to year—with the help we expect from many of our friends throughout Canada, and with the collections which will no doubt be cheerfully made by some of our wealthy Churches in Scotland. If we had yearly to take up the same num-

ber of collections as the Church of Scotland, or the Presbyterian Church in Canada, it would be very different, but with only two others, it can be no burden to support this one liberally during these few years. A strong pull and a pull all together will accomplish the desired end. C. D.

IT may be necessary to explain, as many are not aware of the precise arrangements made for conducting the RECORD, that there is no paid Editor. All our ministers are expected to contribute to its pages, and our laymen are invited to do so. Mr. McCunn, as Clerk of Presbytery, takes general charge of the arrangements, and acts as Editor *part of the year*; Mr. McMillan being Editor during the remaining part. Articles for insertion in the *April No.* are to be sent to Mr. McMillan, the Manse, Bridgeville, who will have charge of the RECORD during the summer months and until further notice. It may be necessary also to add that each contributor and correspondent is alone responsible for the sentiments expressed. The Editor may or may not approve of them, just as any reader may or may not approve of them. And further when an article or item of news is copied from another source, it is to be understood that it is inserted for the purpose of informing readers of passing events, and it is a mistake to imagine that an Editor approves of everything he chronicles. As an instance, the article in our last stating the position of the Presbyterian Church in Canada was reproduced because it was a statement that affected ourselves, not by any means a statement that we could subscribe to, and say Amen. In point of fact, we felt much more inclined to say, Oh! than to say Amen, and probably many of our readers did the same, and any one, who is able and willing is invited

to comment and criticise. Finally, let it be understood that an Editor must be allowed a little liberty in the way of curtailing or correcting, when necessary, otherwise what is the use of an Editor at all.

PRESBYTERIAN VISITATIONS.

Without a single exception the days appointed for Presbyterian Vistation have been remarkably favorable, and with the exception of the first appointment at Earltown there has always been a fair attendance on the part of members of Presbytery. In most instances also there have been large congregations. We subjoin brief notes, reserving the statistics of the several congregations till the whole can be presented in one view.

EARLTOWN.—The day appointed, Tuesday 9th January, was bright and pleasant, but the roads being somewhat doubtful on account of a thaw the previous day, no doubt, prevented ministers from a distance. The fact that it was the week of prayer prevented others from being present. There was a very large congregation, and the only representative of the Presbytery present discharged the duties of the day to the best of his ability. There was one part of the duties, however, to which no one single handed could be expected to do justice, viz. the dinner so thoughtfully provided for the Presbytery by the good lady of James McKay Esq. In this case also, we did the best we could, and the duty was quite a pleasant one. After spending a pleasant hour with the Squire, we returned to

RIVER JOHN.—Here in the evening Rev. J. W. Fraser put in an appearance, and Rev. G. Coull was, as usual, at his post, being appointed to preach. There was a large congregation, and Mr. Coull preached an impressive and most edifying discourse on "Hope, the anchor of the soul" (Heb 6: 19.) The Rev. H. B. Mackay, minister of Salen Church, R. John, being present was invited to sit and deliberate with the Presbytery.

CAPE JOHN.—Next day the number of ministers was increased from 3 to 4 by the arrival of Rev. D. McKay, who conducted Divine Service. The sermon appeared in the January No. In this staunch old congregation matters were found in excellent order, with the single exception that the RECORD wants 20 more subscribers along the shore.

ROGERS HILL.—The weeks work was completed here on Thursday. Present: Rev. Messrs Herdman, Dunn, Coull, Fraser and McCunn. Mr. Herdman preached from the words "He that winneth souls is wise" (Prov: 11: 30) in such a vigorous and edifying manner as to show that his natural force is certainly not abated.

ST. PAULS, E. R.—A few weeks ago the Trustees of St. Paul's congregation gave their pastor possession of the Manse which is now ready for the painter, and is one of the handsomest and most commodious within the bounds of the Presbytery, a credit to the energy and enterprise of the congregation, as well as the skill and workmanship of the mechanics employed by them. A few days after Mr. McMillan and family moved into the Manse, a goodly number of the congregation put in an appearance with eams and axes, and snugly piled before the door a bountiful supply of wood Stimulated by the good example set them a few more laid in coal. Not to be outdone by the men, who were doing nobly and well, the ladies, never behind in good deeds, devised measures to cheer the heart of their pastors wife, (and indeed his own heart too,) which they did by presenting her with two large webs of blanketing &c., one of them being the gift of the Coromony section, the other, from the other sections combined. Congregations who do better than the above should let it be known for the benefit and encouragement of others. Congregations who are doing nothing to cheer their pastor, would do well to take example. "Better late than never."—**COM.**

CORRESPONDENCE.

For the Record :

BARNEY'S RIVER, 2nd Feb. 1877.

Presbyterial Visitation :—The Presbytery of Pictou visited us here on the 23rd ult. The Rev. Mr. McCunn conducted divine service, preaching an excellent and most suitable sermon from John XX. 24—29. Thereafter the Presbytery was constituted, the Rev. Mr. Stewart being Moderator pro tem. The Minister, the Elders and the trustees of our congregation were separately questioned as to the fulfilment of their respective duties; and the Presbytery expressed themselves, upon the whole, as very well pleased with the state of affairs. Suggestions were made for improving a few matters. Good will undoubtedly follow the visit of our reverend friends to the different churches under their care. The Rev. Mr. Dunn availed himself of the opportunity of testing the mind of this congregation regarding his self-sustentation or endowment fund. All the members of the congregation who spoke, with one exception, expressed themselves strongly in favour of the scheme; while the one gentleman who had his misgivings, declared at the same time his readiness to give it his support, should it finally take a practical shape. The hearty sympathy given Mr. Dunn by the people here will, it is hoped, encourage him and others in making the scheme a success.

Presents.—The people of Barney's River this winter, as well as last winter, placed a good quantity of fire-wood at the door of their minister, the Rev. Mr. MacKichan. And some who could not take a share in this endeavour to keep

the new house warm, helped in attaining the same end by hauling coal. Yesterday a few of the ladies of the congregation waited upon Mrs. MacKichan, and in the name of the other ladies of the congregation and of themselves, presented her with a beautiful carpet, which they, there and then, cut, sewed, bound and tacked to the floor. Mrs. MacKichan highly appreciated the kindness which prompted this handsome gift.

A. J. M.

For the Record :

At a meeting of the congregation of West Branch, East River, held last month, the pleasing announcement was made that a donation of ten dollars had been generously offered by T. Watson, Esq., of the Pictou Bank, for the manse debt fund. The donation was gratefully accepted, and a request made that the thanks of the congregation be conveyed to Mr. Watson through the RECORD. It may be mentioned that this donation was entirely unsolicited, but spontaneously given by the donor on hearing of the existing state of matters at West Branch on account of that unfortunate debt; and it is hoped that this desirable end may ere long be accomplished. Though the members of the congregation generally feel that they ought to pay off the debt themselves without any outside aid, yet we have every reason for believing that subscriptions such as that of Mr. Watson, from those in Pictou County who remember West Branch in its prosperous days, will be very thankfully accepted.

TEMPERANCE IN PUBLIC SCHOOLS.—The Greenock School Board have decided that their school teachers shall be instructed to make frequent allusion to the sin of drunkenness, and to advise children to avoid its temptations, the counsel being enforced by illustrations drawn from the newspapers and impressed upon the minds of the scholars by songs in praise of temperance.—*Scotch paper.*

CHRIST A TRUSTEE.*

For I know whom I have believed (trusted in the margin), and am persuaded that he is able to keep that which I have committed unto Him against (or till) that day.—2 Timothy, i, 12.

We are every now and then painfully startled by hearing that some institution or individual, hitherto implicitly trusted, has proved unworthy, and that what was committed to them has not been kept safely. Every one who is trusted is a trustee, but there is no absolute certainty in any case. Yet we must continue to trust. This is the time of the year when people usually make their investments, and they have to exercise their best judgment as to what government, corporation or company they will trust with their means. In the great majority of cases the persons trusted are faithful; the business of the country could not get on otherwise; but there are many instances of incapacity or dishonesty. There is one Trustee, however, who never fails, and whose ability to keep safely what is committed to Him is certain. Let all commit themselves and all they have to this Trustee till that day—the great day of account. A savings bank is a trustee for every penny that goes over its counter, and if prudently and honestly managed will keep all that is committed to it safely and return it with interest. But it is responsible only for what is committed to it. It will not pay one penny that is invested or lost anywhere else; and in like manner Christ is a trustee only for what is committed to Him. That He keeps safely, but He does not keep what is withheld; and among all the lost at the last day there will not be one that trusted Jesus. Not only can we commit ourselves to Jesus, but our children and all that we have. Sometimes, indeed, a man commits his dying

child to Jesus, and rejoices that the little one is safe, though he has no thoughts of committing himself to Christ. He is willing that the great gulf shall be fixed between his beloved child and himself. What a strange infatuation!

This is also the season of forming partnerships, and he who does so has to trust his fortune, and, to a great extent his honor, to his partners. The most important and irrevocable of partnerships is wedlock, in which each has to trust the other with his or her life's happiness. These partnerships should be formed with prayer and care; but this new year, let all who have not already done so, form a partnership with Jesus. He is the best of all partners, and the only one who is perfectly reliable and in whom no one will ever meet with disappointment. In whatever business or recreation you engage, let it be Christ and you in company.

This is the time, also, for looking over our policies of insurance and renewing them for the year in the safest companies. Business men are very careful about this; but insurance for the soul is the most important of all, and should be first and most carefully attended to. This Christ only can give. Insurance companies often fail when they are most needed—namely, after a great conflagration, but Christ's insurance never fails. Effect an insurance with Him now by trusting Him.

GO THOU AND DO LIKEWISE

Joseph Hart Esq., Baddeck, who has never made excuse of commercial depression or any other adverse circumstances, for not giving liberally to the Schemes of the church, has forwarded Twelve dollars with an order for six copies of the RECORD, the ballance to be divided among the schemes of the Church. We want some more live, liberal men like Mr. Hart. God bless and prosper him

BIBLE STUDY.

It is hard to estimate the importance to the world of the uniform system of Bible study in Sunday-schools inaugurated some years ago, and gradually developing towards perfection. It is a new œcumenical system of church service growing out of the necessities of a new age, and more catholic than any missal or prayer-book of the past, dealing less perhaps with worship, but much more with intellectual life. The necessity which gave it birth was this. Bible study was in former generations among the more devout principal part of education. In some countries, such as Scotland, it formed the basis of all school learning. It has been displaced. Systematic text books and multiplying sciences have left but little room for direct Scripture study in the day school and even this is offensive to many. The Sunday-school arose to fill the want thus created, but efforts to work upon the heart and conscience, to bring about religious experiences in the lives of scholars, gradually took the place of systematic Bible study, and this in turn yielded largely to singing, speeches and other exercises, and attractions, such as the distribution of books and newspapers and tickets for Sunday-school festivals and pic-nics, until the ordinary pupil became very confused as to what he went to Sunday-school for. The orthodox answer to the question would have been to learn to be good, but the true conscientious answer, to get books, papers and Christmas presents, or to get visited by the Dorcas-ladies. At such a time as this necessity demanded something more systematic in the way of regular Scripture study, the most intelligent pupils in ten years of Sunday-school attendance, being found more ignorant of simple matters of Old

Testament history than their fathers were in their babyhood. The uniformity of lessons throughout the world has brought it about that newspapers, both religious and secular, can scarcely avoid giving space to a weekly Bible lesson—that the mightiest theologians of the day give thought to the preparation of such lessons for teachers and scholars, and to the publication of books bearing upon the subjects thus to be studied. The whole Christian world is for a time to study the holy character and the burning life of Elijah—is to some extent, fascinated by its dramatic grandeur, to some extent filled with its holy ardor and inspired with its lofty courage. Like Moses, who saw a fire in the bush, mankind cannot resist turning aside to see what this remarkable phenomenon means, cannot help hearing the voice crying: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" can scarcely fail to hear the voice of Jehovah speaking to it anew with promises of faithfulness and deliverance. It is not for the children alone, but for all who desire to know what that great legacy of the ancient East (the Bible) has in it for us, to study week by week the Sunday-school lessons, and to breathe in the life with which the holy pages are instinct

The English revisers of the Old Testament have held forty-one sessions. They have carried their revision as far as Ezekiel xiv., 14. The English revisers of the New Testament have held sixty-five sessions. At their last meeting they reached the sixth chapter of Hebrews.

KINGSTON—REVIVAL. A remarkable Presbyterian revival is in progress at Murraintown. The Rev. Donald Ross, of Lancaster, and Rev. Mr. Barric, of Currowall, are engaged, and was Rev. Mr. Smith, of Kingston, but that gentleman having retired, Rev. Mr. Bell has been engaged for. Over one hundred and fifty have professed conversion, and there are seventy-five converts.

LESSON IX. MARCH 4, 1877.

THE STORY OF NABOTH. 1 Kings, 21: 4-14.

(B. C. 900.)

4. And Ahab came into his house heavy and displeas'd. A careful reader will gather that Ahab and his Queen were now residing at Samaria, twenty-five miles from Jerusalem.

7. And Jezebel his wife said unto him. Like a spoiled child, who has been so much accustomed to his own way in everything that he knows not how to bear refusal, and lies down sprawling on the floor in the impotence of rage and disappointment, the monarch was actually so much affected that he took to his bed and refused his food.

8. Sealed with his seal. The seal ring contained the name of the king, and gave validity to the documents to which it was affixed.

9. Proclaim a fast, etc. Those obsequious and unprincipled magistrates did according to orders.

10. Two men, sons of Belial. Belial is to be regarded as a proper name in the old Testament. Its meaning is worthlessness, recklessness. Sons of Belial mean simply worthless, lawless fellows.

11. The men of his city... did as Jezebel had sent unto them. Never was queen-craft more apparently triumphant and successful. Once got that recalcitrant citizen accused of blasphemy, and by a divine law, the property of the blasphemer and rebel reverts to the crown.

14. Naboth is stoned and dead. Naboth and his sons were stoned. (See 2 Kings 9:26.)

LESSON X. MARCH 11, 1877.

ELIJAH TRANSLATED. 2 Kings 2: 1-12.

B. C. 896.

1. When the Lord would take up Elijah. These long wanderings were now over. No more was that awful figure to be seen on Carmel nor that stern voice heard in Jezreel.

2. And Elijah said unto Elisha, "Tarry here." As to Elijah's motive in making this request, Keil thinks that, on account of his great humility, he wished all witnesses of his glorification to be absent: others it was to test his love and fidelity.

3. And the sons of the prophets. From sundry incidental allusions we are led to the conclusion that much of the Tishbite's labors especially in the later years of his life, were given to the education of the sons of the prophets throughout the land. The first mention in Scripture of "schools of the prophets" is in the history of Samuel, and it is probable

at he was himself the founder of that at Nainth.

4. Jericho, in the valley of the Jordan, was about twelve and a half miles from Bethel. From Bethel the two men of God start on another stage of this last journey. They pursue the old, well known valley, "The long defile leading from Ai to Jericho, which in other times formed the route of invading armies into Palestine." On reaching Jericho the same touching scene, in an interview with the sons of the prophets residing there, is repeated. The old helmsman is about to resign his post, but his last thought is for those who, after he is gone, are to steer the shattered vessel through the surging sea.

6. And they two went on. They went on alone, They descended the long, weary slopes that led from Jericho to the Jordan. On the upper terraces, or on the mountain heights of the city, stood "afar off," in awe, about fifty of the young disciples; "and they two stood by the Jordan." They stood by its rushing stream, but they were not to be detained by even this barrier. "The aged Gileadite cannot rest till he sets foot on his own side of the river." He ungirds his mantle from around his shaggy frame; he rolled it together, as if into a wonder-working staff, and he smote the turbid river as though it were a living enemy, and the waters divided hither and thither and they two went over on dry ground.

9. Ask what I shall do for thee. He knew that his hour was come, he knew that he had at last returned home, that he was to go whither Moses had gone before him; and he turned to Elisha to ask for his last wish. One only gift was in Elisha's mind to ask, "I pray thee, let a double portion of thy spirit be upon me, the right of thy first born son." It was a hard thing he had asked. But it was granted on one condition. If he was able to retain to the end the same devoted perseverance, and keep his eye set and steadfast on the departing prophet, the gift would be his.

11. A chariot of fire. As they went on conversing of high things, suddenly a whirlwind reft Elijah from his companion, and he was borne aloft, like an exhalation, in "a chariot of fire," or glowing like fire, to heaven, followed by the cry of the forsaken disciple as he rent his clothes.

12. Elisha saw it, and he cried, "My father The chariot of Israel and the horsemen thereof," i. e. that, as earthly kingdoms are dependent for their defence and glory upon warlike preparations, there a single prophet had done more for the preservation and prosperity of Israel than all her chariots and horsemen.

LIST OF AGENTS OF THE "RECORD."

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

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

The Monthly Record for 1877

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued as last year.

Ministers will be kind enough to see that arrangements are made in all our congregations to have a **subscriber in every family** according to the following terms:—

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REV. R. McCUNN, River John.