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**VOL. XXIII.**

**NO. I.**

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

**JANUARY**



**1877.**

**PICTOU, N. S.,**

**PRINTED AT THE "COLONIAL STANDARD" OFFICE,**

**1876.**

BETWEEN TWO.

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'And they came unto the brook of Eshcol, and, cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff.'—NUMBERS xiii. 23.

The cluster of Eshcol is famous among fruits of the earth. Divines have delighted to find in it a symbol of those superlative delights which afford to believers on earth a foretaste of their future bliss. Our readers do not need to traverse that well-known path, nor did we take up our pen to write of that "earnest of the Spirit" which is the pledge of the rest of heaven. The carrying of the notable cluster between two, is the one point which has caught our eye and set our mind in motion. Why was it carried on a staff in that fashion? Surely not principally because of its weight, for the hugest bunch of grapes imaginable would be an easy burden for a man. Was it not to preserve the beauty, freshness, and bloom of the luxuriant cluster, that the spies thus bore it to the camp? One bearer alone could not have kept the luscious fruit uncrushed and unbruised; but two, with a little care, carried it in safety. Among all the proofs of Canaan's plenty, none was more overwhelming than the cluster which two must bear between them. Reader, among the joys of believers, none are more sweet than those which require Christian fellowship to develop them.

The joy which we gratefully tell to another is doubled to ourselves, and preserved far longer in the soul. The prayer in which two agree is prevalent beyond and above all solitary devotion for it hath a special promise of a sure result. The praise which streams from brotherly hearts and voices, each helping to swell the strain, has the richness of the first ripe fruit about it. To forsake the assembling of ourselves together, would involve the loss of one of

the dearest Christian privileges, for the worship of the Church below is the vestibule of the adoration of heaven. If ever heaven comes down to earth, it is in the communion of saints. Our Lord's table is oftentimes glory anticipated. The prayer meeting often seems to be held close to Jerusalem's city wall; it stands in a sort of border land between the celestial and the terrestrial; it is a house and yet a gate, fruition and expectation in one, the house of God and the very gate of heaven. Church-fellowship is meant by our Lord Jesus to be the table upon which the daintiest meats of the banquet of grace are served up: those who neglect it crush their grapes for want of a friend to help them to carry the cluster.

Are there none among us whose solitude is a solemn injury to their joys? Might not many a downcast one take good heart if he would but associate with a Christian companion? . . . Jesus sent out His disciples by twos, for He knew that each would cheer his fellow. Service is usually best in companionship; he who works altogether alone will be in his temper either too high or too low, censorious or desponding. Two are better far than one; they not only accomplish twice the work, as we might have expected, but they frequently multiply their power seven times by their co-operation. . . To find a brother is to find a pearl of great price; to retain a friend is to treasure up the purest gold. BETWEEN TWO UPON A STAFF we find happiness.

Reader, be not a carping critic, separating from everybody. There is surely something common to thee and another which thou and he may work for or rejoice in. Be the friend of men, and not the reviler of thy kind. Be a bond in the church, not a separating knife. Little children love one another.—*Spurgeon.*

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXIII.

JANUARY 1877.

NO. 1.

*I forget thee, O Jerusalem, let my right hand forget its cunning.—Psalm 137, 4-5.*

### DILIGENCE AND DEVOTION.

A SERMON BY THE REV. D. MCKAY, OF GAIRLOCH, PREACHED AT CAPE JOHN, ON WEDNESDAY, JAN. 10. 1877, ON OCCASION OF THE PRESBYTERY VISITATION.

“And at even when the sun did set, they brought unto him all that were diseased &c. . . and in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed.”—MARK I. 32 : 35.

Parallel passages—Matt. viii. 16, 17, Luke iv. 40, 41, 42. Of these three narratives, that of Mark is the fullest. It contains an incident omitted altogether by Mathew, and only distantly alluded to by Luke,—Our Lord’s solitary prayer early in the morning. These and other differences between the three Evangelists in their relation of this passage in the life of Christ are characteristic of themselves as Evangelists, and of the objects which they had severally in view. Thus Mathew, the Jew, writing to the Jews, that in Christ they might be led to recognise the predicted Messiah, arranges his narrative so as to bring out therein the fulfilment of that prophecy in Isaiah regarding Christ which he quotes—“Himself took our infirmities, and bare our sicknesses.” Luke on the other hand whose object, as he tells us himself in the beginning of his Gospel, was to set forth in order, a declaration of the truth as it had been delivered by eye-witnesses, gives a connected narrative, describing first the cure of the sick, secondly the casting out and rebuking of the devils, and lastly Jesus’ departure. Mark, again, has always in view the Gospel realized in Christ and taught by Christ. He styles his narrative of that blessed life, the Gospel of Jesus Christ, in the very first verse. He confines himself to the official life—the life of doing and preaching

and suffering—the gospel embodied. And he ends as he began, by telling us in the 15th verse of the last chapter that Jesus after having finished the Gospel by his resurrection commissioned his disciples to preach it to all the world, which they did, he tells us in the two last verses, after the Lord’s ascension, “the Lord working with them, and confirming the word with signs following.” The object of Mark, in the present instance, as always, is therefore to shew how the Gospel,—the good news of the kingdom of God, peace on earth and good-will towards men,—was accomplished and preached by Jesus Christ. It was his work to preach it; for therefore came he forth, and he did so by teaching on the Sabbath day in the synagogue, as in verse 21st, and that with authority and not as the Scribes. He confirmed his word thus authoritatively uttered by his wondrous works, which attested his doctrine in two ways. *first*, they testified its origin, as from God who only doeth wonderful works; and *secondly*, they testified to its nature, as a gospel of mercy and love. Thus you see that Jesus not merely spoke the Gospel, but did it; not merely taught the Gospel, but lived it, not merely brought the Gospel with him as a doctrine from heaven, but was that Gospel himself. He shewed forth its peace when he stilled the tempest on the sea, and the fiercer tempest in the souls of raging demoniacs. He testified of good will to men in deed as in word when he cured the sick. And in every work he did, as in every word he uttered, he gave glory to God in the highest. He was the Gospel; He did the Gospel; he spoke the Gospel; and by being doing, and speaking, he was always preaching the Gospel, and fulfilling the great object of his life. This passage then is an exhibition of the Gospel, in the person and work of Christ. Mark how the parallel passages, while chiefly illustrative of that view of Christ’s mis-

sion peculiar to each of them, illustrate this view likewise. This Mathew in proving Christ to be Messiah by his fulfilment of ancient prophecy, proves him to be the Saviour, the Gospel likewise. "Himself took our infirmities and bare our sicknesses." He brought peace and he gave it, by taking our infirmities and their troubles upon himself, and he manifested his good will and compassion by bearing our sicknesses as his own burden, stooping down to lift up the burden under which we had fallen, that we might be raised like unto himself. What divine compassion. How worthy of God's anointed son! He came in all the fulness of Gospel blessing to every miserable man before him. He entered into the separate sorrow of every afflicted soul in all these multitudes, as his Gospel now comes into every heart, with a different note of gladness for each one, consolation to this, health to that, hope to this other. The Divine remedy has in it the virtue of many separate remedies; and Christ who applies it has an ear for each, a word of comfort, a look of love, a stretching forth of the hand to save, as each needed its application. So St. Luke tells us in his version of the story, that Christ laid his hand on *everyone* of them, and healed them. The work was carefully and feelingly done; for it was gospel work, addressed to each man, and for the complete restoration, first of the body, and through that, as an emblem, of the soul. And from all the above narratives taken together, we learn these two things as to the way in which Christ did this Gospel work.

1. He was very diligent therein.
2. He was very prayerful therein.

His life was a life of diligence and devotion combined. We have to inquire how it could be so. And the answer is:

1. He looked upon his work as appointed by God. His was a *religious diligence*.

He did not allow his work to interfere with his devotion. He rose the earlier, and retired to pray, when he had much to do, and had multitudes thronging him. We have now to view, for our own benefit, Christ's working and devotion under these aspects, as thereby the type of all true work and all true prayer. It is the former of which I shall speak at present.

His was the type of all true work in this world. It has been well observed that "we read of his weeping, and His being wearied, of his being troubled in spirit, but we never read that he rested, except upon the brink of a well by the wayside; nor that he slept, except in the ship." Rest, enjoyment, social happiness were not the leading features of his life; but work and prayer. "My ment is to do the will of him that sent me, and to finish his

work." "I must work while it is day." "I came not to do mine own will, but the will of him that sent me." His activity was incessant. He went about doing good. At one time, the multitude press upon him, so that he is fain to go into a ship and teach them therefrom. At another, we find many coming and going, so as to leave him no leisure so much as to eat. In the present instance, no sooner has the Jewish Sabbath ceased at sunset, than all the city is gathered together at the door of the house where he is, and has just wrought a miracle of healing upon Peter's wife's mother, to be followed by many others before he allows himself to retire to rest, of which we are told nothing except that each and all were individually healed, and the evil spirits one by one expelled. You will remark how in the passage before us, demoniacal possession is as real a disorder as any of those diverse sicknesses cured amidst the crowd. The very distinction made by each evangelist between the two species of plagues, implies that in their estimation, derived from the example of Christ the one was as real as the other—possession as disease, and that the one could not be reduced to the other; they were two distinct consequences manifest in the body of the great spiritual disease of sin, and Jesus adopts different modes of treatment accordingly. He says to the sick man, thy faith hath made thee whole; but to the demoniac,—Go thy way and come out of him. He charges the evil spirits besides not to speak, because they knew him,—an injunction which has no meaning except with reference to another, a higher, and alien personality within the man holding him in subjection, and knowing the person of Jesus of which every mere man was as yet ignorant.

But our chief object under the present head is to point to Jesus as the example we should have in view in our work. Mark what a busy life his was, and yet how religious and benevolent, how full of God, how full of good. And the key to this, as I have already said, is, that he looked upon everything he had to do as part of the work which God had given him. He had, as it were, no time at his disposal; and was never troubled therefore with the difficulty of disposing of it, never reduced to the melancholy necessity of killing time. He knew weariness, knew it too well, but not ennui. Amidst all his sufferings, there was nothing of the vacancy and gloom of idleness, nothing of listless, of ennui—nothing of the fantastic imaginations and chimerical peevishness of a life that reverses the order of nature, a life in which men no longer find pleasure in toil, and are forced to make a toil of pleasure. He enjoyed little—but he was spared the anguish

o being with enjoyment, and so fenced round with comfort as to have nothing left either to fear or hope.

He never required to undergo the most fatiguing of pursuits in the pursuit of pleasure; he preserved his natural capacity of enjoyment entire by temperance; he never needed to stimulate a weary desire, or set about laborious contrivances of pleasure which he longed to feel, but could not, or have recourse to any of the other miserable artifices and hollow schemes by which those reduced to the most heartless and inane of all lives, the life of mere pleasure, endeavour to fill up a gap that is a ways growing, and satisfy a want that is always craving more. No: the life of Christ is of an awful sadness, we know and feel, but a sadness as of a dark cloud behind and even through which the sun of heaven is shining; its thickest darkness adumbrated with the light of God; its edges bright with glory. Many passions, strong passions, awoken within us as we read that life, and move some to tears, inspire others with heroic resolution to do and suffer all for Christ; but one emotion

never suggests, the miserable feeling of utter vacant sadness, weighing upon the spirit like lead, with which we read of a life that was wasted in pleasure or unworthy tasks, with its highest powers left useless or degraded to all manner of drudgery. Such lives were better left unsaid. Perhaps they were enjoyed at the time of passing through them; but assuredly they will not bear a retrospect, either from their owners or any one else. The life of pleasure furnishes no materials for history; its most dignified incident scarcely impresses with respect; its successes are seen now to be hollow; its failure are so pitiful, so mean, as hardly to rise even to the level of a warning. Compared with the darkness of such a life, before, behind, and now, the misery of looking back, the ennui of the present, the absence of hope, compared with all this, the life of our Lord is bright as day. For that life fulfilled its aim; the other misses it entirely.

To be like Christ in this particular, you ought to regard all the times, and seasons of life, all its occupations, if lawful, all its daily employments, even all its little chafing cares, and petty tasks, as sent by God, part of our religion, and the fulfilling of them a religious act, a religious duty, or a religious permission, or a religious blessing. God gives us these things to do for him. I know not where we are to draw any line beneath which religion is not to come. Christ drew none. He was about his Father's business when sitting by the well of Jacob, when resting from his labours, asleep in the ship rocked by the storm, or going in to be guest with Lachæus. Few things are more

remarkable in his life than the way in which important consequences often attach themselves to what we should call trifling events. If he had not sat down by the well, the woman of Samaria, with many of her townsmen, would not have been converted; had he not walked by the sea of Galilee, he would not have found his disciples. Had there not been the seven loaves and a few small fishes, there would not, humanly speaking, have been the miracle of the loaves and fishes. And so with other things. Our Lord is constantly in the habit of tracing out the hand of God, even in the smallest matters. The very hair of our heads are all numbered. He finds a colt tied, whereon never man sat, ready for his triumphal entry into Jerusalem. A man bearing a pitcher leads his disciples into the house where the last passover was to be eaten, and the Lord's supper instituted. The crowing of a cock marks the progress and the conclusion of Peter's denial. What do we learn from all this? Just this lesson, to look upon the duty, the work, the amusement of the hour as our proper occupation for that hour, which God has sent us. He is not a taskmaster who appoints us our hours of work, pays us our wages, and sends us away. He is a Father who is ever with us, and delights in our happiness when it is innocent, and helps us in our lawful employments. It would add infinitely to the happiness of your life to think that God does not regard as beneath his notice or approval the hours you spend with your friends, or in reading, or household work, or any other things which it may be beneath the dignity of this place to mention, but which it is not beneath the dignity of your Father in heaven to look upon and bless. God has appointed your life, My brethren. More than that, he has lived your life himself on earth and taught you thereby that he is with you now, as your Father and your friend, in all work and pleasure which are not unlawful. There are two practical applications to be made of this subject. The first regards our employed time; the second what we call our spare time. Lessons therefore the one for men of leisure; the other for men of business. *First*, as to men of business, who have so much to do, and as they tell us so little time to do it in, the danger with them is that they become irreligious altogether, from their imagining it to be impossible to combine the habitual exercises of religion strictly so called, family and private prayer, with their engrossing daily work. They have little leisure, we grant, for meditation. The work of the physician, the lawyer or the merchant is not the best fitted for disposing to self communion. The religion of the student and the woman, meditation and prayer, would be still and unnatural to the man of business. His

prayer can only be an ejaculation. If he meditates, he will be liable to dream, and do nothing well. Still, he may be religious; he must be religious, to work well. What is a profession? A livelihood, in the world's phrase. No, it is not a livelihood; it is a life. It is a man's trying to answer, as he best can, the first question in the Shorter Catechism. "What is the chief end of man?" You do not suppose that this present life is all child's play, and that its great object is not wrought out till hereafter. Why, life on the other hand, is all most-serious; all religious; a good life, such as many lead, is a hymn; the life of Jesus Christ an unbroken hymn, of praise. When a man chooses a profession he should be think himself, that he is now about to live in the truest sense, and to do that which shall be repeated for ever to his eternal honour or his eternal disgrace. He is going to glorify God, as he best can; and to do so, the first thing required is, that he throw himself into his profession heart and soul. I say, any view of religion which goes to make out that a man *dare* not do this, for his soul's sake, is false and unnatural. Any view of religion which presents our work in this world as *our* work only, and not *God's* work, and from which the natural inference is that to do that work heartily, as unto the Lord is impossible, is a view that has no authority from the Bible, and that puts asunder what God has joined, work and religion. A man's work, whatever that be, is his religion, in the truest sense. Such a doctrine, of course, is liable to abuse, and needs its safeguards. What right has any man, or class of men,—What right has Satan, the author of confusion and misrepresentation, to take from God's superintendence those great secular professions without which this world would be a wilde ness, and we wandering savages therein? They belong to God, every one of them; and to say they do not, is merely to repeat a falsehood of the Father of lies. "All these things will I give thee"—he has not them to give. He has only the lust of the flesh, the lust of the eye, the pride of life, the undue desire of these things, ungodly abuse of them. The things themselves are not his, but God's. Every lawful profession is religious; it becomes worldly, through the worldliness of its members, as it is degraded by the unworthiness of its members. Thus for instance, is that noblest of secular professions, whose members are privileged to go about doing good as Jesus Christ did it, healing those oppressed of the Devil with divers sicknesses,—thus is it degraded by men who enter into it with other and selfish aims, who live by fraud, pretending to a knowledge they have never had and to a skill they never could acquire and whose character and aims are fitly

summed up in one expressive word which I need not here quote. And so it comes, that healing is looked upon not so much as a good, religious work—a work for which we honour the man who does it, as simply a work, which must be paid for, and when it is unsuccessful, is paid for with grumbling. That work, to be rightly done, must be done to God, with high, pure, unselfish aim, with resolute self-sacrifice such as many shew, with humble acknowledgement of God's gifts, and above all with deepest trust in his blessing when we try to do our duty therein. Thus again is that other noble profession whose proper idea is the casting out of the demon of discord righting wrong, defending the poor and needy from their oppressor executing judgment and justice in the earth for all that are oppressed, and preserving society under the guardianship of that law, of which, as a grand old writer says, "there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world" thus again is that profession of such exalted dignity and honour, that profession to which should belong in fullest measure the blessing of the peacemakers degraded often to a bye word by those who entering it for gain and not for godliness, use their knowledge to foment strife rather than to heal it, and are a curse instead of a blessing, to a Christian land. And last of all, how is that profession of which it becomes not me to speak, degraded beneath the level of them all by those who have entered it for a piece of bread, make use of its high themes of sacred eloquence and its mantle of respect, to win them popularity, applause, fortune, who are all things to all men, but not that they might save some,—men of whom the Apostle Paul had he lived in our day, might have told us even weeping, that they are the enemies of the cross of Christ, whose end is destruction, (whose God is their belly,) and whose glory is in their shame. who mind earthly things. These are the worst cases. God forbid that we should speak of them as common—and why do we speak of them at all? Is it not to shew that the parable of the wheat and tares is oft times repeated, and that there is not a good work which God has upon earth but the enemy as has his counterfeit, so prominent, so shameless, that men, looking no further, begin to think that it is all counterfeit, and good men having that work to do, do it fearfully and with suspicion, as if God were a some degree offended with them for doing it. He is offended, and justly, when you withdraw your allegiance from him, and do the work with other motives and in another spirit than he has ordained. But it is well-pleasing in His sight to see a man in whatever station diligent in his work, doing all things

as unto the Lord, counting it a joy and honor to work for Him, and a privilege to do good thereby. And the most striking verification of this his pleasure is to be found in the fact that there are none whom God has more signally blessed with all virtue,—none shewing more true, god fearing, honest, manhood, more gentleness with such courage, more softness with such fortitude than many members of these great secular professions whose Godlike function it is to supply our needs, to defend us from our enemies, to protect us from injustice, to guide us to what is right, and to heal our diseases and redeem our life from destruction. Let it not be forgotten, that we owe one Gospel to a tax-gatherer, another to a physician, another to a fisherman. The larger part of the New Testament was written by one of whom it might have been said (in the strictest sense) that he was a lawyer, bred at the feet of Gamaliel. And most striking of all, the faith which by its simplicity and its strength affected even the Son of God with astonishment, faith unparalleled in Israel, was the faith, not of a Levite, but a Centurion, a man of war, who used his profession to bring him to Christ.

We have a second and a short lesson to learn from this subject as regards the "filling up of our leisure time. Now, in the first place, time is one of the most precious gifts of God, and to waste it, is to despise the giver,—is practical ungodliness. A very frequent way of wasting time, the best intentions to the contrary notwithstanding results from a want of order in the use of it. Nothing is done at the right time. The dictate of one's better self in moments of reflection is unheeded, and at the call of some frivolous motive, we leave our proper employment, and fly to something altogether unsuitable to the time. Are there not many in this world to remind us of the restless insect that buzzes about our rooms, from one thing to another, getting good of none? Many a rich man, with titles and lands, is alas in the eyes of the angels of God, but as a useless buzzing fly. And what are they in the eyes of God? It is awful to think how much of life is thus wasted in attempting to do many things, and actually doing nothing. The illustration may be trifling; but it is a deadly trifling that needs such an illustration. Then, on the other hand, it is a common enough case to do things in hours of amusement or vacancy without any heart, languidly, wearily, because the time must be filled up somehow. Does God give time merely to be destroyed? Let your heart, appear in all that you do. Let there be no trifling at heart however trifling the occasion. It is unworthy of a Christian. You can dignify any occupation by doing it heartily, as unto the Lord.

You will obtain a reward for a cup of cold water even from the Lord, when it is given from the heart. And who can doubt that courtesy and gentleness and all the means and ways by which we give and receive pleasure in social intercourse are in like manner blessed of God. Religion is not writing and speaking sermons in public or private; it is not talk! that is only the means to it. Religion is life, coming out in all ways and felt by every one who draws near to be good and holy speaking kindness from the eyes as well as from the mouth, and peace from the brow, and radiant all over with the blessing of God. The life that shows this unconscious constant influence, that radiates holiness and love steady and pure, may not be busy life, but it will be a life like Christ's notwithstanding! religion shewing itself in peaceful diligence and quiet enjoyment, and ever moulding others to its own likeness. Amen.

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The Bible alone reveals to us a remedy for this greatest earthly ill. It opens to us a fountain of living water, of which, if a man drink, he shall never thirst. It shows the prisoner the only way of escape to that blessed land where "there is no more death."

"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

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The Bible is the book which alone can sustain the mind in adversity, for it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.—*Locke*.

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Trust not so much in the comforts of God, as to the God of comforts. The greatest temptation Satan hath for the Christian is his comforts.—*Luther*.

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The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

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The more tree of righteousness is shaken by the wind, the more it is rooted in Christ.



**VARIETY, UNITY, ACTIVITY.**

BY REV. A. N. SOMMERVILLE, GLASGOW.

Christ's Garden is distinguished for its variety. "A garden enclosed is My sister, My spouse: a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits: camphire, with spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon" (Cant. iv. 12-15.)

Who does not know that Christ's Church is to be made up of a multitude whom no man can number, of all nations and kindreds and peoples and tongues? In His garden Christ will have specimens of all kinds of sinners gathered from the world, to illustrate the efficacy of His blood and the power of sovereign grace. They shall be brought from the weary kingdoms of Europe; from the wild steppes and teeming cities of Asia; from the interior of down-trodden Africa; from the "icy mountains" of Greenland; from the plains of thriving Canada; from the energetic States of North America; from the volcanic regions of Mexico and Guatemala; from the rivers' banks and pampas of Brazil and La Plata; from the cold tracts of Patagonia, and from

on the isles where the canary sings where French exile expired, and where the sugar-plant rears its stems; from grand Madagascar; from the cinnamon groves of Ceylon; from the gold fields of Australia; from the isles where the clove and nutmeg shed their produce; where the bread-fruit tree expands its beautiful leaves; where the fronds of the coconut tree wave over the waters of the Pacific; and where the bird of paradise flutters among the branches.

But this is not all. There is a charming variety in Christ's garden, arising

from diversity in the display and development of grace in those planted within its enclosure. In this garden you will find the vine with its fruitfulness; the olive with its fatness; the fig-tree with its sweetness; the pomegranate with its juices; the orange with its "vegetable gold." Here we have the beautiful rose; there the graceful and delicate lily; yonder the calamus and trees of frankincense. Of Christ's plants, some are more distinguished for their form; others for their brilliant bloom; others for their fragrance; others for their useful qualities. Some stand out conspicuously, and are seen most to advantage when growing by themselves; others rejoice in the sympathy of their kind and look prettiest when seen in a group. Some thrive best on the moist soil of affliction; some even prefer the old borders of the snow; others spring firm in the crevices of the rock, and climb vigorously over difficulties and opposition. Some demand a sunny exposure, and spread over the wall. Some need the rill of living water to be ever flowing at their roots. Some, orchid-like, contrive to live almost without visible means of sustenance at all; others retreat into shady nooks and caves, "strengthened unto all patience and long-suffering with joyfulness."

It is probable that the promise variety in the development of grace in different individuals is due in part to the diversity of natural constitution with which grace comes in contact. Here we find Abel with His righteousness, and Enoch with his holy walk; Noah, with his steadfastness; Abraham, with his faith; Sarah, with her wifely reverence; Melchisedec, grandest, as I take it, of the sons of Ham; the servant Eliezer, with his conscientiousness; Isaac, with his fear of the Lord; Rebecca, with her alacrity at the call of God; Jacob, with his power in prayer; Joseph, with his filial and fraternal love; Job, the Gentile, with his patience; Moses, the lawgiver, with his

meekness; Aaron, with his stillness under the rod of God; Miriam, with her timbrel of praise, and all her "jubilee singers" by the sea; Joshua, with his courage; Jethro, the Midianite, with his sagacity; Caleb, with his full following of the Lord; Hinehas, with his zeal; Rahab, of Jericho, who received God's messengers with peace. Here are Jabez the honorable, with his largeness of request; Deborah, with her patriotism; Gideon, with his magnanimity; Ruth, the Moabitess, with her attachment to God's people; Hannah, who brought up her child to abide before the Lord for ever; old Eli, who trembled for the ark of God; and Samuel, with his singleness of heart; lovely Jonathan, with his disinterestedness; David with his many-coloured experience; Obed-edom, who welcomed the ark within his house; Heman, afflicted from youth upward, yet ever clinging to his God; towering Solomon, with his wisdom; the boy Abijah, a lily of the valley, taken from the thorns; Jehoiada, the venerable, who did good in Israel, both toward God and toward his house. Here Elijah, with his fearlessness of man; and Elisha, with his faithfulness amid prevalent apostacy; the Shunamite with her contentment; prickly Jonah, abasing self, but aye exalting God; Amos, the wild rose from the pastures of Tekoa; Hezekiah, with his godly sincerity; Manasseh, crimsoned with the deep flush of repentance; Josiah, with his tenderness of heart; Isaiah, all aglow with the promises of God; Jeremiah, with his plaintiveness; Ezekiel, dark with divine mysteries; Habakkuk, bright with his joy in God; Daniel, with his intrepid decision; and, near him, three noble plants—Shadrach, Meshach, and Abed-nego, with their unflinching loyalty to God; Ezra, with his delight in the law of the Lord; Nehemiah, the governor, with his nobility of soul; and queenly Esther, with her care for the children of her people.

And over a little way, Mary of Nazareth with her lowliness; and old Simeon, with his lively hope; John the Baptist, with his uncompromising fidelity; ingenuous Andrew, with his brotherly regard; Nathaniel, with his guilelessness; Nicodemus, rich and learned, with his earnest inquiry after truth; the Samaritan pitcher-bearer, with her tiny vessel of living water; the centurion of Capernaum, with his humility; the demoniac of Decapolis, with his enthusiasm; the Syrophenician, with her importunity; Peter with his ardour; John with his assurance of his Master's love; Mary of Bethany, with her blessed choice; the woman of the city, with gratitude's delicate perfume; the beggar Bartimaeus, with his inflexible resolution; Zaccheus, the publican, with his promptness to receive the Lord; the malefactor, like the flowering Cereus, blooming in the darkness of Calvary; Mary Magdalene, the rose of the resurrection morn; Stephen with his martyr's crown; Dorcas, with her charities to the widowed and the poor; the Ethiopian treasurer, with his simplicity; Cornelius of Caesarea, chief captain of all the Gentiles; Paul, with his absorbing devotion to the cross of Christ; good Boas, with his gladness at the success of others; Timothy, with his unselfish readiness to serve; Eunice who taught her child the Scriptures from his youth; Lydia, with her kindness to the servants of Jesus; the gaoler of Philippi, in one night blossoming with all his household; Apollonia, with his mightiness in the Scriptures; Aquila and Priscilla, who had a church in their house; Corinthian Gaius, with his hospitality; beloved Persis, who laboured much in the Lord; gentle Epaphroditus with his pastoral sensibility; Epaphras, the Colossian azalea, white all over with snow-flowers of intercession; Philemon, who refreshed the bowels of the saints; Onesiphorus, who cheered Christ's prisoners in their chains; John Mark, expand-

ing into full beauty in the autumn of his days; Luke with his friendship that no rivals could impair; the elect lady and her charming sons; and, not to speak of a host of others, that pretty flower bed whom Jesus took up in His arms, put His hands upon, and blessed.

Oh, exquisite variety! exquisite variety! (I think I can witness specimens of it at this moment around and before me, where I stand.) All within Christ's garden are sinners; they are saved by the same Saviour, washed in the same blood, regenerated by the same Spirit, sanctified by the same Word, yet all of them differ from each other. Not two of them are alike. Variety is at once the law and beauty of the garden. Among us variety is essential to the idea of a garden. Deprive Christ's garden of its variety, and one of its prominent attractions would be gone. How, then, should there be jealousy, discord, strife, among those who are plants in the one garden of the heavenly King? Shall I be inflated because I think I possess some quality in which I perceive a brother to be defective? or shall my bosom rankle with envy because I discern some excellency to be in another which is wanting in myself? The discovery of gracious traits in others, which are lacking in ourselves, is one method by which fulfilment of the precept is secured—"In owliness of mind, let each esteem other better than themselves."

The garden of Jesus Christ is the one place where rancour, dissension, feud, and bitterness, should be unknown. It is the Paradise on earth, which Jesus would have the world to gather around, so as to behold something of heaven within, that thereby his own claims as Saviour and King should be recognized. The one mark selected by Himself, by which He would have His garden make impression on the world is, that it should present the embodiment of love. "A new commandment I give unto you,

That ye love one another. By this shall all men know that ye are My disciples, if ye have loved one another."

#### THE LAW OF TRUTH IS VIOLATED

When we state as true what we do not know to be true;

When we intentionally produce a false impression;

When we find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it;

When we state a matter in the least degree different from the shape it has in our own minds;

When in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth;

When we exaggerate or extenuate any of those circumstances;

When we purposely arrange the facts of a true representation in such a manner as to deceive;

When, with intention to deceive, we accompany a statement with a look of the eye, a tone of the voice, a motion of the head, or anything which may influence the mind, and conduce to a false impression;

When we answer a question evasively, so as to deceive, under the secret pretence that the inquirer has no right to know the truth;

When by word or act we create an expectation which we do not intend to fulfil;

When we create an expectation which though we intend to fulfil it we afterwards fail to fulfil, without due care to explain the cause of the failure;

When we do not fulfil a promise in every respect precisely as we supposed the promise was understood;

When we fulfil a contract or promise in every particular, as to time, and make no effort, show no disposition to give early notice that the delay was unavoidable.—*The Watchman and Reflector.*

# The Monthly Record.

JANUARY, 1877.

We have to thank those agents and friends who have promptly forwarded payments for the present year. We can scarcely say that we are thankful to those who have not yet paid for the *past* year. We are ashamed to say that in Pictou town there are quite a number who have not handed their subscriptions to Mr. Hislop. They will please do so at once, and at the same time pay for 1877, or we will be likely to come down much harder on them the next time we happen to hear of their delinquencies.

The present number will be sent to the same parties, and in the same numbers, as last year, except where any change has been intimated. Agents will please send a Post Card immediately, or rather a Registered letter with the amount enclosed. At all events we wish to hear from them without delay so that the list may be complete for the February issue.

We hope to issue the February No. within a fortnight, reserving till then notices of the various Presbyterial visitations held during this month, and other local news of the church.

We have great pleasure in giving our readers the admirable sermon by Rev. D. McKay preached at Cape John, and published by request of the Presbytery

## OBITUARY.

*For the Record:*

It is our painful duty to record the death of Alexander McDonald, Esq., of the firm of McDonald Brothers, manufacturers, Hopewell. His death was the result of a sad accident which happened to him on the 9th of November,

exactly two months previous to his death, which necessitated the amputation of the injured leg. In spite of the skill and constant attention of his physicians, and the unwearied nursing of a devoted wife and daughter and other relatives and friends, he at length succumbed to the ruthless destroyer, after having borne his terrible sufferings with wonderful patience and Christian resignation. He will be long missed in Hopewell, where he was a most useful and prominent member of the community, and in West Branch congregation of which he was an elder. Mr. McDonald's extraordinary enterprise and industry are well known to all who were acquainted with him, and the intelligence and devotion with which he entered into religious duties as evidenced by his delight in taking part in prayer meetings and in Sabbath School work, will not soon be forgotten by the inhabitants of Hopewell. Of no one could it be more truly said that while active in business, he was fervent in spirit, serving the Lord. Mr. McDonald was a native of Hopewell, and died in the 55th year of his age.

His funeral took place on Thursday, the 21th inst., and so universally was he esteemed and beloved, and so generally was his death bewailed that it was rightly conjectured that the attendance at the funeral would be so great that it was proposed that the funeral service should take place in Hopewell Church, which is near the residence of the deceased. This was done, and at the appointed hour the large church was filled by a congregation of sincere mourners, amongst whom were the widow and daughter of the deceased. The funeral services which were of a most solemn character, were conducted by the Rev. P. Galbraith, minister of West Branch Church. In the introductory part of his address he alluded to the deceased somewhat as follows:

“My dear friends : you are all doubtless impressed with the same feeling as myself, that we are met together in this Church to-day, under unusually painful and solemn circumstances. There are sad hearts amongst us here this day, hearts that are overwhelmed with grief by reason of a most affecting family bereavement. Throughout the whole community too there is a universal feeling of sadness for the loss of one who occupied a prominent position in this place ; who was generally beloved for his many good qualities, and universally admired for his uncommon intelligence. The sad occurrence which has at length terminated fatally, and his comparatively early death, have made a deep and painful impression upon all throughout this district. Would to God that impression may prove lasting and productive of good to many, leading them to seek shelter in that Rock of Ages where, we rejoice to know, our departed brother had long found a sure refuge and an everlasting shelter. In his sad death there is not one of us, I am sure, but feels that he has lost a dear and valued friend ; and we have all this day to deplore the loss of one who will be long greatly missed in our churches, and throughout the whole community. Many good qualities he must have had to endear himself as he did to all who knew him, as is evident from the deep gloom that prevailed all around on the occurrence of his sad accident, from the anxious enquiries made, and the expressions of sorrow evinced by all during his fatal illness, and from the large numbers who have come here this day to pay their last respects to his memory. I feel that I am about the least competent in all the place to speak of our departed friend, having known him for so short a time. But during that short time I experienced enough of his kindness and warm-heartedness to make me love him almost as a brother. If then, we who are out-

side of his family connexion thus mourn his loss, what must be the feelings of those afflicted ones who have been bereft of a loving and tender husband and parent and brother ? God comfort and support them in this dark hour !”

At the close of the service, all present passed slowly round and took a last look at the remains of the deceased ; and many a silent tear dropped at the thought of that active brain and that once fluent tongue being now for ever stilled in death. The burial procession which was of immense length, was then formed, and proceeded with the remains of the deceased to West Branch church-yard where they were deposited in the family burying ground.

### PRECIOUS STONES.

When goods increase, they are increased that eat them : and what good is there to the owners thereof, saving the beholding of them with their eyes ?—*ECCLESIASTES* v. 11.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubbies, and gems from almost every country on the globe, which had been gathered by their possessor by the greatest labour and expense. “And yet,” he remarked, “they yield me no income.”

His friend replied that he had two stones, which cost him but five pounds each, yet they yielded him a very considerable annual income. And he led him down to the mill and pointed to the two toiling grey mill-stones. They were laboriously crushing the grain into snowy flour, for the use of hundreds who depended on this work for their daily bread. Those two dull homely stones did more good in the world, and raised larger income, than all the nobleman’s jewels.

So it is with idle treasure everywhere : it is nobody any good. While poor souls are dying of thirst, the money is hoarded and hid away which might take the water of life to them.—*Biblical Treasury*

The following statement has been prepared on behalf of the Presbyterian Church of Canada, and forwarded to the Convener of our Colonial Committee in order to be laid before the Church at home. Notwithstanding its length, it seems due to its importance, and the interest of its information regarding the Canadian Church, to present it as fully as possible to our readers.

"The territory over which our Church extends is almost equal in area to the continent of Europe. The Church has, therefore, found it necessary to subdivide it into two sections—the eastern and the western—and has subdivided the committees of its various schemes accordingly. These sections, and the claims of each, must be presented separately for your consideration.

"I. Our Eastern field embraces the four provinces of Newfoundland, Prince Edward Island, Nova Scotia, and New Brunswick, together with the Bermudas. So far as work of a strictly missionary character is concerned, the last named may be omitted. This colony belongs ecclesiastically to the Presbytery of Halifax, Nova Scotia, and a minister has gone to it this year from Nova Scotia; but it has been little charge on our funds and has made scarcely any demand upon us for church extension or missionary work on any of the islands that constitute the group.

"The four provinces above named have a population of nearly one million, one-fifth of whom are professedly Presbyterian. To meet the wants of this population we should have three hundred ministers. It ought not to be forgotten that an average of one thousand souls to a minister means immensely more of necessary toil with us than in Scotland, or the north of Ireland. We have few cities. The great mass of the population is in

rural districts. The country is almost everywhere sparsely settled, and a handful of people may be dispersed among several stations at great distances from each other; while the Presbyterians, except in two or three counties, are mingled among a more numerous population of other denominations. Almost every settled minister has, therefore, to do much home mission work, while outside of the organised congregation is our great home mission field. In these four maritime provinces our actual strength as a Church is 156 settled ministers, and 36 vacant charges; from 10 to 12 missionaries on the list of our home mission board, and 30 catechists, who labour chiefly in the summer months. To show the full strength of Presbyterianism in this field, it should be added that in one county of Nova Scotia, settled chiefly by Highlanders from the north of Scotland are 10 ministers who still retain a nominal connection with the Church of Scotland, and in other counties 5 ministers of the Reformed Presbyterian Church. The sphere of these bodies is necessarily local, and their responsibilities are limited to their respective localities. On us as a Church is the responsibility of caring for the spiritual necessities of the maritime provinces, and of supporting systematically all the missions that a vigorous Church, co-extensive with the land, must undertake.

"In the province of Newfoundland we are weak. Before the union, consummated in 1875, there was not even a Presbytery there. One has been formed since the union, and in the spring of this year the Home Mission Board sent a well-qualified ordained missionary, who had been labouring at a district in the island, hundreds of miles distant from St. John's and Harbour Grace, where are our only organised congregations.

"In the provinces of Nova Scotia and Prince Edward Island lies our main

strength. Had we to care for the spiritual interest of these provinces only, there would be no need of appeal for men or money from us to any other Church. In the province of New Brunswick there is a very extensive home mission field, and in no part of it is there a large homogeneous Presbyterian population as in Nova Scotia and Prince Edward Island.

"Our congregations often consist of four, five, or more stations, at considerable distance apart. In each station is a handful of families, composed of immigrants from New England, the North of Ireland, and Scotland, or the descendants of the original settlers, who are struggling to maintain ordinances amid difficulties enough to weary out any but the strongest faith and hope. In some districts recent colonies from Scotland, Ireland, Iceland, &c, have been formed. These newly-arrived bands require every shilling they bring with them to procure the bare necessities of life. Our Church must provide for them the ordinance of religion, or their children must grow up as adherents of Churches less pure than the Church of their fathers, or become through neglect of ordinances, ignorant of and careless about the Gospel altogether. While we gladly welcome such immigrants to our shores, and, as a Church, do all in our power to follow them with the Gospel, we doubt not that parent Churches will so acknowledge their claim, and will follow them with prayer and such ministrations as shall meet their spiritual necessities most effectually.

"What, then, is the work that our Church has to gird itself up for over these maritime provinces? All the interior and exterior work that an independent Church in an independent field has to undertake. We must train our young men for the ministry, and to accomplish this we have to establish and equip suitable educational institutions. As the Government of

Nova Scotia was not in a position to endow a college without our co-operation, we have had to raise a capital sum of about £15,000 for this purpose. This has hitherto prevented us from concentrating our energies on our Halifax Theological Hall. To maintain it in efficiency, at least £1300 a-year are required. We have also a bursary fund to assist deserving students. While the establishment of an institution for the training a native ministry is not so showy as direct missionary work, it is indispensable to our existence. We have, therefore, to a knowledge with special gratitude that the Colonial Committee of the Church of Scotland pays the salary of one of the professors. Not only for the supply of ministers is the Hall a necessity, but experience has shown that the best catechists we can get are our divinity students, whom we employ for six months of the year.

"To carry on our home mission operations, and to supplement the stipends of ministers in new settlements and weak congregations, we require £2000 a-year. For the assistance of this work given us in the past by the Irish Church, the Free Church of Scotland, and the Established Church, we are most grateful. It is only right to mention here that, though the necessities of our own field are clamant, we do not shut our ears to the cry of the heathen abroad. Our missionaries are to be found in the South Seas, among the coolies of Trinidad and in India. And with regard to our work at home, we are also establishing a Widows' and Orphans' Fund, an aged and infirm Ministers' Fund, and are making strenuous efforts for the evangelisation of our French Roman Catholic fellow-countrymen, besides aiding Bible Society and general colportage work.

"We have no lands, no endowments; no grants from the Government, and we are a new Church, called upon to do everything at once. Our organized congregations, whose membership on an

average is about one-half or one-third of that of ordinary Scottish congregations have to do everything for themselves before they can do anything for others. They are, however, a willing people, and give according to their means liberally. Still, on account of many circumstances incident to a new state of society, many of our country ministers receive only from £80 to £120 a-year though almost every one of them is obliged to keep a horse to travel between the stations of his sparsely-settled and widely-extended parish. Some of these ministers are from Scotland or Ireland—now aged men, who have toiled among their fellow-countrymen in a strange land with but scant acknowledgment of their life-long services. Others are sons of our soul, filled with missionary zeal equal to that which sustains the men who go as the Church's representatives to the heathen world.

"If asked to specify how the Churches at home can best aid us, we would, simply for the purpose of aiding your own considerations of the subject, indicate the following ways, viz:—

"(1) Assisting us to maintain a Divinity Hall;

"(2) Assisting in our Home Mission and Supplementing work; and

"(3) Not least, by sending us men to supply our vacant congregations.

"From the day that one of your licentiates, duly commissioned by you, lands on our shores, our Home Mission Board will be responsible for his board, lodging and sufficient remuneration for his services. He can remain connected with the Home Mission Board for five years; but the great probability is that in less than five months he will be duly called and settled.

"To sum up. In our opinion the best way to aid the eastern section of the Church is by continuing Professor Pollock's salary, and by a grant in aid of

our Home Mission and Supplementing Fund.

"The best way to aid the western section (after allowing Professor Mackerrass to wind up existing obligations towards missionaries and catechists) is to continue the grant to Queen's College—to assist the Home Mission and Supplementing Committee—and more especially to give a grant for mission work and for the College in Manitoba.

"Both eastern and western sections would value men more than money. We cannot at present enter in at half the doors which are standing wide open for us. To every man of fair abilities and of missionary spirit we offer abundant work and a cordial invitation to come over and help us to lay the foundation and build the walls of a great state, and to cement them with those religious principles without which no state can endure—We have the honour to remain yours always.

"GEORGE M. GRANT, M. A., *Convener of Eastern Section of Home Mission Committee.*

"P. S. M'GREGOR, D. D., *Secretary-Treasurer of the Eastern Section.*

"WILLIAM COCHRANE, D. D., *Convener of Western Section of Home Mission Committee.*

"J. H. MACKERRAS, M. A. *Convener of corresponding committee of the late Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.*"

The Ædiles among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of heaven is always open for the prayers of God's people.—*Watson.*

God looks not at the oratory of your prayers, how elegant they be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they be; but the sincerity of them He looks at.—*Brooks.*



**LIST OF AGENTS OF THE "RECORD."**

Rev. W. McMillan,.....Saltsprings.  
 Hugh McLean,.....West River Station.  
 Robt. Maxwell,.....Lime Fork, W. R.  
 Kenneth Sutherland,.....Watervale, W. R.  
 James McLeod,.....Saltsprings.  
 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,.....Scotsburn.  
 John McKenzie,.....Scotsburn.  
 John McLean,.....Roger's Hill.  
 Alex'r McDonald, B. S.,.....Scotsburn.  
 John McKay, Elder,.....Millville.  
 Alex'r McLellan,.....Millville.  
 Alex'r McDonald, Elder,.....W. R. Station.  
 Daniel McKenzie,.....Gairloch.  
 John Sutherland,.....Mill Brook.  
 James McLeod,.....Glengary.  
 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, (Boy).....Bridgville.

Alex'r McDonald,.....Sunny Bras.  
 Samuel Fraser,.....Elmsville.  
 Geo McLeod,.....West River.  
 Alex'r Sutherland,.....Cootch Hill.  
 Donald Fraser,.....Carribee.  
 Murdoch McKenzie, Three Brooks, Carribee  
 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,.....Karltown.  
 Rev. P. Galbraith,.....Hopewell.  
 Dona'd Gray,.....Capo John.  
 Alex'r Fraser,.....Teney River.  
 Rev. W. Stewart,.....McLennan's Brook.  
 Wm. M. McPherson,.....McPherson's Mills,  
 Sutherland's River.  
 Kenneth J. McKenzie,.....W. B. R. John.  
 Robert Douglass,.....Logansville.  
 Wm. McLeod,.....Tatamagouche River, Col.  
 Murdoch McKenzie,.....Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C.B.  
 Allan McQuarrie,.....Cape Mabou, C. B.  
 Geo. Baillic,.....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 McI nald,.....Lake Anslie.  
 Chas Fraser.....St. Pauls, E. B.

# The Monthly Record for 1877.

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

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

- Parcels of 5 Copies to one address,.....\$1.50.*
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**REV. R. McCUNN, River John.**