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VOLUME XXIV.

NUMBER II.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

FEBRUARY,



1878.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

THE LATE REV. JOHN MACRAE,  
STORNOWAY.

This excellent minister died at Stornoway on the 10th inst., after a short but severe illness. On being licensed in 1827, he went as a missionary to Nova Scotia, where, in the face of considerable difficulties, he succeeded in organising a large congregation, consisting almost entirely of Gaelic-speaking people, in connection with the Church of Scotland. In 1843 he returned to his native land, and was inducted to the church and parish of Redcastle in Ross-shire. This sphere of duty was so little congenial to one of Mr. MacRae's ardent temperament and active habits, and elevated ideas of ministerial usefulness, that, on receiving a unanimous call from the influential congregation of Stornoway in 1847, he at once, though at a large sacrifice of emolument, transferred himself to this more promising field of labour, where he continued for upwards of thirty years the zealous and devoted services which so distinguished him as a minister of the Church, and so endeared him to the people under his charge.

In the sermon preached on the Sunday after his funeral it was truly said of Mr. MacRae that in many respects he was the very type and model of what a minister of Christ ought to be. His powerful intellect was sedulously cultivated to the last, and stored as a garner with things new and old, for the edification of his hearers. His pulpit ministrations were scholarly, and marked by calm earnestness—"rightly divining the word of truth." He believed thoroughly, and felt intensely, that in seeking the welfare of the Church of his fathers, he was seeking the advancement of "God's kingdom and righteousness" in the land. At the same time the deceased was singularly free from bigotry. If there was any one thing, apart from the grosser sins, that he used more to lament than another, it was the exhibition of this unlovely spirit in any professing Christian of whatsoever name. In proof of his large-heartedness in this respect, may be mentioned the willing help he extended to all, without distinction of sect or party, who appealed to him in their time of need; and, specially, to the brotherly fellow-

ship he was accustomed to hold within these sacred walls, as well as elsewhere, with ministers of another denomination. The whole tenor of his life was a demonstration of the one desire that possessed him—the desire to see all good men working together for the good of all, under the rule of the one great Master, endeavouring to keep the unity of the spirit of the bond of peace.—*H. & F. R.*

#### BRITISH GUIANA.

DEATH OF REV. F. JARDINE.

"With deep sorrow," writes the Rev. Thomas Slater, of St. Andrews, George Town, Demerara, on 24th October last, "I have to inform you that the hand of God is on us again. We have lost Mr. Jardine, the popular minister of St. Thomas' Church. It was on the evening of the second inst., that he complained of giddiness. At noon of that day he had ascended the lighthouse in company of a friend, a Rev. Dr. Anderson, from Trinidad, who was my guest for a fortnight. They lingered on the tower for nearly an hour, in the intense and unusual heat of the sun, which has prevailed for several months over the whole of the West Indies, and he caught sunstroke, which proved fatal on the sixth day thereafter. He died on the evening of the 8th. I had returned from my furlough, but had not resumed full duty, and it was ineffably sad for me to come back and hear golden opinions regarding him, his loyalty to duty and punctuality in work during my absence, and then to see the brave, strong and good little man wrenched away from a sphere he was so competent to fill. 'How long, O Lord, how long? Let it repent Thee concerning Thy servants!' When I left in June, both of us apprehended that a shadow of long duration was about to settle on our town congregations. And lo! the last has been first—I think of it with fear and trembling. The Lord pity me, spare me, and give me back my old strength, that I may stand in the breach, and gather up the reins that have dropped from the chariot-eeer's hand.

"A minister is of course wanted for the vacancy, which will be officially reported, at latest, by the following mail."—*H. & F. R.*

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

FEBRUARY, 1878.

NUMBER II.

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

SERMON BY REV. CHARLES S. ROBINSON, D. D.,

PASTOR OF THE PRESBYTERIAN MEMORIAL CHURCH, NEW YORK.

### Christ at the Door.

BEHOLD, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Revelations iii. 20.

Times change, and we ourselves change with them. But it seems a little singular to find the same social custom prevalent in the East and in the West, holding its way on through all these thousands of years—the custom of knocking at the door of a dwelling in which we desire to become a guest. Back even to the time of SOLOMON we find traces of this identical act; the same courteous recognition of the owner's personal right; the same gentle importunity calling attention to the fact of our presence and wish to enter; the same generous confidence that hospitality will be extended the moment our application for it becomes known.

This it is which has always made the figure chosen in our text so clear and forcible. It needs no explanation even to the commonest minds. The Saviour is represented as standing at the door of a sinner's heart, seeking admission and offering amity. Simple as the simile seems to be, the entire scheme of the Gospel is contained in it. The doctrines of grace may be drawn out one by one.

I. In the first place, here, FRIENDSHIP WITH GOD IS PROPOSED AS THE GRAND PRIVILEGE OF THE RACE.

The proffer that is made is wholly spiritual. The language is chosen with

unusual care. You will find two things in this text.

1. One is that the friendship which GOD offers is *on entirely a humane plane*. JESUS says he will come and share our new lot in life. He does not mind where nor how we live, he stands knocking just at our door. It is at our table he will sit and sup. He will accept our invitation, and will take us just as we are. All he wants is to be our friend.

Christian life is only a transfiguration of every-day life. CHRIST expects no man to go out of his way to receive Him. He says to a statesman wielding vast power exactly as he does to a mechanic at his bench—go on with your natural work, let me not interrupt or incommode you, I only want to see you at home and be your friend.

2. The other thing you will discover in the text is, that the friendship which GOD proposes is *permanent in its continuance*. The whole force of that fixed Oriental custom concerning hospitality is invoked in the figure. You know an Eastern guest is sacred in the estimation of his host. To have eaten bread with any man is to have forever become that man's friend and ally. And our LORD repeats and reverses the order of words so as to show its binding force on both parties: "I will sup with him and he with Me."

So ye see the Saviour does not say so much what He will do as what He will be. He means to have each of us understand that our highest need is met when we have secured His companionship. "Can the children of the bride chamber

mourn as long as the bridegroom is with them?" One never can feel safe or happy until he knows JESUS CHRIST is his last friend.

II. In the second place, there is found in this verse AN UNDOUBTED PROOF OF THE DIVINE SINCERITY.

He who speaks here is profoundly in earnest. He really desires admission when He knocks for it.

1. You see this in the fact that *the entire proposal comes for Him*. The man does not go forth after JESUS; JESUS presents himself unasked, and oftentimes unexpectedly, at the door of the man's heart. The first thing heard is His knock. The Redeemer journeys all the way down from heaven before even one word of real desire is uplifted after Him. The grace of this transaction is absolutely marvellous. Angels earnestly desire to look into it.

2. You see this sincerity likewise in *the successive and persistent endeavors to bring this friendship within reach of the soul*. First, JESUS comes—that attracts little or no notice. Then He knocks—no man appears to hear Him. Then He stands waiting. Strangely enough, out and in by the same door passes the owner without a word of welcome. Then JESUS speaks; not to ask entrance, nor to become obstructive, but to call attention to the fact that He is there, and without giving offence suggests the errand He came on—"Behold, I stand at the door!" But not yet, not yet does a hospitable hand turn so much as to lift the latch. Then that same kind, quiet voice begins to offer promises and utter assurances of good will. O, the amazing hardness of the heart which obstinately remains closed! Confessedly it is the sinful dulness of our minds that renders us so listless, so reluctant, and so torpid. But surely this determinate waiting proves how sincerely GOD desires that every man should be saved.

III. In the third place there is found in this verse THE ASSURANCE OF THE ENTIRE FULLNESS OF THE ATONEMENT.

There is no restriction in the offers of Divine grace. "Whosoever will, let him come." There is no limit on the human side, none on the Divine.

1. There is no limit *on the human side*. If any man will open his heart, the Sav-

jour will come in. No matter if the church be dull and cold, GOD deals with individuals in this engagement. No matter if the community be dead in worldliness and sin, GOD will accept any one, man, woman or child, who will be ready to meet His call. No need of waiting for a revival that will shake a city or a continent; heaven is to be peopled with souls redeemed one at a time. Hence the invitation reaches any one who will hear it. Be he poor or rich, be he illiterate or educated, be he young or old, be he even vicious or moral—if he will only rise and open the door of his affections, if he will only render a willing obedience in faith, if he will only repent of his sins and forsake them, no possible hindrance can for so much as one moment lie in his path.

2. There is positively no limit *on the Divine side either*. The offer is made in terms utterly without restriction. To every person who will receive Him, JESUS says, I certainly will give Myself; I will come in and sup with him and he with Me. Now this is all that the most eminent Christian ever had in his most transcendent experiences. Hence this is to say that our Divine Redeemer pledges to any individual, no matter how humble or unknown, any man who will believe in Him and love Him as his Saviour, all that the Apostle PAUL ever felt when he cried out, "O, the depth!" all that the Apostle JOHN ever enjoyed when he lay on his LORD's bosom at the Last Supper. The expression found in one of JESUS' parables is literally true: "Yet there is no room." Room in the Redeemer's love, room in the Church's charity, room in the Saviour's sacrificial merits, room in all the perfect enjoyments of heaven.

IV. In the fourth place we find in this text AN EXPLICIT RECOGNITION OF HUMAN FREE-AGENCY UNDER THE PLAN OF SALVATION BY GRACE.

A startling spectacle is this which rises on our imagination as we contemplate the figure here employed. The Son of GOD stands as a suppliant beside His own creature! He comes to the heart and hesitates; then He knocks and waits; then He speaks and lingers; then He promises and listens; but not one step further does He go. Not one step further will He go, although the angels sing sad-

der songs than they wish to sing over the penitent; not one step further, although His own heart is filled with grieving; not one step further, although the fearful rebellion be consummated in the in which cannot be forgiven; not one step further, although hell may be populous with human souls which wilfully press their own way into ruin! It is well to inquire why it is He thus pauses on the threshold.

1. It is not because He is not unable to force His way in. It would be no hard thing for God to break even the flintiest heart into atoms. He could make men do His will forcibly, if He tried. He makes the devils believe and tremble. There is no opposition so violent that He could not crush it beneath His Omnipotent might.

2. The reason for the Divine forbearance is found in the inscrutable counsels of the Divine wisdom. In the beginning, He drew one line around His own action. He determined to create a class of beings who should have minds and hearts of their own. A free chance to choose between serving Him and resisting Him He now gives to every one of us. And when He had thus established men in being, He sovereignly decided never to interfere with the free-will He had bestowed. There it is now. Inside of one magnificent circle of power He will permit His majestic arm to sweep; beyond the circumference of that He would never, under any circumstances, permit any interference of His to go. Purely independent, He yet has limited Himself.

One word here, however. He cannot let free-will go beyond its limits outside of itself; that would ruin the universe. A man may commit suicide of his own soul, but it would not be fair to let him commit murder on the souls of others. So God does not, even for awhile, permit the wrath of man to go further in its indulgence than shall be for His own glory—the remainder of wrath he restrains.

See then the wonderful picture. CHRIST stands waiting and knocking at the door of a sinner's heart! In this great, dazzling universe, with all its notes and its systems, its stars and its atoms, its monads and its seraphs, its continents, its seas, and its oceans—in all the vast universe

of mind and matter, one spot there is, and only one, where the Almighty God asks leave to be: that is, in the throne of the human heart. When He wants the wealth He uses it; when He wants love He asks for it. He says, I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." But when He desires the affection of one of His free-willed creatures, He condescends to plead for it. When He wants a human heart, He says, "My son, give it to Me." On the summit of His unchallenged divinity, the Saviour asks no leave to enter heaven. He is the Prince, and demands at the portals of the place—"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" But meek and lowly on His Gospel errand He comes to the sinner's heart and just knocks and waits till the door is opened for Him, and He is bidden to come in.

V. In the fifth place, therefore, our text teaches us that IF ANY MAN IS FINALLY LOST THE RESPONSIBILITY RESTS UPON HIS OWN SOUL.

Under the plan of redemption it has been so ordered that the entire force of final rejection shall be centered only in the imperious will of the man who refuses it. By the understood terms of the offer of grace, each person becomes fully aware that he has now liberty to speak for himself. The Saviour has come so far, but it is perfectly clear He is coming no further. He knocks, and then calls attention to the knock, and then explains the knock; and then He has done all He is going to do. It is not the question, what more *could* He do? it is enough to know that there is nothing more He *will* do. His Holy Spirit is given, the man is aroused, the call is intelligible, the meaning of the demand is clear. Now hereafter the responsibility rests entirely upon the person who is addressed.

1. Observe how unobscured is the final issue. There can be no mystery, there is no mistake about it. The providence of God always clears the way up to the crisis, removing every side-construction which can possibly confuse it.

You may ask how it is that CHRIST knocks at the door. It is very easy to tell you. Loss of our property, our friends, or our pleasures is one way. Inner motions of conscience, fidelity of Christian endeavor, a tract, a sermon, a hymn; all of these are the calls addressed each in turn to us. Education that fits for usefulness is a demand for usefulness; the love of our children is a hint for us to love GOD as our children; social position, wealth, official station, accomplishments, popular favor; whoever has any of these out to hear in them the accents of that quiet voice speaking to his heart: "Behold, I stand at the door and knock." GOD holds no one accountable beyond this. He does not come seeking me by knocking at some other man's door. He knows precisely where I live. He comes to my heart, and there at the door waits for me to let him in. If I refuse, I am responsible.

2. Observe the case of the condition required of us. It is only to open the door. He came there, and He will come in. There is no set way in which we are to believe, no fixed words for us to speak in order to give Him welcome, no specific feeling we are to have as he enters. Great things under the Gospel are always simple. And the great thing, the simple thing, is to let Him in.

3. Observe then, finally, what it is that keeps the Saviour out. Nothing but will. This is the inspired declaration: "Ye would not." "Ye will not come unto Me that ye might have life." This word will is often misunderstood. It is not an auxiliary, but a principal verb. It means ye *willed* not. That is, you set a definite purpose against the purpose of grace. CHRIST came, and you resisted Him.

Who, then, is responsible for the loss of any soul? When, after long-continued knocking and patient waiting and repeated speakings the Saviour withdraws from the door of your heart, and you are lost, who is to blame for it?

Sometimes we look forth out of the window, and see some one standing at our neighbor's door; we wonder at the delay, and wish we were nearer so as to stir up the house. O, how affecting it is for us thus sometimes to look at each other, and see the blessed Saviour stand-

ing close by some heart for many a day, and yet finding no admission. Listen now for a moment; hear Him knocking at the door of your heart. Your education, your troubled feelings, sermons, providences, everything—how GOD keeps the knocking up year by year. Alas! you "treat no other friend so ill!" Arise and open the door, and bid the Saviour come in.

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#### DR. HODGE ON INSPIRATION.

During the progress of the trial of Rev. Dr. Dødds, before the Presbytery of the Free Church of Scotland, a letter was addressed to Dr. Charles Hodge, of Princetown, N. J., asking him to give a statement of his views on the subject of inspiration—especially with reference to the intended teaching of his great work on Theology. The pre-eminence of Dr. Hodge, in this country and in the whole world, is so much as to give his views great weight, and they are, as it seems to us, so entirely in harmony with the teachings of the Bible itself, as also with a sound philosophy, that we ask of them an attentive perusal, especially by our younger brethren in the ministry. We would be glad to know that every one could subscribe to them as his own. Dr. Hodge wrote as follows:

PRINCETON, N. J. Nov. 2, 1877.

*My Dear Sir:*—It would be very presumptuous in me to take part in your theological discussion going on in your venerable Presbytery. You condescended, however, to ask me what views I intended to present on the doctrine of inspiration in my work on "Systematic Theology." I think I may, without impropriety, answer that question without assuming that any great importance attaches to any views of mine. In order to avoid as much as possible even the appearance of taking part in a controversy with which I have no right to interfere, I write this letter before reading any of the documents you were good enough to send me. All I propose to do is to state as briefly and as plainly as I can what I intended to teach in my "Systematic Theology."

1. I recognize the obvious distinction between revelation and inspiration. The

former is the communication of truth to the mind; the latter renders its subject trustworthy, *i. e.*, infallible in communicating truth orally, or by writing, to others.

2. The *modus operandi* of the Spirit is inscrutable, as it is in regeneration and the gift of miraculous powers. All we know about it is from its effects. These are to be learned from the didactic statements of the Scriptures, and from phenomena. From the former we learn—1st. That inspiration rendered its subject the spokesman of God—that is, a prophet. An inspired man stood in the same relation to God that Aaron stood to Moses in his intercourse with Pharaoh. What Aaron said to Pharaoh, Moses said through him. What the prophet said God said:—"I will put my words into your mouth," "holy men of old spake as they were moved by the Holy Ghost." Therefore, what David said the Holy Ghost said. What Jeremiah said, the Holy Ghost said. Our Lord said to his apostles, "It is not ye that speak, but the Spirit of my Father that speaketh in you." It is recorded that the apostles "spake as the Spirit gave them utterance." 2d. This divine authority or infallibility attaches to everything which inspired men taught—that is, to everything which they asserted to be true, whether fact, doctrine or moral principle.

3d. It extends to the words. The thought is in the words. If the words be incorrectly chosen, the mind of the Spirit is incorrectly communicated, or not communicated at all. This seems to be explicitly asserted in the Scriptures. Holy men spake as they were moved—they spake as the Spirit gave them utterance. "It is not ye that speak, but the Spirit of my Father that speaketh in you." The apostle says, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The sacred writers quote and argue from the words—sometimes from a single word—of Scripture as the word of God.

4th. It follows from what has been said that the record has been inspired or infallible. This the apostle asserts (2 Tim iii, 16): "All Scripture (or every Scripture—every part of the Sacred Writing) is given by inspiration of God." The Scriptures:—"What is written can not

be broken." Such is the declaration of Christ. It is the written word to which our Lord and his apostles constantly refer as of divine authority. The ultimate appeal as to all matter of fact, truth or duty was to the written word.

From the phenomena of Scripture we learn—*first*, that the sacred writers were not mere machines. Inspiration did not destroy their intelligent consciousness or self-control. *Second*, it did not interfere with thought, speech or style, any more than it did with their handwriting. Paul seems to intimate that his handwriting was rather peculiar. The Spirit so controlled the sacred penmen in the use of their gifts and faculties that they should say just what he would have them say. According to this doctrine of inspiration there can be no errors in the teachings of the Bible. One part can not contradict any other part; nor can what the Bible declares to be true, as to fact or doctrine, be inconsistent with any other fact or doctrine known to be true from other sources.

Then there are great difficulties in the way of this doctrine is a matter of course. The same is true in regard to the doctrines of revelation, the Trinity, the person of Christ, the work of the Spirit. It is no less true of the doctrines of natural religion, and in short, of every department of knowledge. Who can form any theory of the union of the soul and body which is not beset with difficulties which he can not solve? It is to be remembered that it is of the Bible as it came from the hands of the sacred writers (*i. e.*, of the true text) and of the Bible as properly interpreted, that this infallibility is asserted. There may be discrepancies between one part of the Scripture and other parts, arising from errors of transcribers. Far more numerous and important difficulties have their origin in erroneous interpretations. Everybody knows that the Bible was for ages understood to teach that the sun moves round the earth. Does any man now so understand it? Increase of knowledge will shed increasing light on the Bible—not correcting it, but bringing out more clearly its true meaning. Should we find in the Bible here and there phenomena which we can not reconcile with what the Bible teaches of itself; that can



not be a rational ground for rejecting those teachings. It is so in nature. There are organs and rudiments of organs in animals, the use of which no physiologist can explain. No theist allows that fact to shake his faith in the doctrine of design. We do and must believe that God fashions our body, although he allows malformations sometimes to occur. So it is with the Bible. It is and remains the word of God, although there may be things in it which we can not explain.

I can not rid myself of the impression that there is something absurd in my writing you such an A. B. C letter as this, merely to prove that an old man in America believes the common church doctrine of inspiration. The accepted formula to express the doctrine of the Church is all ages on this subject is, that the Scriptures were written *docenti Spiritu Dei*, so that whatever the Bible teaches, God teaches. If this be true, our feet are on a rock. If it be not true, we are standing on quicksand. The dear old Church of Scotland is the brightest star of the Reformation. May its lustre never be dimmed until it is lost in the glory of the second coming of the Lord!

Your fellow-laborer in the gospel.

CHARLES HODGIE.

P. S.—If there be any thing in this paper inconsistent with what is written in my book, it is because I failed to make myself understood. What I have here written I was taught in my boyhood, and have always intended to teach.

C. H.

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## INDIA.

### LETTER FROM REV. J. FRASER CAMPBELL.

A friend sends us some extracts from a private letter he has received from Mr. Campbell, dated "Mhow, Central India, Nov. 28th." The letter shows what great need there is of the mission securing premises of its own at Indore and Mhow, if we are to have a strong and stable mission in Central India. We therefore wish all success to the attempt that the committee of the Juvenile mission of the Church is making to enlist the sympathies

of our Sunday-schools in this work. Mr. Campbell writes that a splendid bargain of a house at 4200 rupees, or \$2000 has just gone. Such a house if bought by us, would save our mission about \$3000 a year, and the Sunday schools could easily raise the amount in one year in addition to what they are now doing. Besides, Mr. Campbell writes that he does not know what to do for a house for the ladies when the two who left Canada in the autumn arrive: though Major Van Heytheson—having to go to Bombay for a short time—has in the most generous manner put his house at the service of the mission till one can be had for them. For the sake of their health, and for the sake of their influence at the outset, they must be suitably housed. Who will build a house for our missionaries, who have given up their own houses, friends, country, for the Lord's work, and who are in India as our representatives? Who will start such a work? Mr. Campbell writes:—"Since we parted, I have been moving not only from country to country, and place and place, but even from house to house. I was just getting comfortably at home in the Mission house in Madras when we were cleared out—then a few weeks in one house, a few more in another, and a few more in a fourth. Then a month in Bombay. And here, a month in the traveller's bungalow; six weeks in Major Van Heytheson's; and a little more here in this house, from which it seemed likely that I should be politely turned out a week or two ago. It belongs to the Parsees, and is managed by a committee who took alarm at my speaking to some of the boys in the school and giving them tracts. They wanted to get me out. But I went to two of the principal men and reasoned them down, taking the ground that, while I wanted no more privileges than I should have in any other house, I must have as much freedom as in any other, and giving the true account of what had caused the alarm—and the thing seems all right, for a while longer. Then, it is not at all unlikely that I shall by and bye leave Mhow. I may have to go to Indore. And even if not, when a new man comes, I may give him Mhow—the best place for a beginner to start—and go off to Sojain, or some other city: to

break ground there. Yes. I think my rest is not to be on this side of the river. You ask me to give details of my work from day to day. Here is a brief sketch. I have most of the chaplain's work to do; preach twice also every Sabbath, a weekly service besides, and, to make the singing something respectable, conduct a practice another evening; attend a union prayer-meeting, visit hospitals and private people, and look after things generally; and all this merely *by the way*, my mission work, of course, being *the work*. Meet enquirers; I wish there were more; look after my mission school,—I generally give it two hours a day,—and learn Hindustani. I get no time to read, I may say, except what is directly necessary for work. If my instructor tells me the truth, I am getting on famously with my Hindustani, in spite of all the distractions.

My school is kept back for want of a place. We are still in a *shed*, properly used for standing carts, &c., now empty, a long wall and a roof on two sides of a square, outside, that is all. Fancy me up there, with two masters—one is a sort of pupil teacher, a native Christian and I hope a future catechist—and some boys, singing hymns; giving Scriptural instruction in Hindustani, and teaching English, Hindi and Mahratti, &c., also taught by the masters who assist in teaching English and Scripture, &c. When I get into the place in the bazaar which I have rented, and which is being repaired, no doubt the school will increase considerably. And when the ladies come I hope we will have a fine school.

The Parsee school is the principal school in Mhow. It is attended by some native Christians, and East Indians, and is I think a good school. We ought to have it. The prevailing language is Hindustani, (two branches, Hindi and Urdu, but much the same except in characters of alphabet; the former has more Sanskrit, the latter more Arabic and Persian words. Some speak Marathi, some Guzerathi. A number, mostly clerks, &c., speak English, but few of them care to talk about religion, so far as I yet find. It is hard to get catechists, but I have lately got one taken him on trial.

They are having much encouragement

in Indore. I go there to-morrow to take Mr. Douglas's meeting, at which last week there were fifteen Babus, including one or two princes."

In another letter, addressed to Professor McLaren, Convener, Mr. C. speaks of his present quarters as consisting of one room about 20 feet square which, by the aid of screens, is made to serve for dining-room, drawing-room, and pantry. Respecting the field Mr. Campbell says:—"Mr. Douglas thinks with me that our aim must be to have a station in every city and town in this immense and neglected field as soon as possible; the force in each being thereafter strengthened as rapidly as we can get the missionaries and the money. Mhow is not the largest town after Indore, but it is one of the most important, and is likely to become more so. Already there are 20,000 natives here, besides the Europeans and the inhabitants of surrounding villages, some of which are said to have a population of several thousands. Mr. Douglas has consented to act as chaplain for the Church of Scotland troops here. Although this is not the work we came to do, so far from interfering with it, it may serve the mission a very important purpose. I have therefore heartily agreed to take a share of the work with Mr. Douglas who has been suffering to some extent from the fever of the country to which all newcomers are liable. I have been in the doctor's hands myself most of the time since coming here, and sometimes pretty ill, but have managed to preach most part of the time. Last Sabbath I had the pleasure of listening to Mr. Douglas. I need not tell you that he is an excellent preacher."

Mr. Campbell's friends, and the Church generally, will be glad to know that he is recovered from the illness that prostrated him in Bombay, and that he is now as well as when in Nova Scotia. Let us thank the Lord on his behalf, and pray fervently for all our missionaries. —*P. Rec.*

We are sorry to learn that Mr. McIntosh, one of our students at Queen's College, Kingston, has been obliged to discontinue his studies recently owing to sore throat. We hope and trust that he will be able to resume his studies, D. V. next winter.

**The Monthly Record.**

FEBRUARY, 1878.

## THE CHURCH AT HOME.

At no period in her history has the Church of Scotland, in the old country, appeared to be more prosperous than at present. Her numerous schemes are flourishing. The Home and Foreign Record shows that a deep and an intelligent interest is taken in the work of the church. That periodical publishes not only the news of its own mission work, but also gives a full account of the progress and doings of all other evangelical churches—thus setting an example of Catholicity well worthy of imitation. As a national Church, endowed in a large measure, she is free from the severe strain which poverty often brings to bear upon weak churches. She does not require to resort to the trade of proselytizing, in order to live. She does not require to belittle others in order to magnify herself. With a calmness arising from a "conscience void of offence" she devotes her energies to the work at home and abroad without anyance or boasting, and without wantonly assailing others. On the other hand, a Church whose sole *raison d'être* is a protest, must keep up a continual noisy battle, or else perish as a separate organization. Its meat and drink is strife, and when one cause of strife is removed it must seek another, or languish and die. At one time it whets its teeth and assuages its hunger on the dry bone of patronage, and when that is devoured it must look around for some other game; and now it flies at dis-establishment.

When the day comes, if it should come, that the Church of Scotland shall be dis-

established, it will be found that the Church is prepared to face her altered position. No government in Britain (whatever may happen out here) will venture to touch the accumulated funds of the Church, contributed by private individuals; and every day her private endowments are increasing. Churches by the score are being built and endowed by voluntary contributions, proving the strong hold the Church has upon the heart of the Scottish people.

When new sects spring into existence, full of life and vigor, many ardent souls, longing for a life of devotion and self-sacrifice, unite with them fondly, imagining they have reached a haven of unselfishness, but alas, they soon discover that no denomination on earth has a monopoly of virtue and religion. The consequence is they often long to return whence they came, feeling that the old was better. And it would appear that some such reaction has set in in Scotland towards the old Kirk. It would seem that many who had at one time forsaken her altar, are now seeking to return thither. At all events it might be argued that such is the case, judging by the number of students and licentiates of the Free and U. P. Churches who are continually applying to be received into her ranks.

**NEW GLASGOW.**—Our readers will be glad to learn that Rev. Mr. Coull's health is greatly improved, and that he has resumed preaching.

**FISHER'S GRANT.**—The people on Fisher's Grant, in connection with the Pictou Presbytery, are actively engaged in building a place of worship for themselves. We hope they will receive the sympathy and aid that their peculiar circumstances call for.

**THE REV. MR. HERDMAN** delivered a lecture in St. Andrew's Church, New Glasgow, in which he completely upset Mr. Hine's theory that the "lost tribes of Israel" have been discovered in the "Anglo Saxons." So they are "wandering Jews" yet. We hope in some future number to give our readers an opportunity of judging of the merits of the lecture for themselves.

## DISESTABLISHMENT OF THE CHURCH OF SCOTLAND.

BROOKLYN, Dec. 28th, 1877.

The Editor of the *Scottish-American Journal*:—

SIR:—In a brief paragraph recently published in the SCOTTISH-AMERICAN JOURNAL it has been stated that Dean Stanley is about to enter into the controversy respecting the disestablishment of the Church of Scotland, and that he will propose, as the first instalment, the disendowment of the parish churches in the Highlands. I have had several paragraphs in other papers; and perhaps there is some truth in them. At any rate there has lately been a large meeting in Glasgow in which strong expression was given by the speakers against the old Church: and it was stated that the Marquis of Hartington had said that he was not unfavourable to a movement for the disestablishment of the Scotch State Church first, as there were few difficulties in the way of dealing with that question, whereas there were many difficult problems to be solved concerning the English Church.

I trust that Dean Stanley has more good sense than to come before the public as a revolutionist of the Scotch Church. It would be a piece of impertinent interference on the part of any clergyman of the Church of England to do so. It is well for ministers of the Gospel, and all others, to remember the sacred advice "Take the beam out of thine own eye before thou pullest the mote out of thy brother's eye." I was a member of a dissenting church when in Scotland, and I think, in a general sense, that Church and State should not be united. At the same time, I have a strong affection for the old mother Church of Scotland. I cannot forget that one of its ministers was my first schoolmaster, and that my parents were members of the church of that parish in Paisley where the eminent John Witherspoon had been minister before he came to America. With fond recollection I would, therefore, urge upon the people of Scotland great caution and charity anent the disestablishment of the old Church. Although the salaries of the ministers are paid by a tax on property, yet these

salaries are so small, that they are not oppressive to the people. Then, again, the doctrines of the Church are those of nine-tenths of the population; and, in this respect, it is a national Church. Again, the people who are communicants now elect their minister, so that it is ecclesiastically, as well as doctrinally, the people's Church.

I believe there are more difficulties in the way of disestablishing the Church of Scotland than many persons suppose; or that persons like Dean Stanley, the Marquis of Hartington, and C. Cameron, M. P. of Glasgow, who are Episcopalians, know about. The general idea of the Scotch Church as sustained by the State, is, that all the ministers are paid by an annual tax upon the real estate in Scotland, and that all that has to be done to disendow the Church is simply to abolish the tax for the stipends of the ministers. But there are some very intricate questions about property connected with the Church, which it will be difficult to deal with. There are the churches, the manses, and glebes; and not only the glebes common, but *extraordinary*; and respecting which there is a general want of information, even among Members of Parliament. It would be easy to deal with the churches and the manses, by giving them up to the State Church as a denomination; but how would the Marquis of Hartington, or those politicians who lately met in Glasgow to demand Disestablishment, deal with the glebes? Take, for example, the *extraordinary* glebe of Wilton, in Roxburghshire. It is eighty acres in extent, exclusive of a common glebe of sixteen acres. How will the politicians deal with this property, especially as there is no record of its being granted to the Church? It has been a glebe beyond the memory of man, and is only supposed to have been granted by one of the lairds of Langlands. This large glebe is near the manse, and is called the *infield*; the *small glebe*, or *outfield*, is two miles distant. In other parishes, unknown to me, there may be like difficulties. Were the Church disendowed, should this large glebe not be retained justly by the Church? It does not belong to the State.

When I consider what the Church of Scotland has done for the people, and

how many eminent men have belonged to it, and still belong to it, I hope the people of Scotland will not be easily worked up into a passionate disregard for these things which are just and honourable, connected with it. It is believed that there is an underhand movement among several wealthy Episcopalian and Roman Catholic landholders to break up the Scotch Church, so that Episcopal deans and Romish priests may get hold of the parish churches, especially those in the Highlands. It would be a fine thing for numbers of such reverend gentlemen to go down to Scotland in the summer, and in the shooting season, to enjoy themselves, and conduct their Sunday ceremonies in the old parish churches for the visiting families and the southern sportsmen.

I am, yours truly,  
RUTHERGLEN.

Another Communion Wine dispute has arisen, in the Established Presbytery of Edinburgh, by a petition from the majority of the Kirk-Session of St. Luke's Church, Edinburgh, where it appears it has been a practice, since 1873, while using the ordinary fermented wine in sacramental occasions to provide unfermented wine for those who desired it. The discontinuance of his practice at the sole instance of the minister, without the concurrence of his session, has given rise to a serious and somewhat unseemly dispute that might have been obviated by the exercise of a little more Pauline forbearance. In the same Presbytery an animated discussion took place at its last meeting on the evils of intemperance and the best practical methods of promoting sobriety in the community.

In the Free Church Presbytery of Edinburgh, Dr. Begg introduced his promised overture to the General Assembly on INNOVATIONS with a characteristic speech. He opposed and objected to all changes of posture and in the manner of worship, and in the direction of introducing instrumental music—while he specially characterized as a popish corruption, the observance of Christmas Day: he took to be thoroughly Popish. Memorial windows in churches were another Popish innovation which he mourned. He ob-

jected distinctly to the introduction and use of Hymns in public worship. Dr. Walter C. Smith, taking the other side of the question, carried the Presbytery with him in moving that the overture be not transmitted, by a majority of 24 to 10. Sir Henry Moncrieff, Dr. Blaikie, Principal Rainey and Dr. Davidson were among those who voted for Dr. Smith's amendment.

Lord Polwarth presided over an influential meeting in Edinburgh to bid God-speed to the first detachment of missionaries which the Church of Scotland has resolved to send out to the interior of China. The Presbyterians of Ireland propose building a "manse" for the use of their foreign missionaries who may be home on furlough.

It is a fact of interest that the Moderator of the Presbytery of Egypt, of the United Presbyterian Church, is an Egyptian monk, now a Presbyterian minister. The minutes of this Presbytery are written in Arabic.

The Synod of *Atlantic* in the United States has on its roll 113 congregations of coloured people, forty-four negro ministers, and 9000 negro members. There is a talk of the Church of Rome getting hold of the Southern negro. She cannot do it!

The Evangelical Alliance has a delegation in Italy endeavouring to promote union among Protestants there. At present there are several different sections of different denominations at work in the same field. There is no good reason for such "divisive courses," which are doubly disastrous in the presence of a strong and frowning Papacy.

It is good news to the supporters of the New Hebrides Missions that a strenuous effort is being made by the people of Australia to secure the annexation of these lovely isles to the British Empire. Would not Dr. Geddie have most joyfully welcomed the day!—*P. Rec.*

DR. BEGG is trying his hand at ecclesiastical politics. He lately headed a deputation of Free Church ministers from the Highlands to the Lord Advocate, pleading for some change in the law by means of which Highland ministers of the Free Church could become connected with the Establishment. No account of

the interview with the Lord Advocate has been published; but there is ground to believe that a movement of some importance in the ecclesiastical history of Scotland is contemplated. Dr. Begg will do what he can to bring the Highland ministers into the Established Church if he can only get some further legislation in the direction of the anti-patronage movement. It was supposed some months ago that 200 ministers of the Free Church might follow the lead of Dr. Begg; but the number will certainly be much smaller than that; and possibly the whole plan may collapse. It is a movement, however, that will be watched with deep interest.—*P. W.*

#### HOME MISSION WORK IN THE UNITED STATES.

The immense territories on the flanks of the Rocky Mountains.—Montana, Utah, Colorado, Wyoming, Arizona, &c. are a special field of Home Mission effort, by the Presbyterian Church of the United States. It covers an area larger than Great Britain, Germany and Italy, and though not thickly settled, there are people—"the dispersion"—scattered all over its most eligible localities. Dr. Sheldon Jackson was appointed Superintendent of Missions in this region. Numerous churches were organized; and Presbyteries and Synods were formed. Dr. Jackson toiled as few men have toiled these days. From the spring of 1861 till the end of 1876, he travelled 197,204 miles—making each year as many miles as a ship needs to make in a voyage around the world. He made more than ten thousand miles by stage and on horse back,—some times making 1500 of a continuous journey by a stage. He says, in reporting to his synod; I have been in journeyings often; in perils of water—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. "In perils of robbers." Five times has the stage been stopped and robbed by highwaymen, just before or after he passed over the route. "In perils by my own countrymen." Once the trembling of the finger alone stood between

him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another time he was taken to prison for the gospel's sake. "In perils in the wilderness," as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow storms where others have perished, or among the trackless mountains of Arizona, without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. "In perils by the heathen." Hiding one long summer day, with rifle across the knee, momentarily expecting the attack of the Savage Sioux; and again, upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war path and saving his scalp by fifteen hours. "In perils by wild beast and venomous reptiles; in perils by land and by sea, in weariness and painfulness in watchings often, in hunger and thirst in fasting often, in heat and cold." Again and again crying out in the agony of physical suffering for grace and strength to endure to the end. "Such is a feeble delineation," he continues, "of the life of your Superintendent for the last seven years. At times feeling that the burden was too great, that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and the chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again thankful for the privilege of labouring and suffering for Jesus."

Here we have a foretaste of what may be done—what no doubt will be cheerfully done for the Great West of our own Dominion very soon.

The most trying period in the history of missions in the early period. Many years of hard and unremitting labour often pass with hardly a single conver-

to encourage the missionary. The fruit, though long delayed, always appears, however. Canton is a case in point. The Presbyterians laboured there twenty-five years, and gaining only 33 converts; but in the next seven years this number was increased to 198, and since, there has been a steady growth.

"How is it," said a Chinaman to a missionary the other day, "that if the doctrine you preach be so precious, and if nobody can be saved except by Jesus, and there be no other Saviour but Him, how is it you have been so late in coming to tell us? Why is it that there were not one hundred of you, instead of one or two, to make known these things to us, without the knowledge of which you say we must spend our eternity in misery and woe.

**JAPAN**—The apostasy of some of the converts, through the influence of native teachers educated under sceptical teachers in the United States, is one of the discouragements of the missionaries of the Protestant Episcopal Board of Missions in Japan.

THE Earl of Shaftesbury has latterly made two or three important speeches in connection with Y. M. C. A's. In both Glasgow and Liverpool he has addressed large audiences on this subject, and in each place he has inculcated the same principles and lessons, and has met with the same cordial reception. With the history of these institutions Lord Shaftesbury has been associated from the first; and it is not too much to say that his influence and example had much to do in promoting their early success. It is with pardonable pride that he recounts the various stages of their progress; and the cause for general congratulation that, with revolving years, their efficiency is increasing. In his speech at the inauguration of the magnificent new hall at Liverpool, the noble lord stated facts which are simply astonishing. It was not, as he said, until 1844 that Y. M. C. A's were begun; yet in England and Scotland they number now at least 700 whilst throughout Christendom, including three in China, three in Syria, and one in Japan, there are 2,043 distinct institutions, with as many as a million and a half of members. This represents

only part of the agency in process; for, to form an adequate conception of what these institutions are and do, a due account must be taken of the libraries which have been formed, of the reading-rooms established, of the lectures delivered, of the services conducted, of the visitations paid, of the tracts and Bibles distributed, and of the general influence exerted. All this will show that there is in operation a mighty apparatus for promoting educational, social and religious reform, and that in fact, as Lord Shaftesbury said, these Associations are engaged in a great cosmopolitan effort that might tend to bind the nations together in harmony and accord, soften the asperity of national differences, and subdue the horrors of war. In their direct influence upon the community, his lordship pointed out their tendency to refine and sanctify club life, to give a stimulus to education, and to energize positive religious effort. As such, Y. M. C. A's do not supersede the more direct and positive institutions and labors of the Church; but they are auxiliary to them; and in this capacity they are not only preeminently calculated to do good, but their history shows that they have exerted the most beneficent influence upon all classes of the community. With all this congratulation for the past, however, there is some slight ground of apprehension for the future. Lord Shaftesbury is not unmindful of this; and in his addresses at Glasgow and Liverpool he wisely cautioned his hearers against the rocks ahead. There is danger, even, that past success may indirectly prepare the way for future failure. In too many cases a disposition has been evinced to act independently of the Churches. This is a mistake. It will lead to mischief. The proper function of these Associations is auxiliary; and as such they should receive the countenance of all Christian ministers and congregations. In this capacity there is a wide sphere to occupy and there is a vast work to perform. With the experience gained and the resources possessed, the Associations are better fitted for action and useful labor than they ever were before, in diffusing knowledge, in relieving distress, and in maintaining truth; and if they continue to act in co-operation with, and under

the supervision of, the Christian Churches of the land, they will prove a yet more powerful organization for good. In promoting, this consummation Lord Shaftesbury has taken a very commendable part; and for this recent practical addresses not only the Associations, but the whole community owe him thanks.

SUPPLEMENTING FUND.

Collected by St. Philip's congregation Westville, for the Supplementing Fund, in aid of the Church of Scotland, in the Maritime Provinces.

Robert Simpson	\$50 00
Charles Fraser, Senr	1 00
John McDougald	3 00
Daniel Munro	10 00
R. MacDougald	12 00
E. Pero	1 00
Wm. Hamilton	5 00
Hugh Rice	1 00
Donald McDonald	2 00
Peter Kerr	2 00
Colin McEachern	1 00
James McPherson, Senr	1 00
Mark Conners	1 00
Wm. Fraser, C's son	1 00
Samuel Quigley	1 00
Murdock McKay	3 00
William Dryden	1 00
John Skinner	1 00
Daniel A. McLeod	1 00
Mrs. Low	1 00
John Cameron	1 00
Mrs. Steel	2 00
Wm. McNaughton	1 00
John G. Blackwood	2 00
John S. McDonald	1 00
Josiah Boutillier	1 00
Walter A. Sutherland	1 00
Alex. McDonald	1 00
John Henderson	1 00
James Dunlop	1 00
Andrew Murray	1 00
John Wilks	1 00
James Willis	3 00
John McLean	1 00
David Keith	1 00
Donald Murray, M. R.	50
Jacob Marshall	1 00
William Roy	1 00
Duncan Balfour	8 00
Ken. McKenzie, Fireman	1 00
Charles Davies	1 00
Thos. McLeod, P. Valley	3 00

James McNulty	1 00
Norman Gunn	4 00
Wm. McDonald, Senr	1 00
William Gray	1 00
John Gray	1 00
Mrs. Wm. Lorimer	1 00
John McDonald	1 00
Thos. J. Gray	1 00
Roderick McLeod	1 00
John McKenzie, M. R.	60
Hugh Fraser, B. S.	1 00
Wm. Fraser, Carpenter	4 00
Dan. McGregor	3 00
Wm. Johnston, Tailor	1 00
Duncan McGregor	2 00
Mrs. Michael Muir	50
Andrew Hood	1 00
Alex. Purves	2 50
John Wallace	1 00
John McCuish	1 00
Robert Gray	1 00
John Wright	1 00
Jas G. Watters, Mt. Wm.	1 00
Alex. Sutherland, P. V.	1 00
Alex. McKay, P. V.	1 00
Daniel Fraser	1 00

Total \$173.10

MONIES RECEIVED FOR RECORD.

Dougald McDougall, Esq., Loch Side, C. B., - - - -	\$3.00
Joseph Hart, Esq., Baddeck, C. B. -	\$1.50

The next quarterly meeting of the Pictou Presbytery, will be held in St. Andrew's Church, Pictou, on Wednesday the 27th inst., at 11 a. m.

R. McCUNN, Pres. Clk.

Mr. Galbraith desires to acknowledge with many thanks the following donations to tend in clearing off the debt on West Brnch Manse, Hopewell.

John Crerar, Esq.	\$10 00
William Crerar, Esq.	10 00

A NOBLE BOY.—At a slave market in one of the Southern States, a smart, active coloured boy was put up for sale. A kind of master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." Noble boy! he was preaching Christ



# List of Agents for the Record.

Rev. W. McMillan, Bridgeville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Watervale, West River.  
 James McLeod, Saltsprings.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stellarton.  
 Postmaster, Westville.  
 Rev. A. J. MacKichan, Barney's River.  
 George Gunn, Truro.  
 Rev. J. W. Fraser, Scotsburn.  
 John McKenzie, Scotsburn.  
 John McLean, Roger's Hill.  
 Alexander McDonald, (Bsmith), Scotsburn.  
 John McKay, Elder, Millville.  
 Alexander McLellan, Millville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKenzie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glengary.  
 John R. McDonald, (Merchant) Pictou.  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Dougal McDonald, Loch Side St. Peters, C. B.  
 William Grant, (Fanner) Springville.  
 A. McDonald, (Piper), Bridgeville.  
 Alexander McDonald, (Roy) Bridgeville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Elmville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carrithoo.  
 Murdoch McKenzie, Three Brooks, Carrithoo.  
 John Fraser, Glengary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kempton, Colchester County.  
 Alexander McKenzie, Carrithoo Island.  
 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Galbraith, Hopewell.  
 Donald Gray, Cape John.  
 Alexander Fraser, Toney River.  
 Rev. W. Stewart, McLennan's Brook.  
 Wm. M. McPherson, McPherson's Mills, S. R.  
 Kenneth J. McKenzie, West Branch, River John.  
 Robert Douglass, Logansville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdoch McKenzie, Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie, Cape Mabou, Cape Breton.  
 George Baillie, Port Hastings, Cape Breton.  
 Joseph Hart, Esq., Baddeck, Cape Breton.  
 Angus McKay, Plainfield, Pictou County.  
 Rev. R. McEuen, River John.  
 W. G. Pender, Halifax.  
 Neil McDonald, Lake Ainslie.  
 Charles Fraser, St. Pauls, East River.

THE

## Monthly Record

FOR 1878.

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.  
 Parcels of 10 Copies to one address, \$3.00.  
 (With an extra copy gratis, as formerly.  
 Single copies (through the Post Office,)  
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