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*James Barry*

**VOLUME XXIV.**

**NUMBER I.**

**THE  
MONTHLY RECORD,**

—OF THE—

**CHURCH OF SCOTLAND,**

—IN—

**NOVA SCOTIA, NEW BRUNSWICK**

—AND—

**ADJOINING PROVINCES.**

**JANUARY,**



**1878.**

**PICTOU, N. S.:**

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

**1878.**

## THE OLD CHURCH BELL.

BY ELIZA COOK.

PEAL on, peal on—I love to hear  
The old church ding-dong soft and clear!  
The welcome sounds are doubly blest  
With future hope and earthly rest.  
Yet were no quelling changes found  
To spread their cheering echoes round,  
There's not a place where man may dwell  
But he can hear an old church bell.

Go to the woods, when winter's song  
Howls like the famish'd wolf along;  
Or when the south winds scarcely turn  
The light leaves of the trembling fern—  
Although no cloister chimes ring there,  
The heart is called to faith and prayer;  
For all creation's voices tell  
The tidings of the old church bell.

Go to the billows, let them pour  
In gentle calm, or headlong roar;  
Let the vast ocean be thy home,  
Thou'lt find a God upon the foam:  
In rippling swell or stormy roll,  
The crystal waves shall wake thy soul;  
And thou shalt feel the hallow'd spell  
Of the wide water's old church bell.

The lark upon the skyward way,  
The robin on the hedge-row spray,  
The bee within the wild thyme's bloom,  
The owl amid the cypress gloom,  
All sing in every varied tone  
A vesper to the Great Unknown;  
Above—below—one chorus swells  
Of Heaven's unnumbered old church bells.

CASTING SINS INTO THE SEA.—A strange scene was witnessed by an English visitor at Odessa on the first day of the present Jewish year. Late in the afternoon a large number of the 50,000 or 60,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood about in groups, closely packed together in some places, looking towards the water, reciting prayers or reading psalms or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and in a very few instances a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them.—Some of the people turned their empty pockets inside out and shook them towards the sea. Others merely made a sign of throwing something into it.—*Leisure Hour.*

CARLYLE ON THE BOOK OF JOB.—I call the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here on earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

HINDOO APOSTLES.—The Hindoos, tired of their passive position in the matter of conversion, have determined to organize a mission for the propagation of Brahminism among the benighted English Christians of Australia. Suradschi, the new apostle, is an eminent Brahmin of Benares, who, while recently visiting the Australian colonies, was struck by the fearful prevalence of drunkenness among the inhabitants. Returning to his native country, he called together a meeting of Brahmins at Benares, the Holy City of the Hindoos, and laid before them details of the miserable and degraded condition of their fellow subjects in Australia. It was unanimously agreed that the only lasting remedy would be the conversion of the Australian Christians to a better and a purer faith. A large sum of money has been subscribed, and several Brahmins have placed themselves at the disposal of Suradschi, who is busily engaged in translating portions of the Vedas into the English tongue for the use of missionaries.

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND DJOINING PROVINCES.

VOLUME XXIV.

JANUARY, 1878.

NUMBER I.

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

### SELECTIONS.

EXTRACT FROM REV. J. COOK'S LECTURE  
ON TRINITY AND TRITHEISM.

"What is the definition of the Trinity?"

1. The Father, the Son, and the Holy Ghost are one God.
  2. Each has a peculiarity incommunicable to the others.
  3. Neither is God without the others.
  4. Each with the others is God.
- \* \* \* \* \*

Can the four propositions of the definition I have given be paralleled by an illustration?

1. Sunlight, the rainbow and the heat of sunlight are one solar radiance.
2. Each has a peculiarity incommunicable to the others.
3. Neither is full solar radiance without the others.
4. Each with the others is such solar radiance. Sunlight, rainbow, heat—one solar radiance.

1. As the rainbow shows what light is when unfolded, so Christ reveals the nature of God.

2. As all of the rainbow is sunlight, so all of Christ's divine soul is God.

3. As the rainbow was when the light was, or from eternity, so Christ was when the Father was, or from eternity.

4. As the bow may be on the earth, and the sun in the sky, and yet the solar radiance remain undivided, so God may remain in heaven and appear on earth as Christ, and his oneness not be divided.

5. As the perishable raindrop is used in the revelation of the rainbow, so was

Christ's body in the revelation to men of God in Christ.

6. As at the same instant the sunlight is itself and also the rainbow and heat, so at the same moment Christ is both himself and the Father, and both the Father and the Holy Ghost.

7. As solar heat has a property incommunicable to solar color and solar color a property incommunicable to solar light, and solar light a property incommunicable to either solar color or solar light, so each of the three the Father, Son and Holy Ghost, has a property incommunicable to either of the others.

8. But as solar light, heat, and color are one solar radiance, so the Father, Son, and Holy Ghost are one God.

9. As neither solar heat, light nor color is itself without the aid of the others so neither Father, Son, nor Holy Ghost is God without the others.

10. As solar heat, light, and color are each solar radiance, so the Father, Son and Holy Ghost are each God.

11. As the solar rainbow fades from sight and its light continues to exist, so Christ ceases to be manifest and yet is present.

12. As the rainbow issues from sunlight and returns to the general radiance of the sky, so Christ comes from the Father, appears for a while and returns; and yet is not absent from the earth.

13. As the influence of the heat is the of the light of the sun, so are the operations of the Holy Spirit Christ's continued life.

14. As is the relation of all vegetable growths to solar light and heat, so is the

#### 4. *The Monthly Record of the Church of Scotland.*

relation of all religious growths in general history, in the church and in the individual, to the Holy Spirit a present Christ.

##### CHRIST'S SYMPATHY CONSTANT.

Now I wish you all to feel, and to feel it in every drop of your blood to-night that Christ as your friend sympathises with you at all times, and in all the moral conditions of your nature. Do not think that he sympathises with you and loves you when in your best moods only; for if you should, you wrong him bitterly. A bird is no more surely noted by us all, when, glancing upward through the morning light, he pours his liquid notes upon the fragrant air, than when, stricken by cruelty or evil chance, he lies fluttering, a bunch of ruffled and bloody plumage, upon the dewy lawn. And so it is with us, good friends. Our souls are not known and noted of God the most, when light and tuneful, they are lifted in ecstasy upward; but equally watched and as tenderly loved are we, when, stricken in hope, and soiled in spirit, we lie groaning and stunned, our purposes broken, our virtue stained, our future dark and foreboding.

W. H. H. M.

##### RESOLUTIONS MADE BY JONATHAN EDWARDS IN EARLY LIFE.

That I will do whatever I think to be most to the glory of God, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now or never so many myriads of ages hence. *Resolved*, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. *Resolved*, to do whatever difficulties I meet with, how many soever, or how great soever.

Never to do any manner of things whether in soul or body, less or more out what tends to the glory of God; nor to suffer it, if I can possibly avoid it.

Never to lose one moment of time but to improve it in the most profitable way possibly can.

To live with all aright while I do live.

Never to do anything which I should be afraid to do, if it were the last hour of

my life.

To be endeavoring to find out fit objects of liberality and charity.

Never to speak evil of any one, so that it shall tend to his dishonour, more or less upon no account, except for some real good.

To examine carefully and constantly, what that one thing in me is, which causes me in the heart to doubt of the love of God; and so direct all my force against it.

To cast away such things as I find to abate my assurance.

Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made that I cannot hope that God will answer it; nor that as a confession which I cannot hope God to except.

To strive every week to be brought higher in religion, and to a higher exercise of grace than I was the week before.

Never to say anything at all against anybody, but when it is agreeable to the highest degree of Christian honour, and love of mankind, agreeable to the lowest humility and sense of my own faults and failings—and agreeable to the golden rule; often when I have said anything against anybody, to bring it to, and try it strictly by the test of this resolution.

In narrative never to speak anything but the pure and simple truth.

To enquire every night as I am going to bed, wherein I have been negligent? what sin I committed, and wherein I have denied myself, also at the end of every week, month and year.

To ask myself at the end of every day, week, month and year, wherein I could possibly, in any respect, have done better.

Never henceforth till I die, to act as if I were in any way my own, but entirely and altogether God's.

To endeavor, to my utmost, to deny whatever is not most agreeable, to a good and universally, a sweet and benevolent, quiet, peaceable, contented, and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even temper; and to do at all times what such a temper would lead me to do, and to examine strictly at the end of every week

whether I have done so.

I frequently hear persons in old age lay how they would live if they were to sive their lives over again. *Resolved*, that I will live just so as I can think, I shall wish I had done supposing I live to old age.

To improve every opportunity when I am in the best and happiest frame of mind—to cast and venture my soul on the Lord Jesus Christ—to trust and confide in Him and consecrate myself wholly to Him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer.

Never to give over nor in the least to slacken my fight with my corruption, however unsuccessful I may be.

On the supposition that there never was to be but one individual in the world, at any one time who was properly a complete Christian in all respects of a right stamp Christianity always shining in its true lustre and appearing excellent and lovely from whatever parts and under whatever character viewed. *Resolved*, to act just as I would do if I strove with all my might to be that one, who should live in my time.

After afflictions to enquire what I am the better for them—what good I have got by them—and what I might have got by them?

To confess frankly to myself, all that which I find in myself either infirmity or sin; and if it be what concern religion, also to confess the whole case to God and implore needed help.

Let there be something of benevolence in all that I speak.

E. C. M.

Nothing imposes so much on people of weak understanding as what they do not comprehend.

#### MISREPRESENTATIONS OF CALVINISM BRIEFLY CORRECTED.

MISCONCEPTIONS of Calvinism have been formed and propagated throughout considerable portions of our country, to the injury of brotherly charity, by men who, from ignorance or prejudice, or both, have set themselves in opposition to a system of Bible truth, which they never carefully and candidly examined

or really understood; and who, in their exhibitions of its character, have imputed to it tenets at once unscriptural and irrational, and then called on the world to believe that this spectre of their own creation was veritably Calvinism, and worthy of universal condemnation and abhorrence. It is believed by the writer, from what he occasionally hears, that these misconceptions, once formed and set afloat on the popular mind, have drifted about our country, and here and there found shallows where they have stopped, and taken root, to the gratification of some people, the annoyance of others, and the injury of all; for that which is not true, when received as truth, profits none, and injures all, who are in any way affected by it.

The following misstatements and their contradiction, are offered to the consideration of the candid, who have been led to think evil of the system of faith held by their Christian brethren, from hearing it so frequently traduced.

#### MISREPRESENTATION 1.

“Calvinists hold that all beings and events are bound fast in fate, so that everything is, or takes place, by an eternal necessity, which grasps the inevitable end, irrespective of means, of voluntary agency.”

#### CORRECTION

Calvinists, in accordance with Scripture, believe and maintain, that God, not fatally, but freely, created all things by the word of His power, upholds them, governs them, and “works all things according to the counsel of his own will.”

#### MISREPRESENTATION 2.

“Calvinists hold that God is the author of sin.”

Calvinists reject this opinion as blasphemous, and maintain that God is “holy in all his works,” and that neither “can He be tempted with evil, nor tempteth any man.”

#### MISREPRESENTATION 3.

“Calvinists hold, that man is not a free agent.”

#### CORRECTION.

On the contrary, Calvinists maintain that “no violence is offered to the will of the creature; nor has God taken away

but has established the liberty, or contingency of second causes." Without liberty, there could be no responsibility.

## MISREPRESENTATION 4.

"Calvinists hold, that God from eternity, and without respect to moral character, doomed the greater portion of the human race to inevitable and eternal misery."

## CORRECTION.

Calvinists believe and maintain, that not a single human being is foredoomed to misery, except for his sins; for which he is justly under condemnation, and will be punished, if he die in unbelief, according to his deserts.

## MISREPRESENTATION 5.

"Calvinists hold, that if a man be not one of the elect—let him do what he will—let him repent, believe, pray, or be as good as he will—he will nevertheless perish."

## CORRECTION.

On the contrary, Calvinists believe and maintain that there is no sin so great as to bring final condemnation on him who truly repents—that all who truly believe in the Lord Jesus Christ, shall be saved—and that "whosoever confesseth and forsaketh his sins, shall find mercy."

## MISREPRESENTATION 6.

"Calvinists hold, that if a man be one of the elect, let him do what he pleases, live as loosely, and be as wordly and as wicked as he may, he cannot fall short of salvation."

## CORRECTION.

It is sufficient to say in opposition to this, that Calvinists sincerely believe and maintain, that "without holiness, no man shall see the Lord."

## MISREPRESENTATION 7.

"Calvinists hold, that there are infants n hell not a span long."

## CORRECTION.

Calvinists would not think this vulgar and gross imputation worthy of notice, were it not so perpetually repeated, that simple people give the skander credit. It may be sufficient to say that Calvinists believe they have scriptural grounds for maintaining, that, although implicated in the fall of the first Adam, yet not having transgressed after his similitude, infants

dying in infancy, are redeemed and saved through the atonement and merits of the second Adam, the Lord Jesus Christ.

## MISREPRESENTATION 8.

"Calvinism represents God in the light of a tyrant, ruling his universe with a stern and arbitrary sceptre, an object of terror, not of love."

## CORRECTION.

Calvinism, while it adores God as just and sovereign in all his dispensations, represents him as most wise and gracious, diffusing happiness among all his holy creatures, visiting with the richest grace and most unmerited mercy, the sinful race of man, saving many, and bearing with the guilty remainder, as long as he deems it consistent with his glory, purposes, and the general well being of his universal empire.

## MISREPRESENTATION 9.

"Calvinism represents God as partial and therefore unjust."

## CORRECTION.

If Calvinism represented God in favouring the undeserving and neglecting the meritorious; or as condemning the righteous and acquitting the guilty; then, truly, it would represent him as partial and unjust. But, on the contrary, Calvinism recognizes the scriptural and self-evident doctrine, that grace is in its own nature free. It teaches that God has a perfect right to bestow, or to withhold, *that* to which no creature, much less a sinful creature, has a title; that therefore, in bestowing or withholding grace, justice or injustice is out of the question, and partiality, without a meaning; that God is merciful to pardon, accept, and save all, who sincerely, and in the true and scriptural sense of the words, "believe in the Lord Jesus Christ;" and that he is just to punish all, who, neglecting the light of nature, or of revelation, persist through life in sin, and die impenitent.

## MISREPRESENTATION 10.

Calvinism exhibits God as mocking the greater part of those to whom the gospel is sent, by offering salvation to multitudes, for whom no provision is made, even should they be willing to accept the offer."

## CORRECTION.

Calvinism, on the contrary, teaches that God makes no offer of salvation to those who abide in sin, whom he does not mock, but he truly warns them, that if they continue in sin, they continue under condemnation. It teaches, that there is in Christ, a sufficiency of worth, suitableness, and excellence to meet the wants of all to whom the gospel-message is sent, and that no sinner who comes to him, will be cast out; for "he is able to save to the uttermost *all that come to God by him,*" and who can doubt his willingness? or who can fear his willingness may prove ineffectual?

Permit me to add, that no system of faith, held by Christians, has less to fear from a thorough investigation, in the light of Scripture and sound reason: and none, more likely to receive injustice from the influence of prejudice on the pious mind, or the natural enmity of the carnal mind, where piety is absent, against all that humbles man, and exalts the only true God and Saviour.

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 THE GOSPEL IN BOHEMIA.
 

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During the sittings of the Pan-Presbyterian Council in July, the history of the ancient Protestant Church in Bohemia was more than once alluded to. Several of the facts then brought forward excited much interest, and it was with tantalized hearts that Senior Szalatnay and Pastor Dusch, the deputies from the Bohemian Reformed Church, found themselves obliged, by the expiry of their short leave of absence, to turn their steps homeward without having an opportunity of following up the beginning which had been made, and endeavoring to secure expression in a practical form of the sympathy which is undoubtedly felt by many in our land for their struggling Church.

Since their return, they have been earnestly writing for help: and as the case of their Church is but little known or understood in this country, we have been

asked to publish a few particulars.

In 1620, all Bohemia was Protestant, except one per cent. of the population, who were either Romanists or Jews,—not even in Scotland had the Reformation been so completed; but every manifestation of Protestantism was *crushed* out between the time when the battle of the White Mountains, fought near Prague in 1621, placed the country at the mercy of the Jesuit-led Emperor Ferdinand II., and the year 1627, when the persecution ended for lack of objects, no professedly Protestant Bohemian being left free to tread his native soil. The Reformed Church as presently constituted dates from the year 1781, when the Emperor Joseph II. issued the Edict of Toleration, by which Protestant worship was permitted under a variety of vexatious restrictions.

For example, the churches were all placed by the Government official in remote out-of-the-way country districts, and so until recently Protestantism has had no opportunity of working upon the populations of the towns. In 1866, further concessions in the direction of freedom were made; and since that date growth of liberal views in the country has contributed to the amelioration of the Church's position. In that year a marked revival of religion occurred in Chleb and neighbourhood in the parish of Senior to Janata. An impetus had also been given to the truth from without, by the intercourse which had sprung up between this country and the leading evangelical pastors of Scotland.

As healthful progress commenced, so also did opposition. Many of the pastors of the Reformed Church had been tinged with the Rationalism and Neology of Germany, and with these the evangelicals have for upwards of ten years waged a continual struggle. Others who were orthodox in principle were so moderate in practice, or so jealous of the motives and influence of the British sympathizers that they threw in their weight into the wrong scale, and thus during these years the evangelicals have had hard and uphill work. Meanwhile, although surrounded by many difficulties, many preaching stations have been established, and evangelistic work of every kind has been successfully carried on.



THE FREE COMMISSION OF ASSEMBLY AND PROFESSOR SMITH'S CASE.

At a meeting of this Commission in Edinburgh on Wednesday Mr. Mitchell (elder) submitted a reference from the Presbytery of Aberdeen in regard to Professor Smith's case. The question they wished the Commission to advise them upon was when they should submit the libel which had been framed against Professor Smith to the legal adviser of the Church. The Committee of the Presbytery who had charge of the case thought they would be doing good service to have a better opinion than their own on the libel, and they had forwarded it to the legal adviser of the Church. He had not time to consider it, and it was returned. A portion of the Presbytery thought the Committee had exceeded their duty in doing so. Sir Henry Moncreiff moved that the reference should be sustained, which was agreed to. Sir Henry Moncreiff then moved that the Commission should instruct the Presbytery to send the libel for revisal by the legal adviser before putting it into the hands of the accused party. In reference to the functions of the legal adviser, he said that his duty was to see whether, in point of form, the libel was so framed that it would bring out its own intention. (Hear, hear.) Dr. Begg seconded the motion, which was passed. Mr. Sloan protested against the idea that there had been any undue delay on the part of the Presbytery of Aberdeen in proceeding with the libel. They had proceeded cautiously with a view to serve the interests of truth and deal fairly with Professor Smith. Dr. Begg asked what the Presbytery of Aberdeen intended to do in reference to the questions they had been instructed to put to Professor Smith by the Assembly. He saw that the Presbytery had put the questions, but that the Professor had replied that he was precluded from answering them in consequence of the libel framed against him. Dr. Adam submitted that the question was incompetent, there being nobody present as representing the Presbytery of Aberdeen to answer it. Dr. Begg moved that the Presbytery of Aberdeen should be summoned at next meeting of Commis-

sion to answer the question. Mr. Campbell, Greenock, seconded the motion. Mr. Sloan, Aberdeen, speaking for himself, said he did not believe that Professor Smith had the slightest intention of appearing uncourteous to the Presbytery. In the letter he wrote to them he had simply delayed answering the questions that he might do so regularly and with more satisfaction to all concerned. Dr. Begg, after hearing the explanation of Mr. Sloan, withdrew his motion, and the subject dropped.

GLEANINGS.

Tale-bearing and idle gossiping is under all circumstances, and by whomsoever indulged in, a most unprofitable and disreputable business; but when it assumes the form of malicious slander, it at once becomes a crime even though the poisonous darts are so shaped that the strong arm of the law may be unable to protect or redress the wrongs of the ones thus injured. But the most serious, very worst feature of slander, is that which is invented or circulated by one woman against another. A woman writes of this great wrong as follows. It may be read with profit by all: "Women against women is a problem none can solve. Why do women stab their own sex so mercilessly—strike so ruthlessly? Many a pure, sensitive woman has been stung to death by such injustice—too often by unfounded rumor. Who that has ever traced the torrent of rumor to its source did not find that vivid imagination had colored it till facts and reason had been lost in the whirl? Slander rears its hydra head everywhere, and all good, pure women—and, thank heaven! there are many—d disdain to listen to a story against another, unsupported by proof. If women could but realize how pained and disappointed all true men are to hear too often nothing, while in their own society, but depreciation of their own sex, they would be nobler and truer women. Men—even bad men—never indorse a woman's trying to injure her own sex; whatever her motive may be, it matters not."

SOME THINGS CHURCHES ARE NOT MEANT FOR.

BY REV. JOHN HALL, D. D., N. Y.

AMONG the most influential institutions in the United States are the churches. They are felt in one way and another, not less in little towns in Nebraska, with memberships of say seven men and sixteen women, than in St. Louis, New Orleans or New York. All that affects them possesses interest, and we may venture to speak of them here as a whole, and without regard to differences among themselves. We take in the newest and the oldest, the greatest and the least of them. We propose to hint at some things for which churches are not adapted nor intended, and we do it in the interest of them all, for even the worst of them is better than none.

1. They are not for berths for pastors. They are public servants. They and the buildings in which they officiate are for the people. It is only in a secondary sense that we can talk of "Dr. Jones church." It is no more his than the Senate house belongs to the Senate, or the town hall to the officials. Probably the phrase is not often seriously misunderstood; but it would be nicer to talk in some other way. Dr. Jones may not be impressive or magnificent, and I might like to be associated with something greater than Dr. Jones or Dr. Jones may be excessively small and even disagreeable; and it is a pity to tempt me to run away from a good thing because it seems to be "Dr. Jones."

2. Nor are the churches for the amusement of the people. That is a very good and proper object, especially as so many are hard worked. But the churches are no more for this useful end than colleges for making clothes, or ships of war for dredging oysters. The better tailors the college makes the worse scholars, and the better the war-ship the worse for collecting oysters; and the better fun the church makes the worse it is as a church. Of course you cannot "boys" from taking their "girls" and using the evening

service for other uses than its primary; but that does not affect the solid statement.

Now it is extremely easy to allege that the drones, stupid, sleepy-heads who barely disturb the slumbers of the "old fogies" who sit under them, have an interest in pushing this doctrine. Admitting this, it is still true that the churches are not for diversion, and that it is better that men should take their amusement (if we may borrow a figure from another place), "straight" than take it diluted with religion.

3. Nor are they advertising mediums. What belongs to the people—the church family gathering there—and to the end for which they are gathered, may be "intimated." As to the other things, have we not a ubiquitous press? What printer refuses his type for proper payment? Why should the pastor take the bread out of honest men's mouths? Of course the attendants may do an amount of advertising on their own account; may exhibit their own wares; proclaim the paying business they are doing; and get themselves under the public notice. But that is the individual ingenuity; the church cannot help it, and good sense and good taste generally keep it in check.

4. For the churches are not for promoting private business. If Mr. Tonsure "joins" in the hope that he will get the shaving and hair-cutting of the members; Mr. Scrivener that he may draw their wills; Mr. Dentifrice that he may fill their teeth and his pockets, and so on through dry goods, soft goods, pills, and potatoes, the churches are the worst, and so are the people. Why, my dear sir, it is not Presbyterian potatoes I want, but good potatoes. Nor is it any mitigation of my annoyance over a very bad pair of dear shoes, that the seller is sound in the faith. My shoes are not sound. What good, honest man wishes to throw his religion into the scale to supplement light bread, or too say in effect: This is a bad bargain you are getting, but then—I am a good churchman? As long as churches are used to make, or to repair business characters, there will be now and then conspicuous failures. The very best hospitals have to turn out some "incurable."

## The Monthly Record.

BRITISH COLUMBIA.

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 JANUARY, 1878.
 

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READER, we sincerely wish you a Happy New Year! But while such is our wish, in order to be realized, much depends on the use you will make of the facilities, opportunities, privileges, and advantages it will bring to you.

1. In order that it be a happy year, it must, on your part, be a year of usefulness and activity. Do not expect to be happy sitting on a raft constructed of the rotten timbers of *indolence* and *inactivity*, floating down the stream of time. "Whatsoever thy hand findeth to do, do with all thy might."

2. In order that it be a happy year, it must not be spent in pleasing *self*: Christ pleased not himself; you must then, like him, think of others, help bear their burdens, and share their sorrows as well as their joys. You will meet many a *hungry* brother with whom you can share your frugal meal; you will meet with many a *ragged* brother who may consider himself a prince in your cast off clothing; you will meet with many an aching heart that your kind word of sympathy can relieve, and many a moist eye whose tear you can wipe away, and thus, imparting happiness to others will bring you a large per centage of happiness on your benevolent investments.

3. In order that it be a happy year, it must be a year of liberality on your part.

God has graciously condescended to make you the Almoner of his gifts to your fellow creatures. He is not an austere master, gathering where he has not strewed, or reaping where he has not sown; it is according to what we *have* and not according to what we have not He will expect of us. He loves a cheerful giver. Those that sow bountifully shall also reap bountifully, and those who sow sparingly shall also reap sparingly. The poor widow who gave the two mites gave all she had. In doing and giving this year, may it be our happy lot to have the testimony of Him who knoweth all things saying to us "they have done what they could."

The Presbytery of the Kirk of Scotland in this remote province of the Dominion appears to be prospering. There are now five ministers laboring within its bounds—Mr. Jamison of New Westminster, having lately joined that Presbytery. The Rev. George Murray, of Roger's Hill, is stationed in Nicola Valley, somewhere in the Rocky Mountains, where he has succeeded in causing a new Kirk to be erected. It was fondly hoped by the many friends of Mr. Murray in his county that the hardships of that remote region would send him home again; and that he might return to labour in this county. There seems, however, to be little prospect of his immediate return; for the Presbytery of British Columbia has earnestly urged him to remain some time longer. In December last he writes as follows: "Since coming here I have worked hard visiting and preaching at stations from thirty to upwards of a hundred miles apart. The population is sparse and the settlements far apart. It is only by constant travel that any work can be accomplished. The sorest trial of all is in the indifference to religion on the part of those among whom I labor. Some openly scorn what others secretly entertain—infidelity in its worst phases. But I am thankful to be able to say that there are signs of a change for the better among some of the people. The utter disregard for the Sabbath which has hitherto prevailed, is disappearing. The attendance at public worship is as good as might be expected, and without being egotistic, I think I may that I have gained the confidence of the people to a greater extent than I could at one time have hoped for. I felt that to leave the field at this stage might be to abandon it at the time when the people might be more disposed to hear the gospel. To-morrow I have to ride about thirty miles. On Sunday morning I preach at one station and then ride twenty-six miles and have service at 7 p.m. in another district. On the following Sunday I officiate at places over one hundred and twenty miles from the above."

From the above extract the readers of the RECORD will perceive that Mr. Murray does not rest on a bed of roses, and

that he works just as hard as if he were settled in this county. For the sake of our vacant charges we had some small hope that he would come this way; especially as his experience among the *Gulches* and *Canyons* beyond Kanvloops would stand him in good stead in the labourious and scattered fields within the bounds of this Presbytery.

It is with regret that we have likewise to state that there seems little, if any, prospect of Mr. McEachern coming back from Scotland. At least so report says. It is to be the more regretted as Cape Breton is petitioning for a Missionary, and the laborers are few indeed. We are every day more and more convinced of the evil of allowing useful men to go away from us. It is an old saying that "there are liverers out of Britain," and we are discovering the truth of it to our cost. Those who go away from us find that they can live in other parts of the world as well as here: and it often happens that no persuasion of ours can bring them back. If we were not so loyal and good a people the matter would not be so puzzling. We do not venture to solve the riddle. One thing at all events seems to be clear, that we should try to do what we can to persuade those we have to remain with us and labor in our midst.

COM.

It is our painful duty to have to record the death of another of the most prominent and most respected inhabitants of Hopewell, John Gray, Esq., who departed this life on Wednesday, 26th Dec. '77, in the 77th year of his age. The deceased never recovered from the shock which he received nine months before on the death of a beloved son; and for two or three months before he died, it was only too evident to those about him that his end was fast approaching. His death, like those of his son Daniel Gray, Esq., and Alex'r McDonald, Esq., all of which took place during the past year, has made a great blank in the community of Hopewell, where his well-known figure will long be missed. His whole life having been spent in Hopewell, where his untiring industry and perseverance in his worldly business were amply rewarded, he became thoroughly identified with the place. The universal respect

and esteem in which the deceased was held were shown by the immense assemblage at his funeral which took place on Friday, the 28th ult., Hopewell Church in which the funeral service was held, being crowded to the door. A special train brought up some of the most prominent citizens of Pictou and New Glasgow. The solemn funeral service was conducted by the Rev. P. Galbraith, of West Branch, of which congregation Mr. Gray was a most influential member. Mr. Galbraith was assisted by the Rev. Alex'r McLean of Hopewell. At the close of the service the remains of the deceased were conveyed to West Branch Churchyard followed by 86 sleighs. Mr. Gray has left behind him a widow and grown-up family to mourn his loss.

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#### WEST BRANCH, RIVER JOHN.

ADDRESS AND PRESENTATION TO THE REV.  
R. McCUNN.

The following address was presented to the Rev. R. McCunn, at the Manse, on Christmas day, and was accompanied with a handsome donation, the particulars of which have already been given in the *Standard*.

We need scarcely say that Mr. McCunn has been greatly cheered and encouraged by this mark of appreciation on the part of a portion of his flock.

TO THE REV. R. McCUNN,

*Rev. & Dear Sir.*—Hearing of your severance from this portion of the Church by Presbytery, your friends and hearers of both branches of the Presbyterian Church at West B., River John, feel that they owe you a debt of gratitude for the deep interest you have always manifested in our spiritual welfare—your zeal and activity in the masters cause,—your indefatigable labours in the work of your scattered district, and your readiness to distribute to the spiritual necessities of your destitute neighbours, call forth our deepest admiration. Your christian generosity has been very clearly exemplified in the unabated interest you have manifested in our behalf, and your frequent services here. Your mission among us has been, we have reason to believe, fruitful to a great extent in subduing

jarring and discord, burying old animosities, and producing christian harmony as a noticeable result.

And as a proof that our sentiments correspond with the above expressions, we hereby present you with this purse, (containing over seventy dollars), trusting that you will be pleased to accept of the same, as a token of personal respect and attachment, and our appreciation of your labours among us.

Praying that you may be long spared to go in and out amongst your flock as a faithful watchman, diligently declaring the great truths of the word, and solemnly guiding the devotions of the Church, and wishing Mrs. McCunn and family health and happiness,

We remain &c.

Signed on behalf }  
of the congregations. }

D. HINGLEY,  
KEN. MCKENZIE.  
AND. CAMPBELL.  
JAS. ROSS.  
JNO. McMILLAN.  
ALEX. DOUGLAS.

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#### GAIRLOCH CONGREGATION.

The annual meeting of this congregation was held in the Church, on Tuesday the 8th inst. The young ladies of the congregation got the minister's family seat nicely lined and cushioned, and several of the young men some time ago gave a day's ploughing. The elderly ladies in Middle River made a handsome present to Mrs. McKay in the shape of a good web of cloth, and instead of about 1 cwt. of cheese being devoted to the minister, as was stated by mistake in the last No. of the *Record*, the whole of the last day's milk sent to the factory. was sent there for the benefit of the minister. The quantity of cheese made out of the milk and sent to the minister was 1½ cwt. and not 1 cwt. The editor of the *Record* must have been misinformed as to the matter, otherwise the mistake would not have occurred. Besides the above there were many other presents made to the minister and his family, so that the Gairloch congregation is not behind their neighbours in so far as kindness to their minister and his family is concerned.

From the above, which we clip from the *Stan ard*, we are sorry to find we have made a mistake in our last issue with regard to the cheese donated to the minister of Gairloch, we are delighted to find that the cheese was 1½ cwt. instead of 1 cwt. and equally pleased and thankful that our mistake did not make the cheese in reality, any lighter or smaller than as donated.

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ERRATA.—In Dec. No. P. 192, for Waterville, West River, read Waterville, W. B. E. River.

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Mrs. Dunn, St. Ellarton, acknowledges with grateful thanks, the present of money from 'A Friend,' in Westville.

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Through the wonted kindness and liberality of Robert Simpson, Esq., Westville, the winter supply of coal has been forwarded to the Manse, St. Ellarton.

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Agents lists are very slow in coming in. As delay on the part of agents will cause a delay in the January No. of the *Record*, we urgently solicit a speedy return of lists.

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At this season of surprise parties we have to record, as usual, that by a series of surprise parties at the Manse Rogers Hill, a twelve months supply of wood and coal has been supplied.

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RIVER JOHN.—Many seasonable gifts, chiefly in the direction of keeping a dozen little feet warm for the winter, have been presented to Mrs. McCunn, by the ladies of the congregation. The masculine portion of the flock have also been occasionally showing that they are as ready to use the axe, as the ladies are to use the knitting needle. We are glad to learn that Mrs. McCunn is now very much better.

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#### OUR OWN CHURCH.

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ST. PAUL'S CONGREGATION, E. R.—Through the wonted kindness and considerateness of St. Paul's Congregation, a bountiful supply of wood and coal has been laid in for their pastor, Rev. Wm. McMillan.

ROGFR'S HILL AND CAPE JOHN.—The annual business meeting of these congregations were held lately, and financial affairs were found in a highly satisfactory condition.

YOUNG MENS' SCHEME.—An application for aid has been received from a student under this Presbytery, studying at Kingston. As there are no funds on hand it is earnestly hoped that congregations will promptly cause the collection for this scheme to be made. Some have already done his. Let us give people a chance to contribute at all events, and we are sure of their liberality.

RIVER JOHN.—Surprise Party.—On Christmas Day, our village was enlivened by a procession of nearly a score of sleighs on their way to Rev. Mr. McCunn's Manse. It was surmised that a marriage was to come off, but it was difficult to discover the bride. We afterwards learned that the good folks of West Branch had formed themselves into a Donation party, and it turned out to be on a respectable scale, something like a Hundred Dollar affair. Come back again, West Branch friends.—*Standard*.

BADDECK, C. B.—Received from Jos. Hart, Esq., the sum of Ten Dollars, (10.00), to be applied to Church purposes. Mr. Hart has never made "hard times" an excuse for not contributing to the schemes of the Church, from which, though practically cut off, he still loves and supports—members of Presbytery, lay and clerical, who have visited the island and enjoyed the hospitality of Mr. Hart, will be deeply sorry to learn that Mrs. Hart is no more. She died as she lived, trusting in Jesus. Mr. Hart has our sincere sympathy.

#### A COUPLE OF RECEIPTS.

Several parties have requested us to copy the following receipts. Whilst none of our readers may be inclined to try them—which we hope is true—they may suggest how to be useful to the congregation and pastor. The first is from the *Observer*:

#### HOW TO KILL A CHURCH.

1. Don't pay your pastor's salary. This is an all-important direction. Be sure to follow it closely. Although you solemnly promise to pay him a certain amount, and at stated times, no matter; don't pay, or only what you *feel* like paying, and when it is perfectly convenient. Don't obey the Lord when he says, "The laborer is worthy of his hire." (Luke x. 7.) By and by you'll have the satisfaction of seeing your church "going down."

2. Don't attend to your official duties in the church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands of pastors in doing the Lord's work.

3. Don't go to prayer-meeting. That's an old-fashioned institution. It isn't needed in the "modern" church. Church fairs, and concerts and festivals are much more necessary. These bring money into the treasury from the outside sinners.

4. Don't attend church *regularly*. For-sake the assembling of yourselves together, except on bright, sunny days.

5. Don't pay for your church.

6. Don't give toward its support, or only a little now and then, when you can't help it.

7. Don't encourage your pastor in any way whatever.

8. Don't take your church paper.

9. Don't do anything toward helping the Sunday-schools.

10. Don't give anything, or *very little*, toward the various causes of beneficence.

11. Do what you can to engender strife and discord among the members.

12. Lastly, be fully conformed to the world.

The above directions, fully carried out, will most certainly give you success in killing a church. Ordinarily, you need practice only a few of the above directions, and you will succeed. If you love the church and don't wish to kill it, then don't practice according to the above receipts.

The second is from the *Advance*:

#### HOW TO DISCOURAGE A MINISTER.

1. Hear him "now and then." Drop in a little late. Do not sing; do not find the text in your Bible. If you take a

little sleep during the sermon, so much the better.

2. Notice carefully any slip he may make while you are awake; point out the dull portions to your children and friends; quote what is in bad taste; mark the neglects of your advice; find all the fault you can; it will come round to him.

3. Censure his usefulness; deplore his want of good sense; let him know you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the folly and sin of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer meeting; frequent no special service. Why should you be righteous overmuch?

7. Occasionally get up a little gayety for the young folks. This will be very effectual about the communion season. "There is a time to dance."

8. Give him no intimation of when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, however, there are prudential reasons for passing him over.

10. If he is always in his pulpit, clamor for strangers; if he has public duties, and some times goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for every one—but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or another. Tell it to every one, and then lament there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to dis-

courage, but to ruin the usefulness, and break the spirit of ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."

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**LIFE.**—Live for something! Yes, and for something worthy of life and its capabilities and opportunities and noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influence. It is the motto of every true heart, and the genius of every noble life that, "no man liveth to himself"—lives chiefly for his own selfish good. It is a law of our intellectual and moral being that we promote our own happiness in the exact proportion we contribute to the comfort and enjoyment of others. Nothing worthy of the name of happiness is possible in the experience of those who live only for themselves, all oblivious of the welfare of their fellows.

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**GERMANY.**—Three hundred Chinese have been received as members of Protestant churches of California and in addition to these church members there are seven hundred Chinamen in Christian associations for learning Christian doctrines. Seven hundred and fifty Chinese attend the mission schools of San Francisco. About one thousand go every Sunday to the Sunday schools.

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The pupils of Mr. Jack's Sabbath School Class, St. Andrews Church in this town, presented him with a beautiful Stereoscope and a number of Views, as a New Year's gift. This is but one of a number of such presents which he has received during his thirty year's connection with this Sabbath School. He replied suitably to the donors of the gift.

SUPPLEMENTING FUND.

Collected by St. John's congregation, Albion Mines, for the Supplementing Fund, in aid of the Church of Scotland, in the Maritime Provinces.

Rev. Charles Dunn	\$20 00
James Keith	10 00
H. McKenzie	5 00
Charles Holmes	3 00
George Coghill	1 00
Mrs. Widow Fraser	1 00
James Macdonald	5 00
William Sutherland	1 00
George Blackwood	1 00
John McKenzie	1 50
John McQuarrie	5 00
Alexander Muir	1 00
Roderick Fraser	1 00
W. H. Cameron	1 00
A. G. Grant	1 00
Jas. Fraser, (Drummond)	2 00
James Henderson	1 00
John Fraser, Carp.	8 00
James Watson	5 00
Angus McKay	1 00
Hugh Holmes	3 00
Mrs. Widow McKenzie	1 00
Alex. McDonald	2 00
James Hood	2 00
Daniel Tupper	1 00
Alex. Hays	1 00
John McDougald	1 00
Daniel Sutherland	4 00
David Hynd	1 00
Mary Ann Harvey	0 25
John Matheson	1 00
Isaac Conway	2 00
Mary Dunbar	0 25
Daniel McDonald	1 00
Wm. McKenzie	0 50
Thos. McKenzie	0 50
Robert Sutherland	1 00
John Muir	2 00
Jas. W. Fraser	1 00
William Ross	1 00
Andrew Purvis	1 00
Daniel Cameron	1 00
James Stewart	1 00
John Douglas	1 00
John Stewart	1 00
Hugh Rankin	1 00
John R. Green	3 00
Malcolm Martin	1 00
Alex. Munro	1 00
John Cumming	4 00

Kenneth Cameron	2 00
Alex. P. Fraser	2 00
Hugh Holland	0 50
W. Mundy	1 00
Daniel McSwiney	0 50
James Elliott	0 50
Daniel McBain	1 00
John Fraser	1 00
James D. Conway	1 00
Robert Cullen	3 00
James Fraser	3 00
Evan Cameron	1 00
John Purvis	1 00
William McLeod	1 00
John Murray	5 00
James A. Fraser	1 00
Geo. McKenzie	1 00
Mrs. Wm. Dunbar	1 00
James Fraser, (Simon)	0 50
Daniel Hood	1 00
Thos. Cameron, (B'smth)	1 00
Sutherland Munro	2 00
Alex. Sutherland	1 00
Hugh Dunbar	0 25
Fred Schuman	1 00
John Sutherland	1 00

\$150.25

ACKNOWLEDGMENTS.

MONEY HANDED IN FOR RECORD.

Hugh McLean, W. R. Station	\$5.00
Robert Maxwell, Lime Rock	3.50
Angus McBain, Vale Colliery	3.00
Kenneth Sutherland, Watervale, W. R.	2.50
Margery McMillan, Boston	2.00
Rev. P. Melville, New Kincardine, N. B.	1.00
Allan McQuarrie, Mabou	1.54
John Grant, Irish Mountain	1.20
William McLean & Co., Spring Hill	1.80
H. McIntosh, Elmstale	0.50
Mr. Sutherland, 6 Millie Brook	4.80

HOME MISSION.

Rec'd from St. Pauls	\$25.00
“ “ Rogers Hill & Cape John	39.09
“ “ Stellarton & Westville	41.25
“ “ St. A. Church, New Glasgow	24.50

JAMES HISLOP.

January, 1878. Treasurer

CORRECTION BOR F. M.

E. & C. Carriboo per Miss L. Fraser and J. Munro \$5.02.



# 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 McLeilan, Millville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKenzie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glengary.  
 John K. McDonald, (Merchant) Pictou.  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Dougald McDougald, Loch Side St. Peters, C. B.  
 William Grant, (Tanner) Springville.  
 A. McDonald, (Piper), Bridgeville.  
 Alexander McDonald, (Roy) Bridgeville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Elmsville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdock McKenzie, Three Brooks, Carriboo.  
 John Fraser, Glengary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kempton, Colchester County.  
 Alexander McKenzie, Carriboo 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. B.  
 Kenneth J. McKenzie, West Branch, River John.  
 Robert Douglass, Logansville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdock McKenzie, Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie, Cape Mabou, Cape Breton.  
 George Baillic, Port Hastings, Cape Breton.  
 Joseph Hart, Esq., Baddeck, Cape Breton.  
 Angus McKay, Plainfield, Pictou County.  
 Rev. R. McCunn, 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.)  
 Post-paid, . . . . . 0.50.

Agents will please observe that there is no gratis copy with parcels of FIVE.

Communications for insertion, as well as letters on business, to be addressed to

REV. WM. McMILLAN,  
 Bridgeville, East River, Pictou.