

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

VOLUME XXIV

NUMBER VII.

THE  
**MONTHLY RECORD,**

OF THE

CHURCH OF SCOTLAND,

IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JULY,



1878.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

## THE FUTURE LIFE.

SIR,—It is possible that some of your readers may not have perceived fully what is involved in the fact that man's *will* is really his life; nor the inevitable conclusions in regard to the future existence which must result from it. Future life is simply an expansion of our present existence.

“That which may be known of God is manifest to us, for God hath showed it to us. For the invisible things of Him from the creation of the world are clearly seen, being understood by (or through) the things that are made.” So says St. Paul; and we are justified by the whole tenor of the Bible in reasoning from things natural to things spiritual till we gain, by the study of material things, true and rational light regarding our spiritual powers. This Physical world is but the “shadow of things to come.” Every rock or mineral, every ocean and river, every mountain and valley, every tree and flower, every bird and animal, every insect and butterfly, are but the patterns or symbols of things and existences in that spiritual realm in which they find their *raison d'etre*. Man himself in the present state of physical existence is, as regards his body, composed of material substances which we can analyze, examine and separate into their component parts. Kill him, and the dead body retains still all its physical substances. Yet not a limb, not an eyelid even retains one iota of *life*. That has left its every fibre. The real complete man, therefore, must be wholly spiritual, and spiritual in every part. Man, in fact, must have—or rather man *is*—a spiritual form inhabiting every organ of his physical body. This spirit, therefore, is not without form and void, but underlies every portion of him to the minutest nerve or organ,—a corresponding spiritual form as real, substantial and recognizable to other spiritual men as his physical form is to its fellow men. When, therefore, the *glove* of matter is withdrawn from the spiritual hand, that spiritual hand still exists, none the less a hand, nor in any way deprived of its power or deftness. Man, therefore, exists now as a spirit within a physical

covering, drawing to himself, from the Great Source of all Life, spiritual life whereby to animate and use the physical frame which he inhabits while in this world. Is this an irrational or unscriptural belief? “In God (or from God) we live and move and have our being” was quoted by St. Paul at Athens from one of the ancient Poets, and confirmed by him as true regarding himself and other men living in this material world.

The change, therefore, from the present life to the future state of existence is not so great as some suppose. It is but the continuance of our present life, with powers and facilities for working out our will, as much excelling our present powers as will and intellect excel matter. Is this extended power a rational conclusion? Does any one in this age of great engineering exploits, railways, electric telegraphs and telephones need to be told of the transcendent power of mind over matter even in this world where the will must, perforce, act on and through matter?

Behold then the tenderness, the infinite gentleness and compassion of our Creator and Saviour in beginning the development of our spiritual faculties in a material world. Here in this world, clothed in the grosser form of matter, we learn to use them more safely, because our powers are limited by our physical form. Mis-use of these powers here does indeed bring that consequent misery which is the inevitable result of departure from the laws of our being; but that misery is tempered and lessened by our feebleness in working out our will. The lesson is more easily learned. The wrong more readily righted. The spiritual man within us sees and feels at once where error tends, can cease at once to do that evil physically by ceasing to *will* to do it, thus ceasing to do it spiritually also. Thus physical good and evil are readily discerned “by their fruits,” and spiritual good and evil in the inner will, or life, because at once perceptible. Thus we are gently, tenderly taught by a tempered, though often bitter experience the regenerating power which is hidden in that essence of all true beginning of life,—“cease to do evil; learn to do well.” Surely of a truth this demonstrates that

(Continued on page 111.)

# THE MONTHLY RECORD,

OR THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

JULY, 1878.

NUMBER VII.

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

### THE PRINCIPLES OF PERPETUAL PROSPERITY.

By Rev. P. Melville, A. M.

The sure and only way to lasting prosperity, here and hereafter, is to become like God, namely, to grow into the divine Image, which is perfect wisdom, power and goodness.

Can I prove this to your own satisfaction? Assuredly I can, and shall, if you will but think and reason aright. The secrets of success are summed up in these three divine qualities, wisdom, power, and goodness. One or two will not do without the other. You must get each and all of them in equal proportions, or else your life is so far a failure. They are the image of God, and the very principle of His eternal blessedness. They are equal in Him, each is infinite, and from him alone you can obtain them. I might easily prove all this by logical argument, but you will learn it more easily and pleasantly by an example. Take that of Joseph.

Joseph's life may be divided into three periods. First, the happy time of his childhood, with his father Jacob at home; second, the unhappy days of his youth, with his envious brethren and with dangers abroad; third and lastly, the blessed period of his manhood, when he was aided by wisdom, power, and goodness, over all the hosts of Egypt; with his father and his brethren restored, reconciled, and completely overcome with good.

This was Heaven begun on earth, to be enjoyed for ever in the world to come.

"Think of these three stages of life: 1, The dreams of childhood; 2, the envy of society; and 3, the victory of virtue! You cannot miss the first and second of these, for they come upon all, male and female; but the only way to reach the third and highest stage of life, by wisdom, power, and goodness, like Joseph's. Without wisdom your life will end in the failure of folly; without power it will become a failure of weakness; without goodness it will sink into a failure of vice.

"In your own short life. O my young friends, have you not felt something of those three stages? Have you not had your own fond dreams of youth, like Joseph? I mean of course your waking dreams of early hope. Have you not felt your inner power of rising genius and talent? Have you not also been boasting a little, and like Joseph, telling your waking dreams of hope? Have you not then met with the envy of society? Have not your enemies mocked at you as a vain dreamer? Aye, and have not your false friends, too, tried hard and rudely enough to disappoint you, and to ruin your fondest hopes? But finally, have you yet prevailed to rise above this envy and to reach the crowning victory of virtue? There is one only way to do so. Do you long to know the secret? It is short and simple, but there is such a divine depth of meaning in it, that you must make it your

study and delight both day and night. It is this: Be wise as serpents and harmless as doves in diligently and prayerfully using all your rising power and talents for the best welfare of yourself and of your neighbor as well. In other words, it is by God's grace to use all your power with equal wisdom and with equal goodness; viz, to grow like God, who is perfect wisdom, power, and love. Never let the envy of society put you into a passion; never let it even discourage you, expect it, and meet it calmly and gently, but wisely and firmly. It must melt like snow in spring before patient wisdom, power, and goodness. Pity your envious rivals and gradually win them over by these divine qualities. Let me show you how your dreams of youthful hope are apt to provoke envy.

“When you find a young rival full of energy and ambitious of rising superior to you in society, do you not feel some jealousy and selfpity, and do you not strive hard to keep ahead of him? How can you wonder then that others are jealous of your progress, and strive to keep ahead of you? Tell me from your own reason and conscience, is it fair that you should try to excel your seniors, and yet that your juniors should never try to excel you? O my friend, do you not see that we must of necessity come to the golden rule at last, ‘Do to others as you would have others do to you?’ Tell me not that this is impossible. It is possible and practicable if you only strive constantly to use all your power with perfect wisdom and equal goodness. You must come up to this, or you will do worse, and your life will end in the failure of folly, weakness or vice!

“A rising rival is indeed a blessing to you, if you will only stir yourself up to excel him by wisdom and goodness, not by envy and wrong. Let him provoke you to quit your sloth and folly and vices, and to concentrate all your powers to win the victory of virtue. Then you shall be astonished at the wonders you can do. Never be overcome of evil, but overcome every evil by that divine goodness or charity which never fails. Half our young men, and young women, too, (alas!) I fear, and more than half, are almost ruined by opposing envy by envy, evil by evil, and (worse still) set-

ting good against good! In this unequal and suicidal struggle with society you will assuredly come to grief at last. The only way to overcome evil is by goodness and wisdom, using your power well.

• “If then you feel a growing power and rising genius within you, be very thankful; for it is God that gives you these gifts. They are a pledge of your future greatness, if you only use them wisely and well. God might have kept these gifts from you, and given them to your neighbor. Now, since God has given them so freely to you, see that you use them as freely, not merely for your own good, but for the good of your brother man and your gentler sister woman too. Then will society begin at last to envy you less and to love you more.

“Again, when your conscious power and talents begin to rise your dreams of hope, beware! Ponder them well in your heart, and rejoice, but with trembling. Oh, do not tell those dreams of hope, for fear they prove but dreams of vanity at last! Tell not your waking dreams to others, they rouse the cruel envy of your rivals and the fierce jealousy of society.

“Like Jesus Christ, let it be your meat and drink to do your duty well. Let the world find you quite forgetful of selfish glory, but ever busy about your Father's business, without one word or thought of pride. Then will the world itself begin to dream bright dreams of you, and to foretell your future success, from your good character. Then will the envy of society be turned into love and reverence for you at last. Then have you reached the crowning stage of life—the glorious victory of virtue!

“Behold then the very principle of never-ending prosperity! It is to grow daily in the image of God, which is perfect wisdom, power, and goodness. Is not this worth all your toil? Is it not far better than all pride, and vanity, and boasting and all selfishness? Show then your power by your wisdom and usefulness! Let others praise you if they choose, but seek you above all things to love and the praise of God our Father. This is eternal fame.

“One last temptation still remains after your virtuous victory; namely, the temptation of fatal security and pride.

tonness. Overcome this last temptation and you are safe forever in God's affirming grace, by which you shall become a partaker of the Divine nature. In all hazards seek and obtain this name by daily prayer and habitual obedience to God's Word. Then truly the Lord is with you, and will make your works to prosper evermore."

### COLONIAL REPORT.

Mr. R. H. Muir, Dalmeny, gave in the report of the Colonial Committee, of which the following is an abstract:—The committee had charge of extensive operations in all the great dependencies of the British Empire, as well as to some extent foreign countries. On the European continent the committee continued to aid the support of Presbyterian ordinances at Paris and Dresden. The Assembly's commendation by the deliverance on the committee's report, that the Presbyterian Church in India should co-operate with the Church of Scotland in providing for the spiritual wants of Presbyteries not Government employment scattered abroad throughout all the Presidencies, had been responded to from Bombay. Work was being done by agents of the committee at Meerut, Lahore, Mussoorie, and Coorg, and at Galle, Dimbula, Matla, and Jaffna, in Ceylon. The committee had an agent in Western Australia, Victoria, and New South Wales, and it had made a grant of £200 to the Presbyterian Church of Queensland, especially for promoting the work of training young men for the ministry. In Tasmania and New Zealand ministers connected with the Church of Scotland were conducting mission and stated services. In the Dominion of Canada £100 had been granted for aid church building in Nicola Valley and Comox. As to the Ontario, Quebec, and the maritime provinces, the committee had continued, with a due regard to efficient harmony of action, to co-operate in the work of evangelisation with the Presbyterian Churches there; but the committee had to consider, first, whether the continuance of pecuniary aid from the Church of Scotland was necessary; and, second, whether the attempt to aid the work of evangelisation was possible in the divided state of Presbyterianism in

Canada, without the risk of aggravating the existing state of things. In the face of existing division, the committee continued to maintain with persistent firmness, with all parties in Canada as in the other colonies, that it was alone with the Christian work of the Churches in their pastoral and evangelistic efforts that the committee had anything whatever to do. As to every other question of ecclesiastical procedure, either as to the relations of the Colonial Churches to one another or as to their exercise of discipline within their own spheres, the committee had steadily resisted all attempts to force them, as representing the General Assembly, into the seat of judgment. As to all such questions of internal discipline and government, the committee had faithfully adhered to that strict neutrality which the General Assembly had so frequently enjoined. Ignoring all questions that ministered to strife, and firmly maintaining the determination to be helpful only in the Christian work of the churches, the committee believed they followed, in however great perplexity, the things that most directly make for peace in Canada. It was impossible, however, not to feel, and it might not be without advantage to say frankly, how easily efficient harmony in co-operation might be endangered and made impossible, and how necessarily, as a consequence, her policy that made for peace must result in the absolute withdrawal of the Church of Scotland from the attempt to co-operate where the aid given might be mistaken only for the supply of war material in an inter-race conflict for mere denominational supremacy. The committee had given grants to Queen's College, Kingston, of £500 to assist in the training of a native ministry. Agents of the committee were at work in Jamaica, St Vincent, Grenada, and Demerara in the West Indies, in British Guiana, Buenos Ayres, in Natal, Mauritius. The income of the committee was £4413, 9s. 1d., while the funds on hand at December 1876 reached £7458, 13s. 10d.—total, £11,872, 2s. 11d. The expenditure included £1240, 1s. 4d. to missionaries and catechists in Canada, £832, 11s. 8d. to missionaries in British Columbia, £383, 13s. 4d. to missionaries in Ceylon, £187, 10s. to a minister in New Zealand, £766, 13s. 4d. to agents in We

Indies, £200 to agents in Mauritius, £237, 10s. to the minister at Dresden, and £291, 1s. 4d. to the minister in Paris. The outfits and travelling expenses of missionaries reached £612, 6s., and the grants to Queen's College, Kingston, Canada, £550. Among the other grants were £625 to the Presbyterian Church of New Zealand, £200 to the French Mission in Canada, £270 towards supplementing stipends in Nova Scotia, £337 for rebuilding churches in Berbice, £300 in aid of home mission work in Synod of Ontario and Quebec. The expenses of management of the scheme amounted to £120, 12s. 6d., and the balance in hand was £4119, 13s. 5d. The committee recorded and reported a series of resolutions that they would be glad to receive an enlarged sphere of operations, but that no material alteration should be made in the designation of the Committee; that the Army and Navy Chaplains Committee should be made a subsection of the Colonial Committee; that only permanent stations on the Continent of Europe should be under the Colonial Committee; that the poor Churches of European Christendom, the Waldenses, the National Church of France, the Churches in Spain, Bohemia, and Hungary, in the highest degree deserving, as they undoubtedly are, of the sympathy and liberal support of the Church of Scotland, are not, in the opinion of the Colonial Committee, a burden that can be legitimately laid upon funds collected for the religious interests of our Presbyterian fellow-countrymen abroad; and that grants to the Presbyterian Churches throughout the Dominion of Canada should be made the subject of special inquiry by the Colonial Committee, under authority of the General Assembly, with a view to such modifications as altered circumstances may seem to require.

Mr. William Mitchell, B.A., St. John's, New Brunswick, a deputy from the General Assembly of the Presbyterian Church of Canada, then addressed the Assembly. He referred to the unhappy division which had occurred in Canada by the refusal of certain ministers to join the great union of the Presbyterian Churches of Canada, but there were hopes that this unfortunate state of things would soon pass away. Three months after the consummation of the union some consider-

able strain had been put upon the Church by the discussions which had taken place in the old country with regard to the form in these days, of the Standards. Another difficulty was the overshadowing power of the Church of Rome on their mission in the province of Quebec. There were, however, on the other hand, many cheering influences, one of which was the generous and handsome assistance they received from the Church of Scotland towards the missionary work carried on in Quebec. The Presbyterian Church in Canada had 600 or 700 ministers, 10 foreign missionaries, from 150 to 200 home missionaries, and a membership of 600,000, which represented a Presbyterian population of a million. The Church in Canada desired to extend its cordial goodwill and hearty greetings, and its grateful acknowledgement for the large and liberal support received from the General Assembly from year to year on behalf of its interests, which were the interests of Presbyterianism. As a minister it might not be out of place for him in the name of religion to say, and for the Assembly to hear, that the heart and spirit of the Canadian people were thoroughly in sympathy with a united empire, and they recognised the power and influence of the empire for good in every part of the world. Nothing would strike the heart of the people with greater execration than sentiments other than the most pronounced, unwavering attachment to the gracious Queen. (Applause.)

Dr. Masson, Edinburgh, moved a declaration, which spoke with gratification of the arrangements made for Presbyterian services in Paris during the Exhibition, expressed the sympathy of the Church of Scotland with all Scottish Presbyterians in the colonies and elsewhere abroad struggling to secure for their families the gospel privileges once enjoyed at home, recommended the Assembly to instruct the committee to retain the name they had always received, adding to it the words, "and Emigrants to Foreign Countries and to India," so as to make their title run as follows:—"The Committee for promoting the Religious Interests of Scottish Presbyterians in the British Colonies, and Emigrants to Foreign Countries and to India." The declaration continued—

The General Assembly further resolve that the Army and Navy Chaplains Committee shall become a subsection of the Colonial Committee. In regard to communities of our countrymen, emigrants to foreign countries, and to India, the Assembly renew their encouragement of the Colonial Committee, as far as the means at their disposal enable them to do so, to continue to extend to Presbyterians in these distant lands what assistance may be needed to maintain gospel ordinances among their families. In view of recent changes in the internal relations of the Presbyterian Churches in Canada, which may make some modifications necessary in the grants hitherto made in aid of Christian work in that colony, the General Assembly instruct the Colonial Committee to institute such an inquiry into the whole subject as shall enable them to bring up next year a full report for the satisfactory arrangement of their missionary operations in Canada. The General Assembly, with more than usual earnestness and anxiety, recommend the work of the Colonial Committee to the liberal support of the congregations of the Church, while they renew their injunction to all ministers to give their people an opportunity of contributing to this important missionary enterprise of the General Assembly.

In submitting his motion, Dr. Masson referred to the important claims which Canada had upon the liberality of the Church of Scotland, and said that there was no better field for wise and constant spiritual oversight than among the planters of India and Ceylon. There was much already before the committee on the old lines of meeting the wants of their expatriated countrymen which called for the hearty support of the House.

Mr. Playfair, Abercorn, seconded the motion.

Dr. Charteris said that no one would refuse to the Colonial Committee the utmost credit for great earnestness in doing their work, and the great pains they had taken in advancing their Colonial Missions. There was no conflict in the Assembly as to the desirableness of maintaining the Colonial Committee and Missions; but he wished to make a few remarks on a section of the report submitted. It appeared from the report that £2100 went to support the Canadian Church, or rather more than a half of all the income for the year. It was therefore of great importance to inquire whether that disposition of a half of the receipts was one that the Assembly could justify. He was not very sure that he could either assail or defend it, because he wanted information. The question came to be—Whether the money which they sent to Canada was needed, and next, if it was, did it go where it was most needed? It seemed that they were now in Canada

two Churches—the United Presbyterian Church of Canada and the Presbyterian Church of Canada in connection with the Church of Scotland. The Canadian Church had been represented by a gentleman in that House a few years ago, who said that when united they would not be a dependent Church. That was very interesting, but along with that statement they had the fact of £2000 going to them last year when united. He (Dr. Charteris) did not understand how the Canadian Church, which was rich enough to cast off the mother and to be no longer the daughter but the sister of the Church of Scotland, should still ask for this £2000 a year collected all over Scotland. Again, between the two Churches in Canada there was a very bitter strife. At no period of the history of the Scotch Church had there been either keener writing or a more hostile display of feeling than between the two Churches in Canada. Was the Church of Scotland justified, he asked, in helping both? Looking to the grants he found £500 given to the Queen's College, and he knew that the remnant who did not join the Canadian Church said that in that college things were taught contrary to the constitution of the Church of Scotland.

Dr. Masson said the Assembly should have some authority for such a statement.

The Moderator said that Dr. Charteris had not made the statement on his own authority, but merely as a hearsay.

Dr. Charteris said that he had read a statement on the part of the other Church that in this College there was teaching which would not be in conformity with the Church of Scotland, and by that he understood it was meant that Voluntary principles were taught, not those of the Church of Scotland. What, however, he wanted of the committee was more information. He did not dispute that it was all right in the meantime, but he wanted at the hands of the Colonial Committee a detailed report as to where the money went. If both the Canadian Churches came to them and said, "Give us grants," it would surely be best for them to say, "We will wait for further information, in order to see that no money goes to maintain this bitter internecine struggle." (Hear, hear.) He proposed the follow-



ing in place of the paragraph in the deliverance relating to Canada:—

That, inasmuch as the Assembly has not sufficient information as to the purposes for which grants made to the Churches in Canada are put, the Colonial Committee be instructed to bring up at a subsequent diet, in so far as in their power—(1) a statement of the respective amounts given to the Presbyterian Church of Canada, and to the Presbyterian Church in Canada in connection with the Church of Scotland. (2) Definite information to enable the Assembly to know whether any portion or portions of the grants made by this Church go towards maintaining denominational strife. (3) A statement of the cases in which the sums sent to Canada are for fulfilling any pledges made by the Committee, and the nature of the obligations or pledges. That meanwhile the Assembly reserve consideration of the subject of the relations of the Committee to the Churches in Canada, and generally reserve the consideration of the relations of this committee to the Committees on Continental Churches and on Missions to the Jews until the reports of these committees have been received.

Dr. Story, Roseneath, seconded the amendment. He called attention to the fact that the grants given for education by the Colonial Committee, including the sums paid to the professors in Queen's College, amounted to £1075, or above a fifth of the whole income of the scheme. Now, with the Dominion of Canada growing to such enormous proportions, it was perfectly monstrous that a Church with no larger resources than theirs, and whose own divinity halls were so much in need of supplementary salaries and bursaries, should pay so much from year to year for the support of education in the Dominion Church. (Hear, hear.) He trusted that the Committee appointed to inquire into this matter would turn their attention specially to that point, and bring up a report to the Assembly as to whether expenditure of that sort should continue, or should, as he thought it should, be put a stop to. (Hear, hear.)

Sir James Fergusson said that the Church of England was constantly sending out money in aid of all the Churches

of the same communion in the colonies. The Church of England did not think the less of a Church because it became independent of the home Church. So he thought they should be the more encouraged to help the Presbyterians in Canada, because they had been able to set up a separate Church. (Hear, hear.) Each case ought to be studied, however, on its merits, and assistance ought not to be given where the people of a colony were able to do for themselves. Distinctions among the Presbyterian Churches in all the colonies were tending to disappear, and fragments of Churches were tending to come to a centre. The last thing that the Assembly should do should be to give a grant to keep up the distinctions. He believed their grant would be well bestowed for many a year to come even in a colony so rich as Canada, for they must remember that the distant parts of Canada were as far from the centres of settlement as almost from the mother country. He ventured to deprecate anything that would check support given to the Colonial Committee, for he thought that the schemes of the Church required to be pressed more on their congregations than less so.

Principal Pirie said that the last thing that was thought of was to take any step that in any measure might diminish the power of the committee for good. They believed that every recommendation which was made was calculated to strengthen in very great measure all the committees of the Church, and that the neglect of the suggestions put forward was one of the causes why the funds of special schemes had fallen off. He objected with Dr. Charteries to general grants and allowances, and what he considered was a statement of the circumstances under which the money had been paid and the objects for which it had been applied. He maintained it was the duty of the bodies in Canada who claimed money from them to show that in particular cases it was needed. That £550 granted to an institution for teaching in Canada was unaccountable, and ought to be explained, and until it was explained the Assembly ought not to grant the money.

Dr. Watson, Dundee, appealed to the convener of the Colonial Committee

whether, after what had been said, it was wise or polite to press a division, when the motion of Dr. Charteris was practically one for delay in regard to a very important point. He was sure the Colonial Committee had nothing to hide, and the more information they afforded the more would their missions be supported by the congregations of the Church.

Mr. Muir said that all the information in the hands of the committee was given in detail, either in the body of the report or in the appendix. The committee, after years of experience in carrying on their work, had come to the conclusion that they could not possibly judge of the circumstances connected with the votes they made; for it was impossible to say here, with any degree of authority that would command respect in the colony, how the money was to be spent. Hence the general character of the grants. He defied the Assembly to follow any better plan than to operate through the advice of local boards in the colonies, for every attempt to expend money direct from 22 Queen Street was simply a bonus for every species of abuse. As to the second question in Dr. Charteris' motion, he might say beforehand that it was utterly impossible for the committee to answer it. The committee did not give money which was used to promote interecene war between the two Churches in Canada; they gave money only for Christian work, and apart altogether from denominational influence.

Dr. Masson thereafter, in response to the appeal made by Dr. Watson, withdrew his motion, and that of Dr. Charteris was declared carried.

The Moderator, in name of the Assembly, returned thanks to Mr. Mitchell for his interesting and able address. He might, the Moderator said, assure his brethren in Canada that whatever division of opinion might exist among them as to this grant of money, all of them were deeply interested in the progress of Presbyterianism in the colony with which they had so close connection, and in which so many of them had enjoyed a generous hospitality. (Applause.)

## THE SCOTCH PRESBYTERIAN ASSEMBLIES.

NEARLY all all of the Presbyterians of Scotland are represented in the three Assemblies which meet in May—those of the Kirk, Free Kirk, and the United Kirk. They are all large bodies, the last-named having been lately increased by union with the Reformed Presbyterian Church. The Free and U. P. Churches, being free from state connection, meet in Assembly and Synod, and transact their business after the manner of the American Presbyterian Assemblies; but the opening of the Assembly of the Church of Scotland is a more important and ceremonious affair. The opening day this year was on May 25d. The ceremonial began with a levee at eleven o'clock, held by the Lord High Commissioner in Holyrood Palace. The Earl of Roslyn was this year the commissioner appointed to represent the Queen, and a long list of noblemen and municipal and other dignitaries gathered in the reception room. Among them were the lord-provost, magistrates, and town council of Edinburgh and Leith, in their official robes, accompanied with halberdiers and other officers. Many other municipalities were also represented. "The approach," in the words of *The Scotsman*, "of the commissioner was announced about eleven o'clock by the Queen's trumpeters, and his grace (wearing the uniform of an ambassador, with a grand cordon and collar of the order of Charles III of Spain) entered the gallery, preceded by the ushers and accompanied by Dr. Hamilton Ramsay, purse-bearer: Rev. Dr. Russell, chaplain; the sheriff of Mid Lothian and Haddington, and other gentlemen. The presentations were immediately proceeded with." After the ceremony of presentation, which occupied about twenty minutes, the procession formed and marched, where Dr. Phin, the retiring moderator, preached the sermon. The procession was headed by the police. After them came the moderator of the Assembly, the solicitor-general, and the municipal authorities; then a detachment of dragoons, with six of the Queen's trumpeters; after whom rode the lord high commissioner and party, the rear being occupied by private car-

riages. After the sermon, the procession formed again, and proceeded to the Assembly Hall, the arrival of the commissioner being announced by a salute of 21 guns—

All the dignitaries being properly seated, the Assembly was opened by prayer by Dr. Phin. After roll-call, Dr. Phin announced that the business now before the Assembly was to elect a moderator, and he nominated “the Very Rev. Dr. Tulloch,” who was declared elected. Then the letter of the Queen announcing the appointments, of the Earl of Roslyn as lord high commissioner was read, and the Earl made the usual address to the “Right Reverend and Right Honorable,” assuring them of the Queen’s “intention maintaining unimpaired the Presbyterian faith and form of church government in this country,” and presenting her annual gift of \$2,000 for the promotion of religious instruction in the Highlands and Islands of Scotland. After this a deputy clerk was selected and sworn in, and the Assembly, having passed through the long preliminary ceremonial, proceeded to the business of the appointment of the usual committees, which closed the first day’s session. On the second day the committee on Jewish missions reported that, while the work had been successfully prosecuted, the contributions had fallen off greatly. The committee on Christian life and work reported on church attendance, missions, licentiousness, etc. Dr. Macleod said the great causes of non-attendance at church were social degradation and skepticism and religious indifference. On Monday the Assembly received and discussed the report of the committee on education and heard an appeal cause.

The Assembly of the Free Church met in Glasgow, after the interval of thirty-five years. Dr. Andrew A. Bonar, who had been selected as moderator by the commission was elected to that office, succeeding Dr. Gould. An address to the Queen was ordered, and in the evening the members of Assembly attended a *conversazione*. Nothing of importance came before the Assembly until Monday, when the appeal in Prof. Robertson Smith’s case came up. It will be remembered that the libel against the Professor contained three counts: (1) the

publishing and promulgating of opinions which contradict or are opposed to doctrines set forth in the Scriptures and the Confession of Faith; (2) the publishing and promulgating of opinions which are in themselves of a dangerous and unsettling tendency in their bearings on doctrines set forth in Scripture and the Confession; and (3) the publishing of writings concerning the books of Scripture which, by their neutrality of attitude in relation to doctrines set forth in Scripture and the Confession and by their rashness of statement in regard to the critical construction of the Scriptures, tend to disparage the divine authority and inspired character of these books. The Presbytery of Aberdeen agreed to substitute the words “contradict or are opposed to” for “subvert” in the first count. The prosecutors appealed to the Synod, which sustained the Presbytery. The latter found the eight particulars under first count irrelevant. Appeals on seven of these were taken to the Synod, which referred them to the Assembly. The second count was found relevant by the Presbytery; but the Synod, on appeal, reversed the judgement. The third count was not considered. The first appeal in reference to the dropping of the word “subvert” was withdrawn by Principal Brown and all the other appellants but one, on the ground that, if the appeal were successful, it would greatly complicate the case. Mr. Patterson refused to join with them, and proceeded to support his appeal. But, without hearing the other side, the Assembly voted not to sustain the appeal. The appeals on the first and second particular charges were then argued, on the one side by Principal Brown, and on the other by Mr. Iverach and Prof. Salmond. Prof. Smith spoke for himself. The Assembly unanimously decided to sustain the decision of the Presbytery and dismiss the appeal on *primo*, which has reference to the Aaronic priesthood; on *secundo* which charges heresy respecting the inspiration of Deuteronomy, on motion of Sir Henry Moncreiff, who seems to carry the Assembly always with him, the following decision was adopted by a vote of 301 to 278:

“The General Assembly sustain the

dissent and complaint against the judgment of the Presbytery in relation to the second particular as applied to the first charge, and reverse the judgment of the Presbytery so far as to find that part of the libel relevant, to the effect that statements quoted in the minor propositions as those of Professor Smith regarding the Book of Deuteronomy, amount to what is expressed in the said particular, and are opposed in their legitimate results to the supposition of the book being a thoroughly inspired historical record, according to the teaching of the Westminster Confession, while his declarations are the subject of the inspiration are the reverse of satisfactory and do not indicate his reception of the book in character."

The Synod of the United Presbyterian Church, which adjourned May 24d, has settled the Ferguson case in a very different manner from what was expected. The committee appointed to confer with Mr. Ferguson reported his explanations on the various counts of the libel in detail, closing their report by expressing regret at the "novelty and ambiguity of much of Mr. Ferguson's language, as tending to mis-lead." Chairman Marshall moved that, "encouraged by some of the explanations already given by Mr. Ferguson, the Synod appoint a committee to confer with him, and with power to finally issue the case as soon as they shall see their way to do so." Professor Calderwood made the following motion, supporting it in a long address:

"The Synod expresses its gratification with the report of the committee as indicating that Mr. Ferguson holds that Christ's satisfaction to divine justice consisted in the endurance of the holy indignation of God against sin; and, in harmony with this, holds that the sole meritorious ground on which the sinner is pardoned, regenerated, and sanctified by the Holy Spirit and ultimately saved is Christ's sacrifice as it was completed on the cross. The Synod expresses regret that Mr. Ferguson has committed himself to a theory as to annihilation having been inevitable if Christ had not come; and that, while holding a final separation between the righteous and the wicked, involving blessedness on the one hand and condemnation on the other, he

has ventured on hypotheses as to the modes of judgement in the world to come. The Synod further regrets the course often adopted by Mr. Ferguson in extending confessional language beyond confessional significance. Accepting the explanation of Mr. Ferguson's views on the great fundamental articles of the Christian faith, the Synod agrees that he be restored to the exercise of his ministerial functions. At the same time, without curtailing Mr. Ferguson's liberty under the Standards, and in view of the declaratory statement approved for submission to presbyteries and sessions, the Synod tenders to him solemn and affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the fundamental doctrines referred to in the first part of this resolution."

The vote on the two motions was as follows: Prof. Calderwood's motion, 142; Dr. Marshall's motion, 90; majority for Calderwood's motion, 52. The question then arose whether the motion adopted did not call for admonition at the bar. It was finally agreed to dispense with it, in view of Mr. Ferguson's condition of health. Mr. Ferguson accepted the decision of the Synod, in a letter, as follows:

"I feel thankful to God that the long and arduous discussion in which I have been engaged has come to a peaceful termination, and that the Synod has been able to satisfy itself as to my soundness in the faith as regards the fundamental doctrines of the Church. I have not been conscious of any departure from those doctrines, nor have I been able to discover any discrepancy between what I hold in respect to that which is central and vital and that which is more remote and subordinate. I beg to thank the Synod for the patience it has shown, and for the great amount of time and attention it has bestowed upon the elucidation of the matters before it in this case. In assenting to its judgement, I may be allowed, further, to say, in justice to myself, that I cannot accuse myself of carelessness in regard either to modes of expression or tendencies in thought; and certainly I shall not have less solicitude on these points in the future than I have had in the past."

**The Monthly Record.**

JULY, 1878.

**THE REPORT OF THE COL. COM. OF  
THE CHURCH OF SCOTLAND.**


The report of the Colonial Committee is one of the most important submitted annually to the Assembly. No report submitted commands more attention from, or excites a deeper interest in the Assembly. 1st. Because the excellent Convener, the Rev. Mr. Muir, has always a well prepared statement of Colonial matters to present; and 2nd, the Assembly is always interested to hear how their fellow countrymen abroad are supplied with the means of grace. While the Church of Scotland, through her Col. Com., confined her attention and assistance to her own sons, the talk of preparing a report was an easy and pleasant one—but when strangers sought protection under her broad, strong wing, and aid from her bountiful, liberal hand, then the duties of the committee became more complicated and perplexing; and all the more so because these claim to be the real Church of Scotland, and are trying hard to “crowd out” those, who until ’75 enjoyed that right without dispute. ’Tis hard for a committee, as well as for an individual, to serve two masters. We need not be surprised, then, that the Col. Com. was unable to present a report that would satisfy an Assembly divided in their sympathies between those on the one hand, who profess attachment to her under a new name, and those on the other who could not be prevailed upon to sever their connection with her.

The large grants given to the Presbyterian Church in Canada, and the gran

to Queen’s College, over \$12,000.00 in all, took many in the Assembly by surprise. A lively discussion ensued, and it was very apparent from the tone of the Assembly that the liberality of her Com. in that direction was not approved of, especially the grant to a college, where principles are said to be taught that are in harmony with the springs of action that have been lifting their head in the F. Church Assembly, and U. P. Synod, calling for the disestablishment and disendowment of the Church of Scotland.

With the promise given by several members of the P. C. in Canada, that no help would be required by them, it is not to be wondered at, that the Assembly was somewhat stunned on learning that about one fifth of the Church collections for Colonial uses was absorbed by the Presbyterian Church in Canada; and that the adoption of the report was delayed until further information would be obtained. The aid given to those who remained in connection with the Church of Scotland is the voluntary contributions of the Church of Scotland congregations at home for that purpose. The grants are not given to perpetuate denominational strifes, nor are they used by the kirk for that purpose, nor are we of opinion that these grants can, or will be withheld from the adherents of the Church of Scotland in this Province, until a change in the purpose of said collections be publicly intimated by authority of the Assembly. We can await the result with patience and confidence.

---

 The Pictou Presbytery will meet, (D. V.) in St. Andrew’s Church, Pictou, on Wed. 31st July, at 11 a. m.

---

**GAIRLOCH.**—The Sacrament of the Lord’s Supper was dispensed at Gairloch on the 30th ult., the day was fine, and the congregation large and attentive.

ONE thousand copies a day of the new five cent Testament published by the American Bible Society were sold during the month of May.

THE venerable Dr. Hodge, of Princeton, N. J., has passed away from earth in the "rest that remaineth for the people of God."

THE young Queen of Spain who was deservedly beloved and popular, has been called away in the bloom of youth and beauty, being only 18 years of age and only five months married.

THE negotiations for peace at the Berlin Congress are progressing favourably, but geographers will have to go to work immediately to make a new map of Europe.

IN the U. P. Synod the "Ferguson heresy case" has been disposed of without the Rev. Ferguson being made a Martyr of, the would be heretic having made concessions and given explanations that brought him at least, within sight of the Confession of Faith.

IN the F. C. Assembly the growing feeling against the Established Church was shown by 63 overtures from Presbyteries and Synods anent Legislation, modifying the constitution of the Established Church, and 24 anent Disestablishment having been laid upon their table; while only 16 were presented against the threatened Papal Hierarchy.

### OUR OWN CHURCH.

ST. PAUL'S, E. R.—The picnic at Bridgeville, on the 27th ult., was a complete success. The day was favourable, the grounds pleasant and airy as well as tastefully and skillfully laid out, the refreshments first class, the waiters active and affable, and last, though not least, the proceeds very satisfactory, being \$350 after deducting expenses. Men and women who took an active part in the affair deserve all praise; and we congratulate them on the successful result of their praiseworthy efforts.

SALTSPRINGS.—The tea meeting which came off at Saltsprings, on the 2nd inst., was a very pleasant affair. The gathering was very large, the tables tastefully and bountifully spread, and largely patronized. The oversight, in their hurry, of the committee to provide sitting accommodation, and the great heat and sultriness of the day were the only drawbacks to a very "good time." We are happy to learn that a handsome sum has been realized.

WEST BRANCH.—We are glad to learn that although the Rev. Mr. Galbraith has not yet returned to resume his duties his health is greatly improved.

WE clip the following from the *Canadian Spectator*, and recommend it to the

### THE TEMPORALITIES FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The series of unhappy events which led to the formation of the Free Church in Scotland, arose from the setting up of the claim to Spiritual Independence, which differed in no respect from the claims of the Church of Rome, to decide that everything ecclesiastical was necessarily spiritual and that it was for the Church to decide in all cases. I can understand, though I cannot sympathise with, the claims of the Church of Rome. I can neither understand nor sympathise with the claims of the Free Church, which attempts to set up an ecclesiastical supremacy for itself, whilst denouncing in the most bitter and unmeasured terms the same assumptions on the part of another. This was the view taken by Sir James Graham in reference to the "Claim of Rights," which, he said, demanded that all the proceedings of the Church, whether legislative or judicial, should be beyond the cognizance of the courts of law, which should have no power to determine whether matters brought before them were within the scope of their authority, if, in the opinion of the Church these matters involved any spiritual consideration, and that neither sentences of courts nor decrees of the House of Lords

should be effectual if they interfered with the rights and privileges of the Church, of which interference, and of which spiritual considerations the Church itself was to be the exclusive judge. Earl, then Lord John Russell, concurred in this view, as did other statesmen on both sides of politics. Sir Robert Peel said emphatically:—

“This House and the country never could lay it down, that if a dispute should arise in respect of the statute law of the land, such dispute should be referred to a tribunal not subject to an appeal to the House of Lords. If peace could be secured, if the rights of the subject could be maintained consistently with the demands of the Church, then, indeed, such is my opinion of the pressing evils of this protracted disputation, that I should almost be induced to make any concession to obtain tranquillity. But my belief is that such claims, were you to concede them, would be unlimited in their extent. . . . If the House of Commons is prepared to depart from those principles on which the Reformation was founded, and which principles are essential to the maintenance of the civil religious liberties of the country, nothing but evil would result, the greatest evil of which would be the establishment of religious domination, which would alike endanger the religion of the country and the civil rights of man.”

That patronage was the mere stalking horse used by the leaders of the party which ultimately became the Free Church and that ecclesiastical supremacy under the name of Spiritual Independence, was the real object aimed at, is abundantly evident from the course followed since the abolition of patronage in Scotland, where an attempt has been made to draw together two ecclesiastical bodies holding the most opposite views, with the object of disendowing and disestablishing the Church of Scotland. That the members of the branch of the Church of Scotland in this country refuse to join with those whose sympathies and, before long, whose active efforts, will be added to those of their friends in the Mother Country, is simply a duty they owe to themselves and to the Church by which they have been fostered. As represented everywhere their objections

are childish, arising from stupid obstinacy. But they are more than that. They are founded on reason and on justice, on the love of constitutional liberty, respect for the laws and determination to preserve the rights of conscience.

Lest I should be suspected of using the words of those who were opposed to the Free Church I quote the following from one of the leading authorities of that body, the Rev. Dr. Kennedy, of Dingwall, in a lecture delivered last January. His claim to speak on behalf of that Church and his ability to do so must be fully recognised by all who have followed her history. The word *Erastianism* placed in antithesis to Papacy, did good service in its day, but sensible men now laugh at the long pole, white sheet, scooped out turnip and candle end which frightened the ignorant. In the present case it means simply Constitutionalism. Dr. Kennedy says:

“As to spiritual independence I will only say that there can be no difficulty in proving the Free Church doctrine regarding it to be Scriptural. Christ is King of Zion. As such it is His to appoint the province, the organization, and the work of the Church. It is His, too, to issue laws for her guidance in the performance of her work, and as He has done so, it is not allowable that the Church should conform her action to any other rule, or subject her will to any other authority. Her King is alive and He hath the seven spirits of God. He can, therefore, effectually regulate the action of the Church. The Church should not submit to any authority but Christ's in doing her proper work, and she requires no other guidance than that of His word and spirit in order that her work should be rightly done. She has to please Christ, and Christ alone; and she is to be guided by Christ, and Christ alone.

“Within the Establishment (the Church of Scotland) in Disruption times, and to a great extent still, the idea on this subject was that either of the powers—Church and State—must be superior if not supreme; that they cannot be co-ordinate, and that in order to a settling of arising differences, either must be entitled to decide, as being superior in authority to the other. So says popery

and it claims the superiority for the Church. So says Erastianism, and it claims the superiority for the State. The Free Church doctrine is that Church and State have co-ordinate jurisdiction, each with its distinct province, and its own peculiar work; that Christ is supreme over both; that it is His to decide all questions between them by the verdict of His word, and that in the event of a controversy arising as to the limits of their respective provinces, the State can only legitimately deal with the civil interests, supposed to be affected by the action of the Church, and may not attempt to reverse any ecclesiastical decision or to arrest any ecclesiastical process. In the United Presbyterian Church 'the Church's liberty' is the phrase substituted for the spiritual independence of the church, and the right to liberty is made to rest on the unlawfulness of any alliance between the church and State, it being held that the civil ruler, as such, has nothing to do with the church or with religion, beyond allowing all churches to do as they please, and all religions alike to be developed according to their several tendencies. There can be no demand for liberty on the ground of Christ having given a distinct power of governing in His church, presented by a voluntary church to the State, for she asks to share her liberty in common with churches which can have no such ground to found their claim."

The connection between the churches here and there in Scotland has been all along of a close and intimate nature. In 1844, the only organized body in Canada holding the Presbyterian form of church government was the Presbyterian Church of Canada in connection with the Church of Scotland, the Synod of Upper Canada having a few years previously been merged into the Church. The ministers of the Synod of Upper Canada were almost exclusively ministers of the Presbyterian Church in Ireland, a body in entire conformity with the Church of Scotland. In 1844, the sessions in Scotland, known as the Disruption, took place, those who separated styling themselves modestly the *Free Church of Scotland*. Those who adhered to them in this country separated in like manner, and following the example of their brethren

in Scotland called themselves the Presbyterian Church of Canada. In 1847, various minor bodies of Presbyterians in Scotland joined into the United Presbyterian Church, and the scattered congregations here which held the same views took the same name. There were then: 1. The Presbyterian Church of Canada in connection with the Church of Scotland, whose name sufficiently indicates the ecclesiastical views it held. 2. The Presbyterian Church of Canada, adhering to and holding the same views as the Free Church. 3. The United Presbyterians, adhering to and holding the same views as their brethren in Scotland. In 1864, the two latter bodies joined, under the name of the Canada Presbyterian Church. In 1875, a number of members of the Presbyterian Church of Canada in connection with the Church of Scotland joined the other body, under circumstances to be hereafter detailed, but the Synod itself continued in existence, although greatly weakened by the secession. Power was granted by the Local Legislature to transfer to the new body the funds and properties of that Synod, which now seeks to be continued in its rights, and has resolved to test the constitutionality of the Acts of these Legislatures, in the suit now instituted by the Rev. Robert Dobic.

DOUGLAS BRYMNER.

the beneficent Source of all Life is Infinite Love revealed in Infinite Wisdom in His dealings with us and all His creatures.

"Future life," then, is but the opportunity to use in larger measure the life powers we have partially developed here. "Future life" is—must be—far more real, more substantial, far more potential for good or evil, than this life, because there our powers are granted greater opportunity. Let us begin here, then, the life we *will* to live in the future.

"CHARITY."

(Continued from page 98.)

ACKNOWLEDGEMENTS.

FOR M. RECORD.

Alex. McDonald, Blanchard. \$0.30

FOR FOREIGN MISSION.

St. Pauls, E. R. \$7.82.



# 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, (B-smith,) 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.  
 Dougald McDougald, Loch Side St. Peters, C. B.  
 William Grant, (Tanner) Springville.  
 A. McDonald, (Piper), Bridgville.  
 Alexander McDonald, (Roy) Bridgville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Bridgeville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdoch 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, McLenman'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. McCuan, 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 a gratis copy with parcels of FIVE.

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

REV. WM. McMILLAN

Bridgville, East River, Pictou