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VOLUME XXV.

NUMBER I.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JANUARY,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

## WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and by thousands as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the bluntest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power fills a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the Living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they do everything.—*G. H. Spurgeon.*

Robert Raikes. The celebration of the centenary of Robert Raikes, who is generally regarded as the founder of Sunday-schools, will take place in 1880. It is proposed to raise a sum of £55,000 as a 'Sunday School Fund.'

Henry Varly has decided to stay in Melbourne, Australia, where a Tabernacle is to be erected for him capable of holding 5,000 people. Mr. Sankey is still in England singing the Gospel.

The first Protestant missionaries were commissioned to Japan in 1599 and 1639. At that time not one in that empire believed in the Lord Jesus Christ. The Japanese were found intelligent and able to read well. They had homes and, though impurity abounded on every side, yet they enjoyed an affectionate home-life. Tradesmen were Buddhists; nobles were Taoists, but they did not hold their faith with any earnestness. Among all classes there was reverence for the teachings of Mencius and Confucius. The missionaries were engaged until 1872 in teaching in Government Schools and private classes; but in private schools they were not allowed to give any definite religious teaching. During that time there were only occasional religious addresses; there were no stated preaching. The acceptance of the Gospel by natives was punishable by death. The Gospel entered the country through the schools. The councillor of a Daimio found a New Testament in English, floating on the sea. Making inquiry, he found that a copy in Chinese could be obtained from Shanghai. He sent for one, studied it, found a teacher, and was captivated by the teaching and character of Jesus Christ. Some 200 or 300 young Japanese have since passed through my hands. Formerly it was death to leave the country without permission of the Government. Some five hundred have also visited Europe. These visits to the West have liberalized Japan. A few of these young men began to study the Acts of the Apostles, and in a few weeks they were on their knees pleading for an outpouring of the Spirit on their country. Six years ago thirteen constituted the first church, and now there are 1200 members of that church.

You will have to bless God to all eternity, that he led you not through a garden of pleasure, but through a waste howling wilderness.

WHEN sacrifice is made for another, then the man gets hold of the first principle of religion.—*Hepworth.*

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

JANUARY, 1879.

NUMBER I.

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

### SERMON PREACHED BEFORE THE QUEEN AT BALMORAL.

(By the Rev. Principal Tulloch.)

#### THE DIVINE FATHERHOOD.

"Our Father which art in heaven."—**MATT. vi. 9.**

The Lord's Prayer touches all hearts by its simplicity and comprehensiveness. Its old familiar words come home to us with a living meaning in comparison with which all other words of prayer are cold. The more we use them, the more we feel what true, healthy, happy words of prayer they are. They are the catholic words of prayer for Christendom—the few heaven-taught syllables which unite the hearts of the faithful everywhere; and amidst divisions of opinion and diversities of service, in parish church and cathedral choir, draw the hearts of God's children together, and inspire them with a common feeling of brotherhood as they say "Our Father." They are the dear words of prayer in childhood, when the mind as yet only vaguely understands what the heart with its deeper instinct owns; when the human realities of father and mother interpret the solemn language, and make its awe pass into sweetness. And in after years, when we may have learned many forms of prayer, and sought a varied expression for the varied wants of life, the old beautiful words come back to us, as far more full of meaning—more adequate in their very simplicity—than all we have otherwise learned; and we realise the truth so near

to the centre of all religion, that the child's heart is the highest offering we can offer unto God—holy and acceptable in His sight.

The opening words of the prayer—"Our Father which art in heaven"—form the key-note from which all the rest starts and to which they lead up. Let us try in a simple, unsystematic way to find the meaning of the words. This meaning in a certain sense is not far to seek.

The words of the text unfolds three aspects of truth.

I. Fatherhood

II. Common Fatherhood.

III. Perfect Fatherhood.

The idea of Father is the generic idea of the text. We are taught to pray to God as our *Father*. "After this manner ye shall pray," our Lord taught His disciples. He had been speaking of the hypocritical prayers of the Pharisees in the synagogues and in the corners of the streets; and of the "vain repetitions" of the heathen, thinking "they shall be heard for their much speaking" He unfolds a higher conception of prayer as a living communion of spirit with spirit, of children with a Father. There was nothing absolutely new in this conception of Divine Fatherhood. No novelty is claimed for the conception. Even the heathen had spoken of the supreme Deity as "the Father of Gods and Men." And in the prophetic writings of the Old Testament, the idea frequently appears. "Doubtless," says Isaiah, "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge

us not. Thou, O Lord, art our Father." "Have we not all one Father?" is almost the closing utterance of Jewish prophecy. The idea of Divine Fatherhood, therefore, could not have presented any novelty; not even, probably, the very language used by our Lord. "Our Father which art in heaven," may have been familiar words of prayer to the Jews before the time of our Lord. Here we may have one of those utterances of religious thought common to the Jewish schools of the period. Some have pleased themselves with this idea. Some have even imagined that the Lord's Prayer in its several details was a familiar Jewish prayer. Nor would it matter if it were. For here, as with other parts of our Lord's teaching, it is not absolute novelty that is claimed for it. It is not that the same things or similar things were never said before by any teacher. But it is that no one has ever said them, as He did, "with authority." No one ever transfigured them, as He did, with living light for the souls of men, or gave them a creative transforming power over the wills of men. This is the Divine originality of our Lord, that He illuminated all truth, traditionary or otherwise, concerning our relations to the Divine, and imparted to it a force and life of meaning that it never had before. The idea of Divine Fatherhood, for example, became animated in all his speech and in all his acts into a spiritual principle, such as neither Gentile nor Jew had before felt it to be. In Christ, God was seen not merely to be the creative source of the human race, "who hath made us, and not we ourselves;" He was not merely to be a Divine Power or Ruler; the Divine Personality—creative and authoritative—was not only brought forth in Him into a clearer and happier light: but more than this: it was made plain that God loves men, and cares for them with a genuine, moral affection. As a wise and good man regards his children—and in a far higher degree—God regards us. He not merely made us and rules us, but he truly loves us; and all His actions towards us—all His dealings with us—spring from love. Love is the essence of the Divine Fatherhood in Christ. It sums up all its other meanings. We may love wrongly: a human father may

allow his affection to outrun his justice in dealing with his children. There is no security for the balance of moral qualities in us. But in God as revealed in Christ there is a perfect consistency of all moral attributes, and love is the expression of this consistency. As St. John says, "God is love" (1 John iv. 8). The revelation of the Divine love in Christ is in a true sense the revelation of all else. All other truth can be conceived from this point of view. All leads back to this source.

And this it was which men had hitherto failed to see. They had been unable with a clear vision to reach this Source, and to perceive how all Divine action springs out of it. They had never before got to the true point, from which, and from which alone, all the other characteristics of the Divine fall into order. It had been from the beginning of the world, and even continues to be, the hardest thing for men to believe that God really loves them. They lacked then, and they often lack still, faith to look beyond the appearances of nature, and the issues of life—frequently so full of evil—to a light in which there is no darkness, and to a love of which there is no doubt. The fowls of the air and the lilies of the field of which our Lord speaks in this chapter might have taught them better, if they had been able to see all the Divine meaning in them. But, after all, evil lay near to many poor human creatures as a bitter burden too heavy to be borne; and the lilies of the field were far away, and the birds of the air sang not for them in the branches. The lack of faith to look beyond the darkness and evil of the world, and to read the Divine meaning of good in all nature and providence is, after all, for many men, perhaps for most men, something rather to be deplored than to be wondered at.

But this Divine meaning has been brought near to us all in Christ. In Him the great source of all being is perfectly good. He has a father's heart. He loves all creatures He has made. "This is the message that we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." (1 John i. 5). "He that loveth not knoweth not God, for God is love" (1 John iv. 8). It is not only in Christ

that the character of God thus appears in perfect light and love, casting out all darkness and fear, shining with the lustre of a perfect spiritual harmony. There is a Supreme Will above us. God is our Creator, our Ruler, our Judge. But primarily and essentially God is our Father in Christ. All his purposes with us—all His rule over us—all His judgment upon us—goes forth out of His love and because He desires our good. He afflicts not willingly. If He punishes, it is because He loves. This is the essential revelation of God in Christ—the central idea of the Divine from which all other ideas go forth. They are, if not subordinate to this—for *subordination* is not a proper aspect under which to regard the Divine attributes in relation to one another—yet executive of this, which is the supreme, essential, Divine fact revealed in Christ. And it requires only a slight knowledge of Heathenism and Judaism to know that neither Gentile nor Jew fully understood this fact before the Dayspring from on high visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." When the humble christian heart looks up to God, it not "face to face," yet heart to heart. The spirit of bondage—all sense of fear—dies out of him; the Spirit of adoption takes hold of him, and all his being goes forth in the cry, "Abba Father."

II. But God is not only a Father in Christ; He is our Father—the Father, that is to say, *not* of any class or sect or nation of men, but the Father of all: "He hath made of one blood all nations of men" (Acts xvii. 16). Not only so, but He exercises the same paternal relation to all who will only claim Him as a Father, and address Him in the language of our text, "Our Father which art in heaven." This is the simple, undiluted meaning of the text, and we must not let ourselves be robbed of its blessing and comfort by any theological glosses whatever. The relation of Divine Fatherhood in Christ is universal, and may be claimed by all who will honestly accept the position of Christ, and use His language. This is the simple solution; and there is no other solution, of all the

difficulties in which the subject has been involved.

This community of Fatherhood in the Divine was for the first time made manifest in Christ, and realised in Him towards all men. In no respect, perhaps, does the religion of the Gospels more brightly vindicate its Divine Original. All distinctions of humanity, diversities of race, of colour, of culture, disappear in Christ. In Him there is neither Greek nor Jew, barbarian nor Scythian, bond nor free. Brahmin and Soudra, priest and beggar, master and Slave, are all alike before God. The Supreme stands in the same relation to all. Jewish jealousy, Greek or Roman aristocracy, Egyptian or Indian caste vanish before Him. There is no individual, no class of individuals, no family or race or sect—no tribe or nation—white, brown, or black, can claim any special relation to Him. There is no virtue in any that bring them nearer to Him or makes them more akin to Him. This is now a mere commonplace of Christianity. But as it appeared for the first time fully revealed in Christ, it was intolerable alike to Jew or Gentile. It required a special revelation to make it known to the Apostle St. Peter: it was but faintly apprehended by the early Jewish churches planted by St. James and St. Peter; it needed the great Apostle of the Gentiles to hold it steadily before the conscience, to fix it as a living germ of thought in the intelligence of mankind.

Not only so; but the Christian Church has been continually liable to fall below this great idea, and to let it become obscured. The equal community of all in the Divine is a truth which few Christian communities hold with consistency, or carry out to its clear consequences. There are wide spread notions in all our Churches, which could not last a day if this truth were thoroughly apprehended and applied. And the cause of the misapprehension is not merely the pride of some—that love of exclusiveness so natural to the human heart, or desire of power so dear to it, which all organisations, ecclesiastical as well as civil, directly breed. But it is also the servility of others. It is not only the Pharisee thinking himself nearer to God, and giving thanks that he is not as other

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men; but it is the publican overdoing his humility, and not so much as lifting his eyes to heaven save through some one standing between him and heaven. Just as men have difficulty in believing at all in the Divine Love, or that they have a Father in heaven who has no thoughts towards them but thoughts of good; so they have difficulty in believing that their share is as direct and immediate as that of any other in this Love—in saying with all their hearts "Our Father." They have difficulty in recognising that they are as near to God, and as dear to God as any priest is or can be: that they are close to Divine blessing and have an equal share in it with any minister. They shrink from the fulness of Divine Privilege which they have in Christ. They are content to stand afar off, if only some transmitted ray of the heavenly favour may reach them—some broken shower of the Divine blessing may fall on them. This spirit of religious servility lies deep in human nature; and Christian Churches have too often fostered it and used it, instead of trying to kill it, and to educate the popular religious conscience into a full perception of spiritual life and freedom. It is out of this servile spirit—this "spirit of bondage again to fear," as the Apostle terms it (Rom. vii. 15)—and not merely from pride and a perverted love of power that ideas of human priesthood come, and tendencies so constantly reappear towards a mediatorial religion incarnated in mere human forms and symbols. Continually men are sinking below the full conception of the Divine Love; and as they do so, the priest comes into the foreground and offers to mediate between them and a God whom they have ceased to comprehend. Priest-craft grows as true religion dies. When men make much of priests they cease to believe in God. This is the essential evil of ceremonial and priestly religion. It implies doubt of the equal love of God towards all men—of His equal care and concern for all—of the direct interest which all have in the Divine Fatherhood. The priest-idea—the idea that certain human creatures, in virtue of a certain human ceremony, stand or can stand nearer to God than others, and so to speak have more influence with God than others—this is the

death of all living, rational, healthy, and glad religion.

If we needed any evidence how deeply-seated in human nature is this idea—any evidence apart from the history of Christianity itself—we have it in one of the most significant phenomena of our day—a so-called religion, elaborated and propagated by scientific atheism, which denies God altogether, but exhibits a most elaborate ritual and priesthood, whom all men are called to observe and honour. One has only to study this system to see how hard it is for men to preserve the true idea of Humanity and the relation it bears to the Divine. In Christ alone it is to be found the perfect expression of this idea. He alone has seized and made prominent those essential characteristics of human nature which bring men together, and make them common or alike before God—those spiritual qualities which—in comparison with mere intellectual or social qualities—unite them on the same level. Dismissing from view all the accidents of which men make so much,—distinctions of social or intellectual grade, of education, or ability, or culture,—He fixes attention on the broad moral features in which we are all comparatively one—sinners alike needing salvation—alike capable of salvation. In His unerring sight no one stands before another—in His unerring, comprehending love no one receives to the default of another. He is the Father of all. "Of a truth God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him" (Acts x. 34).

III. But God is not only "Our Father," He is "Our Father which art in heaven." This conveys to us the idea of perfect Fatherhood; and this idea is an important complement of those we have already considered. The effect of our previous exposition is to bring the Divine very near to man. God is a Father. He is our Father. The Supreme Being is represented under the nearness and dearness of a familiar human relationship. We approach Him, as children, a father. We are in the presence of One who loves us, who cares for us, who desires only our good. All this is fitted, if anything can be fitted, to touch with Him

us the instincts of spiritual affection, and awaken in our hearts that love of God which ought to be the guide of our lives. But mistake is apt to arise out of this very familiarity with the Divine which we are taught to cherish in Christ. We are apt to think of God as altogether such an one as ourselves. His heart of love so near to us, so open to us, may be supposed to be a heart like our town in its weakness as well as in its enderiness—subject to influence as well as open to entreaty. We may carry up, in short, the idea of human frailty, as well as of human affection, to the Supreme. And it is needless to say that this has been universally done in all human religions. An element of dark human passion is found clinging to every natural conception of Deity. The Divine is pictured as subject to animal instincts and gratified by animal sacrifices. The most cruel and dreadful practices have sprung out of this conception of God as not only to be entreated of men, but propitiated by them—moved by some ceremony which they performed or some victim which they offered. You have only to realise this conception to see how irreligious it is; how a God of such nature could be no God. A Being pleased with sacrifices and burnt-offerings, whose disposition towards men was affected by the slaying of a victim, and the sprinkling of his blood upon an altar—such a conception of Deity is scarcely a moral conception at all. The taint of human weakness clings to it in its grossest form. You must get quite out of the region of such a conception before you attain to the idea of God revealed in Christ: of a Father, who is at the same time “Our Father which art in Heaven.” In Christ the idea of the supreme is a perfect Moral Will, whose sacrifices are the reasonable services of the creatures He has made.

The idea of the Divine Fatherhood in Christ, as we have said, is love. Love is the essence of God; but love which is wholly without weakness; not any mere tenderness, or pitifulness, or affectionateness, but a perfectly good will, at once just and loving, righteous and tender, holy and gracious. It is only in our imperfect moral perception that these attributes of mortality are separable. Essentially in the Supreme Will they are in-

separable. A love which failed in justice would be no true love, morally speaking. A tenderness which lacked righteousness would become mere good nature, and issue in evils probably worse than the most rigorous Equity. A Grace which was without holiness would be no blessing. To break up or separate these moral conceptions in God is a fertile root of false religion, and we may add of false theology.

The invocation of the Lord's Prayer in its full form, unspeakably tender as it is, blends inseparably all these moral conceptions. It brings God into the closest personal relation to us, and yet it raises Him infinitely above us. It reveals a love near to us, and which we can fully comprehend, and yet a love transcending while it embraces us. No closeness of relationship with God brings Him down to our level. He remains far above us. “Our Father,” indeed, but “Our Father which art in heaven.” The Head not merely of the lower world of visible beings, in which we live, and move, and make our daily bread, but the Head as well of a higher world or order of being. The expression “which art in heaven” must mean this at least. It must mean that there is a transcending sphere in which God dwells. Such an idea of a higher world; a world of spirit and not merely of matter; a supernatural order exceeding yet embracing the natural order, seems necessarily implied in all religious thought. Nay, it is the teaching of all spiritual philosophy as well as of religion that such a world is the true world of being—of substance and reality of—which the visible material world is only the transitory form or expression. Nature is a veil or screen hiding God in His essence from us, while revealing Him in His operations. We must pierce the veil of sense, and get behind the screen, of which our outward lives themselves are a part, before we reach the higher world, where God is the light which no man can approach unto.

The conception of a higher life than the present life in which all the elements of good that we know here shall be perfected, and all the elements of evil expelled—seems the essential foundation of all religious aspiration, of all lifting of the soul towards the Divine. Apart from



such a conception, prayer seems a mockery, worship a delusion. Verily we think they are. Yet we have lived to see an attempt to build religion upon a mere basis of Nature, on the denial that there is a higher world at all, and that man himself in his varied activities is the highest form of being, above which there is nothing, or nothing at least which we can ever know. Unless all the past expressions of the religious instinct are a delusion, this must be a delusion. We believe it is amongst the saddest which have ever beset the human intellect. Religious aspiration cannot live on Nature. If there is nothing beyond himself to which he can lift his eyes, he will not lift them at all. The only object of religion which can at once engage his intelligence and affection is a Father in heaven. If we worship at all, we must worship a Glory that is above us. If our hearts move in prayer at all, they must move towards another Heart that liveth for ever, in which there is all the love, and far more than the love that is in us, and yet in which there is none of the weakness which mingles with love in us. If we bow in adoration at all, we must bow before a Personal Presence—a throne at once of mercy and of judgment, of righteousness and of grace—a Will higher than our own, whither our wills, feeble and wavering, yet amidst all these fluctuations pointing beyond earth and flesh, may ascend. Such a Will it is, such a Presence, such a Heart, such an enthroned Personality that is revealed to us in Christ: a Father, yet a judge; a Saviour, yet a Lord; near to us, yet infinitely transcending us; "having respect unto the lowly, yet inhabiting eternity and the praises thereof." Towards such a Presence and Person should we worship when we pray "after this manner,"—"Our Father which art in heaven, Hallowed be Thy Name."

In conclusion, let us bear in mind that we cannot claim God as our Father unless we are willing to be His sons. His will towards us changes not. His name remains for ever the same. But we cannot know His will, we cannot claim His Name, if we reject His Love. To them who reject His Love, His will is no longer one of Love, but of wrath; His name is no longer a name of endearment, but of

terror. It is of the very essence of the Divine Love that it should not spare the impenitent and unbelieving, the contemptuously selfish and guilty, who say in their hearts, "Who is the Lord that He should reign over us?" It is of the very nature of the Divine Fatherhood that it should cast from its embrace those who disown its solicitations. The more "our Father in heaven" loves us, the more fearful it is for us to reject His Love—the more must we suffer if we do so. Brethren, it is the very Love of God which, despised, makes the Wrath of God. It is the very Fatherliness of the Divine which makes it a "consuming fire" against all uprightness and unrighteousness and ungodliness of men.

JOHN TULLOCH

#### MISSION DAY AT WESTMINSTER ABBEY.

As in former years, St. Andrew's-day was set apart at Westminster Abbey for special services for missions. The morning sermon was preached by the Dean, who, we are happy to add, looks none the worse for his recent tossing about on the Atlantic. The lecture in the nave, after the evening service, was given this year by the Very Rev. Principal Tulloch, D. D., Moderator of the General Assembly of the Church of Scotland. It is the delivery of this lecture, we need hardly remind our readers, which forms the great feature of these services. Sympathies too wide and generous to be repressed by ecclesiastical conventionalities, and a truer catholicity than that of Rome, or of her imitators within the Anglican Church, have led Dean Stanley to invite, from year to year, distinguished laymen and clergymen, belonging to different communions, to occupy the honorable position of lecturer. Protestant Christendom has been thus seen presenting a united front to the heathen world, and a new chapter, it is not too much to add, has been opened in the history of the Church of England.

The scene on Saturday was not the less impressive because of the simplicity of the service. As we looked from the seat above the choir, with which we had been accommodated by the courtesy of the Dean, over the great congregation which nearly filled the nave, we could not forget that they were standing upon the ashes of Livingstone, and in that thought and the memories it awoke there was more than enough to stir the imagination and the heart. The grand old fane, too—and never does Westminster Abbey look grander to our thought than amidst the gloom of a winter's day—seemed a fitting one in which to summon the followers of the risen Saviour to go forth, in obedience to a command that has rung through all the ages, to the spiritual conquest of the world. The hymn, "From Greenland's icy mountains," having been sung, and a brief but appropriate prayer been offered by the Dean, Dr. Tulloch took his place at the lectern, and proceeded to read his lecture. The clergy sat robed, with the exception of Canon Farrar, who was in plain clothes, on one side below the lectern. Dr. Stoughton was also present, and sat next to the Dean. Amongst other notabilities, we remarked to Mrs. Oliphant

and Mrs. Charles, authoress of the 'Schouberg-Cotta Family.'

"They had been addressed in former years," began Dr. Tulloch, "on that day, by some who had had personal knowledge of missions. Without thinking that he could say anything such as had been said by them, he would ask, Why the Church prayed for the triumph of her mission? Was it not because she believed Christ to be the only source of spiritual life, the saving health of all nations? Other religions had been animated by a missionary spirit not less than Christianity, and had gathered strength from believing that they had the power of regenerating mankind. But in the religion of Christ alone could the world be truly blessed, and in it alone was the power of that might, consolation, and devotion which sustains Xavier and Heber, Livingstone and Selwyn. It was the conviction that from Christianity alone could proceed the righteousness that exalteth a nation, which formed the only foundation for the hope that the kingdoms of this world would become the kingdom of Christ. Many were turning away in the present day from the religious faith of their childhood, knowing not whither they were going. The religion of intellectual manhood had to be fought for now in the depths of the spirit. Men were obliged to go down to the foundations of religious life, and ask what they needed as religious beings. His concern was not with those who denied all religious life, but with those who vindicated religion at the expense of Christianity, and it was his to show that the life of religion was to be found in Christ and nowhere else.

"All living religion," the preacher pointed out, "consists in conscious relation to a Divine Person, and in the revelation of eternal life. Christ said to His disciples, 'Will ye also go away?' The personal claim of Christ is always first. Believe me. Choose Me or choose the world. Come unto Me. It is His person always, and not His doctrine. The assertion of personal authority is the most marked characteristic of Christ as a teacher. All religious life and strength, He virtually says, have their root in Me. I am the bread of life. Opinions have their weight, and every sensible man would try to have sound opinions. But, alas! truth of opinion in religion is hard to find. It is the possible quest of only a few. Christianity is always more than any set of doctrines. It moves us by its own power, and transforms us into its own likeness. Neither the gospel of science nor the gospel of culture moves man in the depths of his spirit. Men and women are not made good by the study of nature or the love of art. Let the personal life in us be brought into contact with a higher personal life, and the springs of our own higher life will be touched. Such an influence is felt, understood. It quickens the sympathies and stirs the conscience. It was not the case of a pattern life set before us for imitation. The Divine life in Christ creates ours. He is the light above us, and the strength within us, transforming us into His own lustre and might. It is the living power of Christ that makes Christianity a conquering power over heathenism. Eternal life comes to men in His words. You may find an ideal of righteousness in a general law, a dual generalisation of our own thoughts; but men will never be moved by anything not real—that does not touch their inmost life. Take away the idea of reality, and we may admire a beautiful ideal; but the lifting power of a devout enthusiasm is gone.

"The life of religion rests not only," continued Dr. Tulloch, "in a living power of righteousness, but in communication with it. If there is a living power of righteousness, and not a blind force, it must make itself known to men. If there is an eternal life upholding all spiritual consciousness in men, it must reach us in Him, who is the reve-

lation of that life to us. After that life every religious soul yearns. It is to be found only in the region of Christ's wonderful words. It is not merely that Christ brought life and immortality to light, but all that Christ said, and was, was the revelation of eternal life; and all who enter into the spiritual charm of His speech feel themselves in converse with the Eternal. In and through Him we touch a divine order, and feel the outflow of a divine life. As it has been well said, the Church has not yet exhausted all the meaning of His words. It is in the living Christ, rather than in any doctrine about him,—in His own words, rather than any paraphrase of them,—that the missionary will find the truest weapons for the destruction of heathenism."

Another hymn, and the benediction by the Dean, brought this deeply interesting and suggestive service to a close; and then we went out into the cloisters, fretted with the hoar-frost of time, where ancient monk and modern presbyter seemed to pave them with us, clasping hands across the centuries in a common enterprise and a common hope.—*The Christian World.*

THE DECLARATORY STATEMENT, in interpretation of the Confession of Faith, proposed at last meeting of the Synod of the United Presbyterian Church of Scotland, has given rise to a good deal of discussion in the Presbyteries. There seems to be a very general disposition to make a number of important modifications in those articles which relate to the Atonement, the decrees, to total depravity of man, the eternal loss of the heathen, and the Mosiac account of Creation. This however, will not satisfy Rev. David Macrae and his followers, who demand the abolition of the Confession altogether of the symbol that might be expressed in a few sentences.

The last Census of Palestine shows a total Jewish population of only 25,293 souls. Of these 8,000 live in Jerusalem, about 4,000 in Safet, 2,000 in Tiberias, and 8,000 in Hebron. The remainder, about 400, are divided between Acco, Jaffa, Haifa, Sichein, and Shefa-Amar. In Jerusalem are fourteen congregations; the largest is the Saporitic, consisting of 3,600 from Spain, the congregation of the Mogrebim (Morocco and Tunis) has 1,000 members. The Russian Jews have nine separate congregations, of which the largest has 492 members. Austria, Hungary, Holland, and Germany have three congregations.

**The Monthly Record.**


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 JANUARY, 1879.
 

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THE RECORD.—The Presbytery has determined to continue the publication of the RECORD. The great majority of our people wish it to be continued. Much regret has been expressed at the prospect of letting it drop. The Committee of Management are authorized to publish it as before.

In undertaking this task the Committee appeal to our people to second their efforts. We trust our agents will immediately forward orders for the number of copies necessary.

The Convener has sent Post Cards to the Agents asking them to send in their orders for the number of copies they require. We earnestly urge upon our friends to assist us. No copies can be sent unless ordered. We cannot issue it except on the strictest business principles.

SALTSPRINGS.—The ordination and induction at Saltsprings on the 4th inst., is an event, around which sunny memories will long cluster, and from which, we trust, much profit and happiness will flow, both to the congregation, and to the Rev. Mr. Fitzpatrick, who assumed the responsibility of the pastorate of that important charge. We believe that the congregation under the pastoral care of Mr. F. will soon forget the disappointments to which Messrs. Lamont and Gray subjected them; we congratulate the Saltsprings congregation on securing the services of so talented and promising a young man as Mr. F. has already shown himself; and we congratulate Mr. F. that his "lines have fallen in such places," and we can bespeak for him a hearty and intelligent co-operation, a

punctual fulfilment of obligations; deep sympathy in his trials and discouragements; and a constant, unwavering consideration for his personal comforts.—We hope and trust the happy event may be productive of much good to the church, and of glory to the Great Head of the Church!

THE Vale Colliery congregation and Sutherland's River congregation have secured one half the services of the Rev. A. J. McKichan, and as a tangible proof of their kindly feeling towards Mr. McKichan, Sutherland's River sent him a present of seven sled loads of coal "drawn by double teams." Gairloch congregation too has come to the front with a present to the Rev. Mr. McKay of a hundred weight and a half of cheese. McLennan's Mountain and East River have followed suit with tons upon tons of coal and firewood.

IN reply to circulars sent to agents very satisfactory replies have been received from some. Mr. Balfour of Westville comes to the front with an order for one hundred copies for the congregation at that place, a very considerable increase. Barney's River orders fifty copies. Stellarton and Rogers Hill have repeated last year's orders with an increase in some sections. We are desirous of hearing from West Branch River John, and other sections lying at some distance.

THE hard times with other causes have nearly killed the RECORD. We are not however going to let it die without making one effort more. Will our friends assist us. Our agents can do us great service by sending in the money with their orders.

The February number will appear as soon as possible.

THE amount contributed towards the Sustentation Scheme, of which Rev. Mr. Dunn is Convener, amounts to about \$1000.00. Every congregation in the Presbytery has contributed more or less towards this fund, except Rogers Hill and River John. It is understood that if they do not change their minds and contribute their quota, these congregations will support the Home Mission Scheme with double liberality.

WE draw attention to the Sermon in this number by the Rev. Principal Tulloch. It was preached before the Queen at Balmoral. Principal Tulloch lately preached in Westminster Abbey on the subject of missions. As has been said of him, whatever else he can do he can preach a good sermon. He is principal of St. Andrew's University, and is one of the foremost theologians of Scotland.

WE haven't room in this issue for all the items from the different congregations, but the Convener expects to acknowledge the fuel for River John, Rogers Hill, and other places in the February or March number of the RECORD.

**SUPPLEMENTING FUND.**—The friends of the church of Scotland in the maritime Provinces, and elsewhere throughout the Dominion, will be pleased to learn, that the supplementing Fund is succeeding beyond the most sanguine expectations. There are already about \$1000 dollars invested.

THE Marquis of Lorne and the Princess Louise attended public worship recently in St. Andrew's Church, Otawa, of which the Rev. D. M. Gordon, B. D., is minister. Our Governor General and the princess are winning "golden opinions from all sorts of people."

THE Rev. Mr. Chiniquy has gone to Australia for the benefit of his health, and has met with a most enthusiastic reception from our friends at the Antipodes.

THE Rev. Mr. Coull formerly of New Glasgow, has accepted a call to Valleyfield, near Montreal; salary \$300.00 and free manse.

#### NOTES OF THE MONTH.

In entering upon the new year, it is natural to attempt to forecast the future. The political horizon is heavily clouded. England is waging war with the Ameer of Afghanistan—a semi-barbarous potentate who ruled over the mountainous region lying between India and the vast Asiatic territories under the sway of the "Czar of all the Russians." A well equipped army consisting of European and Asiatic troops under the flag of Her Majesty the Queen of England and Empress of India has penetrated the wild rocky passes which afford an entrance into the country of the Ameer, and the flag of Britain is now after considerable loss of life floating over the chief strongholds of that region.

Doubtless the man of "Asiatic instincts" will now secure for England the scientific frontier so much desired by military men to render the British possessions in India, secure from attack on their northern boundary.

England is also waging war with the savage tribes on the borders of her possessions in South Africa.

Germany is excited over the growth of socialism in her cities, and stringent measures are being taken to suppress it.

In all countries the year opens with much financial distress.

On the other hand there is great cause of gratitude to the Almighty in that the harvest of the past year has been a bountiful one, food is abundant and there are not wanting signs that the horizon is clearing and that the prospect for the future is brightening.

In this Dominion, although there is much financial depression, which presses very heavily upon business men and

workmen in cities, and ship building and mining communities, yet food is plentiful and cheap. Our barns and cellars are well filled, and there is reason to think that matters will not be much worse than they are at present.

One lesson the country is learning from the "hard times" is that of economy. People are trying to get along without buying as many articles as formerly. There is less attempt at display; articles of mere ornament are at a discount. The largest jewelry establishment in the Dominion has become bankrupt, showing that people are not able to buy as formerly.

Farming as a profession is looking up, and men are recognizing the blessedness of the primeval law, "In the sweat of thy face shalt thou eat bread." Honest toil is what man was ordained to. Short roads to riches are found to be the longest after all. They are best off to-day who have lived within their means. Pay as you go, is becoming the order of the day. They sleep soundest who act on this principle. Horace Greeley used to say to all youths who applied to him for assistance, "young man go West, go West," - meaning to farm on the fertile prairies. To-day that seems to be the best advice our philosophers can give us. Return to the land, cultivate the ground as your fathers did before you, and never mind waiting for offices from a paternal government to give you an easy living.

In Scotland the failure of the city of Glasgow Bank has cast a gloom over the country. The directors squandered five million pounds of other people's money in unwise speculations, and now they are afforded an opportunity to annihilate over it in prison; as several of them have been convicted of fraud.

In church matters there is much activity in carrying on the ordinary christian work of the church,—the best kind of activity. The reports of the various religious societies for the past year are most interesting.

The Bible societies report that thousands of copies of the Scriptures have been given to the Russian Soldiers warring in Turkey, so that the Gospel will thus reach the homes of thousands in the empire of the Czar.

Most of the Russian soldiers can read. In the long and dreary winter in that country little time can be spent in outdoor drill. Soldiers have thus much leisure time. It is said that the present emperor has encouraged the teaching of reading and other branches of learning amongst his troops, and now light is breaking in among them. Returning home from the Turkish campaign, many, if not most of them with a copy of the Holy scriptures in their possession, the Gospel will thus penetrate to nearly every village and hamlet from Finland to China.

In Turkey matters political are in a state of chaos. The ancient system of governing a country by pashas and satraps has seemingly reached its end.

In the meantime anarchy prevails in many districts, and the sufferings of thousands of quiet going well disposed people we in this western world cannot even imagine.

England has taken possession of Cyprus. It is reported that some wealthy Jews are negotiating for the purchase of Palestine, but to this report we do not attach much importance.

Much heartfelt sorrow has been expressed at the untimely death of the Princess Alice, from that terrible disease diphtheria. The Prince of Wales attended either funeral though forbidden to do so by the Queen and cabinet, from fear of infection. It is reported that His Royal Highness said they might make whatever arrangements they chose in the event of his death, but gone would. The late princess waited on him most assiduously during his illness from fever, some years ago, and he was greatly attached to her.

### INSTRUMENTAL MUSIC.

*To the Editor of the Monthly Record.*

I observe an article on Instrumental Music in churches in the December number of the RECORD, said to be forwarded (not written) by a worshipper in St. Andrews, Picton. When I wrote before I asked any of these objecting to the introduction of the Organ into our Church to come forward and give their own objections, (not another's) and likewise substantiate those from Scripture; not from man, as man is only a fallible creature.

## The Monthly Record of the Church of Scotland.

wie, and most liable to err, even the wisest and best of men. In my previous communication I gave proof from Scripture where God not only ordered but commended instruments to be made to praise him with, and I ask any one to point out to me where he ever commanded to discontinue the use of them in praising Him. Your correspondent says if we want Instrumental Music, we should also continue the sacrificiary Priesthood. How any person in his common senses could make such an absurd proposal I cannot comprehend. Any child who attends Sabbath School if you ask them can tell you all offering of sacrifice was only typical of Christ, who when He offered Himself a sacrifice to satisfy Divine justice, put an end to all that. Not so with praising God; that was to be continued and continued more fully than ever. I consider praise the most beautiful part of our worship, for what is more appropriate than for God's people to praise Him from whom all blessings flow. And we are distinctly told that praise is the only part of our worship that will be continued in Heaven. And we are told we will praise Him with Golden Harps. Your correspondent says the preaching of the Gospel of Christ ought to be sufficient to draw people to Church. But I would beg leave to justly remind him that even that of itself is not sufficient unless accompanied by the blessing of God and the application of the Holy Spirit, for Paul may plant and Apollonio may water, but it is God that giveth the increase. The same holds good in praising him; unless we praise with a right spirit our praise will not be acceptable to Him who alone is able to judge the heart. No matter whether it is vocal or instrumental. But, if one with a right spirit, it is just as acceptable accompanied by an Organ as without. The only sign of an objection to the Organ from Scripture by your correspondent, is if it cause a weak brother to offend. Well there may be something in that. But I fear we cause our weak brother to offend much more seriously than in introducing an Organ into the Church. But when we can prove that the thing is not really wrong in itself and not contrary to God's word, we ought to try and feed our weak brother

on the stronger food, and educate them up so that they could stand the full light of the word, instead of strengthening them in their prejudices.

Another objection was the means of the church to be used in that way. Well, that cannot apply to our Church as one of our young men offered to put one there at his own expense, so that puts an end to another objection. I am afraid I am making this too long. If your correspondent approves of economy in Church action, he should have begun earlier and instead of building such an expensive Church as St. Andrew's, Pictou, they could have built one that would have served his purpose for fourth of the money it cost. And there would be some 25,000 dollars at the disposal of the congregation for Missionary purposes. Hoping your correspondent will give more tangible objections in his next I will conclude this time.

Written by a Worshipper in St. Andrew's.

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### SYSTEMATIC BENEFICENCE.

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No scheme has been or can be invented by which the Church's work can be done apart from earnest individual effort. Perpetual motion is a dream of fanciful empires. Equally vain and fanciful is every dream of self-working Church schemes. If we are to have "systematic beneficence" it must be regularly, faithfully, loyally wrought out by living men and women and children. Method is of immense importance; but after all the great point is the carrying out of our methods. A Scriptural system of Church finance honourably and faithfully followed up from day to day by individual effort is the great desideratum of our Church. God's method must ever be the best. When the poor give of their poverty and the rich of their abundance, when the widow brings her mite, and the child his five or ten cents, and the wealthy man his hundred or thousand dollars, when the inflow is steady, regular, conscientious, our Church finance will be in a satisfactory condition; but not till then. Giving to the Lord is as truly an act of worship as praying or singing to the Lord. We teach our children and our people generally the duty of regularly

praying to God, and praying without ceasing. Let us with equal faithfulness teach the duty of giving regularly and without ceasing. Giving of our means for Church purposes must be raised above the commercial plane to its true position of a religious, a devotional act. How is this to be accomplished? Plainly the most effective way open to us is by each of us carrying out the principle in our respective spheres. Let your family, your congregation, your Presbytery do it, and set an example to others. Do not wait for others, but be a teacher, both by precept and example.

**SUBSCRIPTIONS TO THE SUPPLEMENTING FUND FROM ST. ANDREW'S CHURCH, NEW GLASGOW.**

COLLECTED BY MR. DONALD ROSS.

Mon. Jas. Fraser,	\$30.00
Jno. K. Stewart,	1.00
Jno. McKay,	1.00
Wm. Forbes,	1.00
Mrs. Jno. Hill,	.25
Wm. Fraser, Deacon,	.50
Alex. Fraser,	.50
Wm. Fraser, M. D.	5.00
J. W. Church,	1.00
Miss S. E. Lawson,	1.00
Alfred Fraser,	1.00
D. Grant,	2.00
Thomas E. Fraser,	2.00
James Fraser, (Fish Pools),	1.00
Wm. Fraser, P. M.	2.00
James H. Fraser,	5.00
Mrs. R. McKenzie,	1.00
Jno. F. McDonald, Esq.	5.00
J. Fred. McDonald,	2.00
H. H. Henderson,	1.00
H. A. Wolfe,	1.00
Alex. Fraser,	1.00
Jno. K. Fraser,	.50
A. N. Sutherland,	.50
Jno. McKarcher,	1.00
Peter Campbell,	2.00
Alex. Cameron,	.50
Mrs. Matheson,	.25
Duncan Cameron,	.50
Hugh Cameron,	1.00
Angus McKarcher,	1.50
H. Murray,	.50
A. G. McDonald,	1.00
John McKay, Esq.	3.00
Donald McKay,	1.00

Jno. Ross, Linnessy,	1.00
Wm. F. McKenzie,	1.00
H. T. Sutherland,	1.00
J. B. Fraser, M. D.	1.00
Norman McKay,	1.00
Donald McDougald,	1.00
David Murray,	2.00
Angus McQueen,	1.00
James McLean,	.50
John McLeod,	1.00
John Stewart,	1.00
Sweeney Chisholm,	.50
Alex. McLean,	.25
A Friend,	5.00
Donald McDonald (Marsh),	1.00
Donald Ross,	1.50
A. C. Bell,	2.00
Basil Bell, Esq.	10.00
Miss Christie Fraser,	1.00
Miss Annie Fraser,	1.00

\$110.35

FROM FRASER'S MOUNTAIN.  
COLLECTED BY ALEX. MCGREGOR.

Alex. McGregor,	\$1.00
Donald Sutherland,	1.00
Mrs. McDonald,	.70
Miss McInness,	.50
Miss Catherine McInness,	.50
Archibald McKay,	1.00
Donald McKay,	1.00
Neil McInness,	.50
	6.20

SUPPLEMENTING FUND OF THE CHURCH OF SCOTLAND IN THE MARITIME PROVINCES.

THE FALLS CONGREGATION COLLECTION.

MISS ANNIE MURRAY, COLLECTOR.

Alexander Murray, Elder,	\$1.00
Robert Murray, Esq.,	1.00
Widow John McKay,	1.00
Robert McKay,	1.00
George Sutherland,	1.00
Alexander Ferguson,	.75
Donald Murray,	.75
Alex'r Baillie,	.50
George Baillie,	.50
Gilbert Sutherland,	.25
Gilbert A. Sutherland,	.25

\$8.00

ALEX'B BAILLIE, ELDER, COLLECTOR.

Alex'r Baillie, Elder,	\$1 00.
Alex'r Baillie,	25.
Alex'r Baillie,	10.
Alex'r McKay,	25.
William Baillie,	25.
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	\$1.85.

MISS MAGGIE A. SUTHLAND, COLLECTOR.

Widow William Sutherland,	50.
Widow Donald McLeod,	50.
William Baillie,	25.
William McLeod,	25.
Paul McDonald,	25.
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MISS JESSIE M'LEAN, COLLECTOR.

Kenneth McLean,	50.
Angus Sutherland,	50.
James Matheson,	35.
Alex'r McKay,	25.
Robert McKay,	25.
Daniel McKay,	25.
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\$2.10.  


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 \$13 70.

COLLECTED BY ROBERT BAILLIE, FOR THE SUPPLEMENTING FUND, SALT-SPRINGS CONGREGATION.

Robert Baillie,	\$1 00.
Roderick McKenzie, Red,	1 00.
Daniel & D. Chisholm,	1 00.
Alexander McDonald,	50.
John Fraser,	50.
James Sutherland,	50.
Alexander McKenzie,	50.
Alexander Short,	50.
Robert Elliott,	25.
John Campbell,	50.
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COLLECTED BY JOHN MUNRO, BROOK-LAND.

Henry Munro, Elder,	\$1 00.
Angus Munro, Elder,	1 00.
Murdoch McIntosh,	1 00.
John Munro,	1 00.
Hugh Ross,	35.
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	\$4.35.

RECORD MONIES.

Daniel Graham \$1 00

Margary McMillan	2 00
Joseph Hart	1 50
Wm. McKenzie	0 30
Wm. McLeod	2 00
Neil McDonald, C. B.	3 00
Samuel Fraser	1 50
Mrs. Bella McDonald	0 30
Alex McDonald, Roy, B ville	2 00
John Grant, J. M.	1 50
Hugh McIntosh, Elmsdale	0 50
Ruv. D. McGregor, Halifax	1 00
Allan McQuarrie, C. Mabou	0 50
Alex. Urquhart, Bridgeville	0 25
Wm. McKenzie, do	0 25

MONEY FOR RECORD.—Rev. N. Brodie. Glengarry Ont., for 1878. \$8.00.

SUPPLEMENTING FUND.—Neil McDonald, C. B. \$1.00.

WANTED.—A file of the MONTHLY RECORD from the date of its first appearance in its present form. Any one having such, and willing to dispose of the same, will please write to Rev Wm. McMillan, Bridgville, Pictou; stating terms.

THE SILVER LINING.

There's never a day so sunny  
 But a little cloud appears;  
 There's never a life so happy  
 But has had its time of tears;  
 Yet the sun shines out the brighter  
 When the stormy tempest clears.

There's never a way so narrow  
 But the entrance is made straight;  
 There's always a guide to point us  
 To the "little wicket gate;"  
 And the angels will be nearer  
 To a soul that is desolate.

There's never a heart so haughty  
 But will some day bow and kneel;  
 There's never a heart so wounded  
 That the Saviour cannot heal.  
 There's many a lowly forehead  
 That is bearing the hidden seal.



# List of Agents for the Record

- Rev. W. McMillan, Bridgville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Watervale, West River.  
 James McLeod, Salt Springs.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stedron.  
 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, (Bismuth,) 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.  
 Donald McDonald, Loch Side St. Peters, C. B.  
 William Grant, (Fanner) Springville.  
 A. McDonald, (Piper), Bridgville.  
 Alexander McDonald, (Roy) Bridgville.  
 Alexander McDonald, Sunny Brae.  
 Samuel Fraser, Bridgville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdoch McKenzie, Three Brooks, Carriboo.  
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 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Carpenter, Colchester County.  
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 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Galbraith, Hopewell.  
 Donald Gray, Cape John.  
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 Rev. W. Stewart, McLellan's Brook.  
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 Capt. Angus Cameron, River Inhabitants, C.  
 Allan McQuarrie, Cape Malou, Cape Breton.  
 George Paillie, Port Hastings, Cape Breton.  
 Joseph Hart, Esq., Paddack, 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 1879.

—IT HAS BEEN ARRANGED THAT—

## THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued.

Ministers will be kind enough to see that arrangements are made in all our congregations have a

subscriber in every family

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

REV. J. W. FRASER,

Scotsba.