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VOLUME XXIV

NUMBER VI.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JUNE,



1878.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD"

1878.

THE RELIGIONS OF SYRIA.

A circular issued by the Committee of the British Syrian Schools gives the following information as to the various races and religions in Syria:—

In some respects it is the great misfortune of Syria that its inhabitants are of so many creeds, living side by side, never coalescing, always in open or concealed jealousy and enmity—Druses, Jews, Mohammedans, and all the different sects of so-called Christians. These latter we may divide as follows:—Maronites, Greek Orthodox, Greek Catholic, Armenian Jacobites, &c. They have much in common—truth overladen with superstition, a common origin and a common corruption.

THE MARONITES.—These, in fact, are Roman Catholics, but take their name from Maron, a hermit of the fifth century. They acknowledge the Pope, and keep their feasts according to the Latin Calendar. They baptize by sprinkling and anointing with oil; give the Sacrament to the laity in one kind only. They practise Mariolatry, image-worship, intercession of the saints, of extreme unction, and believe in purgatory and in prayers for the dead. They are a branch of the old Syriac Church. Their convents abound all over the Lebanon, and they have amassed property. They are exceedingly superstitious, believing in the wildest legends; and the power of their priests is so great that the entrance of light into their dark fastnesses is most difficult. They are much disliked by other Christian sects, and are accounted also as the hereditary enemies of the Druses; the feuds between them and the Druses being, in a great measure, the cause of the massacres in 1860.

THE GREEK CATHOLICS.—These consist largely of proselytes gained over by Jesuits and Romish priests in the last 200 years. Many are of the wealthier classes. They acknowledge the Pope, and are Roman Catholics in most of their rites. They baptize by immersion with anointing; give the bread and wine mixed to the laity; hold their service partly in Greek and partly in Arabic, and worship saints, images, and pictures.

THE GREEK ORTHODOX.—(or Greek Schismatics as they are called by the other party), from which the above have split away, are called Greek from the connection with the Greek Oriental Church. They are strongly in sympathy with Russia, being one with her in creed though they agree with the Romish faith in most respects, but differ in several important points. They do not acknowledge the pope, but consider the Patriarch the spiritual head of their Church. They believe in the Procession of the Holy Ghost from the Father alone. They reject purgatory, baptize only by immersion, hold the intercession of the saints, prayers for the dead, worship pictures, and observe the old style in their Calendar. The great central superstition of the Greek Church is the so-called miraculous fire on Easter Eve from the Holy Sepulchre at Jerusalem, which is a scene of the wildest fanaticism.

All the above Churches allow the marriages of the parish priest once before ordination, but forbid it to monks, bishops, and patriarchs.

THE ARMENIANS.—These are divided into two classes; the one approximating closely to the Romish, the other to the Greek Church. The distinguishing feature in their religious creed is that they deny the human nature of Christ. They are great worshippers of relics, and are ornate in their vestments and ritual. Amongst these various creeds and superstitious Protestant truths is manfully struggling for a footing, and begins at last to be recognised as "one of the Churches." But side by side with the Evangelical Missionary Agency arise many a Jesuit institution, with energy and effort, increasing year by year, and ever since their expulsion from Europe, the Jesuits have established themselves more firmly in Syria, having large funds at their control, and many adherents among the Churches in alliance with Rome. They are the great opponents of our schools, opening new ones in their immediate vicinity. In the remoter schools at Tyre and the Lebanon their persecution was more decided, such was waylaying the children, beating, if they ran away, following them into the schools, dragging them out; and

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

SERMON BY REV. WILLIAM M. TAYLOR, D.D.

THE PLEASURES OF SIN.

CHOOSING rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Hebrew xi. 25.

IN this chapter, which is devoted to the heroes of faith, no paragraph is more worthy of study than that which refers to MOSES. It sets before us the motive principle of the sublimest life of which ancient history can boast, and if I were minded to enter biographically upon its exposition, I should call you to observe particularly the following points, viz., that the choice of MOSES was not blindly made in the impulsive ardor of boyhood, and while yet he knew not what he was required either to suffer or to sacrifice, but maturely, when he was come to years, and was in the full vigor of his powers; that it involved in it the forfeiture of the grandest position in the world, and the endurance of privation and hardship; that it was made from a regard to truth, and with firm belief in the rightness of GOD'S moral administration, and in the certainty of a future recompense, and that it resulted in the attainment of a nobler sort even of earthly grandeur than he could otherwise have reached, with the added advantages of the favor of GOD and eternal glory. But for the present, my purpose is more limited. As by the powerful sun you gather the sunlight into one burning spot which sets anything inflammable on fire, so this morning I wish to discuss the lessons of this passage upon the

one expression which I have selected as my text, it, by any means, their concentrated influence may, through the help of the Holy Spirit, kindle in your hearts the fire of piety. My words will, I trust, prove salutary to those of all ages, but I earnestly bespeak the attention of the young. You, also, my beloved friends, have a choice to make; nay, whether you are conscious of the fact or not, you are already in the actions of every day making a choice whose issues stretch throughout eternity. It is therefore of the deepest importance that you have clearly before you the nature and consequences of those things between which you have to make your election. I will endeavor to make that apparent to you this morning, and I beseech you to weigh well, in the balance of a calm, and candid judgment, the statements which I shall make.

Let it be conceded, then, in the outset, that sin has pleasures. This must be true, otherwise men would not commit it. In every instance, at least in the outset of the sinner's career, he is drawn toward iniquity by the belief that in some way or other it will minister to his enjoyment. Sometimes he may have no higher aim than the gratification of a prurient curiosity. At other times his sin may begin in the impatience of restraint, and the pleasure which is felt in overleaping the barriers which authority or affection may have placed before him. Sighing for self-forgetfulness one may flee to the maddening cup to secure that object; while another may seek only the wild throbb of sensual delight. Thus sin, at

first, is indulged in for pleasure, and doubtless there is a kind of enjoyment in its commission. I do not deny that, for it would be both irrational and absurd to do so; neither do I ignore it. I admit it in the frankest and fairest manner; but my question is, What are the characteristics of such pleasure? Take it at its best, and suppose you have the greatest joy that it is possible for sin to furnish, of what sort is it and what is it worth? My answer is that its value is what mathematicians would call a negative quality—it has the minus sign before it; that is to say, “it costs more than it comes to;” in the equation of life it does not add to, but rather takes from, the sum total of your happiness, and leaves you less truly yourself than you were before you enjoyed it. That you may judge for yourselves I will give you the data from which I have worked out this result, and that you may better remember them I will put them in the form of a few simple propositions:

1. In the first place, then, take note that the pleasures of sin are short-lived. In the expressive symbolism of Scripture, they are like water in a broken cistern which speedily runs out; or like the blaze of thorns, which crackle and flame up for a little and then die down into a heap of ashes; and the experience of all who have indulged in them will corroborate this statement. There is in them, at best, only an emporary thrill which vibrates for a moment and needs to be reproduced again and again. They are not joys forever. They do not live within a man, sounding a ceaseless undertone of happiness in his “secret soul” wherever he may be. They cannot be said to give pleasure, save for the brief season that the excitement lasts. Take intemperance, for example. There must be some kind of exhilaration in the state of intoxication, even though it should be produced by the dethronement of reason and conscience for the time; but how long does that ecstasy continue? Ask those who know best from their own experience, and they will tell you that even when they have seemed to secure it, their joy has passed away from their embrace, and they have been left in deeper misery than before. Nor is this true of that sin only. It holds alike of all. The plea-

sure of iniquity in any form is confined to the moment of indulgence in it. It is a thing which you can catch and keep any length of time. You have, if I may so express it, to manufacture it anew every occasion, and each time it will be found to be as volatile as before. You can only recall the enjoyment by repeating the sin; and with each repetition the same discovery of the fleeting nature of the joy is made. It is not a fountain sending ever forth its sparkling water but it is a leaky pitcher which is empty before we can drink out even that which it at first contained. Do not suppose that this is an exaggeration, or that I am straining my very utmost to make the case, and so representing the matter unfairly. You suspect the preacher, perhaps, of undue prejudice against the enjoyments, and in spite of all his protestations to the contrary, you are inclined to take a large discount from his words. Listen then to another witness, whose testimony I give in lines which are more exquisitely beautiful than they are strictly true:

Pleasures are like poppies spread;
You seize the flower, the bloom is shed;
Or like the snow-fall in the river,
A moment white, then melts forever;
Or like the borealis race
That flit ere ye can point their place,
Or like the rainbow's lovely form
Evanishing amidst the storm.

Now these are the words of a man who had no great liking for ministers of the Gospel, and who, on occasion, could hold them up to merciless scorn and lash them with the scorpion-scourge of his stinging satire. You cannot therefore suspect him of any bias in favor of their way of putting things. They are, besides, the expressions of one who spoke from personal experience. He had indulged in the pleasures of sin; he had taken from them that they had to give, and yet this is his testimony regarding them. But why need I call up the shade of that gifted poet here? I make any appeal to yourselves. Have you got that amount of pleasure out of sin which you expected from it when you began to yield to it? You know you have not. Think not to say within yourselves that though your little indulgence in it has brought you only disappointment, a greater would give you satisfac-

Can you change the character of joy by adding to its enormity? Depend on it, the greater the sin the greater will be the disappointment. Seek not for permanent happiness where it never can be found. Over every sinful pleasure you may write the Lord's own words: "Whosoever drinketh of this water will thirst again." It is not only when we come to CHRIST and find pardon and peace in Him, that enduring happiness can be obtained. And we receive it in Him because He works a change in our inner nature. Sin sends us out for ourselves for joy. JESUS gives us contentment by coming into us and supping thus and we with Him. Hence the Christian carries ever his pleasure within himself. It does not depend on external things; but, itself an internal thing it sends itself out throughout all his life. It is not an experience separate from everything else in his consciousness, much as an element entering into and pervading all his actions and emotions. The stop in the organ is not itself a separate note, but gives its own peculiarity to every note which the player sounds at the time, so CHRIST in the heart is not ever dwelling apart in a secluded shrine, but entering into all the experiences of the soul, elevating and ennobling them. Weigh well this contrast, and I think you will have no difficulty in deciding which you will choose. Pleasure in sin is external and evanescent. Christian happiness is internal and permanent. The one springs from what the sinner is at the moment doing, and disappears when the deed is done; the other results from what the believer is, and is enduring in his own character, the one is galvanic and spasmodic, lasting only while the battery works, the other is calm and eternal; the one is like the lightning—a brief gleam enduring but for a moment; the other is like the light, not only beautiful in itself, but bathing everything in its own loveliness. Surely there needs no hesitation here. Surely with these facts before you, the choice of MOSES will be repeated by you and you will forego the pleasures of sin.

II. In the second place, take note that the pleasures of sin leave a sting behind, and will not bear after reflection. There is guilt in them, and there never can be

happiness in contemplating that. Yet when the brief hour of joy is fled the guilt is the entire residuum of the joy. Have you ever entered a banqueting-hall the morning after some high festival had been held in it, and while yet everything remained precisely as the guests had left it at the midnight hour? The candles burned to the sockets, the floor covered with the evidences of the night's hilarity, the dishes piled confusedly upon the tables, and the decorations which looked so gay in the brilliant lamplight now all whitered and dishevelled! You can scarcely believe it is the same place as that which a few hours before resounded with mirth and song or reechoed with the applause of some orator's address. It is deserted; nay, it is repulsive; and you turn away from it to moralize on the passing glory of all earthly things. But such an external contrast is nothing to that which is furnished by the history of the votary of pleasure when you compare what he is in the moment of indulgence with what he feels in the hour of reflection. Follow him to his chamber. Visit him in the morning, as he is compelled to confront himself. See his bloodshot eye, his quivering hand, his starting, timid, nervous movement at every sudden sound. Go in, if you can, into his inmost feelings, and what is there left after the momentary happiness of his indulgence? He will not look into his heart to describe himself to you. He dares not do it. There is no companion he more fears than himself; there is no sound to him half so painful as silence; and so he flees back to the society of his companions, and seeks in the noise of revelry renewed to drown "the still, small voice" of conscience. But it will not be always hushed. Sometimes, even in the midst of merriment, its upraidings will come as BANQUO intruded at the royal feast; and often mid the darkness of the night they will drive sleep from his pillows. The great dramatist, in that most weird and yet most instructive tragedy to which I have just alluded, has shown us how sin "doth murder sleep," and that the stain upon the conscience will not "out," though washed by all the waters of the ocean or sweetened by the perfumes of Arabia, but we must beware of supposing that his representation is true

only of such unscrupulous ambition as leads to murder. What saith the wise King about the ruby cup? "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; AT THE LAST it biteth like a serpent and stingeth like an adder." AT THE LAST! O, that men would learn to forecast the future in this way, and to think of what must be "AT THE LAST." Remember the day is coming when you must look back on all you have done and enjoyed. But what a retrospect is that of the man of pleasure! Is there on this earth a sadder sight than that of the man who has lived a life of sinful indulgence looking back upon the guilty past and saying: "It had been good for me that I had never been born?" And yet that is what the pleasures of sin come to even on earth—at the last. And what beyond? Even in that lowest deep there is a lower deep still opening to devour him; but I will not attempt to portray that. In the powerful picture of NOEL PATON, which he has styled the "Dance of Pleasure," you see a motley multitude of young and old, and rich and poor, and men and women, rushing madly after the queen. They care not for each other. In the fury of their selfishness they strike against each other and trample each other down; yet still they follow on, and she is decoying them to the brink of an awful abyss, over which each at length must fall. But the painter shows only its dark and rugged edge, leaving suggestion to preach the warning. So I would only lead you to the border of the unseen state, and leave conscience to testify to the dreadful perdition which is the end of sin.

How different from all this is the experience of the Christianly good man. His happiness will bear reflection. It will stand cross-examination. His yesterdays look backward with a smile, and do not, Parthian-like, wound him as they fly. He has had his struggle and conflict. Yet, in the happiness which he has enjoyed, there has been nothing to give him pain. He had pleasure in the experience at the time, and he has even more now as he looks back. I do not know if there be on earth a more beautiful thing than the old age of a Christian who in youth dedicated himself to God, and has spent his life in keeping that holy resolution.

His conscience is peaceful, his heart happy, his future is glorious. Whichever way he looks there is beauty. Behind him his whole life seems gilded with the purple splendor of his setting sun; around him his children are clustering in holy affection; before him Christ is preparing him a welcome in His Father's house, above him there is a crown, incorruptible, reserved for him to wear. The traveller in Switzerland sees few more lovely sights than that which is associated with the descent of the great St. Nidect through Rosenlauri to Meyringen. The pathway runs now through wickets, and now through green pasture land, enclosed by forest and enlivened by chalets and herds of cattle. As you move downward you see little or no splendor, and are hemmed in on every side with perpendicular walls of rugged rock; yet ever as you turn to look behind, you are transported with the scene that meets your view. In the forefront the pine forest, swayed by the breeze, seems bowing its head in lowly reverence to the great Monarch of all; while in the background rise the snowy peaks of the Wellhorn and the Wetterhorn, tinted with the blush of sunset, and forming a battlement of mountain grandeur scarcely surpassed by the range even of Mount Blanc. Such a valley, I think, is the life of the Christian on the earth. As he descends with years, the way seems commonplace enough. The yodel of the herdsman and the lowing of the cattle are in his ears, and he sees nothing that is remarkable; but when he looks behind, the retrospect is full of grandeur, and the grandest thing about it is that its gilded summits point him to the higher glories of the heaven that is awaiting him. Which, then, will you choose? You cannot altogether escape pain on earth; but in the case of sinful pleasures, the joy is for the moment, the pain is permanent; in the case of holiness, the pain is for a time, while the happiness is everlasting. I speak as unto wise men. Judge, therefore, whether you should not, from this hour, forswear the pleasures of sin.

III. In the third place, take note that the pleasures of sin are such that the oftener they are enjoyed there is the less enjoyment in them. There is a wonderful harmony between God's moral law

and the physical, intellectual, and moral nature to man; for every violation of its precepts does, in the end, evoke the protest of all our powers. Sinful indulgence either pall upon the taste, or, he reaction on the system, destroys t every capacity for continuing in it, by which case the craving remains, while the ability to satisfy it is gone. This is part of my theme which might be illustrated in a very harrowing manner; I refer, however, to suggest it thus to you in the simplest way, leaving you to think it out for yourselves. The confirmed drunkard has not now the pleasure which he had at first in the flowing bowl. The enjoyment has gone, and only the slavery remains. But it is so with every other sin. Each time such guilty pleasure is felt, a portion of the sensitiveness is destroyed, and it takes more to produce the same excitement again, until at last it is impossible to reduce it by any means whatever. But with the joys of holiness it is quite different. The oftner we enjoy them they are the higher. The longer and the better a man knows CHRIST, the more happiness does he derive from Him. This is a joy which never cloy; this is a pleasure which never palls; this is a delight which, so far from destroying the capacity to receive it, only increases it the more, so that, at the close of his career, the believer can say to JESUS that the governor or the feast said at Cana, "Every man at the beginning both set forth good wine, and when men have well drunk, then that which is worse; but Thou has kept the good wine until now." Here, again, therefore, I offer you the materials for coming to a wise decision in regard to this momentous matter. I am persuaded that the longer you think out the point which I have now rather hinted to you than amplified before you, the more will you be convinced of its truth. Why, then, will you choose a pleasure which will burn out of you to a helpless slavery? Turn, I pray you, to the LORD JESUS, and through faith in Him and obedience to Him you will enter upon the enjoyment of a happiness which shall grow upon you as the sun waxes to its meridian height, and which has in itself the elements of the blessedness of heaven.

IV. Finally, I would have you to take note that the pleasures of sin are most expensive. Here I refer not to money, though that is by no means unimportant; and when men are inclined to say that they cannot afford to be Christians, I would like them to sit down and calmly reckon up how much their sins cost them. But I speak now of the expense of the man's own nature. The Word of God says, "The wicked do not live out half their days," and notwithstanding the existence of a few exceptions, I am persuaded that this will be corroborated by the observation of men generally. The sinner is old before his time. His physical power is gone. The least illness proves serious to him. He can make no such drafts on his strength as he was wont to do, or if he attempted to do so his life is the forfeit. His intellect has lost its freshness. It needs to be whipped up by stimulants; and when their influence is removed it sinks into lethargy and weakness. His will has become powerless. His conscience has become seared. In a word, he is a wreck. Did you ever look upon that wild sea-piece of Stanfield's, which he has called "The Abandoned"? The sky is dark and lowering, with a forked flash of lightning shooting athwart it; the ocean is angry, and all over it there lies a dreary loneliness that makes the spectator almost shudder. The one solitary thing in sight is a huge hull, without mast or man on board, lying helpless in the trough of the sea. The men who stood by her as long as it was safe have been picked up by some friendly vessel now entirely unseen, and there that battered, broken thing floats on at the mercy of the winds and waves. This is sad enough; but what is it after all in comparison with the condition of an abandoned man, abandoned by friends, abandoned by himself, abandoned, it may be, even, like Saul, by God, and drifting on the ocean of life all dismantled and rudderless, tossed hither and thither by every wind or appetite or impulse, and soon to disappear beneath the waters! And what then? I dare not trust myself to speak of that. Muse on it yourself for a moment, and then if you can calculate the cost of the pleasures of sin? Far otherwise is the experience

of the Christian. His pleasure is not expensive. A little goes a great way with him, and the more of Christ he knows the more does he learn to use His body as a temple of the Holy Ghost, his intellect as an instrument of serving God and his will in choosing to run in the way of the divine commands. His faith brightens his mental powers, not at first, indeed, but through the stimulating influence of the truths which he believes. His love strengthens his will, and his steadfastness in well-doing softens the sensibility of his conscience, making it as quick to the presence of evil as the apple of the eye is to the least particle of dust. Christian faith indeed will not make a genius out of a dullard; but it will make the man nobler, physically and mentally as well as morally, then without it he would have been. So far from wasting his energies, it economizes them, and haloes them all with the joys of its own happiness. Perhaps you imagine I have overdrawn the contrast! Let me, therefore, fortify my assertion by a suggestive contrast taken from real life, and that you may have every justice I summon to testify for you one who had ample riches at his command, who wore the coronet of a peer, and who beside was dowered with heaven's own gift of brilliant genius which secured him world-wide renown. He had everything the world could give, and yet ere he had finished his thirty-seventh year, he wrote thus of himself:

My days are in the yellow leaf,
The flower, the fruit of life are gone;
The worm, the canker, and the grief
Are mine alone.

Now, on the other side, let me call an English non-conformist minister in the time of his age. He was gifted with an eloquence which has rarely been equalled and endowed with loftiness of intellect that enabled him to grapple with the mightiest themes, but all through life he was a martyr to the most distressing physical anguish, so that he had scarcely a moment that was free from excruciating pain. Yet amid all this he contrived to put into his career some of the noblest work which his generation saw,

and he had a quiet happiness, and sometimes even a brimming humor, that were quite remarkable. Returning in his later days from spending the evening with some friends, his daughter said to him, "Father, you did not enjoy yourself much to-night, I fear." "Yes," was the reply, "I enjoy everything. I enjoy everything;" and no man who knew Robert Hall, could doubt that he spoke the truth. Here again, then, my dear friend, I place before you the materials for coming to a decision on this great question. If you wish your lives to resemble the course of the sun, rising in beauty, going forth in power, and shining more and more into the perfect day; if you would have your death resemble His setting; if, like him, you would go down in a sea of glory and set only to shine on in the firmament of the world beyond, then cling to the Cross of the Lord Jesus Christ and cultivate that soberness of mind which He enjoys; but if you desire to waste your strength, to paralyze your intellect, and to destroy your soul eternally, you will give yourself to the constant pursuit of "the pleasures of sin." There was once a king in Jerusalem who sounded every "depth and shoal" of pleasure, and drank the cup of human joy. If there be any element of permanent satisfaction in life apart from God, he might have found it, for with every possible advantage he made a deliberate search after it, and still returned with this melancholy result: "Vanity of vanities, all is vanity and vexation of spirit." Listen to him, my young hearer, if you will not hearken unto me: listen to him, as worn and weary and wounded too, from his lifelong pursuit, he cries back to you, half in mocking agony, and half in deep, painful solemn earnestness: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the day of thy youth, and walk in the ways of thine heart and in the sight of thine eyes, BUT KNOW THAT FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGEMENT WITH HIM."

THE Synod of the United Presbyterian Church of Scotland began its annual meeting May 13th, at Edinburgh.

(Sent for Publication.)

MARTYRS MEMORIAL CHURCH ON
EROMANGA.

The island of Eromanga has had its martyrs for the faith of Christ. In 1829 the Apostolic John Williams fell there, smitten by the club of the savage islanders. Along with him was killed Mr. James Harris, a young gentleman who was on a voyage for his health, and intended to offer himself to the service of the mission. The death of Williams made a profound impression on the friends of missions, and awakened a deep interest in the island where he fell. It was resolved at once to send out two missionaries to plant the standard of the Cross, as near as possible to the spot where Williams was killed. This led Messrs. Turner and Nisbet to Tanna in 1842, but they had soon to flee for their lives.

In 1861 the Rev. G. N. Gordon and his devoted wife, who had resided on the island for four years, were barbarously murdered by a treacherous band of the heathen savages. They had been gaining the confidence of some and were making progress in the language. But in the beginning of 1861 a violent hurricane swept over the island and destroyed much native fruit and property. This was followed by an epidemic of measles introduced by a trading vessel, and which caused the death of hundreds. It is believed that out of a spirit of revenge the lives of Mr. and Mrs. Gordon were taken.

In 1864 the Rev. James D. Gordon took up the fallen standard of his brother on the island, and spent eight years in faithful labour. In March 1872, he also fell a sacrifice to the heathen superstition. He was a noble and faithful martyr for Christ.

The Rev. James McNair died on the island in 1870. His health had not been robust, and he suffered much from the malaria around Dillon's bay where he resided. His life also was threatened for some time, and his house had to be barricaded and guarded. Death prevented him from being a martyr indeed; but he was really a martyr in will for the cause of Christ on Eromanga.

It was proposed in 1862 by the Rev. W. Wyatt Gill, B.A., of Manraia, one of the London Missionary Society's Agents, then on a visit to Sydney to erect a memorial on Eromanga to the memory of the Martyrs. A sum of £23 was collected by friends in Sydney, chiefly from Congregationalists, though there were several Presbyterians among the contributors. The troubled state of the island at the time prevented the object being carried out, and the money was put to interest by the Rev. William Slatyer of Redfern. When Mr. Wyatt Gill passed through Sydney again on his return to the sphere of his labour after a visit to England, about a year ago, he conferred with a few friends about the disposal of this money, which had accumulated to £45. A tablet to the memory of the martyred missionaries had been placed in the Church at Dillon's Bay, by the exertions of a few friends. Mr. Wyatt Gill agreed therefore to refer the matter regarding the application of the money raised by him to the Rev. H. A. Robertson missionary at Eromanga, the Rev. W. Slatyer, the Rev. J. P. Sudderland, and the Rev. Dr. Steel. Mr. Robertson having visited Sydney in December 1877, an opportunity was offered to these gentlemen to confer together on the subject. At a meeting recently held it was stated by the Rev. H. A. Robertson that the Church at Dillon's Bay had been blown down, and that a new one was necessary. He recommended a wooden building in preference to a stone one on account of occasional earthquakes. He stated that there was a suitable site near the mission premises for such a building. It was then agreed that the money, now accumulated to £46 9s. 6d., be appropriated to a fund for erecting a Martyrs Memorial Church on Eromanga.

This is estimated to cost some £200. Already £4 have been contributed by the Presbyterian congregation at Parramatta, which brings up the sum in hand to £50. An appeal is now made to the friends of missions to contribute to this Church, and we trust that by the next year the sum may be secured, and the materials be ready to be sent by the Dayspring. Many have read with deepest sympathy the record of the lives of Williams and of the Gordons, and we

trust they will be ready to assist in the erection of this monument to their memory. This has often in the history of that Christian Church been a favourite mode of erecting a memorial to the martyrs for Christ. Four such churches have recently been built in Madagascar at great expense. The martyrs of Eromanga gave their lives in a noble cause, and are worthy of being held in everlasting remembrance. The island is in more favourable circumstances for Missionary work than it ever was before. The Rev. Leith A. Robertson and his devoted wife have the respect and confidence of the whole inhabitants. A band of Christian teachers, natives of the island are spread among the villages and are instructing their fellow men in the saving truths of the Gospel. There are forty-three communicants in the native Church. Provision is being made for the adequate support of the native teachers. The new Church is wanted at Dillon's Bay, and ought to be a monument to the memory of the martyrs of Eromanga. Contributions may be sent through the usual channels to the Rev. Dr. Steel, Sydney, who is Agent for the New Hebrides Mission.

The Monthly Record.

JUNE, 1878.

SYNODS AND ASSEMBLIES.

The Supreme Courts of the Presbyterian churches, both in America and Scotland, have been holding their meetings this month. But meagre reports of their proceedings have as yet reached us. Enough however has come to hand to convince us that in some of those courts there have been lively times over brethren who have been departing from a sound form of words; some perhaps courting notoriety by daring to set themselves up as judges of, and condemn the standards they at one time solemnly adopted and subscribed; and others re-

gardless of hostile criticism and church censure, interpret those standards for themselves, and choosing rather to suffer affliction and persecution than violate their conscience, if necessary. We suppose there will be heretics as long as the goats and sheep are left to herd together. Ecclesiastical intolerance will never diminish the number of "advanced thinkers." The church can well afford, without any danger, to lengthen her cords, and extend her pasture grounds. It were better to admit *some goats* in the enclosure than by too great stringency and intolerance to exclude sheep whose wool and figure may somewhat resemble those of the goats, but who may be sheep nevertheless. We hold that the too great readiness of ecclesiastical Courts to haul over the coals, and worry those of its members, who in interpreting the Church Standards for themselves, differ somewhat from the stereotyped formulated creeds, is more fruitful of evil than the honest doubting of the so-called heretic in enquiring after truth—What humiliating scenes oft disgrace these courts in hot and bitter discussions, in eloquence worse than wasted, and zeal running mad, in dealing with some brother who, may be, has given undue prominence to non *essential*. Such scenes tend more to demoralize the church than volumes of heretical sermons and essays sown broad cast among the people.

ST. ANDREW'S CHURCH,

PICTOU, 29th May, 1878.

The usual quarterly meeting of the Presbytery of Pictou was held here this day and was constituted with prayer by the Moderator, Rev. A. J. MacKichan, with whom were present Rev. Messrs. Herdian, Stewart, McMillan, Fraser, Galbraith, Dunn, McKay, McCunn, minister, and Messrs. Angus Campbell,

Angus Munro, John Munro, and James Wilson, elders.

The minutes of last quarterly meeting, as also of meeting of 24th April were read and sustained.

Appointments for the past quarter were reported as duly fulfilled.

Mr. Duncan McKenzie asked for subjects to be prescribed for examination previous to his returning to the Theological Hall in September next. A committee consisting of the Moderator, Messrs. Herdman and Fraser was appointed to prescribe subjects, and examine at the August meeting of Presbytery.

Application was made by Mr. Wilson, elder, for some members of Presbytery to dispense the Sacrament of the Lord's Supper in St. Andrew's Church, New Glasgow, on Sabbath 9th June, and to conduct the usual week-day services in connection therewith.

A similar request was made on behalf of Saltsprings congregation. Requests granted, and the following arrangements made:

New Glasgow communion services to be conducted as follows:

Thur.	6th June	Rev. Mr. MacKichan
Sat.	8th "	" " McMillan
Sab.	9th "	" " Herdman
Mon.	10th "	" " Stewart.

(Mr. McCunn to preach at Pictou on the evening of Sabbath 9th.)

Saltsprings communion services to be conducted as follows:

Thur.	4th July	Rev. Mr. Dunn
Fri.	5th "	" " Fraser
Sat.	6th "	" " McMillan
Sab.	7th "	" " Messrs. McMillan and Fraser
Mon.	8th "	" " McMillan & Herdman.

The following appointments were also made:

N. Glas'w Sab.	23d June	Rev. Mr. Stewart
" "	7th July	" " Dunn
" "	21st "	" " McKay
" "	4th Aug.	" " McMillan
" "	18th "	" " McCunn
F. Grant "	23rd June (3 p.m.)	Stewart
" "	7th July	" " Dunn
" "	4th Aug.	" " McMillan
Saltsprings "	16th June	" " Galbraith
" "	21st July	" " Stewart
" "	4th Aug.	" " Fraser
" "	18th "	Mr. D. McKenzie.

Rev. Mr. Dunn was appointed Moderator of Session of St. Andrew's Church, New Glasgow.

The Presbytery agreed to meet in this place on the last Wednesday of July.

The regular quarterly meeting to be held on the last Wednesday of August, and this sederunt was closed with the benediction

R. McCUNN, Pres. Clerk.

WE welcome among our exchanges the *Monthly Record of Church of Scotland in Canada.*

This monthly is published for the Church of Scotland in Canada, at Collingwood, Ont., under the able editorship of the Rev. Dr. Campbell. Its prospectus is very unassuming, its editorials ably written and to the point; its selections interesting and appropriate. Its readers may expect to be kept well posted in matters relating to the church whose organ it claims to be, and also to hear occasionally of the sayings and doings and pretensions of other churches. We wish it God speed, and hope it may be a terror to evil doers, and a help to those who desire and strive to do well.

WE believe the Sacrament of the Lord's supper, will be dispensed in the following congregations as follows:

New Glasgow	9th June.
St. Paul's E. R.	23rd June
Gairloch.	30th June.
Saltsprings.	7th July.
R. Hill.	14th July.
Pictou.	21st July.
McLellan's Mountain.	21st July.
Cape John.	28th July.

STELLARTON.—The Sacrament of the Lord's Supper was dispensed in St. John's Church, Stellarton, on the 26th inst., when twenty new communicants were added to the roll of membership.

MR. CAMPBELL'S PAMPHLET!—A junior partner of the Company assailed by Rev. R. Campbell has published a crushing, exhaustive reply to "The Exposure of the Pretensions of Messrs. Luing, Burnet & Co."

W. BRANCH E. R.—We are sorry to have to state that the Rev. W. Galbraith is again laid aside from active duty and ordered away for some weeks, by his medical adviser, in the hope that the relaxation and change of climate may prove beneficial. We hope and trust that a few weeks' rest and absence may bring him back hale and hearty, and prepared to resume his parochial duties.

GAIRLOCH.—We confess to great disappointment at the returns from Gairloch Congregation for the Supplementary Fund. The history of the congregation shows that to an appeal for money needed to support the gospel at home, or send it to heathen lands, Gairloch always made a liberal response. We believe they will yet do so in connection with this scheme.

NEW GLASGOW.—St. Andrew's congregation is again vacant. We trust it will not long remain so; nor is there any good reason why it should. It is a strong, influential, and wealthy congregation. It is one of the best organized, united, and harmonious congregations in the Presbytery; and a congregation that has always been remarkable for its consideration and liberality to its pastors

BARNEY'S RIVER.—This congregation as a whole has fallen below low water mark with regard to the Supplementary Fund. The contributions were small and few. We can hardly account for this meagre return on the ground of hard times, else McLellan's Mountain, and St. Paul's, East River, were not able to make an appearance. We hope those in the congregation who have not contributed will shortly bring up the rear, placing Barney's River congregation in a more favourable light than they now stand in connection with a scheme from which it is hoped they will receive no small benefit.

ST. PAUL'S EAST RIVER.—The Committee of management in order to avoid collision with any of the other Congregations intending to hold festive gatherings, resolved to have their Tea Meeting on the 27th day of June, on the Mining Company's lot, at Bridgeville, where beauty of scenery and facilities of enjoyment cannot be surpassed, and where friends and sympathizers, from near and afar, are invited to come and see the "garden of Pictou Co.," and partake, for a modest fare, of a good dinner and tea on that occasion and get fun and recreation *ad libitum*!

McLELLAN'S MOUNTAIN:—This congregation deserves credit for the liberality with which they responded to the appeal on behalf of the Supplementary Fund. Without reference to the hard times or depression of trade they went manfully to work with praiseworthy results. They have done what they could, "and he who does what he can, he does well, acts nobly, angels can do no more"—Will not other congregations, weak and strong, gird up their loins and make an honest and vigorous effort to come up to them in the race?

For the Record.

We are called on to record the death of the late Andrew Gray, who died at Cape John, on the 23 April, at the advanced age of 97. Deceased was a native of Ross-shire Scotland, and came to this country in 1832. We learn that after arriving here he settled with his family near Mount Thom: in the neighbourhood of which many of his descendants are found to this day. Latterly he removed with his son Donald to Cape John, where he ended his long pilgrimage as recorded above. He was a devoted adherent of the church of Scotland; and most diligent in his attendance upon the ordinances of religion. So long as health and strength permitted he was never missed from his accustomed place in the house of worship. When hearing began to fail, he used to come as near as possible to the preacher, by occupying the pulpit stair; and his venerable and saintly appearance, with locks "white as the driven snow" reminding one of the "hoary head found in the ways of righteousness," will long dwell in the remembrance of those who were accustomed to worship in the same church with him. As old age advanced upon him he seemed to withdraw his attention from earthly affairs, and to dwell apart from the world. When one called to see him he was usually found sitting at the window reading his bible, great parts of which he seemed to have committed to memory. He thus had laid up a rich storehouse of matter for meditation against the approach of the day "when the almond tree shall flourish and the grasshopper shall be a burden."

For some months back it was evident that this aged pilgrim was approaching the land "where the sun shineth night and day." A few weeks ago just as spring was passing into summer, he fell ill and after a few days' sickness he fell asleep "in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." The memory of the righteous is blessed

LETTERS TO THE EDITOR.

THE CHURCH OF SCOTLAND IN CANADA.

From a Scottish paper.

SIR,—Being at present in this country through the kindness of my Presbytery in the colonies, I take the liberty of drawing your attention to the State of the Scotch Church of Canada, in the earnest hope that some measures may be devised in the Assembly to ameliorate their condition. Once a flourishing branch of the Church of Scotland, it was an arm of strength to the Establishment to which she could look with pride and satisfaction. But in consequence of the movement three years ago to unite different Presbyterian sects, it received great injury—an injury to the Church of Scotland *at home* as well as the Church of Scotland *abroad*. Not only her clergy reserves or temporalities granted by Government, but even her private property—churches, manses, colleges, &c., all raised by our own hands, often amid great hardships to the poor settlers, and by means of collections throughout the parishes of Scotland—was nearly all taken from her, and her ministers and people thus thrown into the greatest distress. The movement in question was indeed nothing else than a *disestablishment coup d'état*, its promoters being chiefly Dissenters and foes to the Establishment, backed by a few traitors within the Kirk herself, whom unfortunately she had long nursed in her bosom. The deed was done. Legislative Acts they got to sanction it; and the poor faithful Church of Scotland in Canada, stripped of her possessions to the value of millions, was left naked and desolate. We, who supported the Establishment principle, trembled for the safety of our national ark—not only of our Kirk abroad but of our mother Kirk at home; and earnestly we hoped she would not countenance the movement. For it was easy to see that it would not be confined to the colony—that the revolutionary wave that beat upon the Kirk in Canada would soon reach the shores of Scotland, and dash upon the mother church herself! Unfortunately the Church at home, instead of discountenancing, encouraged the movement, not aware of its nature,

and little supposing they were thereby only strengthening the hands of Dissenters, and the greatest enemies of our National Church. Immediately these enemies gathered strength, Dissenters everywhere took courage, and the disestablishment cry was raised, which is now shaking Scotland to its centre.

We believe that the Church at home has now got her eyes opened to the true aspects and fatal results of the "Union" movement, and will gladly remedy it as far as she can. We believe, indeed, that if our brethren in Scotland only knew a hundredth part of the distress of our good people in Canada at losing their Kirk, their hearts would be melted. Everywhere in Canada may be seen the same desolation, entailed upon the Kirk by the "Union Acts." It would fill volumes to detail the heartburnings and sufferings which our faithful Scottish people endured for years while defending the Church of Scotland. It was sad, indeed, to see their churches seized by aliens, and the rightful owners driven out of them. The old settlers could not begin anew, with the vigour of other days, to build new churches. They had not the means to do so; and even if they did the oppressive Acts overpowering a Unionist, or rather Communist, majority to seize all Scotch churches would soon have driven them out of these also. Some expelled from their own churches are now worshipping in halls rented for the purpose; others in wooden barns and log-houses, and beneath the shelter of the forest. In many places the "Union" movement proved a complete failure, but in others it greatly injured the Kirk—her churches being seized by aliens under the "Union" Act, the congregations driven out of them, missionary and charitable schemes stopped, Sabbath schools broken up, ministers ejected from their charges, the resources of congregations strained to the utmost to meet the tremendous costs of litigation arising out of the oppressive "Union" Acts, their trustees interdicted under hundreds of thousands of dollars penalties from using their own churches! and funds for aged ministers, widows, and orphans being all seized by the Unionists. Everywhere I heard the same complaints. Men on the shores of Huron

and those on the shores of the Atlantic, a thousand miles apart, told me one and the same tale—that the "Union" was the greatest evil that had ever befallen them; that it was a plot of enemies to overthrow the Church of Scotland; that the people never desired it, and that they were sick and tired of half-taught "Union" preachers, and prayed that the mother Church would send out to them again real Scotch ministers. And this is the point to which I would draw your attention. The Colonial Committee's reports show that aid has been granted not to the Kirk, but to her opponents. Without noticing what the committee has granted them for years past, I refer only to their report of grants to them for last year alone, as published in the present May number of the *Missionary Record*, page 39. From that report it appears that not less a sum than £2691, 18s. 4d. was granted to the Unionists of Canada for one year alone. Now, this is too bad—Two thousand six hundred and ninety-one pounds eighteen shillings and elevenpence, *in one year*, to the Church of Scotland's greatest enemies! This sum is as large as that given to five or six other colonies put together, who are our friends! Surely in these times of hostility the Church of Scotland cannot afford to aid enemies, or to lose friends either at home or abroad.

Instead of thus aiding the enemies of the Church of Scotland, how much better would it be to aid her friends. How much could be done to our suffering Church in Canada by even a small portion of the funds at the disposal of the committee. We have many vacant charges to fill up to which young men might be sent by the committee; we have heavy law costs which they might lighten; we have faithful pastors preaching almost for nothing whose salaries they might supplement; we have trustees involved in tremendous legal expenses in defence of the Kirk whom they might help; we have congregations driven by the Union Acts out of their own churches whom they might aid in the erection of new churches; we have aged ministers, widows, and orphans deprived of the funds whom they might assist. Earnestly let us hope that our beloved National Church will henceforth

desist from aiding our opponents, and restrict her donations in Canada only to *bona fide* Scotch ministers and Scotch congregations, who may yet be to her an arm of strength in the hour of danger, and follow the course pursued by her in former and better days. Regarding the present state of our Kirk in Canada, I am glad to state that, though weakened by the secession of the Unionists, she is fast recovering her position, and is gathering strength daily. Amid all her persecutions, she has remained the true and tried friend of the Established Church of Scotland. And if the Church at home resumes her friendly relations with her again, there is no doubt that a bright and glorious future is yet before her in Canada—that she will again lead the van, as she was wont, in bearing the banner of the Cross over the Western Continent, and gathering countless multitudes into the fold of the Great Shepherd.—I am, &c.,

A MINISTER OF THE CHURCH OF
SCOTLAND IN CANADA.
Edinburg, May 23.

(Continued from page 82.)

if not successful, running away with their shoes and cab-cabs, to allure them to follow, accompanied by excommunicating and refusal of absolution. The teachers meantime were insulted, spit upon by the nuns, casting stones, and often seriously hurting them. The Governor-General of the Lebanon, who by the treaty of the Great Powers, is a professing Christian, on being informed, at once appointed a new Kaimakan, with strict orders to protect the Protestants; that offenders should be warned, and upon reputation of the offence to be imprisoned; that every parent should be free to send his children to whatever school he choose.

A writ of injunction has been served on the Trustees or managing board of the Temporalities Fund prohibiting further disbursements until the Courts decide who are the legal owners of said Funds.

MINISTERS' WIDOWS & ORPHANS FUND.
LATE IN CONNECTION WITH THE CHURCH OF SCOTLAND.—We see by the *Presbyterian Record* that St. Andrew's Montreal (Rev. G. Lang's), and Williamsburg and Beechridge, (both Church of Scotland) are represented as sending in their yearly contributions to the above fund, although these congregations are not in the Union, thereby carrying out the counsel of the Colonial Convener, who while here, advised ministers of the Kirk to same course.

A. W. H.

TEA MEETING

AT SALTSPRINGS,

Tuesday, July 2nd.

The tea meeting near the Round School House, 8 mile Brook, in aid of the building fund of the saltsprings congregation, to come off on Tuesday, July 2nd, promises to be a very good one, and worthy of the substantial patronage of the friends of the congregation. Do not forget the date and place.

GRAND

PIC-NIC.

St. Paul's Congregation, East River, intend, weather permitting, to have a Grand Pic-Nic, at Bridgeville, East River, on

Thursday, 27th June.

(or, if unfavourable, on the following day):
The proceeds to help to pay the debt on the congregation. Besides Dinner and Tea, there will be provided a Refreshment Table, Blue Ribbon Drinks, Music, Swings, &c. Prizes will be given for Wheelbarrow and Sack Races. Great Fun and Enjoyment may be expected.

Admission 10c. for all over 10 years. Dinner per couple 50c. Tea per couple 40c. Grounds open at 10, a. m.
June 18.

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 Hise, Pictou.
 Postmaster, New Glasgow.
 Postmaster, Steilarton.
 Postmaster, Westville.
 Rev. A. J. MacKichan, Barney's River.
 George Gunn, Truro.
 Rev. J. W. Fraser, Scotsburn.
 John McKenzie, Scotsburn.
 John McLean, Roger's Hill.
 Alexander McDonald, (Bsmith,) Scotsburn.
 John McKay, Elder, Millville.
 Alexander McLellan, Millville.
 Alexander McDonald, Elder, West River Station.
 Daniel McKenzie, Gairloch.
 John Sutherland, Mill Brook.
 James McLeod, Glangary.
 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), Bridgeville.
 Alexander McDonald, (Roy) Bridgeville.
 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, Glangary.
 John Ross, Scotch Hill.
 Alexander McQuarrie, Hardwood Hill.
 Wm. A. McDonald, Kempton, Colchester County.
 Alexander McKenzie, Carriboo Island.
 William McDonald, (Elder) Gairloch.
 James McKay, Esq., Earltown.
 Rev. P. Galbraith, Hopewell.
 Donald Gray, Cape John.
 Alexander Fraser, Toney River.
 Rev. W. Stewart, McLennan's Brook.
 Wm. M. McPherson, McPherson's Mills, S. 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. McCunn, River John.
 W. G. Pender, Halifax.
 Neil McDonald, Lake Ainslie.
 Charles Fraser, St. Pauls, East River.

THE

Monthly Record

FOR 1878.

—IT HAS BEEN ARRANGED THAT—

THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued as last year.

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

subscriber in every family

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

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