

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

10x	14x	18x	22x	26x	30x
			✓		
12x	16x	20x	24x	28x	32x

VOLUME XXIII.

NUMBER XI.

THE
MONTHLY RECORD,
--OF THE--
CHURCH OF SCOTLAND,
--IN--
NOVA SCOTIA, NEW BRUNSWICK,
--AND--
ADJOINING PROVINCES.

NOVEMBER,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

HERE AM I, O LORD SEND ME.

BY J. E. RANKLIS, D.D.

I have not an angel's tongue,
 Skilled in winning speech or song;
 Weighty words at my command,
 Pleas fallacious to withstand;—
 Is there not some little child
 I can win from paths defiled?
 Weak, unworthy though I be,
 Here am I, O Lord, send me.

I cannot the sickle wield,
 In the noon-day harvest field.—
 Bear the burden of the day;
 Garner loaded wains away—
 I can only stoop and glean
 Where more stalwart forms have been,
 Weak, unworthy though I be,
 Here am I, O Lord, send me.

I cannot the sword gird on,
 If there's victory to be won—
 Where has ebb'd the battle-shout,
 I can seek the wounded out,
 Soothe the dying; make the bed
 Of the sad and lonely dead,
 Weak, unworthy though I be,
 Here am I, O Lord, send me.

Send, O Lord, by whom thou wilt!
 Cleanse this world of woe and guilt!
 Where the hosts of error tow'r,
 Clothe thy chosen ones with pow'r,
 In the kingdom of thy grace,
 Give to me some humble place,
 Weak, unworthy though I be,
 Here am I, O Lord, send me.

—Selected.

A PARISH MINISTER ON SUNDAY HARVESTING.—At the close of divine service on Sunday, the Rev. W. Wallace of Traquair, said he hoped that it was not unbecoming in his position to refer to the past disastrous summer, and to the necessity of securing as soon as possible the remainder of the harvest. His parishioners would of course be regulated by their own conscience, but in his opinion every hour was available—even the hours of the Lord's Day. It is impossible for him, as minister of a country parish, not to feel deep sympathy with those who were dependent for their subsistence upon the cultivation of the soil, and who had already been exposed to much suffering and loss. There

was the prospect, also, it was to be feared, of an early and severe winter; and, considering the uncertainty of the weather, and the lateness of the season, it appeared to him right and proper to secure the precious fruits of the ground without delay. In offering this suggestion, Mr. Wallace said he was probably laying himself open to misconstruction and hard words, but surely it was the duty of a minister to speak what he conceived to be the truth than to seek for a vain popularity. Wanton desecration of the day of rest by rich or poor in the shape of feasting, holiday-making, and frivolous conversation, was as distasteful to him as it would be to them; but he saw no desecration in preserving the bread which God had given them by using the means which he had put within their power. On the contrary, he considered the farmer would be well employed in the harvest field that afternoon, and better still if he should return the first-fruits of his toil to the Lord with a grateful heart, and remember his suffering fellow-creatures in India now dying of starvation. This at least was in accordance with the teaching of the New Testament, and also of the Old, when it told us that the Most High prefers mercy to sacrifice. 'Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And surely no one, on the same principle, can be chargeable with offence who rescues his crop from possible disaster and loss, and performs a work of necessity and mercy in circumstances so exceptional. We could only hope that on the great day of accounts none of them might have to answer for anything more serious than this.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIII.

NOVEMBER, 1877.

NUMBER XI

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 45.

THE DEATH OF ABRAHAM.

A SERMON PREACHED BY JOSEPH PARKER, D. D.,
LONDON, ENGLAND.

"Then Abraham gave up the ghost, and died in good old age, an old man, and full of years; and was gathered to his people."—Gen. xxv. 8.

Now that he is gone, we may be able to get a clear view of his whole character, and to see how one part looks in the light of another. It is almost impossible to be just to any living man who is doing a great work, because we see his imperfections, we are perhaps fretted by the manner in which he does it, and we are not quite sure that he may not yet spoil it by a blunder or a crime. But when he has laid down his tools, and left his work for the last, we may look quietly at the whole character stretching clear through from youth to old age, and form a sound opinion of its quality and value.

Abraham is by far the greatest man we have met with in these studies, and his greatness is our difficulty, because we may judge him by ourselves. That, indeed, is the difficulty of reading all the best biography; we think what we should have done, and if the hero did not do just as we should have acted, it is very seldom that we give him the advantage. It must be difficult for a highly educated parrot, that has been taught to talk like a silly housemaid, and that has done the next best thing to being at a Board School, to have any patience with an eagle that never knew the advantages of an enlightened kitchen. We do not always know the agonies to which culture exposes both bird and man. In some respects Abraham was the first great traveller in the world; and his difficulty in travelling was the greater because he did not leave home to gratify any curiosity or whim of his own, but in obedience to a spiritual influence which bore him forward by a mighty impulse which he could hardly have put into words. We should call a man who acts to-day as Abraham acted thousands of years ago, a fanatic; we believe in a respectable and decorous Providence; not in the God who drives us before the breath of a storm and makes us helpless under the spell of an irresistible inspiration. And we should doubt a man who acted like Abraham all the more because he did not get the very thing which he said God had promised to him before he left

home! That would be fatal to any man's claim to having been directed of God now-a-days. We judge the Providence by the prize. If you succeed, then you have been divinely guided; if you fail, then you have either "not asked, or else you have asked amiss." If you are invited from one church to another as pastor, your wisdom in accepting the invitation will be judged by the congregations you gather, if you fill the pews and have to enlarge the building, people will say, "You can have no doubt now that God sent you;" but if the hearers be few and poor, the same people will tell you that you have missed "your providential way." Judge by this standard of mis-called success, Abraham's migration is the greatest blunder in the pages of religious history. It was a failure. Canaan was promised to him, and he never got a foot of it! Surely, then, a respectable and commercial piety may fairly call him a mistaken man, an amiable enthusiast, a clairvoyant dreamer, who mistook a morning mist for a great estate. I wish, therefore, to learn from Abraham's character the right way of judging Providence; to learn from a Jew how to be a Christian! The rough and ready way of stating this case is: Abram went out from his kindred and his father's house to get a land that God would show him. Abram did not get that land, but actually "sojourned in the land of promise as in a strange country," and was buried in a grave which he had to buy; it is clear, therefore, that he mistook a dream for a reality, a mirage for a landed property, and he was punished for his selfish ambition. I fear that this notion of God's providence is not unknown among ourselves: that we think nothing is heavenly but success; and that it never enters our minds that God's way may lie through the dreary region of hunger and loss, pain and sorrow, weakness and death, and that failure itself may be a sign of God's presence and care in our life.

Abraham's case shows that God may have fulfilled a promise when He has apparently broken it; and that God's promises are not to be measured by the narrowness and poverty of the letter. God promised Abraham and his seed a place or land called Canaan, and yet Abraham and his seed never held the land, Abraham "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;" he had "no inheritance in it, no, not so much as to set his foot on;" yet God promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts vii: 5). Now, this brings us, so to speak, into close quarters with God's providence, and Abraham's char-

acter becomes a medium through which we learn divine lessons. Abraham suffered for us. It is beautiful beyond expression to see how the true idea dawned upon the mind of the man of faith, that is to say, how he got from the letter to the spirit, and saw God's meaning at last. When he came out of the land of the Chaldeans he had a very small notion of his future; but as he went on and on, from Charran, building his altar and pitching his tent, his eyes pierced beyond the little land of Canaan, and "he looked for a city which hath foundations, whose builder and maker is God." He could not have taken in the grandeur of that idea at first. It was too spiritual for him. He must have real land, real stones, real possessions of divers kinds, and by and by there would break upon his mind the higher light; these things would show their own worthlessness as mental supports and tonics, and he would let them slip out of his hands that he might become a citizen of "a better country that is an heavenly," "an inheritance incorruptible and undefiled, and that fadeth not away," and the literal Canaan would cease to have a single charm for a man that had seen the "holy city, the New Jerusalem, coming down from God out of heaven as a bride adorned for her husband." I beg you not to let this point slip, or you may "charge God foolishly;" you may say, "God promises one thing and gives another, therefore He disappoints and distresses the believer of His promises. Now, that is true as to the first part, and untrue as to the second, for it is evidence in all the volumes of history and personal experience that God's way of fulfilling His promises always astonished with glad surprise the very persons who at first saw nothing but the letter, and grasped nothing but the common meaning of the word. God's promises are not broken; they are enlarged and glorified. The receivers themselves are satisfied, are overwhelmed with thankful amazement, and instead of complaining that the letter has not been kept, they say, "He is able to do exceeding abundantly above all that we ask or think;" and so deep is this impression that they have said, and are saying every day, the things that are seen are not worthy to be compared with the glories which shine on the eyes of the heart. Now this I hold to be the explanation of the difficulty arising from the supposed discrepancy between the promise and its fulfillment. It is fulfilled beyond all expectation. The answer is as a river which overflows the channel of the promise.

Your little boy is five years old; promise him that if he will learn such and such lessons he shall have the finest rocking-horse in the world when he is fifteen; you can easily imagine him seizing his lessons with great earnestness; at five a rocking-horse seems the finest of prizes; the child works, and reads, and learns (the figure of the rocking-horse still being before his imagination), but as five becomes seven and seven grows into nine, and nine enlarges into twelve, and the mind strengthens and brightens by the very work which was to bring the prize, the rocking-horse goes down in value, until at fifteen the intelligent, well-trained, glad-hearted youth declines the very Canaan which he so eagerly started to win, and is almost insulted if you name to him the promised prize. Why does he decline it? Because he has got something so much better; he has got information, culture, and discipline, habits of reading and observation, and these very things which he had no idea of getting when he started have actually wrought in him a proper contempt for the very prize that was promised.

So I see Abram starting from the land of the Chaldeans with a promise of getting another land. At first he thinks much about it. He wonders how long it is and how wide, and how rich in

wells and thick pastures, and many a long dream he has about the country far away; travel tries him; little disappointments trouble his daily life; sorrow comes, death overshadows him, great judgments come down from heaven; a solemnity grows upon his heart as he sees the seasons rise, flourish and die, and life run its little round; many a word God speaks to his heart; he learns something of the greatness of manhood, new possibilities disclose themselves, unusual aspirations give a higher dignity to his prayers, and his soul almost unconsciously enters into new alliances and companionships, until at last he declares plainly, even in Canaan itself, that he seeks a country, a better country, a richer Canaan, a house not made with hands eternal in the heavens. It is thus our manhood grows. "When I was a child I thought as a child; but when I became a man I put away childish things." I needed a promise suitable for a child; I sigh for a fulfillment worthy of a man.

When the young man started in business he probably set before his mind the idea of twenty years' service, a modest competence, and long years of leisure, a Canaan easily gained and easily held. As he went forward, the very effort he was required to make created new possibilities, new habits, and new ambitions, until his first notion became ridiculous even to himself. Thus we are led on. First, that which is natural; afterward, that which is spiritual. To begin with, we must have something to look at and to touch; by and by our better nature will be awakened, and spiritual meanings will be realized. "It does not yet appear what we shall be" in spiritual elevation and desire; in our meaner selves we think that the earthly will be enough, but in our better moments we shall earnestly desire our house from heaven. The young lad whose pocket money is fourpence per month, quite long for the time when he will be called upon to pay the income-tax. He says he will be only too glad to pay the tax when he gets the income, but I listen in vain for any special gratification in the matter of the tax. The veteran servant who has received a gift of honor from his admirers, tells them that much as he values the silver and gold, he prizes the love which gave them infinitely more. This is the same principle; it is the spiritual absorbing the material. The principle may be applied to heaven itself. The young Christian thinks of heaven as a magnificent collection of all the finest things he has ever heard of—of harps and trumpets, of gardens and fountains of water, of processions, and banners, of crowns and thrones; as he grows in holy life he sees that something better must be meant; as he gets nearer and nearer the promised land he cares less and less for the magnificence which once satisfied him; and at last he sees all the heaven he needs in being "for ever with the Lord."

These are beautiful words as showing one side of Abraham's character: "And his sons, Isaac and Ishmael, buried him in the cave of Machpelah." I am not aware that those names are thus united in any other transaction. Abraham never ceased to care for Ishmael, the son of the bondwoman, the wanderer; and Ishmael showed how he valued his father's care by thus uniting with Isaac in the last act of filial love. How true is it that sometimes relatives only meet one another at funerals! For years they may never speak to each other, but some cold, sad day they set out on a journey to one common grave. "Abraham gave all that he had unto Isaac," yet Ishmael went to the funeral! Isaac and Ishmael met over their father's dead body, and then probably separated forever. Ishmael might have had hard feelings; as he stood so near the bones of Sarah, thought of his mother and of that day when she and he went forth into

the wilderness. Some recollect us out us very keenly, and even make us furious with resentful anger. It was surely not so with Ishmael. He was not hardened by hardship. He was a giant and a true king, and his eye took in wide sweeps of things, and thus helped his soul toward large and noble judgments.

Abraham is our father, too, if we believe, for he is "the father of the faithful." If we blame him for ought of shortcoming or misdeed, we blame ourselves, for we are more to be reproached than he. Abraham lived in the twilight, we live in the full noon; Abraham stood alone, we are members of the General Assembly and Church of the first-born, with throngs of friends around us, and blessed memories and inspirations. Let us cultivate the pilgrim spirit. Let us "declare plainly that we seek a country." Here we have no continuing city, but we seek one to come. Bind the sandals, grasp the staff, tarry briefly everywhere, and though faint, be evermore pursuing, content with nothing less than heaven.—*The Complete Preacher*.

RUSSIAN SOLDIERS AND THE BIBLE.

A member of the committee of the British and Foreign Bible Society writes:—More than 60,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies since they crossed the Pruth. Large editions have been required, and the books were sent from Vienna, Odessa, St. Petersburg, and London, necessarily for very high rates for carriage, and involving an expense of £8,000. The agent of the British and Foreign Bible Society, who has conducted the arrangements, reports from Bucharest several interesting particulars, as follows:—

"As to the Russians, we are one and all of opinion that their readiness to buy is unparalleled in our experience of the Society's Continental works. It is a strange thing, and yet not less true than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained in the gladness of their hearts from taking you in their bony arms to give you a well-meant, albeit none the less dreaded, hug of gratitude. And not only do the men buy, but they read; for they can read, and that to an extent that

has utterly surprised me. All the reports received by me agree in this particular, that there are comparatively few unable to read, and the explanation given by the common men, as well as by some of high rank, of the glad but strange fact is that, since the introduction of general compulsory military service a few years ago, it has been made obligatory on all the subalterns and on the younger commissioned officers to see to it, as soon as the recruits enter the army, that they acquire the wholesome art of reading. Dr. Obermuller, the Grand Duke's physician, told me that the arrangement gave such satisfaction at the time that men whose term of service had run out, had asked permission before quitting to attend the new reading-class. In the long Russian winters, with snow all around many feet deep, drilling impossible, and all out-of-door exercises impracticable, spelling and reading were welcomed as pleasant and profitable pastimes. Not only do the Russians buy, not only can they read but they do read; and through the camp, and along the roadside, they may be seen in their spare hours, book in hand, alone or in small companies. It is a sight to do a man's heart good. It is but repeating what has been told me time after time by different parties in various parts of the country, that, speaking generally, the Russian soldier has yet to be discovered who would speak an irreverent word of the Holy Gospel, or who would knowingly venture to treat a Bible colporteur with harshness or contempt. Generally the title-page of their New Testament has been to our men a more valuable credential, a more powerful recommendation, than either their passport or their license, and while common hawkers are strictly forbidden, our colporteurs are joyfully welcomed. It has frequently been the case that the commanding officer has been the first to buy a number of copies, which he himself would distribute as a gift to the common soldiers around him.—*Observer*.

SALTSPRINGS CHURCH.

18th October, 1877.

Which day the Presbytery of Pictou met and was constituted with prayer.

Sederunt—Rev'd. A. J. MacKichan, Moderator; Messrs. McKay, Dunn and Galbraith, Ministers; and Mr. Munro Elder. Mr. Galbraith acted as clerk P. T.

The Presbytery being met for the settlement of Dr. Lamont in Saltspings find that he has failed to put in an appearance. A letter of date 30th Aug. 1877, from Dr. Lamont to Mr. McKay, M. P. P., was read, in which he, the said Dr. Lamont, traced the hand of Providence in the call he received and accepted from the Saltspings' congregation. Another letter of date 12th Oct. 1877, from Dr. Lamont to the Rev. Mr. McKay of Gairloch was also read, in which he stated that he had given up the intention of coming to Saltspings. In this letter no satisfactory light was thrown upon the cause of his strange conduct; but intimation was made in it that a full explanation was given in a letter to the Saltspings' congregation. The congregation being appealed to declared that they had received no communication of any kind from Dr. Lamont, since the receipt of the above mentioned letter, of date 30th Aug. 1877. A Canadian newspaper was then produced by a member of the congregation, from which it appeared that Dr. Lamont had in the meantime not only accepted of another call from a congregation in Canada, but that his induction had actually taken place. The Presbytery expressed their sympathy with the Saltspings' congregation in their having unwittingly put it in his power so to treat them; but, for want of full information, refrain from putting on record their opinion of his unusual method of procedure.

There being a large assemblage of people in the Church, the Rev. Mr.

Galbraith conducted divine services. He chose as his text Heb. XIII: 14th, from which he preached an impressive sermon.

A discussion then took place upon the prospects of the Church in this district, in which the members of congregation on being asked, took part. It was very apparent that they looked upon the miscarriage of the induction of Dr. Lamont among them as a source of satisfaction, rather than as a ground of discouragement. The hope also was entertained that the regular services of a missionary for a few months might be obtained. In the meantime the Presbytery agreed to grant them the usual supplies.

Intimation having been given that the Rev. James Herdman was leaving their bounds, the Presbytery cancel his appointments, and heartily commend him to the christian sympathy and fellowship of those with whom he may be associated in his new fields of labour. Thereupon the following new appointments were made:

FISHER'S GRANT.

4th Nov. Rev. Mr. McMillan.

18th Nov. Rev. Mr. Stewart.

EARLTOWN.

4th Nov. Rev. Mr. Dunn.

11th Nov. (Falls) Rev. Mr. Fraser.

VALE COLL'RY & SUTHERLANDS RIVER.

11th Nov. Rev. Mr. MacKichan.

22th Nov. Rev. Mr. McKay.

SALTSPRINGS.

28th Oct. Rev. Mr. McCunn.

11th Nov. Rev. Mr. Herdman.

25th Nov. Rev. Mr. Galbraith.

The Presbytery enjoin the committees of the different schemes to give in at next quarterly meeting, their reports for the past year, showing particularly the financial state of said schemes.

The Presbytery meet at Pictou on Wednesday, 28th November, which having been publicly intimated, this meeting was closed with prayer.

A. J. MACKICHAN, Moderator.

OUR OWN CHURCH.

We are sorry to learn that our information regarding Dr. Lamont and family taking possession of Saltsprings Manse was incorrect. We gave it as we got it.

Dr. Lamont after accepting a call from Saltsprings congregation, and urging an early day to be fixed for his induction, did *not* come to Saltsprings, nor keep faith with the people of Saltsprings. We believe the reasons he gave, and which came too late to prevent the Presbytery and congregation holding a meeting, had reference to pecuniary matters; afraid of giving up the "certainty" of the Temporalities Fund for the uncertainty of the fulfilment of the promises of the Saltsprings Trustees! Had he consulted us in the matter we could have assured him that the bond securing his payment by the Trustees of St. Luke's congregation, Saltsprings, was as good as a *cheque* on any *Bank* we know. We are sorry for the disappointment of Saltsprings congregation after such exertion to secure a pastor, and the hopes they cherished of having secured the right man. We hope their next effort will be crowned with success, that their affections will not prove misplaced, and that the man of their choice will be influenced by higher than pecuniary motives.

A young lady who left Pictou Co., a few years ago to push her fortune in the States, writes from Boston to say that she still takes the "Kirk Record," and that she was delighted to learn from it that the Pictou Presbytery has matured a scheme for the purpose, and with the view of becoming independent of outside aid, "'tis a noble undertaking said she" and "enclosed please find \$4.00

from me as a "nest egg" if it has not yet begun; it deserves to succeed and I hope it will." We could not help exclaiming 'God bless and prosper the young lady and send us more like her'—When girls at service, and depending on their hard earned wages for a livelihood give \$4.00, we may reasonably expect handsome contributions from those in independent circumstances, with abundant means at their disposal.

NEW GLASGOW.—We are glad to learn that the Rev. Mr. Coull, New Glasgow, who has been off duty for several weeks owing to ill health, is improving, and hopes soon again to be at his post.

RIVER JOHN.—We are sorry to learn that Mrs. McCunn, wife of the esteemed pastor of St. George's Church, River John, is dangerously ill. Mr. McC. has the sympathy of the brethren.

W. BRANCH, E. R.—With a view to the benefit of the Gaelic speaking portion of his congregation, the Rev. Mr. Galbraith is making arrangements to have gaelic services once a month, in his Church, by an exchange with brethren, whose good fortune it is to be able to speak the "language of Paradise."

BISHOP CONROY has for the time being healed the breach between the Church of Rome and the Liberal Party in Lower Canada. Ultramontanism was rushing things a little too fast for safety. A collision between the civil power of the Dominion and the Ultramontane faction could end only in disaster and humiliation to the Church of Rome. Hence the timely peace. Would it not be well for the Alegate to bring his co-religionists in Montreal to a sense of the wickedness of their conduct first in committing a cruel outrage and then in defying the laws that are made for the punishment of criminals.

The Monthly Record.

NOVEMBER, 1877.

TEMPERANCE.

The temperance question is now the all absorbing, all engrossing subject. On the street, in the Mart, in the social gathering, *temperance* is the chief topic of conversation. Under the advocacy of D. Banks McKenzie, scores, nay hundreds sign the pledge, and for a season, the victims of intemperance become clothed and are in their right mind. Reform Clubs are organized, and their members become active in the good work. 'Tis well and right that every member of Christ's body should "be temperate in all things," that they should let their "moderation be known to all men." But we are not equally clear as to the propriety of the questionable demonstrations, torch-light processions, &c., in connection with the movement. We fail to see any natural or sensible connection between ceasing to be a slave to intemperance, or signing the pledge for a season, and torch-light processions! We fail, indeed, to see any necessary connection between breaking off from any evil habit, and a public parade of it. Suppose a given number of profane swearers, or tobacco smokers, were to sign a pledge against the use of unbecoming language, or tobacco, and then excite the community and endanger combustibles, by indulging in a grand torch-light procession! would the public not think them a little *too* enthusiastic? Would it, however, be any more absurd or unreasonable in them to indulge in that outward expression of their triumph over a foe than for any other Association or Club, organized to put down vice in any other form, to do so? Is there no more profitable way in which the Reform

Club could "let off steam." Is there not a danger that their new-born zeal may evaporate in public exhibitions, senseless in themselves, and profitless to others? 'Tis too much the characteristic of the age, that movements, tending to social or religious reform, are of geurd-growth and duration. But a few years ago, town and country rang with the "doings and sayings of Y. M. Christian Associations!" In the towns and cities some of them yet exist, but in many parts of the country they "served their generation, and have been gathered unto their fathers." "Who goes softly goes safely, and who goes safely goes far." None rejoice more than we, to see the temperance movement succeed, to see the drunkard reclaimed and desolate homes again made bright and happy, and we heartily bid every one engaged in the work "God speed;" but let no one unduly exalt any one of the *virtues* to the exclusion of others, or charge those with direliction of duty who are, by precept and example, inculcating and helping to develope "*knowledge, patience, godliness, brotherly kindness, and charity,* as well as temperance," and who may be very diligent and sincere in the work without taking the pledge of any society, or joining in their public demonstrations. It is not charitable, and it may not be true, to say of those who stand aloft from this movement, that they are a "hindrance to the grand cause," because they do not choose to sign a pledge, flaunt a piece of blue ribbon from the buttonhole of their coat, or form in procession with a Club and carry a lighted torch! Let every one "be fully persuaded in his own mind," and then with the light and help that God gives him, let him add to his faith virtue, knowledge, *temperance, patience, godliness, brotherly kindness and charity.* It is by developing *all* of these, not *one*, that we shall come in the "unity of faith, and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ."

TO THE KIRK SESSIONS IN THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.

In terms of instructions received from the managing committee of the Supplementing Fund we beg to submit the following recommendations to assist in collecting for said Fund, whose chief object is to supplement weak congregations, by the use of its interest after the capital sum of \$16,000 shall have been collected.

1. That the nature and object of the Fund be clearly brought to the notice of the different congregations.

2. That every effort be made to enlist the sympathy, and secure the co-operation of the individual members of the congregations.

3. That each Kirk Session, as far as possible, ascertain the means most likely to succeed in their respective congregations in collecting for this fund, and adopt the same. That, where there is a staff of young and energetic elders, they personally undertake the work of collecting in their several districts.

5. Where elders through infirmity or old age, are not able personally to solicit contributions that they appoint such persons as substitutes who are deeply interested in the Church, and who will heartily give themselves to this work; and the past experience of the Church justifies us in suggesting that the work of collecting be largely entrusted to the ladies of the congregations.

4. That the collector of each section be provided with a blank book for taking subscriptions, such book to be used in said section until the Fund be completed. the names and contributions from all the sectional books to be transcribed annually, into a book to be kept by the Kirk Session, for the benefit of the congregation, and to enable the Convener to make his annual report.

5. That a local treasurer be appointed in each congregation to receive the

contributions, and to hand such sums to the general Treasurer.

6. That the collector of the different sections make every effort to enable the local treasurer to have their collections in the hands of the General Treasurer, on or before the 31st December of each year.

7. That a list of the contributors in each congregation be forwarded to the editor of the RECORD for publication.

CHARLES DUNN, Convener.

WILLIAM McMILLAN, Sec.

EVENTS OF THE MONTH.

The Rev. A. S. Hunt, Superintendent of Education, died on the 23rd October. Mr. Laurier, whom the *Hx. Morning Chronicle* characterizes as "one of the purest and ablest sons of Canada," a supporter of Mr. McKenzie, has been defeated by the Conservative Candidate, Bourbeau. 'Tis a pity "pure and able men would not take their stand on the right side."

The Rev. J. C. Herdman, son of the worthy pastor of St. Andrew's, Pictou, has received a call from Campbelltown.

A destructive fire broke out in Portland, St. John's, on the night of the 20th Oct., by which several hundred were rendered homeless, and life and property destroyed. Loss estimated at \$300,000. A return to Lynch Law for a short time might rid the country of some of the heartless incendiaries that cause so much suffering to the innocent and industrious. Charlottetown also had a small fire; and Fredericton was threatened with one.

The Temperance Movement received a strong impetus on ward from the presence and earnest advocacy of Mr. Banks McKenzie: Much good is being done even if it be temporary. The Rev. Mr. Lichtenthaeler, Moravian Missionary from the West Indies, was recently on a visit to Halifax. His thirty five years in the Mission field would

enable him to give much interesting and important information.

The latest news from India regarding the famine are more cheering. The recent rain falls give promise of a "better time coming."

The Pope is said to be apparently near his last. He has become quite indifferent to the interests of the Church, a clear indication that the hour of dissolution is near at hand. Dr. Conroy, the Papal Ablegate has found it necessary to check the "programmists" in Quebec Province in their ambition to make the state subservient to the church.

The Rev. G. M. Grant's connection is to cease with St. Matthews at the end of Oct. immediately after which, he is expected to remove to his new sphere of duty, Kingston. We congratulate him on his appointment to the Principalship, and wish him many years of usefulness and happiness in his new field of labour.

ORDINATION SERVICE.

The ordination of Rev. J. C. Herdman took place on Tuesday evening last, in St. Andrew's Church, in presence of a large congregation. After the opening portions of the service were concluded, Rev. S. Houston, of Bathurst, took his text from Psalm 130, third and fourth verses. "If thou Lord, shouldst mark iniquities who shall stand. But there is forgiveness with thee, that thou mayest be feared," and delivered an able discourse, observing that religious feeling in modern times seemed less marked by those conflicts and periods of joy which characterized the lives of the saints. The Psalmist's cause of distress was very different from ours, which mostly arose from commercial embarrassments, family trials and sickness, but, if we rid ourselves of self-deceptions, our case would be the same as that mentioned in the text. When by the aid of the Spirit we could discern our sin and felt that God saw it, we should look on it differently from the world, which only thought of

the shame and not the sin. If man were left to himself he could not stand, but it was the promise of forgiveness which brightened the gloom. There were, however, two kinds of fear, servile fear and reverential fear associated with love, which was that of the Christian; there was still another fear, that of those who had not committed themselves to Him.

The 130th Psalm having been sung, the Rev. Mr. Houston announced they had assembled that evening for the purpose of ordaining Mr. J. C. Herdman, and gave the order of procedure.

Mr. Herdman having advanced to the pulpit, the Rev. T. G. Johnson, Moderator of Presbytery, put the usual questions, and then descending from the pulpit offered up prayer, during which Mr. Herdman knelt and received the laying on of hands, the Rev. Messrs. Anderson, Houston, Fogo, and McCulloch being present.

The Right Hand of Fellowship was then extended, an anthem being sung at the same time by the choir.

The Rev. J. Anderson, Clerk of the Presbytery, then addressed the newly ordained minister from the pulpit, in a practical discourse, reminding him of his duties, responsibilities and difficulties, and exhorting him to be a workman, not to be ashamed, and one not fearing to give an account of his stewardship. He dwelt on the necessity of the study of the bible, and human nature as depicted in literature and life, and to omit the attainment of no knowledge which might be useful in argument, and especially to cultivate personal piety, and in conclusion commended him to Christ.

The proceedings closed by singing the 126th Psalm.

We also observe that a call from Campbellton to Mr. J. C. Herdman, was read and sustained and put into his hands for consideration. The salary promised is \$800, and Manse will be provided. Meanwhile Mr. H. has the charge of Chatham for 4 months.

WORDS FOR ANXIOUS SOULS.

Would you fain return to God? The way is open—Christ has rent the vail. The path is sprinkled with blood—it is now safe for a sinner to draw near to God through that new and living way—it is now righteous in God to forgive and receive every sinner thus returning—God bids you return—why doubt then? Hesitate no more.

But I am so unfit to come. Granted. If you were not unfit to come there would have been no necessity why Christ should die—because you cannot help yourself. He came in his infinite pity to help you—it is just because of your unfitness that Christ offers to you a free salvation—*but* know this sinner—that *your very unfitness constitutes your fitness* to come to Jesus. Your sinfulness and helplessness are your truest, strongest plea—you are to come just as you are, with all your infirmities and sins cleaving to you. He has infinite merit to cover all your wants of merit—doubt no more. Only come!

Where shall I find warrant for coming to God with so much sin cleaving to me? Open your Bible; find, if you can, any reason for staying away. God's Word is just a message to you to come to Him as a poor sinner needing pardon and life. From first to last it is this—the controversy that God has with your soul is that you will not come—"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take the water of life FREELY."

HERESY TRIALS IN SCOTLAND.—Professor R. Smith's case is before the Presbytery of Aberdeen. Marcus Dods is assailed in the Presbytery of Glasgow for unsoundness on the Inspiration of the Scriptures. Dr. Dods has been regarded for years as one of the ablest and best divines in the Free Churches. His character for orthodoxy should not lightly be assailed. A cor-

respondent of the *New York Observer* states that Dr. Dods has been able in private conference to satisfy the great majority of his brethren in the Presbytery of Glasgow that he is not so unsound as to require any process being instituted against him. There was a considerable minority who were of a different opinion, and these curious to say, belonged, to a man, to the old anti-unionist party, whose role seems to be now-a-days to figure as hyper-orthodox.

The same correspondent speaks of Messrs. Fergus Ferguson, D. Macrae, and Mill of Leith. All these cases are connected with the Free and U. P. Churches. He then caps the climax by producing unmolested heresiarch in the Established Church. The *Princeton Review* for July has a notice of a volume of sermons and essays entitled, "Salvations Here and After," by the Rev. John Service. The reviewers say of the author that "he is as Broad Church as it is possible to be without repudiating the very name and pretence of Christianity." "We discover," it is added, "no standard in this book higher than the ethics and religion of heathenism. Its animus towards the evangelical and supernatural in Christianity is so bitter as to be its own antidote,—indeed it gives us Christianity without Christ." The *Princeton Review* speaks of Mr. Service as an English clergyman. He is nothing of the kind. He is a minister in the Established Church of Scotland, and so little idea has that Church in calling him to account for his teaching, that since the publication of his sermons he has received the degree D. D., and has been named for one of the most important Edinburgh charges.

If the Church courts had taken up Dr. Service and put him on trial for heresy, they would at least have ensured a very wide circulation for a very indifferent book. Often the very best way of quenching the errant taper of a heretic is to let him alone.

THE SUSTENTATION SCHEME.

There is one part of this scheme which we highly approve of, namely: That which provides a retiring allowance for aged and infirm ministers.

We believe that more are willing to contribute for this purpose than for assisting weak or unwilling Congregations.

Our ministers remain so short a time with us that few have grown to be old men in our midst. If providing a retiring allowance will be the means of keeping them longer with us, we believe we should try to secure a fund for this purpose. What is the use of endowing a Divinity Hall, if all our most promising men prefer to go elsewhere after they are licensed? Better try and keep them in our midst. If a few of our rich men would only start with a handsome subscription, the poor would have some encouragement to give their dollar. We trust some of them will set an example of liberality. With regard to assisting weak congregations, our true policy is to unite, where that can be done, two or more of these charges, so as to make them self-sustaining. It is mere folly to divide congregations into such small charges, that instead of being able to pay a minister decently, they are a constant burden upon others, and cannot pay more for the support of their minister than a common section does for a grade B. school-master. In a highly prosperous county, where wealth and population are rapidly increasing, there would be the hope that a weak charge would grow strong in a short time; but we should remember that our charges are mostly in agricultural regions, where there is no rapid progress in wealth. A moment's reflection will show the truth of our statements. We are acquainted with a Presbyterian charge in this county which is said not to have increased by the addition of a single family from without, since it was first organized. Were our country full of manufactures there would

be some prospect of weak charges becoming self-sustained in a short period of time. But it is not so. Our true policy, we repeat, is, where congregations are weak, as they fall vacant, to unite two or more of them under one minister. And hitherto the Colonial Committee has supported them: when the committee withdraws its support the above will be the only alternative. COM.

CONTINUOUS PROVIDENCE

Providence has no Sabbath. No night suspends it; and from its labors God never rests. If I may compare small things with great, it is like the motion of the heart, beating our march to the grave. Since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as noblest organs of our frame. With measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part and even when the consciousness of our own existence is lost in dreamless slumbers.

If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the Inspired Volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of Omnipotence underneath and round us. Let us be still—quiet as an infant on its mother's arm. Let us commit all our interests to the keeping of our heavenly Father.—*Guthrie.*

MISS DRAKE'S REMARKABLE MISSIONS IN INDIA.

The days of heroism in the name and strength of Jesus are not over. Miss Lucy R. Drake has done a very brave though quiet thing. She is young and delicate; has been twice raised up in answer to prayer from the border of death, but has been wonderfully useful in connection with the various faith-works under Dr. Cullis, of Boston.

About two years ago, while laid aside by illness, from which there seemed little prospect of recovery, the Lord gave her **phen**, upon her bed, such vivid views of the real condition of the heathen, and **tespecially** in India, that the desire to go to their rescue became an unquenchable flame in her spirit. Dr. Cullis consented; God raised her up. Unsolicited contributions in money and outfit came in. She started alone. The sea was friendly this time, though in former voyages she had suffered from it very much. She reached Bombay with improved health and strength. At Elichpoore the Lord gave her a home in the family of Rev. Mr. Norton, a missionary, living, like Miss Drake, by faith. The year passed quickly in intense but delightful study of the Hindustani and Mhratti languages, and in successful work among the Europeans, especially the young.

She heard of a community in West Berar, of which Bassin is the center—260 miles away—of three millions who had never heard of Jesus. She went to see, and returned. The idea of opening a mission, a home for missionaries, and a centre for missionary operations, came to her. She put it before the Lord, and He made her to know that He would have her carry it out. Yet how? She was alone; had no money; no conveyance; there was no railway. Bullocks and carts over rough roads, in a wild country, with no inns by the way, were the only locomotive power possible. She could not wait for means from

home, or the only house available would be gone. But after making sure that she was acting in the will of God, she decided to go at once. Furniture was given her. Money was sent in from perfectly unanticipated sources. A young lady, soon to be married, acquainted with the languages, offered to accompany her. Bullocks and carts were engaged. The cavalcade of five carts driven by natives set off. After a journey which, in its various adventures and vicissitudes by night and by day, put their courage and tact and strength to the fullest test, they arrived at Bassin after many days, all safe and full of joy in the Lord. The house was secured through the kindness of a stranger. Friends were raised up. A car, and bullocks were hired for them—a thing unheard of before. She could not have bought them, for she had no money, and she must have them to get about with, or be overborne by heat and fatigue.

Bassin is a great Hindu center with a very large temple. The people are Hindoos and Mohammedans. A woman speaking to them promiscuously was an unheard-of thing. How should she begin? With cart and oxen driven by a native, she, with her friend, went to the bazar, trusting the Lord to open a door for His own work. She told the men that she would like to visit their wives if they wished, but there was no response. At last, however, a boy came up and said that there was a woman who would like to see them. Led by him, they went to the house, and were received by the woman. After a friendly talk, they were begged to come again, "and stay all day." They went and found her, Cornelius-like, with her house full of friends gathered to hear; and Peter-like, Miss Drake told them "the old, old story," all so new to them, of Jesus and His love. Begged to come again, they went.

Then another day to another house, where the people gathered outside to

hear, the front being open.

Finally, a native deeply interested took them to an open place under a spreading tree upon a hill-top, and said, "There that is a good place."

Five hundred people gathered there to hear her. And before the end of the first fortnight she had publicly spoken of the blessed Redeemer to 1,600. Many seemed to drink in the glad tidings, and one had the courage—giving clear evidence of having been born again—to be publicly baptized.

Her journal, passing through the hands of Mrs. Boardman to Dr. Cullis, mentioned how much a magic lantern, with slides suitable, would aid her in vividly illustrating the scenes in the parables and in the life of our Lord. Several friends here in London (Hon. Cowper-Temple and Mr. T. B. Smithies among the number) hearing of this from Mrs. B., supplied the want at once, and before now, no doubt, she has her magic lantern, with ample and beautiful slides. At the last intelligence she was planning a missionary tour with her cart and oxen, to preach Christ in villages wherever she could.

Two helpers (Miss Wheeler and Miss Sisson), of like faith, sent out by Dr. Cullis, are to join Miss Drake the present Autumn. Supplies have come to meet their needs in the "Bassin Missionary Home," in ways as unexpected as the furniture and money given them in Elichpoore. They have felt the pinch of hunger—not more than Paul seems to have done; but the people, without having been appealed to in any way, have been God's hand to sustain them in their straits.—*London Christian.*

WEST BRANCH, E. B.

The collection from this congregation for Home Mission Scheme, handed in to the Treasurer amounted to Twenty Eight Dollars.

Mr. Hugh Chisholm, Waterville, has

been elected to represent the congregation on the Committee of the Sustentation Fund, along with the minister and representative elder.

Standing during singing has been successfully introduced at West Branch, the singing being greatly improved.

Another effort is now being made to pay off the debt on the Manse, which we trust will be successful. On Sabbath the 4th inst., Mr. Galbraith preached in St. Andrew's Church, Pictou. In the evening he delivered a lecture on "the Jews; their past dispersion and future restoration," to a large and attentive congregation. With the permission of the office bearers, a collection was made to aid in defraying the debt on West Branch Manse, amounting to Forty Six Dollars, making in all, from members of Pictou congregation—\$56 for this purpose, with the promise of further help if required.

Mr. Galbraith having lately purchased a horse and carriage, has been presented with a beautiful set of silver-mounted harness, by a few of the members of his congregation.

THE REVOLUTION IN THE CHURCH OF ROME.

The Church of Rome, built up through several ages, was not, until the Jesuits obtained the mastery, the same church that it is now. The Council of Trent went a long way towards revolutionizing it, and the recent Councils, in which the Immaculate Conception of the Virgin was declared, and especially the infallibility of the Pope, completed the work. Heretofore the bishops had rights and privileges of which the Pope could not deprive them, except by due process of ecclesiastical law. In like manner the parish priests had rights, of which the bishops could not deprive them except by legal process. Missionary countries were on a different footing, however. There the Pope had entire control over the bishops and the

bishops over the priests. They could demand whatever share they chose of the priests' income, or remove them without assigning any cause, except to the Pope, who in like manner could summarily dispose of the bishops, and until a country is placed under a canon law. This arbitrary power continues centred wholly in the Vatican. The Pope has been careful not to hasten the declaration of canon law in Protestant countries, such as Britain and the United States, as it greatly circumscribes his power; and now it is said he is trying to bring the Roman Catholic countries of Europe down to the same level by making the tenure of office of their bishops and priests absolutely dependent on his own will. This great revolution is described as follows:

L'Emancipatore Cattolico of Naples says:

The Vatican does not feel quite safe as regards the bishops, who, especially in distant parts, enjoy a supremacy to be compared to that of the Pontiff himself, for may there not, one of these days, come up the grave question, What is the Pope but a bishop, like all the other bishops? The authority which the Bishop of Rome has arrogated over his brethren may be inquired into. To guard, then, against any possible difficulty, the question is under consideration at the Vatican of suppressing entirely all the faculties given to some bishops by other popes, or conferred by the canons of the Church. The Episcopate would be thenceforth entirely subject to the Holy See, which would have supreme authority over it. The measure would not reach bishops alone, for the Pope has already assigned to the appropriate congregation the private examination of all the measures proper to take, in order that as to the conduct of ecclesiastics throughout the world there may be but one rule, and that set by the Vatican. The formula, "One fold and one shepherd," would then have a very decided application.

THE NEW DEER CASE.—Having considered the protests by several members of the New Deer congregation against the election of the Rev. Mr. Bruce, Portlithen, as minister of New Deer, on account of his being presently under suspension by the General Assembly, the Presbytery of Deer has resolved to submit for the opinion of Sheriff Lee, the Procurator of the Church, the following points, viz.: Whether in the circumstances Mr. Bruce's appointment in a valid and effectual appointment; whether Mr. Bruce is qualified to accept it; whether, if there were no other reason for refusing to sustain his appointment than his suspension, the Presbytery is bound to sustain it and take steps to translate Mr. Bruce to New Deer; and what course of procedure the Presbytery ought to follow should any or all of the above questions be answered in the negative. The call and concurrence in favor of the Rev. Mr. Bruce was left in the hands of William Scott, merchant in the village, up to Tuesday, when at the close 816 persons had signed the call and 529 the concurrence—total, 1345. The requisition to the Committee numbered 1279.

A NEW POPE REPORTED ELECTED, —Private information has reached London, Eng., (says a telegram to the *Liverpool Courier*) from a person of the highest rank in Rome, that a new Pope has definitely been elected. The new Pope is said to be Cardinal Panebianco and he was elected *in pectore* at a secret conclave of cardinals, summoned last week, in consequence of the dangerous condition of the aged Pontiff's health.

The conclave was attended by Cardinal Manning and Cardinal Cullen. According to precedent the Pontiff has informed him of the appointment, and officially requested him to resign the office of Grande Penitenziare before his accession to the chair of St. Peter, and he relinquished the office under similar circumstances. Cardinal Penebianco is a very old man, being within a year or two of seventy, but he is described as being likely to continue the policy which Pope Pius has praised so long in opposition to the so called encroachments of the civil power. Pius IX. is in his 86th year.

PEW DOORS.—The Rev. Dr. Barclay thus writes in the *Lutheran Observer*:

“Who invented pew doors? Some claim them as a relic of the dark ages. We are glad that they have gone out of fashion. But some who have no wooden doors, have cast iron ones in their countenance when strangers are shown into their pews. This is selfishness, not Christian Spirit. We pity such narrowness we had almost written, we despise it. Christians like their pews full, their church full. Not for mere fashion's sake, but for Christ's sake, they are glad. It is not easy to forget our first visit to Spurgeon's church in London. A polite usher met us at the door—a hale and hearty English gentleman welcomed us to his pew—and we felt at home; and should we ever return to London we will surely visit that place of worship again. A little thing it may be; but little things make the sum of life, and little things in religion go a great way. Politeness costs nothing. Be courteous, and not forgetful to entertain strangers.”

PRESBYTERIANISM IN TURKEY.—The Rev. Ohan Kizakian, pastor of the Presbyterian Church at Adana, near Tarsus, preached in the Parish Church Woodside Aberdeen, last Sunday forenoon. As he spoke in the Turkish language, his discourse was translated by an interpreter. He reviewed the history of the Christian Church in Turkey, and sought to interest his hearers so that they might aid in contributing funds for the erection of a new church and school at Adana.

ACKNOWLEDGEMENTS.

HOME MISSION.

COLLECTED IN EARLTOWN.

Mr. Strachan McKay,	\$1 30
Miss Marion Matheson,	2 75
“ Maggie McKay,	2 45
“ Catherine Sutherland,	1 00
“ Christy Graham,	2 00
	<hr/>
	\$8 50

For services from Presbytery \$48.
North Earltown, Nov. 5, 1877. per JAS. MCKAY,
JAMES HUNTER, Treas.

COLLECTED AT W. B. E. RIVER

Mr. Robert Gordon, Glengarry,	\$7 00
Miss Catherine Chisholm, Westville,	2 35
“ Christie McLean, Hopewell,	8 62
“ Jane Matheson, Fox Brook,	1 50
“ Mary Fraser, Island,	2 45
“ McDonald Glengarry,	3 20
Mrs. Christie Fraser and Jessie McQuarrie, Big Brook,	11 26
	<hr/>
	\$46 02

Collected by subscription cards in Barney's
River &c., congregation \$18 51.

From West Branch, River John, per
Mrs. A. McLean, 9th Aug. \$20 20

FOREIGN MISSION.

From West Branch, River John, per
Mrs. McLean, 9th Aug. \$5 35

PRESBYTERY SERVICES.

From Falls, Earltown, per Mr. Wm
McLeod, June, 1877. \$22 00

ROBT. MCCUNN, Pres. Clerk

For the Supplementing Fund, Miss
Margary McMillan, Boston. \$4 8