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**VOL. XXIII.**

**NO. III.**

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

**MARCH**



**1877.**

**PICTOU, N. S.,**  
**PRINTED AT THE "COLONIAL STANDARD" OFFICE,**  
**1877.**

## S. S. LESSONS.

Select Notes on International S. S. Lessons,  
by the Rev. F. N. and M. A. Peloubet.

## LESSON XI. MARCH 18, 1877.

## THE SPIRIT ON ELISHA.—2 Kings 2: 13-25.

13, 14, He took up, also, the mantle of Elisha. So, as Elisha took up the prophet's mantle and turned his steps homeward, he gave proof of his faith in the pledge he had received by repeating Elijah's wonder that he might recross the Jordan.

15, The sons of the prophets which were to view at Jericho. Literally, "which were at Jericho opposite."

16, Let them go and seek thy master. Yet these men could not realize the stupendous wonder that had taken place. Elijah had not died; he was still in the body; he was taken up by the winds; might he not be cast down again in some place where he might stand in need of their assistance?

17, They sought three days. Fifty men searched three fruitless days and then returned. Let us hope this result helped them to loftier and more just views of what Elijah's translation signified.

19, And the men of the city said unto Elisha. Perhaps it was the authorities who, in the name of the city, addressed themselves to Elisha, who now stood at the head of the prophets, and whose affable disposition had inspired them with confidence.

20, Bring me a new cruse, and put salt therein. He heard them, and desired them to bring him a new dish.

21, The spring of the waters. Modern travelers speak of a fine spring yet flowing near Jericho, which may be the one here spoken of.

23, And he went up from thence unto Bethel. This, it will be recollected, was a seat of the worship of one of Jeroboam's golden calves, the inhabitants of which were therefore doubtless very corrupt in their religious notions and services.

24, Cursed them in the name of the Lord. On this one occasion only do we find Elisha a minister of vengeance. Perhaps it was necessary to show, at the outset of his career as a prophet, that he too, like Elijah, could wield the terrors of God's judgments.

## LESSON I, APRIL 1, 1877.

## THE OIL INCREASED.—2 Kings 4: 1-7.

1, Now, a certain woman. The Jews have a notion that the husband of this woman was

no other than Obadiah, the well-known attendant of Ahab's household; and they suppose that the debt was incurred while he maintained the Lord's prophets in a cave.

2, Hath not anything... save a pot of oil. Or cruet of oil. This comprising her whole stock of domestic utensils, he directs her to borrow empty vessels not a few; then, secluding herself with her children, she was to pour oil from her cruse into the borrowed vessels, and selling the oil, discharge the debt, and then maintain herself and family with the remainder.

3, Go borrow. The command of the prophet puts her faith to the test in a double sense. He told her to borrow all the vessels she could of her neighbors, and then to pour out from her vessel of oil into those she had thus borrowed until she had filled them all.

4, Shut the door upon thee. Let us note also that this was a home scene, adapted for the best home influences. "When thou art come in, thou shalt shut the door upon thyself, and thy sons, and shalt pour out unto all those vessels," etc.—none present save thyself, thy sons, and God; and the door shut.

6, And the oil stayed. She put her own limit to what she received. Everything she brought to receive the oil in was filled. And so will it ever be with us. God gives us all the blessings it is possible for us to receive.

7, Of the rest. The woman would not make use of that which had come into her hands by the interference of the prophet, without asking directions from him.

## LESSON II. APRIL 8, 1877.

## THE SHUNAMMITE'S SON. 2 Kings 4: 25-37.

25, So he went and came unto the man of God. Without mentioning to her husband the death of the child, the believing Shunammite brings the body into the chamber prepared for Elisha, lays it on his bed, requests her husband to send an ass with a lad to lead and drive it, on which she should ride (as is still customary in the East), and hastens to the man of God on Carmel, not once intimating the object of her journey to her inquiring husband, in order to lose no time, nor allow herself to be diverted from her purpose by his possible objections, or to waver in her confidence in the wonder-working power of the prophet.

26, It is well. She answered, "It is well;" but at the same time she rushes up the "hill" and seizes the prophet by his feet.

27, She caught him by the feet, etc. The falling down, clasping the feet, etc., are actions witnessed every day in the East.

28, Did I desire a son of my Lord? Thou didst promise him to me of thine own accord.

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXIII.

MARCH, 1877.

NO. III.

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

### SERMON

BY THE LATE PROFESSOR CRAWFORD,  
OF EDINBURGH.

"Ye are our epistle written in our hearts, known an' read of all men; so asmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—2 CORINTHIANS, iii. 2, 3.

The Apostle Paul, in writing to the Corinthians, had frequent occasion to vindicate himself from the aspersions cast on him by certain false teachers, who called in question his claims to the Apostleship. Among other arguments to which he appealed in confirmation of the authority of his sacred office, one of the most forcible was the practical result with which his labours in that office had been attended. He was willing to be tried by no less severe a test than that which his heavenly Master had furnished when, having issued His warning against false prophets, He added, "by their fruits ye shall know them." He felt that no other evidence was needful than that which the hearts and lives of his true converts might abundantly afford to prove that the Lord, whose he was and whom he served, had owned and singularly blessed his ministrations.

"Am I not an Apostle?" we find him arguing in his former Epistle, "Are not ye?"—even ye—"my work in the Lord? If I be not an Apostle unto others, yet doubtless I am to you; for the seal of mine Apostleship are ye in the Lord."

To the like purpose is his argument in the passage before us. "Do we," he had asked in the preceding verse—"do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or

the change that had been wrought in them, dispute his claims to the office he sustained? They were themselves the seal of his Apostleship together unnecessary. For, as he adds in the text: "Ye are our Epistle, written in our hearts" (or, as some manuscripts have it, "written in your hearts"),—"Ye are our Epistle, written in your hearts, known and read of all men; for as much as ye are manifestly declared to be the Epistle of Christ ministered by us."

This was indeed an argument for his Apostleship, the force of which it was not easy to call in question. His faithful converts possessed in their own experience, and openly exhibited in their consistent lives, a proof that his labours had truly been accompanied with the power and demonstration of the Holy Spirit. Whatever his enemies and detractors might say against him,—as not having "compared" with the other Apostles from the beginning,—as not having been in the first instance nominated, like the successor of Judas, by the voice of the assembled Church—as having recently been a blasphemer and a persecutor or as otherwise lacking what they may have conceived to be proper signs and credentials of a divine commission,—the faithful Christians at least knew in themselves, and all who candidly observed them were obliged to acknowledge that he had, of a truth, been in their case a "chosen vessel to bear the name of the Lord before the Gentiles." Whether he had other marks of the Apostleship was to them, accordingly, a matter of comparative indifference. One thing they knew, that whereas they were once blind, they had now, through His instrumentality, been made to see. He had been the means of awakening and converting them; of turning them from darkness unto light, and from the power of Satan unto God. And how then could either they who had experienced, or others who had observed,

letters of commendation from you?' 'No, truly,' he leaves them to answer. Any such testimonial was, in the circumstances, altogether superfluous; and what other seal then was necessary to attest it? They were themselves the Epistle of Christ ministered by him; and what other letters of commendation need he bring to them?

It would be well, truly, if Christians in these days would enable those who are set over them in the Lord to make any such triumphant appeal as this. We might in that case almost venture to dispense with other arguments for the warrant of our ministry. For who shall repudiate that which God is pleased to own? Who shall reject as altogether invalid those ministrations which He is pleased to bless for the edifying of the body of Christ?

Whether the preachers of His Gospel be able to plead the antiquity of the Church with which they are connected, or its independence of the kingdoms of this world, or its exact conformity, even in the most test points of outward form, to the pattern of the primitive ages—whether they can trace their authority as its pastors to the suit and calling of the people, or to their own connected succession reaching back unbroken to the days of the Apostles,—these, truly, are points of very secondary importance as compared with this other and much more momentous question. Whether they have been in any wise instrumental in bringing men to the knowledge and belief and obedience of "the truth as it is in Jesus?" So long as it can be said of Zion: "this man and that man were born in her,—these thoughtless sinners were awakened, these proud hearts were humbled,—these broken spirits were comforted,—these saints of God were sanctified more and more, and led more fully and richly to adorn themselves with all the graces and virtues of the Christian life,—it matters little what else may be left unsaid. To all other questions we might then be content to reply, "We are not careful to answer you in these matters,"—here are our proofs, our practical and solid proofs, that the great Head of the Church is fulfilling to us His own promise, "Lo, I am with you always, even unto the end of the world,"—here are the seals and credentials of our ministry, by which you may see that He has owned it and made it effectual,—here are the best of all letters of commendation to you, even those Epistles of the Lord, written in the hearts and lives of our believing people.

It is not, however, merely in this light, as living evidences or seals of his own Apostleship, that Paul here appeals to the faithful members of the Corinthian Church. The testimony they bore to his own successful

labours among them, was of very subordinate value in his estimation to the honour and praise they reflected on his Divine Master. It was more from a regard to the interests of the Gospel, than from any private and personal considerations, that he sought to vindicate the authority of his sacred office. Nor could he even forget that in all that he had been honoured to do, he was but a humble instrument in the hands of God. Accordingly, while he here speaks of the Corinthians as being, in a certain subordinate sense, his own Epistle, he is careful in the very next clause to represent them in the far higher character of Epistles of Christ.

How this character came to be possessed by them is very plainly stated in the text. "The Epistles of Christ are "written, not with ink, but with the Spirit of the living God." He is the writer of them,—even the Holy Spirit, whose special function it is, as the Scriptures teach us, to testify of Christ and to glorify Him, by taking of that which is Christ's and showing it unto us. The agency of human instruments is indeed employed, for Paul speaks of these Epistles of Christ as "ministered by us." But it is the power of Divine grace that gives to the human instruments all their efficacy. Without this, the most able and earnest ministrations will carry no conviction to the conscience, and make no lasting impression on the heart. Paul may plant, and Apollos may water, but it is God alone who can give the increase.

It is on the inward character and disposition that the influence of the Spirit is here said to be exerted. The Epistles of Christ are not written, like the law of the Ten Commandments, "on tables of stone," but "in fleshy tables of the heart." The work of Divine grace is altogether spiritual. It has, above all, to do with the heart, which, hard and impenetrable as it may be in its natural state, is softened and made susceptible of holy impressions, by Him who has access to it, in ways that we know not of, and who is able to change and mould it as He may will.

But then, though the work of the Spirit be thus inward, its practical results are outward and apparent. Out of the heart are the issues of the life. "The fruit of the Spirit" is manifest, and "is in all goodness, and righteousness, and truth." Accordingly, Christians are represented in the text, not only as Epistles of Christ written on the heart, but as manifestly declaring themselves to be so, inasmuch that they may be "known and read of all men."

Such, then, being the peculiar character ascribed in this passage to all real Christians, the question very naturally arises. In what respects does this character belong to them?

What is there to be seen about them, that should make such a little as this fitting or appropriate?

An "Epistle," as we all know, is a written communication of the mind of the author to those whom he addresses, conveying to them his wishes, informing them of his circumstances, disclosing to them his purposes and expectations, imparting to them his instructions and advices. It is but a substitute for his personal and familiar converse,—by which, when distant, he is brought nigh,—when out of sight, he is recalled to remembrance,—and by which he may ever hold intercourse with those who have never seen his "face in the flesh."

If Christians, then, be Epistles of Jesus Christ, what information do they bring from Him to men around them? What are their contents? What may we learn from them respecting the mind and will of the Divine Author from whom they proceed?

This is a wide question. It would far exceed our limited time to show you in detail the purport of these living Epistles. All we can now aim at is a very brief outline of some of the chief heads of intelligence which are contained in them.

I. One thing that may very obviously be learned from them is, the practical excellence and influence of the religion of Christ.

In so far as believers are enabled, by the grace of God, to live in accordance with their principles and professions, they exhibit to all with whom they associate a living proof of the Gospel. They show both what it is and what it is able to do. They manifest the sanctifying influence of its truths. They illustrate the purity and holiness of its precepts. They refute, in the most satisfactory manner, those groundless charges, with reverence to its practical tendency, which unbelieving men are fain to bring against it. They prove it to be, not only a doctrine of the freest grace, but at the same time, a doctrine of the purest godliness,—repressing every sinful desire, and fostering every virtuous disposition,—promoting the best interests, spiritual and even temporal, at once of those by whom it is embraced and of all with whom in the bonds of society they are connected, and tending to make the "man of God perfect, thoroughly furnished unto all good works."

And, truly, it would be difficult to overrate the value of that testimony which would be borne to the truth of God in the midst of an unbelieving world, were Christians in their daily conduct as careful as they ought to be, to do substantial justice to that heavenly Master whose followers, nay, whose Epistles

they are called. Oh, Brethren, did men but see our blessed religion visibly and palpably embodied in our personal characters—were they but forced to look at it, not in the shape of abstract doctrines or dry precepts, still less in that of lifeless forms or hollow professions, but warm with life, instinct with power, breathing, moving, acting in the midst of them—did they but see it opening the darkened mind, softening the stony heart, taming the stubborn temper, reforming the vicious life, teaching us to live as brethren in unity, and to walk in love, as Christ also loved us—did they but see it shining forth in all the beauties of meekness and humility, patience and contentment, gentleness and forbearance, charity and benevolence,—might we not hope that even the most prejudiced among them would then be constrained, if not to love, at least to honour it? Would they not be led more carefully to consider, and more candidly to weigh, its claims to their acceptance? Would not the persuasion involuntarily flash upon them, that surely such a religion as this—a religion so pure, so beneficial, so lovely—cannot be the trait of base artifice or of gross delusion, but must be the very truth of God, and worthy of all acceptance by His creatures? And by the Divine blessing, might they not at length be brought to love it, to confide in it, and to obey it,—to the glory of that God in whose goodness it originated, and by whose grace it is seen to be so effectual?

II. Another thing that may be learned from the character of believers, considered as Epistles of the Lord, is, the greatness of that change which sinners must undergo in order to fit them for inheriting the kingdom of God.

The Scriptures speak of this spiritual change in language exceedingly forcible and emphatic. They speak of it as a "crucifying of the flesh," a "dying unto sin,"—a "renewing of the spirit of the mind,"—a "calling out of darkness into marvellous light,"—a "putting off of the old man with his deeds, which are corrupt, and a putting on of the new man," formed after the image of Christ. They liken it to a "new birth," a "new creation," a "resurrection from the dead."

In doing so, however, the statements of the written Word have much need of confirmation by the living Epistle, in order to gain a ready entrance into the heart. The doctrine they reveal is most unpalatable to worldly men. It humbles their pride. It offends their prejudices. It aims the axe at the root of all their cherished sins. "This is a hard saying," they tell us—"who can hear it?"

Nor is there anything that tends more lamentably to strengthen their unbelief regard-

ng this important matter than the inconsistencies of some who assume the Christian name. When worldly men see that not a few of those who make high profession of religion, and talk perhaps very fluently and plausibly of their Christian experience, differ so little in personal character from themselves,—when they find these high-sounding professors of Christianity just as self-seeking in their aims, as ambitious and covetous in their disposition, as narrow-minded and uncharitable in their sentiments, as fretful and peevish in their tempers, or as frivolous in their pleasures and gratifications as others who make no serious profession at all ;—they are led to think that men in their natural state cannot surely be so very far from the kingdom of God as the Scriptures represent ;—they are apt to set down all that the Bible teaches regarding a “new creation,” or a “resurrection from death in sin,” to the account of poetical licence or oriental figure, or, it may be, of fanatical exaggeration and extravagance ; or at all events, they are tempted to conclude that the application of such strong statements must be confined to the case of men who, like the primitive converts, have been recently turned from the abominations of heathenism, and that a very great deduction must be made from them when applied to such as have been born and educated in a Christian land.

Such is the not unnatural inference of worldly men when witnessing the inconsistencies and grievous shortcomings of many nominal Christians. But let them once be brought into close contact with those who are Christians in sincerity and truth,—let them but peruse the characters of those who may truly be entitled Epistles of Jesus Christ,—and then, how different is the impression that is made upon them ! They now see that there is a reality and a power in the work of Divine grace which they never before imagined. They now see

that there is a mighty and most essential difference between the children of light and the children of this world, of which they had formerly no adequate conception. To be a Christian,—when they look at these fair though still imperfect patterns of what a Christian ought to be, is not now in their eyes so simple a matter as they once thought it. It is not the mere assumption of a name, however honourable, or the mere assent to a creed, however sound, or the mere observance of a round of forms, however solemn, or the mere utterance of certain conventional phrases, however expressive. They now see, that to be a Christian is nothing less than to be a man renewed after the image of Christ,—to have the likeness of Christ imprinted on the soul, and the life of Christ manifested in the mortal body,—to be of the same mind that was in Christ Jesus—thinking as He thought—loving as He loved—going about, as He did, doing good,—learning of Him to be meek and lowly in heart,—taking up His cross, denying self, and following Him. They now find that the character of a true Christian, with all the imperfections that cleave to it in this life, is one with which they themselves have no real sympathy or fellowship ; and hence, that they must be much more incapable, until some very great change has been wrought in them, of holding fellowship with the spirits of the just made perfect. And thus are the words of Christ brought home to them, and far more powerfully impressed upon their hearts than they could be by the most forcible verbal demonstrations, “Verily, verily, I say unto you, “Except a man be born again, he cannot see the kingdom of God.”

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The Presbyterian body of Charlottetown are collecting subscription for a new kirk on the site of the old one on Pownall street. \$14,000 have been raised.

**MADRAS.**

**DEATH OF THE REV. P. MATHESON.**

*From the Home Record.*

Just four months ago, in Edinburgh and Glasgow, meetings were held to bid God-speed to two missionaries going out to India—one the Rev. J. F. Campbell, from the Canadian Presbyterian Church, who was to labor in connection with our Mission at Madras; the other the Rev. P. Matheson from our own Church. They arrived on 6th December, and two days afterwards Mr. Matheson wrote to the Rev. Stewart Wright, of Blantyre, reporting his arrival, telling how pleased he was, in going through the school with the orderly and intelligent demeanor of the boys, and mentioning his intention of visiting, along with Mr. Sinclair, the out-stations of Arconum and Vellore. "Everything," he writes "is new to me, and it will be some little time before I get to know the details of the work. I trust I may be able to make myself useful in various ways, and look forward to having much pleasure in the work." But his anticipations were not to be realized. On 20th January a telegram was received, announcing his death; and a brief letter, of same date, from Mr. Sinclair, has intimated that the cause was cholera, after an illness of about 24 hours. It is one of the sad concomitants of our accelerated telegraphic communication that since receipt of the message, letters have arrived from him, written in excellent health and in good spirits, in which he was looking forward to his work in the Institution, when its labors were resumed on the 23rd January, after the Christmas vacation.

Mr. Matheson was a native of Selkirk, of which parish his father has for many years been an elder. After being engaged for some time in teaching, both

publicly and privately, he was licensed to the ministry, and acted as assistant at Kirkhope and Foulden. Subsequently he was appointed to a military chaplaincy, and while at Southampton in this capacity was selected for the vacant appointment at Madras; but in the mysterious dispensation of God's providence he has been cut off just as he was preparing with joyous anticipations to enter on his work. He leaves behind him a widow and two children who went with him to India. We commend to the love of Him who is the Husband of the widow, and the Father of the fatherless, and to the sympathy and intercession of the Lord's people, the family thus early deprived of their head.

**CASH RECEIVED FOR "RECORD."**

**FOR 1876.**

Rev. John Goodwill, P. E. I.,	\$6 00
W. G. Pender, Halifax,	1 25
A. Fraser, Toney River,	3 00
John McEchern, P. E. I.,	2 00
Alex. Cameron, Port Hastings,	3 00

**FOR 1877.**

W. McLeod,	\$3 90
Mur. McKonzie, North River, Col.	1 20
R. Maxwell, Esq., Lime Rock,	3 90
Allan McQuarrie, C. B.,	1 50
H. Graham, Bonaventure, Quebec,	50
D. Graham, Halifax,	50
W. McLean & Co, Spring Hill,	1 80
Marjory McMillan, Boston,	2 50
Jos. Hart, Esq., Baddeck, (W. McM.)	1 80
Geo. Gunn, Esq., Truro, do.	1 80
Alex. Sutherland, Six Mile Brook.	6 00

R. McCUNN.

**PRESBYTERY HOME MISSION.**

Received from W. B. R. J., per Alex. Baillie,	40 00
Received from North Earltown, per Jas. McKay, Esq.,	31 80
Received from Saltsprings Con.	48 00

**DELEGATE EXPENSES.**

Received from W. B. R. J.,	\$4 30
JAMES HISLOP,	
March, 1877.	Treasurer.



# The Monthly Record.

MARCH, 1877.

In a statement prepared on behalf of the Presbyterian Church in Canada, signed by the Rev. G. M. Grant and others, had published in the January number of the *Home Record* and partly reproduced in our own RECORD for the information of our people, the following sentence occurs: "In one county of Nova Scotia, settled chiefly by Highlanders from the North of Scotland, are ten ministers who still retain a nominal connection with the Church of Scotland." Our ministers and people have all along believed that the connection claimed is a *real*, not a *nominal* one; they believe so still, and they mean to protect themselves against all or any individuals who may endeavor to deprive them of the use and enjoyment of the appellation, "In connection with the Church of Scotland." Moreover we mean to shew that our claim rests not on a shadow or a sentiment, but on good and substantial grounds, a few of which it may be interesting to our readers to indicate:

1. So far back as the year 1829, a Presbytery was formed by Ministers in Pictou County, regularly organized, recognized by the Church at home, and bearing the name of the "Presbytery of Pictou, in connection with the Church of Scotland."

2. For very many years past the expression in question has been constantly employed, always without the adjective *nominal*, not only in documents sent by us, but in documents sent to us, by the Colonial Committee and by Presbyteries of the Church at home.

3. In their report to the General Presbytery in May last, the committee use this language: "With brethren continuing to maintain their connection

with the Church of Scotland, the relations of the General Assembly have during the past year, remained, of course, unchanged." The adjective *nominal* seems not to be so well known to the respected Convener of the Colonial Committee, as it is to our Canadian Brethren. There are *Scottish Presbyterians abroad*, but they must remember that the schoolmaster is abroad also and he has taught us to decline the adjective "nominal."

4. We are almost ashamed to be mentioning facts that no one can think of disputing, but we must add one more. When our church in this province was weakened at the Disruption, our people instead of "not being a let and aloof from the great current of church-life in the country," did stand aloof and steadfastly retained their connection with the Church of Scotland. In particular in the year 1853—Rev. Messrs Pollock, Herdman and McLean, in addition to Dr. McGilivray being now in the field, and others soon to arrive, our Church became much stronger, and our cause greatly flourished. With the avowed aim of still further strengthening our branch of the Church, four young men were sent home to be educated in Scotland. In the early part of 1861 the Presbytery had the great joy of welcoming them back again as ordained ministers of our church. The Presbytery of Glasgow, by which they had been ordained, wrote thus regarding them: "When eight years ago these gentlemen (Messrs. Cameron, Grant, McGregor and McMillan,) came to Scotland to prosecute their studies at the University of this city, we hailed their arrival as a cheering sign of the Nova Scotia branch of our beloved Church. We have watched their progress through college with the greatest interest, and have observed with sincere pleasure the distinguished appearance they have made. \* \* \*

We regard it as a token for good as respects both the present condition and the future prospects of our church in Nova Scotia, that you are thus raising up teachers from within your own body, &c."

The Presbytery of Glasgow should not have been suffered to fall into so great a mistake as to speak of "The Nova Scotia branch of our beloved Church,"; "the future prospects of our church." Mr. Grant and his companions are described as having made "extensive, accurate and substantial acquirements in literature and philosophy," and surely he was quite well qualified therefore to explain that there was no branch of the Church of Scotland in Nova Scotia, but only a few "Highlanders from the North of Scotland" who pleased themselves with the name.

Having said so much, we wish to add that we have no liking for discussions of this sort; we merely write in self-defence, and having indicated pretty plainly that the language complained of in the document of the Presbyterian Church in Canada, gives just cause of offence to a large body of their fellow-Christians and fellow-countrymen, we trust it will be withdrawn or at least avoided in the time to come.

Finally we quote and endorse the words of our *Home Record* in the March number: "It is an ungracious task to draw attention to the foibles and pretensions of other churches. Every church does well to look at home and consider the weakness of our bulwarks more than the faults of its neighbors. No one can accuse the Church of Scotland, as a whole, of a disposition to meddle with its neighbors or to flaunt its pretensions in their face, and where its position and claims, both spiritual and legal are often seriously invaded. It is far more disposed to leave matters alone, conscious of the fairness of its own attitude towards all the sects around it, and as-

sured that in the long run public opinion will do it justice—a assurance which has been justified in no small degree during recent years."

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### THE CHRISTIAN MINISTER.

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"I need not tell you," writes Dr. Norman McLeod to his brother George "which profession I love most. I would not exchange my profession for any on earth. All I have seen of the world in courts and camps, and abroad, in Europe and America, all, all makes me cling to and love it the more. My love to it is daily increasing. I bless and praise God that he has called me to it, I find in it work most congenial to my whole being. It all at once nourishes and gives full scope to my spirit. It affords hourly opportunities for the gratification of my keenest sympathies and warmest affections. It engages my intellect with the loftiest investigations which can demand its exercise. It presents a field for constant activity in circumstances which are ever varying, yet always interesting and never too burdensome to be borne. It enables me to bring to bear all I know, all I require, all I love, upon the temporal and eternal well being of my fellow-men, and to influence their peace and good for ever. It brings me into contact with high and low, rich and poor, in the endearing and interesting relationships in which man can stand to man; a sharer of their joys and sorrows, a teacher, a comforter, a guide. Do you wonder that with all my care and anxiety (which are indeed worthy of man) I should be happy all the day long? I envy no man on earth except a better Christian. A minister of the gospel! Kings and princes may veil their faces before such a profession."

## PRESBYTERIAL VISITATIONS.

In addition to those indicated in our last, the three other visitations at which we were present were New Glasgow, St. Ellens, and Pictou. At the two former, nine out of our ten ministers were present. With the exception of New Glasgow all our charges in towns and villages were visited in the evenings. On Tuesday Feb. 6th, Mr. Galbraith occupied the pulpit of St. Andrew's church New Glasgow and preached an eloquent sermon from the text. "For we walk by faith, not by sight," 2 Cor. 5: 7. This was the first occasion on which the congregation has been examined since the appointment of Mr. Coull as minister. It was gratifying to find that under the present pastor, matters are in the same vigorous and healthy state as they were wont to be under Mr. Pollok. Sabbath school, Bible class, Prayer meetings, all flourishing. A large increase has likewise been made to the communion roll.

STELLARTON.—In the evening, St. John's church was comfortably filled by seven o'clock. The worthy pastor of McLennan's Mountain conducted Divine Service and preached from Mark 10: 29: 30. "And Jesus answered and said verily I say unto you, there is no man that hath left house or brethren &c." Both here and at New Glasgow, Rev. Mr. McMillan acted as Moderator, and prefaced the examination with a few appropriate remarks. All the questions were answered in the most satisfactory manner. Members of Presbytery all seemed to regard St. Ellens as a model congregation. They seemed to regard the pastor as another Daniel, of whom we read that the presidents and princes "could find none occasion nor fault; forasmuch as he was faithful."

PICTOU was visited on the last night of February, the bright beautiful moonlight enabling a number of the congregation from the country to attend, as

well as those in town. After Divine Service, conducted by Mr. Galbraith, Mr. Coull took the Moderator's chair, and a most satisfactory examination was proceeded with. Mr. Herdman, though having seen his quarter of a century of service in this field, can still keep up with the youngest of the brethren in vigorous energy, and answered his questions with all the precision of a youthful scholar saying the shorter catechism.

At all the three places Mr. Dunn advocated and explained the proposed sustentation scheme which has been everywhere most favorably received.

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 YOUNG MEN'S BURSARY SCHEME.

Before the disruption of our Synod there was no scheme of our church more generally successful than the Bursary or Young Men's Scheme. It is an old scheme, having been established in 1855, and the one by which our first four young men were sent to the old country, and educated. Every successive relay has drawn from its resources and been indebted to its assistance; so that the good it has effected is invaluable. For the carnal things our people have sown they have received manifold spiritual—living preachers to perambulate the country and proclaim the word of life. Has not that scheme, then, been profitable? Now it is proposed to revive this scheme in connection with our Presbytery, and that for two reasons, first, because a church without a scheme for educating its youth for the ministry is incomplete; and secondly because we have not at present as many schemes as we had formerly and we may well afford, therefore, to add this one.

First, it belongs to a church to seek out qualified youths, and rear them for the ministry. She should early ask "who will lend their Samuels unto the Lord?" and take note of such as exhibit any special fitness for the sacred service

And when she gets hold of such, she could let them know that she will con- to their material support so far as is necessary for their Col'egiate and Theological training; and for this end she must have a Bursary scheme. If she does not she must abdicate her office, or her faith in the congregations to raise the mea s. Either is dishonorable; let us therefore revive the Bursary scheme which has been so successful in the past, and whose coffers were so richly replenished. No scheme so popular as this, and none so well supported. Besides there is now occasion for it when we are told of young men at the Hall studying for the Kirk, and know that others are in the Arts Course for the same object. Moreover we must make provision year by year for fresh recruits: there must be new relays from time to time. Add to this that we have fewer schemes than we used to have, too few for a church that would prosper in the country—fewer it is confessed than other churches. Wherefore, let us add this as a stated yearly scheme for church collections, and “God speed the enterprise.”

A. W. H.

ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked, that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded with enemies, used to remark:—“They are sparks which, if you do not blow, will go out of themselves.” Let this be your feeling while endeavoring to live

down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellow talk; there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.—*Alexander's Messenger.*

ST. ANDREW'S CHURCH,

Pictou, Feb. 28th, 1877<sup>i</sup>

The usual quarterly meeting of the Presbytery of Pictou was held here this day, Rev. Geo. Coull, Moderator, with whom were present Messrs. Herdman, McMillan, Fraser, Stewart, Dunn, Galbraith, Mackichan and McCunn, Ministers, and Messrs. Campbell, (New Glasgow), McPherson (McLennan's Mt.), and Baillie, (W. B. R. John) Elders. The minutes of last quarterly meeting, as also of meetings at Rogers Hill, Jan. 11th, and New Glasgow Feb. 6th, were read and sustained. The following documents were laid on the table and read by the clerk viz:

1. Extract minute of meeting of the Colonial Committee, dated Edinburgh, 15th Nov., 1876.

2. Extract minute of meeting of the Col. Com., dated Edinburgh, 17th Jan., 1877.

3. Petition from 29 Residents of Fisher's Grant, praying the Presbytery to organize them as a station and grant supply.

4. Petition from 96 residents of Sutherland's River, Vale Colliery and vicinity praying the Presbytery to organize them into a congregation under their care and in connection with the church of Scotland.

The Presbytery proceeded to the consideration of the petition from Fisher's Grant and after hearing full particulars from parties interested, it was moved by Rev. J. W. Fraser, seconded by Rev.

W. McMillan and agreed to that "the Presbytery having received an application from certain inhabitants of Fisher's Grant, asking services from this Presbytery, and certain documents having been laid on the table, showing that the adherents of the Church at Fisher's Grant are entitled to the use of the church there for one third of the time, this Presbytery agree to grant the request of said applicants." The following appointments were accordingly made:

Fisher's Grant, Sab. 18th March, 3 p. m.

Mr. Herdman.

" " " 15th April, 11 a. m.

Mr. Mackichan.

" " " 13th May, 11 a. m.

Mr. Dunn.

With reference to the petition from residents of Sutherlands River, Vale Colliery and vicinity, the Presbytery agreed to meet at the Vale on Wed. 14th March at 11 a. m., and the clerk was instructed to forward extract of this minute to both the Kirk sessions of McLennan's Mt., and New Glasgow. Mr. Dunn to exchange with Mr. Stewart, on Sab. 11th March, and make the announcement of the above meeting at the Vale<sup>e</sup>

A request was made by Mr. Alex. Baillie, on behalf of the congregation of West Branch, River John, for the continuance of the monthly service by Mr. McCunn. Request unanimously granted. The Pres. also agreed to hold a Presbyterial visitation at West Branch, River John, on Tuesday 20th March at 11 a. m. Rev. Mr. Coull to preach.

The following appointments were made for the quarter, viz:

Earltown, Sab. 25th March, Mr. Fraser.

(Mr. McMillan to preach at Roger's Hill on that day.)

Falls, Sab. 15th April, Mr. McCunn.

(Mr. Fraser to preach for McCunn, on that day at West Branch River John. Mr. Herdman at Rogers Hill. Mr. Galbraith, at Pictou.)

Earltown, Sab. 13th May, Mr. Stewart.

The Presbytery agreed to meet here

to-morrow at 9 a. m., and appointed the next quarterly meeting to be held here on the last Wednesday of May, and this sederunt was closed with the benediction.

R. MCCUNN,

Pres. Clerk.

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#### ST. PAUL'S CHURCH, E. R.

On the 15th of last month St. Pauls congregation held a meeting to consider the progress made by the building committee and ascertain their indebtedness. The meeting was large, harmonious and enthusiastic. The trustees reported that they were fortunate in being able to procure a lot of land for a glebe, the land being of good quality, and in a very eligible and convenient situation. Mr. S. Fraser, building commissioner, submitted a very full and elaborate report of the work entrusted to him. The debt incurred by the purchase of the land and the building of the manse will amount to somewhat about \$2600, the mention of that amount would have stunned an ordinary congregation of equal numbers, but not a head drooped, not a face paled, nor were there any other symptoms of discouragement manifested at that meeting. A subscription list was then and there opened, and in a few minutes, more than half the amount was subscribed; several of the best members were unavoidably absent, who will add their share; and it is hoped that with a little outside aid, in a comparatively short time, St. Paul's congregation: will be rejoicing in possessing a manse and glebe, having few equals in the Presbytery, and *free of debt*, thus showing what even an apparently weak congregation can do when they give a long pull, a strong pull and a pull all together.—COM.

East River, March 8th, 1877.

## NOTES OF CHURCH WORK AT HOME.

## I. SMALL LIVINGS.

There has been considerable activity within the bounds of the Church during the past six weeks. An influential meeting was held at Rothsay on behalf of the Association for Augmenting the Smaller Livings of the Clergy. The position has not substantially changed our appeal on the subject in September last. Only about half the minimum of £10,000 a year, required for the purposes of the Association, has been realised. There is still a great deal to be done, both to increase the main Fund and it is to be hoped that so important a matter may be prosecuted with unabated zeal.

## INTEMPERANCE QUESTION.

The intemperance question has been actively engaging the attention of the Church and the public. After a lengthened and interesting discussion, the Presbytery of Edinburgh, on the 18th of January, agreed to the report prepared by a Committee of their number, and recommended that attention should be permanently drawn to the subject from the pulpit, and "all wise means used for the prevention" of intemperance, and the reclamation of the intemperate; and that the claims and circumstances of the young should have special attention in the matter. They also recommend more general instruction in domestic economy, whereby the houses of the working-classes may be made more comfortable; and that better places and means of recreation be provided; and that temperance societies be formed in every parish, as approved by the General Assembly.

## III. BIBLE CIRCULATION.

At a meeting of the Scottish Bible Society, held in the end of January—r. Grant in the chair—it was reported that 8455 complete copies of the Scrip-

ture, 4530 copies of the New Testament, both with Scotch metred Psalms and Paraphrases annexed; or, including portions of the prose Psalms and of the New Testament, in large pica type, 14,854 copies of Holy Scripture, in whole or in part, had been circulated, being 748 copies over the circulation of last year. As those copies are circulated at less than half the cost price, the balance lies to be made up from the Society funds—an urgent motive to liberality on the part of all interested in so important a matter.

## IV. ENDOWMENT MEETINGS.

Meetings in aid of the Endowment Scheme have been held at Perth and Ayr, Maybole, and other places. It is a matter of profound sorrow that these meetings have been rendered necessary by the serious illness of Dr. Smith, which has terminated fatally since we began these notes. His loss to this great Scheme is irreparable. There are few men who lived more thoroughly for the Church, or whose place it will be more difficult to supply.

At the meeting at Ayr, on February 7th, both Sir James Fergusson and Sir W. Cunninghame were present and earnestly urged the claims of this Scheme. Sir James called attention to the manner in which the Endowment had followed the old Church Extension Scheme, instituted and urged forward by Dr. Chalmers; to what the Free Church had done to supply the spiritual wants of the country, leaving however, still a great deal to be done. "What must be the state of so large a number of people without the guidance of religion?" He begged the meeting to consider what great disadvantages clergymen labored under who had no settled endowment. There was an apostolic injunction resting on all to provide for their clergy. There were no circumstances in which there was more need for an educated clergy, than in the case of those who

were uneducated. What was now aimed at was the endowment of an additional 100 chapels; so, inasmuch as the members of the Established church enjoyed peculiar advantages for themselves they were specially bound to provide for their poorer brethren. The endowment, in already adding 250 new parishes to the 924 previously existing, had done well; but work of this kind would always remain to be done by the National Church, with the increase of population, and the changes of its chief centres.

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THE LATE DR. SMITH.—The Church has again to mourn the loss of one of her most distinguished and hard-working ministers. Few men have, in fact, been so identified with the recent history and prosperity of the Church as Dr. Smith of North Leith. His name and labours have been prominent in almost all departments of Church work, and especially in connection with the remarkable success of the great Endowment Scheme, of which he has been Convener since the death of Dr. Robertson in 1860.

Dr. Smith was the son of a farmer in the parish of Pettinain, in the Upper Ward of Lanarkshire. After having received his elementary education at the parish school, he attended the University of Edinburgh, and afterwards under the Rev. Mr. Chalmers, and afterwards under Principal Lee. One of his classmates during his college career was the Very Rev. Principal Tulloch, with whom there sprung up a warm friendship, which ever afterward continued. Dr. Smith distributed a great deal of charity in a quiet way, the donor often being unknown to the recipients of the relief, and his death will be felt by many a poor family in North Leith. He was assiduous in the discharge of all the duties connected with his large par-

ish, and he visited wherever he thought he would be received, and whenever he was sent for, whether by members of his own church or not. He was assisted in these duties by a very large staff of office-bearers—elders, deacons, visitors, and collectors, the whole membership being visited at least once a month by some one, and monthly collections being made for several of the schemes of the Church. The crowded state of his church and his large congregation testify to his popularity as a preacher. He was never known to use notes in the pulpit, and he delivered his vigorous addresses almost extemporaneously. At the present time there are nearly 2300 persons on the roll of the church. In 1862 the number who were present at the Sacrament was about 1300; in October 1876 the number was 1551.

His business capacity as exhibited in the Supreme Court of the Church, secured due recognition, and hence he was appointed joint-convener of the Endowment Committee of the Church of Scotland some years before Dr. Robertson's death. On that event taking place he became sole convener, and acted for several years along with Mr. Macduff, of Bonhard, as vice convener in the work of the committee. Some idea of the amount of work performed by Dr. Smith, and the success with which it has been accomplished, will be obtained when we mention that there have been 253 parishes added to the Church of Scotland through the operations of the committee (192 since Dr. Smith was appointed convener), at a cost of no less than £885,500. To that sum has to be added £41,000, the value of endowments provided in many cases beyond the minimum stipend of £120 fixed by statute, making in all £926,500. The total value of the churches (with manses) during the last twenty-five years is given, at a low estimate, at no less than £1, 675,500.

29. Salute him not. The commentators compare Luke 10: 4, very pertinently. It is not that the saluting would occupy any appreciable time, but salutation is the forerunner of conversation, and one bent on speed should avoid every temptation to loiter.

31. The child is not awaked. Some commentators conclude from this expression that the child was not actually dead.

33. And prayed. Prayer was the only remedy in such a case as this, Elisha knew; prayer like that of Elijah, the "effectual fervent prayer of a righteous man," which "availeth much."

34. And lay upon the child. Prayer does not exclude the use of other means. Elisha may have been divinely directed as to those which he should employ, or he may have consciously imitated the act of Elijah (1 Kings 17: 21,) only prolonging it, because it had no immediate effect. It is clear that he did not work the miracle with the same rapidity or with the same ease (so to speak) with which Elijah wrought his parallel one.

35. The child sneezed seven times. . . . and opened his eyes. These were the first acts of restored respiration, and they are ascribed as successive steps. Headache was the beginning of his illness, and this is wont to be relieved by sneezing.

LESSON III. APRIL 15, 1877.

NAAMAN THE LEPER. 2 Kings 5: 1-14.

1. The proud general. Naaman (pleasantness). - Captain. Commander-in-chief; a post needing great physical endurance as well as courage.

Had brought away captive. . . . a little maid. We are now introduced to the second personage mentioned in the story of Syrian the leper. She is as obscure as the first is exalted.

3. She said unto her mistress. This brave little maid had faith that the prophet of her God and of her native land could recover her master from his foul malady.

5. A letter. Naaman, on communicating the matter to his royal master, was immediately furnished with a letter to the king of Israel, and set out to Samaria, carrying with him, as an indispensable preliminary in the East, very costly presents.

7. When the king of Israel had read the letter, he rent his clothes. According to an ancient practice among the Eastern people, the main object only was stated in the letter that was carried by the party concerned, while other circumstances were left to be explained at the interview. This explains Jehoram's burst of emotions,—not horror at supposed blasphemy, but alarm and suspicion that this was

merely made an occasion for a quarrel.

9. With his horses, his chariot. This simple stroke of the pencil paints quite a striking and significant picture. Naaman, you see, travels in great state. Though he was a miserable leper, with whom the meanest of the people would have disdained to change places, he surrounded himself with all the appendages of wealth and rank.

10. Go wash in Jordan. Travelling with Oriental pomp, with his chariot and horses, attended by a princely retinue of servants, Naaman doubtless expected to make a decided impression upon the humble man of God. He would have him know that it is no ordinary person who visits and consults him. It is the great general of the Syrian army, the favorite of the sovereign, a rich and distinguished personage, who solicits the prophet's aid.

11. He will surely come out to me. In the East a code of unwritten law prescribes exactly how visits are to be paid, and how visitors are to be received, according to the worldly rank of the parties. No doubt according to such a code, Elisha should have gone out to meet Naaman at the door of his house.

12. Abana and Pharpar; or "Amana and Pharpar," according to another reading. It is generally agreed that the Abana must be the Barada, or true river of Damascus, which, rising in the Anti-Libanus, flows westward from its foot and forms the oasis within which Damascus is placed. There is no reasonable doubt of the identification, notwithstanding the complete difference of name. With respect to the Pharpar, there is great difficulty in deciding. Various secondary streams water the Damascus plain, but none stands out pre-eminently from the rest as a "river of Damascus." Of the whole, the Awaj has perhaps, the best claim to be viewed as the second river, and pending further investigation, may be accepted as most probably the Pharpar.

13. And his servants came near, etc. It was a happy thing for Naaman that he had such good advisers. It does not always fall to the lot of great men to be thus guided. Naaman listened to the counsel of his attendants. His own good sense confirmed it. He followed the direction of Elisha. With a simple faith giving up all his preconceived notions, humbly submitting himself to the guidance of the prophet, he went and bathed in the Jordan. Seven times he repeated his ablutions, and at last the plague spot vanished from his body, the ulcers were healed, and his diseased flesh made fair and sound as that of a child. He came very near the loss of his cure. Had he been left to follow his own impulse and the promptings of his own proud heart, he would have died a miserable death.



LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,.....Saltsprings.  
 Hugh McLean,.....West River Station.  
 Robt. Maxwell,.....Limo Rock, W. R.  
 Kenneth Sutherland,.....Watervale, W. R.  
 James McLeod,.....Saltsprings.  
 Geo. Sutherland,.....Six Mile Brook.  
 James Hislop,.....Pictou.  
 Postmaster,.....New Glasgow.  
 Postmaster,.....Stellarton.  
 Postmaster,.....Westville.  
 Rev. A. J. MacKichan,.....Barney's River.  
 Geo. Gunn,.....Truro.  
 Rev. J. W. Fraser,.....Scotsburn.  
 John McKenzie,.....Scotsburn.  
 John McLean,.....Roger's Hill.  
 Alex'r McDonald, B. S.,.....Scotsburn.  
 John McKay, Elder,.....Millville.  
 Alex'r McLellan,.....Millville.  
 Alex'r McDonald, Elder,.....W. R. Station.  
 Daniel McKenzie,.....Gairloch.  
 John Sutherland,.....Mill Brook.  
 James McLeod,.....Glengary.  
 John McDonald, (Merchant),.....Pictou.  
 John Sutherland,.....Three Mile House.  
 John Grant,.....Irish Mountain.  
 Doug'd McDougall, Loch Side St Peter's, C. B.  
 Wm. Grant, (Tanner),.....Springville.  
 A. McDonald, (Piper),.....Bridgville.  
 Alex'r McDonald, (Roy),.....Bridgville.

Alex'r McDonald,.....Sunny Bn.  
 Samuel Fraser,.....Elmsville.  
 Geo McLeod,.....West River.  
 Alex'r Sutherland,.....Cootch Hill.  
 Donald Fraser,.....Carriboo.  
 Murdoch McKenzie, Three Brooks, Carriboo.  
 John Fraser,.....Glengarry.  
 John Ross,.....Scotch Hill.  
 Alex'r McQuarrie,.....Hardwood Hill.  
 Wm. A. McDonald,.....Kempton, Col. Co.  
 Alex'r McKenzie,.....Carriboo Island.  
 Wm. McDonald, Elder,.....Gairloch.  
 James McKay, Esq.,.....Earltown.  
 Rev. P. Galbraith,.....Hopewell.  
 Dona'd Gray,.....Cape John.  
 Alex'r Fraser,.....Toney River.  
 Rev. W. Stewart,.....McLennan's Brook.  
 Wm. M. McPherson,.....McPherson's Mills,  
 Sutherland's River.  
 Kenneth J. McKenzie,.....W. B. R. John.  
 Robert Douglass,.....Logansville.  
 Wm McLeod,.....Tatamagouche River, Col.  
 Murdoch McKenzie,.....Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie,.....Cape Mabou, C. B.  
 Geo. Baillie,.....Port Hastings, C. B.  
 Joseph Hart, Esq.,.....Baddeck, C. B.  
 Angus McKay,.....Plainfield, Pictou Co.  
 Rev. R. McCunn,.....River John.  
 W. G. Pender,.....Halifax.  
 Neil McDonald,.....Lako Amslie.  
 Chas. Fraser,.....St. Pauls, E. B.

# The Monthly Record for 1877

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued *as last year*.

Ministers will be kind enough to see that arrangements are made in all our congregations to have a **subscriber in every family** according to the following terms:—

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

**REV. R. MCCUNN, River John.**