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VOLUME XXIV.

NUMBER IV.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

APRIL,



1878.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

WHAT HAST THOU DONE ?

What hast thou done to show thy love,
To Him who left his throne above ;
His glorious throne in yonder sky,
And came to earth for thee to die ?
Tell me, my soul !

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind,
And access to his throne to find ?
Tell me, my soul !

Hast thou the world renounced entire ;
And for its praise felt no desire ?
From every folly turned away,
To seek for joys that last alway ?
Tell me, my soul !

When'er a brother in his need,
Appealed to thee to clothe or feed ;
Didst thou with generous soul reply,
And for Christ's sake, thyself deny ?
Tell me, my soul !

Hast thou e'er dried the widow's tear ?
Or sought the orphan's path to cheer ?
Hast thou e'er raised the fallen up,
And bidden him once more to hope ?
Tell me, my soul !

Or hast thou lived in selfish ease,
Seeking alone THYSELF to please,
Forgetful that thy God would claim
Thy service, if thou bear his name ?
Tell me, my soul !

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul ! WHAT HAST THOU DONE FOR
ME ?"
Remember, soul !"

—P. R.

**A NEW ECCLESIASTICAL AR-
RANGEMENT.**

A report is current that the movement which is understood to have been entered upon by Dr. Begg and others of the high-and-dry party in the Free Church, and which recently manifested itself in a certain mysterious visit to the Lord-Advocate, has begun to excite serious apprehension among the governing majority of that communion. The

Rev. Doctor and his friends are believed to have been in communication with 22 Queen Street; and it is even said they have received from leading men in the Establishment, if not from certain members of Her Majesty's Government, encouragement to hope that, should opportunity offer, some sort of measure for reconstructing Scotch Presbyterianism may possibly be submitted to Parliament. It seems to be feared that should means be found to recognise, in some form or other, the momentous principle of spiritual independence, the position of the Free Church in the Highlands would be seriously compromised; more especially as the following of Dr. Begg is known to embrace some four or five ministers whose word is virtually law north of the Grampians. Under these alarming circumstances, there has, we learn, been grave consultation among the acknowledged leaders of the Church as to what course they were best to pursue; and, if rumour speaks truly, a vigorous agitation for Disestablishment has been virtually recognised as the most feasible counter-active policy. To this end overtures are alleged to have been made to the Scottish Disestablishment Association for such a modification of its constitution as should meet the views of certain influential Free Churchmen. One difficulty, we have been told, is the reference to the first article of the constitution to the Church of England, the Free Church disestablishers now in question deeming it expedient to confine their attention to this side of the Tweed. On the other hand, the Liberationists are understood to demur to any alteration which might seem to imply lack of sympathy for the cause of the English Nonconformists. It would appear, however, that the proposed alteration has been not-unfavourably entertained; and from a paragraph printed elsewhere it will be seen that a meeting of the Association is to be held on an early day for the purpose of pronouncing on the question.—*Scotsman*.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

APRIL, 1878.

NUMBER IV.

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

TAKING ACCOUNT OF STOCK.

REV. MR. KENDIG'S SECOND SERMON ON
YOUNG MEN.

"WHAT SAYEST THOU OF THYSELF."

The text was taken from John 1. 22. "What sayest thou of thyself?" The subject was "Taking account of stock." This was the question put by the captious Pharisees to John, and his answer evinces the rare virtues of frankness and courage. To resent an insult, or rush into battle under the inspiration of wrong or martial music, is a courage of which cowards are capable. To enter the prize ring or fight a duel requires just such courage as the bovine or bull dog is capable. But to see a wrong and expose it, a fashionable sin and withstand it, a personal weakness and overcome it, a conscious wrong and confess and abandon it, a temptation and resist it, requires a frankness and courage of which an intelligent moral being only is capable. Examine your own self-hood, and ascertain the quality and quantity of your stock in trade.

Are you willing to do this? Dare you take account of your own stock? There are two, with whom we should be on terms of most familiar intimacy—myself and God. Yet with no two are we less acquainted. Self is a necessary companion, and I should be frank and brave with myself. It is easy to take account of other's stock, to see them in all lights, and at all angles, except the true one, for this feeds malevolence, gratifies jeal-

ousy, and is the seasoning of two many conversations. God complains, "My people do not consider." We are afraid of solitude and solitary reflection. To be shut up with self would be to some of you the worst of hells. Brave in company, we are cowards when alone. How many years since you have taken account of stock—ten, fifteen or forty? Few will dare open the books, look over the stock, and make an honest invoice to-night. The nearer a man is to conscious bankruptcy, the greater the desire to cover up. It is the childish game of whistling to keep the courage up; to throw the cloak of respectable externalism over a heart filled with corruption will not purify it; any more than to hide a cancer will prevent its eating out the life. This game of hide-and seek you play with yourself is a most dangerous one. To study myself, take an account of stock, is the first step toward solvency and assured rightness. Let me introduce you to yourself, take an account of assets and liability, hold a council with your creditors, and see it you can meet the claims entailed upon you, by self-hood, human brotherhood, and the divine father above. Are you willing to know yourself?

Have you humility to confess your wrongs? If unwilling to hunt for a wrong in ourselves, still more unwilling are we to confess it. The sin of the garden did not die out with the garden, for many still use the fig-leaf apron. How often we hear, "I'll never confess; I'll die first!" Why? Because confession argues weakness, ignorance or wick-

edness, and we are unwilling to think this of ourselves, or have others think it of us. You know your inward life is a lie to others. Do you confess it? Not at all; if you do not stoutly deny the charge, you excuse or defend it. This is an almost universal practice. Every man who sins wrongs three parties. You wrong self; therefore confess to yourself. Say with Pharaoh's butler, "I do remember my faults this day." The prodigal, when he came to himself, said: "I have sinned." It is both difficult and uncommon to be honest with oneself; and yet honesty with self is the basis of honesty with others. There is a result of that. If I do not always right, because I am right, and therefore love the right, I am open to do the wrong—when the motive shall be sufficient. No man deceives or defrauds another who does not first deceive and defraud himself. Theft, murder, arson, larceny, fraud or sensuality are in us before they move against others. Tweed was defrauding Tweed before he began to defraud others! You stole from yourself before you stole from others. "Truth in the inward parts" alone will save us.

Second, discuss the thought on higher ground that mere temporalities. A man not true to himself, may still be a good physician or lawyer or clerk, or mechanic or servant; but in so far as he is untrue to his own self-hood, in this higher sense is he untrue to them in the highest claim that soul can make on soul. You must love God, and this is fidelity to self, in order to love your neighbor, which is fidelity to them. You confess to yourself or you will never confess to another; you repent before self or you never repent before God. To what end are you using the stock a beneficent God has entrusted to your care? Are you squandering in rioting and excess, effeminate inactivity or damning pleasures body, health, brain, time, energy, influence, opportunity, thus using up the very capital itself? Is your life outward from God and downward toward degradation? How much of the original stock have you unimpaired? God wants "preferred stock." No watering of it at flat board. You have wronged others, therefore confess to them. Sin so distorts and magnifies, that nothing seems real or na-

tural. Indeed, "Sin makes cowards of us all." You entertained false views of your neighbor and did him wrong. When you found out your mistake why did you not confess it to him? Sin gives false views of privilege and duty, makes us secretive and selfishly defiant. Many have suicided, rather than confess a wrong that would have been forgiven. Many a woman has gone broken-hearted to the grave, rather than humble herself to confess a mistake to the man, she loved dearer than life. There are to-day all over this earth outcasts from home, whose conscience goad them to madness, because unwilling to confess a sin to loving parents, who would be glad to kiss away the red-tear-line of sin's burning. More husbands and wives have been divorced and children disgraced by this mad refusal to confess to each other, than any other one cause. My man, have you enough humility in stock to confess to father, mother, wife, child, friend, "I have sinned against thee." You ask some one to take the first drink, play his first card, swear his first oath; you give him the downward push, can you confess to him and try to pull him back again? If all would do it what a reunion of estranged friendships, what a healing of broken hearts, what a rekindling of old loves! Do it, and God's sun of to-morrow will rise upon the world revelling in the delirium of a new found joy. You have wronged God, therefore confess to him. You have failed to meet his reasonable requirements, robbed him of time, means, service, honor, glory; used the capital he gave you upon his enemies, concocted treason and entertained traitors. Doing business on his capital and now denying his claims; you confess indebtedness refusing to pay a first installment by repenting, or the over-due interest by prayer.

Have you manhood enough to desire reform? Men swear, drink, cheat and confess it wrong, yet will not promise to quit it. We "See the right and yet the wrong pursue." What is that but weakness, or cowardice? A fearing to accept the order lest you have not the stock in trade to fill it! You are near to bankruptcy and have not enough of the real grit or true manhood to throw the line of desire on God's tug boat of grace to carry

you through the surf of appetite and across the waters of wrong into the dock of desired and known rightness and safety. Stretch out the old cloth of desire, paddle until you get before the winds of love, and on this shoreward tide you'll be carried to the island of hope and stand secure on the "Rock of Ages," as millions have been before you. If you have no desire or confidence to try and reform you go down with accelerated speed, and in God's commercial bulletin of tomorrow you will be rated "unsound." Will you place yourself as "the man who dare not do right?" It is noble to see a man stopping, reflecting, confessing, and with the inflowing consciousness of wrong done and lived, say "All wrong; no farther on this line; this is the last; I quit now." It is noble to see a man whose manifested life is respectable, yet who is inwardly conscious that he is not measuring up to his own ideas of privilege and duty to self, others and God asking, "Lord what wilt thou have me to do?" And then resolutely and manfully set about doing it at once. Or the young man, for whose return a father waits, and a mother prays; over whom sisters and brothers weep, and to whom still clings lovingly a deceived and broken-hearted wife, rise, under a deep sense of the pains he has made, and wrong done, and with the high impulse of re-enclosed manhood wipe his eyes, shake off his rags, turn from the sins that disgraced him and the haunts that ruined him, and return to love, home, welcome, purity and heaven.

Have you the candor to avow this desire publicly? There are men in this city, who are without courage to come to church, because their paroxysms of sinful madness, they spoke against the church. They dare not avow their desire for religion, because once with lying bravado, they ridiculed it. You are not ashamed to drink or swear. Why are you ashamed to pray? You are not ashamed to sing indecent doggerel. Why are you ashamed to sing hymns? You are not ashamed to be seen with the lecherous libertine, profligate, gambler, scoffer. Why are you ashamed to be with the pure and good? You are not ashamed to enter the saloon and the door of her house whose steps lead to death, and

take hold on hell. Why are you ashamed to be in the prayer meeting? You are not ashamed to be found at the rat-pit, dog-fight, horse-race and theatre. Why are you ashamed to be in the church? You are not ashamed to wear the livery of the devil. Why ashamed to wear the livery of heaven? You are not ashamed to be known and called a sinner, and an unbeliever. Why are you ashamed to be called a saint or professor? To sin is human; to persist in it is devilish. To see wrong proves wisdom; to feel it argus conscience; to abandon it declares a true nobility and high manhood.

Have you the courage to execute this desire now and here? Many a delay between the desire and the doing ruins forever. Hell's board way is paved with good but broken promises. If I had as many hundred dollar bills as you have broken resolutions of reformation on your souls, I would buy a home for each of you and have a good one left for myself. Between duty and sin millions vibrate like a pendulum, and tens of thousands who said "I will," sat still and did it not. To the real man who means to do an honest business and show a saving profit in the end of life there but two questions, to know duty and to do it. Desire for reform and avowal of it to yourself and others degrades you the more if you don't do it. This step is the key stone to the otherwise tottering arch. This is the sheet anchor by which you must warp yourself over the bar of moral and spiritual wrongness into the peaceful waters of spiritual rightness. I appeal to each, "What sayest thou of thyself?" Say, brother man, will you tonight take God your father, Christ for your saviour, the Holy Ghost for your comforter, the Bible for your guide, the church for your helper, and Heaven for your home. Have you enough of all that tends to make your good and great, of frankness, humility, desire, avowal and energy to do and achieve? You come! Thank God, this invoice will proclaim your solvent
Weekly Pr.

THE Glasgow Established Presbytery claim to have 656 elders and 587 deacons and managers, or a total of 1,245.

DEER FREE PRESBYTERY—This rev. body met on Tuesday—Rev. W. M'Robbie, Aberdour, Moderator. The monthly report as to the Sustentation Fund showed a net increase of £68 13s 6d within the bounds of the Presbytery during the past eight months, as compared with the corresponding period of the previous year. In the contributions to the Foreign Mission Fund there was a decrease of £5 15s 1d. The application for a colleague and successor to the Rev. J. Yuill, Peterhead, occupied the Court for some time. It was reported that the congregation had agreed to increase the stipend proposed to be paid to the colleague to not less than £207. Mr. Yuill's application was sustained, and it was agreed to send it on to the General Assembly in due form. Rev. Mr. Paterson, Fraserburgh, gave notice that at next meeting he would move:—

That whereas certain ministers of this Church have assumed to themselves the title of the Constitutional Party, and have in that capacity on a recent occasion approached a member of Her Majesty's Government apparently for the purpose of entering into negotiations on matters concerning this Church: And whereas they are not entitled to assume such designation, nor have they authority to institute such negotiations: And whereas much offence has been occasioned throughout the Church by such unauthorised and divisive action: It is humbly overtured by the Free Presbytery of Deer to the ensuing General Assembly that they take the premises into consideration, and adopt such measures for remedying the evil as to their wisdom may seem fit.

Rev. Mr. Murdoch gave notice that at next meeting he would move:—

That whereas the existing Church Establishment is unjust and in many ways injurious to the interests of Christ's Kingdom, the General Assembly take steps for its disestablishment.

On the 23rd inst., a painful accident occurred at Stranraer. As the Rev. F. J. B. Johnstone, parish minister of Leswalt was riding on horseback into the town, his horse took fright and threw its rider on the pavement. He sustained a compound fracture of the skull, and died in a few hours.

THE REV. DR. KENNEDY OF DINGWALL AND THE TAIN FREE CHURCH PRESBYTERY.—The Free Presbytery of Tain at a recent meeting declared the action of the party which met not long ago with Dr. Begg and interviewed the Lord-Advocate to be "unconstitutional and divisive." Dr. Kennedy, as one of the party, has written a lengthened reply to this charge, strongly denying that the action taken was either unconstitutional or divisive. In his concluding remarks he says—"If you refer to our having acted apart from the Courts of the Church when you describe our conduct as unconstitutional, I ask you how could we have acted otherwise? If our action was along the course marked out for us as legitimate and dutiful by the legislation of the Church, its not being in the form of regular ecclesiastical procedure cannot suffice to make it unconstitutional. The Courts of the Church are controlled by those from whom we differ, and we have driven us into the position of protesters by their desertion of Free Church principles. We could legitimately do as members of the Church all that was attempted by us—as members of her Courts we could do nothing."

THE CELTIC CHAIRS.—Professor Blackie, who is to be absent in the East for four months, has written a letter explaining the position of the fund for the establishment of the Celtic Chair. "The sum paid up at the present moment is £11,000 and some odds, of which £10,300 is invested on landed security, paying interest at $4\frac{1}{2}$ or $4\frac{1}{4}$ per cent. I know of additional subscriptions which will certainly be paid to the amount of at least £200. It may be stated as certain, therefore, that by the term of Martinmas next we shall have a paid-up available sum of £11,700; that is, within £300 of the £12,000, which is our mark.

THE BIBLE CONFIRMED BY ORIENTAL RESEARCH.

Observe how utterly fearless it is! It puts its incidental historical narratives by the side of ancient records, wherever these are found, on brick cylinders, graven in rocks, traced upon the parchments, carved upon obelisks, built into imperial structures, and it challenges comparison! No matter how other records have come to us, the Scripture puts its record beside them asserts this true, and waits for centuries for its vindication. The ancient historians tell us, for example that the king of Babylon, when that city was taken and destroyed by the Persian, was not Belshazzar, but Nabonadius, or Labynetua, as the names are given differently in different languages, that he was not captured in the city, or killed, but that he escaped from it; that he fought a battle, after the captures, outside of the city, that he was defeated, and was then taken prisoner, that he was made satrap under the conqueror, that he lived for years afterwards, unmolested, lived in abundance, and died in peace. Berosus and Abydenus agree in most of this; and history laughs at the story as told in the book of Daniel. It is an unhistoric legend, idle, worthless, because contrary to the facts. The book of Daniel puts forward its record, and patiently waits. Twenty years ago there were dug up the cylinders from the remains of the ancient Ur of the Chaldees, from the mounds which mark the almost forgotten site of that renowned city of the East which explain at a glance the seeming inconsistency. They show that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is therefore, as true as was that probably of Herodotus or Berosus. They were simply the writing of different persons.

So the Scripture fearlessly challenges historians, and puts its record alongside of theirs—a characteristic which belongs to it only among the sacred books of the world. There is no other which treats so fearlessly the events of the past, and which faces such imminent continual risk of being demonstrated as untrue, if that is possible. It tells its story amid whatever din of contradictions, and waits to be accepted with a divine courage, imperturbable as God.—*Dr. R. S. Storrs.*

THE QUEEN AND THE SABBATH.—A correspondent writes to the *Leeds Mercury*.—On one occasion Her Majesty had invited distinguished guests to dine at Windsor Castle. It was therefore necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time of practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band, named Schrader and Gehrman, who were Wesleyan Methodists and whose conscience would not allow them to spend the Lord's day in musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment. On the Monday morning, on presenting themselves at their quarters, the leader in violent language, ordered them to be gone. The poor fellows walking sadly away, not far from Windsor met the Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over the leader of the band was summoned into Her Majesty's presence. The Queen enquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a favorite at Court. The leader explained that he could not allow 'absurd religious scruples' to stand in the way of a soldier's duty. The Queen at once gave commands that the men be immediately restored to their posts, and added, 'I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on Sunday.—*Leeds Mercury.*

REV. MR. HUTCHESON.—We are glad to be able to announce that the Rev. Mr. Hutcheson has arrived from Montreal, and is labouring with much acceptance in our vacancies. We hope to see the evidence of their appreciation of his services will take the form of a call, and that shortly our vacancies will be fewer in number.

The Monthly Record.

APRIL, 1878.

“THE PRETENSIONS EXPOSED OF MESSRS. LANG, BURNETT & CO., &c., BY REV. R. CAMPBELL, MONTREAL.”

A pretentious pamphlet under the above caption has been handed to us. We have read and noted its contents. With all due deference to the author, whom for many good qualities we respect, we think the pamphlet uncharitable, and uncalled for, and bearing on its face contradictions and absurdities. Its aim is wrong, its logic defective, and its tone and spirit far from kind or christian. The author of the pamphlet, no less a personage than the minister of St. Gabriel Church, Montreal, was once a minister in connection with the Church of Scotland. He was justifiably proud of that connection for a time, but he took council with her foes, they flattered him, they enticed him, and deceiving him into a belief that they loved his mother Church, they craftily took him & Co., into their fellowship, allowing them for their amusement to fancy that they were still in the old connection—and now that they have chosen new associates, ecclesiastical polity, confession of Faith &c., they must forsooth turn in the spirit of persecution upon those who, in obedience to the solemn vows they had taken, remained in immediate connection with the Church of Scotland. Mr. Campbell knows as well as Messrs. Lang, Burnett, & Co., that a large majority of the Church with which he connected himself would rejoice to see the Church of Scotland disendowed, disestablished, destroyed to-morrow, and are in deep sympathy with those, who in Scotland, are seeking her downfall. Yet he claims after having shifted his foundation, to be in connection with the Church of Scotland, and strenuously denies that claim to those who amid mingled persuasion, intimidation, &c., remained faithful to their solemn obligations that they would pursue no *divisive courses*. If the majority of

the Synod saw fit, like a broken ledge of a rock, to slide away from their original foundation, we hold that they had no right or power to turn to the rock and say to it that it should follow them. The minority could not be charged with any wrong doing towards the majority for refusing to surrender their liberty and consciences to them. Their crime is that they love the church of Scotland too well to be persuaded to disavow immediate connection with her; and they must in consequence suffer persecution, spoliation, misrepresentation, &c., from Messrs. Campbell and Co. When will “man’s inhumanity to man” cease? When shall Christian churches cease from pagan barbarities, and give the world some practical lessons in the “charity that suffereth long, is kind, and envieth not?”

What element of possible danger can there be in the continued existence of a minority of Synod in connection with the Church of Scotland in the Upper Provinces? Have they shown any symptoms of disloyalty to the State? We trow not. Have they shown any tendency to tamper with, or mutilate the standards of the church whose name they bear, and under whose banner they chose to remain? No such charge has been brought against them. Why then, as they may be a power, however feeble, in the land for good to those who are like-minded with them, do Messrs. Campbell & Co. seek to crush them out by thwarting their honest and constitutional efforts for a recognized existence in the land? We close our criticism in the language of the editor of the “Golden Rule,” and which we earnestly recommend to the careful perusal of all our readers: “I close, therefore, with the proposition that any interpretation of the teachings of Jesus—any application of his doctrines—any view of God—which makes a man narrow, bigoted, and intolerant; any view of duty which makes him harsh, unlovely and cruel; any conception of eternity which makes him a coward and a hypocrite is *proven by its effect to be erroneous*! Such teachings, I care not in whatever pious form couched, with whatever personal sincerity uttered, or by whatever religious sanction sustained, embody the essence of all heresy.”

HINTS WORTH ATTENDING TO.

After some strictures, not applicable to our congregations on this of the "Pond," a "Roving Commission," writing to the "North British Daily Mail," regarding the "Lapsed Masses" goes on to State:

There are, alas: too good grounds for the charges laid at the doors of churches, and individual members of churches with regard to their indifference and incivility to the "lapsed members." Those who by the grace of God have been kept from falling should exercise toward their fallen brethren and sisters, the spirit of their Master who had compassion on, and helped the 'fallen' to rise. 'Tis but too common for christians to turn up their noses in disgust at the *swine smell* of those who may have lapsed and strayed from the right path, and gathering up their garments for fear of contact, have been past them, forgetting that he who converteth the sinner from the error of his ways shall save a soul from death." While frowns, haughty looks, or indifference may hurry the "fallen" to inevitable ruin of body and soul, a hand outstretched to help, a kind word gently spoken, and christian sympathy frankly and cheerfully given would rekindle hope and be a mighty lever to raise them again to the paths of the just, and reconcile them to "Him that is able to keep them from falling."

Let the reader ask himself what is the treatment of visitors who come for a day to his own Church. Should the stranger ask for a seat of the doorkeeper, this functionary will likely in the first place take stock of his attire, and having estimated him on this basis, will pop him into a corresponding pew, from which he will come out at the conclusion of the service at least as much a stranger as when he went in. An office-bearer told me that the other Sunday when he was at the plate, four separate individuals, evidently of the lapsed class, came hesitatingly up the front steps, requested a seat, and were handed over to the doorkeepers. When they had been accommodated with seats for the service the Church's duty towards them had ceased. Speaking generally of the three great Presbyterian bodies, there is no organisation for keep-

ing hold of people who thus place themselves within the range of the Church's influence. It may have cost these people such a struggle as few Church members ever went through to venture once more into a respectable assembly; their act may be the result of a resolution formed tremblingly and kept in spite of powerful drawings in another direction; but what of that? They find that though they have taken the first step towards reformation nobody cares a straw about it, and that they are quite welcome to slip quietly back again if they feel so inclined. I have purposely said "the three great Presbyterian Churches," for I am aware that in the E. U. and Wesleyan Methodist communions a different system obtains. In Morrisonian Churches the office-bearers provide seats for strangers, and would not think of letting a visitor go without telling him that he would be welcome back again. And what is the result? Their membership consists mostly of working people, and the average attendance is the highest in Glasgow. Again, in the Methodist Churches, the hand shaking and kindly inquiries that go on previous to and after service are a sight to see. The experience of these two communions is strongly in support of the inference that if their example had been earlier followed by the Presbyterians the number of the lapsed would not be so great to-day; and if it were adopted now their numbers might soon be diminished. What is the idea of the character of the Church held by most members and adherents? Is it not that it is an institution into which they pay so much for the privilege of attending worship and hearing sermons on Sunday? Every year it has been becoming more of a purely ecclesiastical institution for the benefit of ecclesiastics primarily. So far as the action of the ministers and office-bearers can be taken as a guide, it would seem that the natural order of things has been reversed. The new creed seems to be that the people exist for the sake of the Churches, and not the Churches for the sake of the people. The predominant feeling in the mind ecclesiastic was well expressed by a clergyman in an adjacent burgh lately. A congregational meeting was called for a special purpose, and only some half dozen turned up. To

a question from a member, "Do you consider this a fair representation of the congregation, sir?" the clergyman replied that whether it were so or not was not of the slightest importance. He had sufficient officebearers with him to form a quorum, and he did not care a straw whether they had the sympathy of the congregation in the contemplated project or not. To this broadly extending carelessness regarding the opinions or interests of the members much of the falling off in the matter of Church attendance may be attributed. Ten years were spent in attempts to promote a union between the various Churches for purely professional purposes. Ten hours have not been given to the consideration of how to promote social intercourse in congregations, a far more important subject.

GAIRLOCH.

We learn from a note sent by Rev. D. McKay to the *Standard*, that we have fallen into the same mistake with reference to the Saltsprings purse presented to him, as we previously made with reference to the Gairloch cheese. Mr. McKay states that "instead of the amount being somewhat over Fifty Dollars, it was exactly over Sixty Dollars." Just so, our informant was not so very far astray after all. Unless the rules of arithmetic have changed considerably since our school days, sixty is somewhat over fifty, therefore the statement was not erroneous. As Mr. McKay has not been long in the country, it may be necessary to explain to him that, instead of allowing us to underestimate the number of pounds in the cheese, the number of dollars in the purse, and the number of kind hearts in the congregation, he should keep us well posted as to his presents, and we trust to have further and frequent opportunities of making such *trifling* errors as those which the worthy minister of Gairloch so much de-
lores.

SALTSPRINGS.—We see by an advertisement in the *Standard*, that Saltsprings congregation intends to have a tea meeting on the 12th July. We wish them great success, but would prefer, if they had made choice of another day, and re-

solved to go in crowds on that day, to help St. Paul's congregation, East River, who some weeks ago advertised a tea meeting for the 12th July.

In the review of Mr. Moody's work in Hartford, all classes bear testimony to its excellent fruits. The Rev. Dr. E. P. Parker, of the South Congregational Church of that city, delivered a sermon, March 24, in which he said of the evangelist: "He proclaimed the breadth and depth and tenderness of Divine love more earnestly than any man I now remember. He came among us in the beauty of a genuine enthusiasm for men. Power was with him. Many who were limping along with lame feet found strength by him to run and leap and praise God. There are more happy hearts and households in Hartford to-day than ever before. The real joy is vastly greater here than on many occasions when the city has fluttered with banners, echoed with music, and trembled at the thunder of cannon." This estimate is not more appreciative than of the secular press of Hartford.

VICTORIA, AUSTRALIA.—According to the recently published statistics of Victoria there is in that colony a population of 830,679. Of this number the Church of England is credited with 299,091 adherents; the Roman Catholics 198,067; the Presbyterians 131,098; and the Wesleyans 109,370. But these statistics do not represent the actual denominational preferences of the people, for it appears that the census enumerators are in the habit of classing those who do not claim connection with any other sect with the Church of England. When the number of persons "usually attending" a place of worship is taken, the Wesleyan Church has the lead with 94,286; the Roman Catholic follows with 68,386; the Presbyterians with 63,220; while the Church of England has only 48,496 regular worshippers. In number of registered ministers of religion, the Presbyterians take the lead with 157; the Wesleyans have 138; the Church of England 135. But the Wesleyans own 847 places of worship, the Presbyterians 602, the Church of England 424. In the sitting accommodation of churches the Wesleyans are far ahead of other denominations.

JEHOSAPHAT HELPED GOD.

Jehosaphat asked for divine help and at the same time did all he could to help himself.

There are many who are not King's who ought to learn this lesson. There are many who are always asking help of God especially in difficult matters, but leave him to do all the work. They will ask God to feed the poor; and yet when a hungry man or woman comes to their door they won't even give them a crust of bread. They ask God to cloth the naked; and yet they always find other uses for their cast off garments. They ask God to shelter the wanderer; and yet when the homeless come to their door for shelter they direct them to the next neighbor whom they commend as occasionally harbour "tramps." They will ask God to multiply and extend the means of grace; but yet when a collection for that purpose is announced they are ready to charge the minister with "continual begging of money for this, that, and nobody know what other schemes." They are the kind that *pray*, but don't *do*. In fact they are 'pious shirks' and "verily, verily they have their reward."

BIBLICAL REVISION.—Land seems in sight at last. Steadily but surely has this important work been going on; and now we read that the Company have completed their second revision of the Epistle of St. James. The nation has waited patiently for a work conducted by so many eminent scholars and divines. The study of the Bible has become more interesting than ever, and the recent writings of such men as Ellicott, and Hawson, and Farrar, have done much to make the ordinary reader deeply interested in all these varied touches of thought which a careful re-examination of the text suggests. We have never feared that Rationalism would be the gainer. Far from that, we firmly believe that the result of all these labors will be to furnish irrefragable proof that the word of the Lord is true, and endureth forever. Some timid souls deprecated the revision at all, lest alien doctrines might be dragged in, or lest the old granite foundations might be injured.

We rejoice to believe that the revisionists will do honor to the laborers who went before them in the great work, and that there will be furnished us in this unsettled age another testimony to the fact that the Inspired Word has nothing to fear from the most searching criticism, and that another testimony will be added to the multitude of existing ones that the "Word of the Lord is a tried word."

THE Pope has gone to purgatory, and the prayers of all faithful ones are asked for his release, whereupon the *National Baptist*.—"What under the son is the use of one's being the keeper of the keys if he cannot let himself in?"

It sounds strangely on this side the water, but it may indicate considerable progress on the other. That at a conference of clergyman in Elgin, Scotland, it was agreed to urge upon their several congregations to desist from the practice of "giving drink at funerals."

REV. JOHN MARPLES.—Last week, in Toronto, the Rev. John Marples, once a minister of the Presbyterian Church, committed suicide, by taking 10 grains strychnine. Some time ago he left the Presbyterian Church and had become a very pronounced Spiritualist.

THE Rev. Dr. Macleod stated lately that for 103 years there had been the same family in the manse of Funnary. His grandfather came from Skye 103 years ago, and his son is minister there still. Old Rorie, the boatman, came along with his grandfather, and the son of Rorie was boatman to this day.

Sir Alexander Gordon, M. P., for East Aberdeenshire, has given notice of motion as follows for "an early day :"—*To move*.—"That an humble address be presented to Her Majesty, praying that Her Majesty will be pleased to appoint a commission to require into the causes keep that under the Presbyterians of Scotland, with a view to the removal of any impediments which may exist to their reunion in a National Church, as established at the Reformation, and ratified by the Revolution Settlement and the Act of Union."

LETTER FROM REV. H. A. ROBERTSON, MISSIONARY TO ERROMANGA.

Sydney, N. S. W., Jan, 2, 1878.

Though I hope to write you by next mail and to enclose my annual report, I wish in this note to inform you of the safe arrival here of Rev. Wm. McDonald and myself, with our wives and families, by "Dayspring." When we left the New Hebrides, No. 23, all the Missionaries on the islands were in pretty good health. Mr. and Mrs. Neilson were not quite as well as usual but were attending to their work, and at their post. As you know, Mr. and Mrs. Inglis have returned to Scotland, Mrs. Paton had been ill in Australia, before their return to the New Hebrides, and is still delicate, but possessed of such wonderful natural energy, that she is as cheerful and active as ever. I see the Melbourne people are moving to get Mr. Paton appointed agent for the mission, so as to draw forth steadier and more abundant support from the Australian churches. Mr. Copland is at New Zealand, not being yet able for any public work, and his dear children with Mr. and Mrs. Gerdlet, of Syney. The Missionaries whom we left on the islands are Messrs. Annand, Watt, Neilson, Mackenzie and Milne.

Mr. and Mrs. McDonald and three children left this for Melbourne, four days after arrival, and found Mrs. Geddie, John and Ella well. The McDonalds expect to return to Sydney about the 15th of March, and the "Dayspring" is appointed to sail from this port for the New Hebrides, April 1st.

I had the pleasure of meeting with "The Heathen's Mission Committee," and "The Dayspring Board" here on the 13th of last month. The Heathen's Mission Committee agreed to pay the cost of printing my Erromangan Catechism, and Dr. Steel has written to the

B. & F. B. Society, asking them to be at the expense of printing a translation of the Acts of the Apostles in Sydney. I expect our Christian natives in Erromanga will refund the cost of printing the Act before the close of the year. I am to be employed by the Presbyterian Church of N. S. Wales under the direction of the above named committee, to address meetings in town and country on behalf of our mission. This, with the transcribing of the Acts, and correcting the proof sheets, and preaching occasionally, will keep me pretty well occupied until we return to Erromanga again.

Mrs. Robertson, our little girl and little boy, with a young man from Erromanga, who is one of two Erromangans acting as boat's crew to the "Dayspring," and a little girl—a daughter of the notorious Rangi—and I, went to Parramatta a fortnight ago and spent a week with our dear friends Mr. and Mrs. Murray, and their two very interesting children. To us the sojourn with our kind friends of St. Andrew's Manse, was simply delightful. There was but one painful and sad circumstance, which, though we might try to persuade ourselves that we were mistaken, forced itself upon our notice. I refer to Mrs. Murray's partial blindness. Poor thing! It is sad to see one so young, cheerful, and companionable thus afflicted, and to know that while she hear the plaintive cry of her sweet little daughter, she cannot see her. And then to think that she is thousands of miles from her dear native land and her own mother. Our presence only I fear reminded her too much of all these things. May she have the lively sympathy and prayers of the Lord's people, for her trial results for her devotion to the missionary work.

By the "Dayspring," in October, we received the invaluable Mission goods. Mr. Annand kindly divided his from mine and sent our full share.

P. S.—On New Year's day, Mrs. Robertson presented us with a New

Year's gift. Mother and daughter, by divine blessing, are both doing remarkably well, and have far better care than I could give or get for them in Erromanga.

OUR OWN CHURCH.

We hoped to have lists of contributors to the Supplementing Fund from several congregations for publication in the Ap. Record! Why have they not come? Has the dull weather of the past few weeks caused a deep sleep to fall upon them? It is time to waken up to the importance and necessity of the scheme, and give evidence of *faith by works*.

OTHER CHURCHES, &c.

THE Greenock Presbytery has granted the petition of 165 persons who had seceded from St. Andrew Square U. P. Church, Greenock, to be admitted into the Established Church, and the Rev. J. K. Campbell is admitted as a minister of the Church of Scotland.

CORRECTIONS.

In East River list of contributors for supplementary fund for "Angus McDonald" write \$050 instead of \$025,

and in list of agents for Samuel Fraser *Elmsville*, write Samuel Fraser, Bridgeville.

DISESTABLISHMENT MEETINGS.—

Within the past ten days the Rev. James Smith, of Tarland, has addressed meetings in favour of disestablishing and disendowing the Church of Scotland at Ellon, Peterhead, Rosehearty, and other places in Aberdeenshire. His remarks can scarcely be said to have been well received. The Elloa meeting was specially noisy. Mr. Smith's remarks have been called in question at several of the meetings by speakers who went boldly to the platform, as well as by dissentients who merely shouted from their seats.

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS.

April 14.] B. C. 624. [2 Chron. xxxiv 14-22,

THE SCRIPTURES FOUND AND SEARCHED.

GOLDEN TEXT.—"Search ye the Scriptures for in them ye think ye have eternal life; and these are they which testify of me."—John 5. 39.

HOME READINGS.—M. 2 Tim. 3: 1-17. T₁ 2 Chron. 34: 14-22. W. 2 Chron. 34: 23-33. Th. John 5: 36-47. F. 2 Chron. 35: 1-19. S. 2 Chron. 35: 20-27. S. Lam. 1: 1-22.

Compare with 2 Kings, ch. 22. The interest of the lesson centres in the discovery of an old and valuable copy of the Pentateuch among the debris in the Temple, v. 14. "Given by Moses. Either the origin as it came from the hand of Moses himself, 800 years before, or a copy which had been kept exclusively for the Temple service beside the Ark, in the most holy place, Deu 31, 26. Possibly it might have been secreted by some pious hand to save from desecration, and in the lapse of a century its existence was forgotten. In either case its coming to light was a matter of rejoicing. The Bible was scarce in those days, and this may have been the first well authenticated copy Hilkiah had ever seen. It was not a thing to be merely looked at as a curiosity; immediately Shaphan began to read it, v. 18. Josiah is now, in turn, affected, not by the antiquity of the Book, but much as by its contents. To him it was emphatically "the word of God." When he heard the words of the law he rent his clothes, v. 10, and wept, 2 K. 22. The word of God is quick and powerful, Heb. 4, 12. In its light he now saw sins of his people to be greater than ever before imagined. It is thought that the portion read may have been Deu 28, and following chapters, in which terrible curses are foretold against all who violate the law. "Go and enquire of

Lord for me and for them that are left in Israel and Judah." His heart's desire for Israel is like Paul's, Romans x, 1. JEREMIAH and ZEPHANIAH both prophesied during the reign of Josiah. Why go to Guldah? The prophets may not have been within call, and the case was urgent. *Guldah* dwelt in Jerusalem, v. 22. Her place was among the ladies of the court, whom perhaps she instructed as a sort of Zenana teacher. She was well known and respected. She is not the only prophetess honorably mentioned in Scripture. *Miriam*, Ex. 15, 20; *Deborah*, Judges 4, 5, and *Anna*, Luke 2, 36. Her answer remarkable. "Tell ye the man that sent you," &c., v. 24. Wrath and destruction upon this place and people, v. 25. But Josiah, because of his repentance, faith and zeal, shall be spared the pain of seeing these calamities, v. 28. In chap. 35, see how steadfast he remained; how enthusiastically this people renewed the solemn league and covenant, and served the Lord all his days; how he rashly took the field against Necho, king of Egypt, was mortally wounded, and brought home to die; how Jeremiah "lamented" for him, and how the name of *good king Josiah* became a household word in all Israel.

LEARN.—To value and reverence the word of God, remembering that all Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction and instruction, 2 Tim. 3, 16, It ought to be read daily, and as much of it committed to memory as possible. We should take the Bible as our guide in all things. "A lamp to our feet and light to our path," Ps. 110, 105, and make it the basis of all teaching.

[April 28th.] B. C. 607. [Jer. xxv: 12-19.]

THE RECHABITES.

GOLDEN TEXT.—"Will ye not receive instruction to hearken to my words? saith the Lord:" Verse 13.

HOME READINGS.—M. Jer. 34: 1-22. T. Kings 10: 15-25. W. Num. 6: 1-12. Th.

Jer. 35: 1-19. F. Prov. 1: 20-23. S. Jer. 11: 1-14.

This story of the Rechabites belongs to an earlier date than last lesson. The circumstances narrated occurred in the reign of Jehoiakim, about three years before his death. The plot if we may so call it, was intended to serve the purpose of an illustration, differing from a parable in that the real personages are introduced. Such a "sign" as Jonah was to the Ninevites was this exhibition of obedience and adherence to principles—a reproof and an example to the Jews. The scene is laid in the court of the temple, v. 2, to give it due solemnity, and that it might convey a lesson to the priests as well as the people. WHO WERE THOSE RECHABITES? A wandering tribe belonging to the Kenites of Hemath, 1 Chron. 2: 55: descendants of Heleb, Moses' brother-in-law, Judges 1: 16. They originally came into Canaan with the Israelites, but, instead of settling down, chose a roving life, dwelling in tents, Jud. 4: 11. Jehonadab here contracted *Jonadab*, of the house of Rechab, seems to have organized them into a peculiar sect, about 300 years before this time, and bound them together by a solemn vow. (1). To drink no wine (2). To build no houses. (3). To sow no seed. (4). To dwell in tents. That Jehonadab was zealous for God appears in 2 Kings 10: 15-23, and that the Rechabites remained faithful to their vow during all this long period, though living in a land where wine was as plentiful as water, is clearly stated in the narrative.

Then came the word of the Lord: during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The idea of taking advantage of their presence in this way did not originate with Jeremiah, it came from the Lord, v. 1. So Jeremiah had no scruples about it, knew that he ran no risk in placing temptation in their way, although it put the Rech-

abites to a severe test. Had it been any one else, they would have resented the attempt to tamper with them as an insult, but Jeremiah! the Lord's prophet—had as good as said to them, "your vow only bound you to abstinence while you remained under canvas, now that you have come to live in Jerusalem, do as other people do, come drink wine with us." How many travellers to the Holy Land even now-a-days leave their religion behind them in Europe or America! Not so the Rechabites. "We will drink no wine," even though a Jeremiah offers it to us, "for thus Jonadab the son of Rechab our father commanded us." That was noble!

APPLICATION.—"Go and tell the men of Judah." See how the Rechabites respect the vows laid upon them by a man like themselves, v. 13, but you have disobeyed your Maker—the father of your spirits. Jonadab is long since dead, still they obey: God, by his prophets has been speaking to you all your lives, v. 15. Nay, saith the Lord, "I myself have spoken unto you." v. 14. But ye will not hear. THEREFORE the Rechabites shall rise up in judgment and condemn you—the same argument used by Christ, Matt. 11: 21. Therefore the Chaldeans shall destroy Jerusalem, and you yourselves shall go into captivity. Therefore, also, mercy is promised to the Rechabites. v. 19.

LEARN that vows should not be rashly made, but deliberately and from a sense of duty. It is better not to vow than to vow and not pray, Eccles. 5: 5. Obedience to earthly parents is the first commandment with promise. Our Heavenly Father has higher claims on our reverence and service, Heb. 12: 9, 28-29.

QUERY!—If our ought-to-be correspondents in our different congregations fail to furnish local information for the Record how are we supposed to get it? Brethren, shake off dull sloth, and forward items for the Record forthwith.

SUPPLEMENTING FUND.

BARNEY'S RIVER.

Robert Reid	\$1 00
Alexander Bannerman	1 00
Simon Bannerman	1 00
John Stalker	50
Janet Stalker	25
John J. Sutherland	50
Alexander McKay	15
William Sutherland	60
James D. Walker	25
Hugh J. McPhie	25
William McPhie	25
Duncan Robertson	75
Angus Stewart	50
James Stewart	50
Simon Bannerman	1 00
Robert Sutherland	1 00
Peter McLeod	50
Hugh Sutherland	50
John D. Ross	1 00
R. W. Smith	50
Janet McLean	25
John Lunan	50
Allan Cameron	1 00
Edward Cameron	1 00
John Cameron	80
Hugh Cameron	90
A. J. MacKichan	1 50
George Campbell	1 00
Angus Murray	35
James McLeod	50
Peter Campbell	1 00
Hattie McLeod	50
Lexina Haggart	7
Thomas Bannerman	50
Elizabeth Hattie	25
Alexander Ross	1 00
David Ross	10
Peter C. Ross	10
Angus Campbell	1 00
Hugh McDougall	1 00
Total	\$25.32

SUPPLEMENTING FUND.

Received from St. John's Church, Albion Mines.	
Angus McKay, (Plastr)	\$1 50
Total	\$155.75

List of Agents for the Record.

Rev. W. McMillan, **Bridgville.**
 Hugh McLean, **West River Station.**
 Robert Maxwell, **Time Rock, West River.**
 Kenneth Sutherland, **Watervale, West River.**
 James McLeod, **Salt Springs.**
 George Sutherland, **Six Mile Brook.**
 James Hislop, **Pictou.**
 Postmaster, **New Glasgow.**
 Postmaster, **Stellarton.**
 Postmaster, **Westville.**
 Rev. A. J. Mackichan, **Barney's River.**
 George Gunn, **Truro.**
 Rev. J. W. Fraser, **Scotsburn.**
 John McKenzie, **Scotsburn.**
 John McLean, **Roger's Hill.**
 Alexander McDonald, **(B-mith), Scotsburn.**
 John McKay, **Elder, Millville.**
 Alexander McLellan, **Millville.**
 Alexander McDonald, **Elder, West River Station.**
 Daniel McKenzie, **Gairloch.**
 John Sutherland, **Mill Brook.**
 James McLeod, **Glenary.**
 John H. McDonald, **(Merchant) Pictou.**
 John Sutherland, **Three Mile House.**
 John Grant, **Irish Mountain.**
 Donald McDonald, **Loch Side St. Peter's, C. B.**
 William Grant, **(Tanner) Springville.**
 A. McDonald, **(Piper), Bridgville.**
 Alexander McDonald, **(Roy) Bridgville.**
 Alexander McDonald, **Sunny Brae.**

Samuel Fraser, **ridgev Hill.**
 George McLeod, **West River.**
 Alexander Sutherland, **Scotch Hill.**
 Donald Fraser, **Carriboo.**
 Murchlock McKenzie, **Three Brooks, Carriboo.**
 John Fraser, **Glenary.**
 John Ross, **St. John Hill.**
 Alexander McQuarrie, **Hardwood Hill.**
 Wm. A. McDonald, **Kempton, Colchester County.**
 Alexander McKenzie, **Carriboo Island.**
 William McDonald, **(Elder) Gairloch.**
 James McKay, **Esq., Earlstown.**
 Rev. P. Gallbraith, **Hogewell.**
 Donald Gray, **Cape John.**
 Alexander Fraser, **Foney River.**
 Rev. W. Stewart, **McLennan's Brook.**
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 Rev. H. McQuinn, **River John.**
 W. G. Pender, **Hahtax.**
 Neil McDonald, **Lake Ainslie.**
 Charles Fraser, **St. Pauls, East River.**

THE

Monthly Record

FOR 1878.

—IT HAS BEEN ARRANGED THAT—

THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued as *last year.*

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

subscriber in every family

according to the following terms:—

Parcels of 5 Copies to one address, \$1.50.

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Agents will please observe that there is no gratis copy with parcels of FIVE.

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

REV. WM. McMILLAN,

Bridgville, East River, Pictou.