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

THE GENERAL ASSEMBLIES.

THE General Assemblies of the two great branches of the Presbyterian Church in Scotland have met in the present year under circumstances as peculiar and momentous as any which have marked their history since the great Disruption controversy in 1843. In both Churches there are questions to be decided of more than transient interest; whilst in reference to the Free Church in particular, there are theological and ecclesiastical aspects which demand the profoundest wisdom and the most enlightened charity to prevent the Church making a false and dangerous move. Both Assemblies, too, have met upon the eve of the great Pan-Presbyterian Council upon which universal attention will soon be concentrated; many of the delegates to that Council have already arrived; and by the decisions arrived at in the Assemblies, the spirit and proceedings of the Council will be in a measure influenced. No one can, therefore, overrate the importance of the present meetings; and here, as elsewhere, the proceedings will be watched with unabated interest.

THE CHURCH OF SCOTLAND.

The Assembly of the Church of Scotland was opened on Thursday, May 24th, with an imposing ceremonial by the Earl of Galloway, as the Queen's Lord High Commissioner. In accordance with time-honored custom, the proceedings commenced with a levee at Holyrood Palace, where the corporations of Edinburgh and neighboring burghs, together with a large assemblage of nobility, gentry, and clergy, paid their respects to the Queen's representative. Thereafter His Grace, attended by the municipal dignitaries and other official personages, went in procession through streets thickly lined with spectators to St. Giles' Cathedral. A large congregation has assembled, including

many members of Assembly, and in the Magistrates' seat there presently appeared the Lord Provost, and several other members of the Corporation. After the performance of devotional worship, an appropriate sermon was preached by the retiring Moderator, the Rev. Dr. Cook, of Bourgie.

OPENING SERMON.

The sermon was based upon Mark ix. 40, and was intended to meet some of the prevailing questions of the day. The preacher said he wished to point out—First, that the name of Jesus was the only real foundation and test of union for the advancement of God's Word in the world; and, secondly, that men might, under the bond of that blessed name, labor conscientiously and successfully towards that object under a variety of outward, ecclesiastical organizations. In treating the first topic, he took occasion to say that the real danger of the tendency, so prominent in these days, among men not the least influential in the eye of the world to rise against the claim for the name of Jesus, urged by the Bible, was in the mixture of truth contained in the sayings of such persons. In connection with his second point, the doctor said that there was a marked distinction between what might be called infidel toleration and ecclesiastical toleration, and to urge that all Churches which were working in God's name should bear in mind the rule of Christian liberty laid down by the Lord when he said:—"Forbid not him who is working in my name and for me, though he follow not you. For he that is not against us is on our part." Above all, he said in conclusion, it behoved them to distinguish well between the cause of the Lord and attachment to any denomination to which they might conscientiously adhere. It was much easier to be a staunch supporter of this or that ecclesiastical polity than to be a follower of God, and the Scripture injunction should be