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VOLUME XXIII.

NUMBER VI.

**THE
MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK,

—AND—

ADJOINING PROVINCES.

JUNE,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

S. S. LESSONS.

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

LESSON XII. JUNE 17, 1877

THE CAPTIVITY OF ISRAEL. 2 KINGS 17:6-18.

6. In the ninth year of Hoshea, the king of Assyria, etc. A very important event in the history of the Hebrews is the withholding of their tribute from the Assyrians by both the kings of Israel and Judah.

7, 8. For so it was that the children of Israel had sinned, etc. The historian proceeds immediately to assign the moral grounds for the hopeless captivity of the ten tribes.

9. And secretly those things which were not right. The signification of this passage is somewhat doubtful.

10. And they set them up images. Among the earliest objects of worship regarded as symbols of deity were the meteoric stones which the ancients believed to have been the images of the gods sent down from heaven.

13. Yet the Lord testified. God might in justice have been content with the giving of the law and the plain denunciations therein contained of such sins as those into which the Israelites fell; but in mercy he did more; he raised up prophets and seers to warn them and teach them.

14. Hardened their necks. A common Hebrew expression, taken from the driving of oxen, significative of unbounding obstinacy and determined self-will.

15. They followed vanity. As an idol is "nothing in the world" (1 Cor. 8:4), mere weakness and "impotence," the sacred writers give to idols and idolatry a variety of names denoting this emptiness and nothingness.

16. Two calves. See Lesson II, **First Quarter**, on v. 28.

17. They caused their sons and their daughters to pass through the fire. It is with Molech that human sacrifices are usually connected in Scripture.

LESSON XIII. JUNE 24, 1877.

REVIEW. NAHUM 1:1-13.

1. The burden of Nineveh. It is a burden to wicked men to be told of their sins and foretold of their punishment.

2. A jealous God. These words very strikingly exhibit the peculiar feeling with which Jehovah regards all rivalry in the affections and homage of his subjects.

3. The Lord is slow to anger, etc. There

are two things in this verse: He is "slow to anger," and yet he "will not at all acquit the wicked."

4. He rebuketh the sea. In the rebuking of the sea is an allusion to the drying up of the Red Sea for the Israelites to pass through, but it is generalized here and extended to every sea and river which the Almighty can smite in his wrath and cause to dry up.

5. The mountains quake at him—the hills melt. Not properly "at him" but "before him," because of him.

7. The Lord is good. By a sudden yet most expressive transition, this same God is a glorious refuge for his people.

8. But with an overrunning flood. The metaphor of a river impetuously overflowing its banks, rushing into the adjacent country and passing through, carrying all before it, is employed to denote the ruthless invasion of a country by a hostile and powerful army.

10. While they be folden together as horns. Though your armies move in phalanx closely interlaced, as thorns they shall be devoured as stubble fully dry.

11. There is one come out of thee. Sennacherib or Rabshakeh.

12. Though they be quiet, etc. The word "quiet" more properly means "complete furnished with every appliance for success."

LESSON I. JULY 1, 1877.

PAUL IN CYPRUS. ACTS 13:1-13.

1. Antioch. As the first city in which a church gathered directly from the Gentiles was founded, and as the spot where the illustrious name of "Christian" was first heard, Antioch has special claims to our regard, and has the right to be looked upon as the mother church of Gentile Christendom.

2. As they ministered to the Lord, etc. It is possible that they were observing a season of prayer with reference to this very question.

3. Laid their hands on them. Here, then, is the simple, beautiful, apostolic practice of setting apart holy men for their work.

4. Departed unto Selucia. Selucia was about fifteen miles from Antioch, on the coast of the Mediterranean Sea, at the mouth of the river Orontes.

6. They had also John to their minister. Their attendant and helper.

6. This was a place notorious for its licentiousness even in that age.

7. Was with the deputy. It may appear singular that a person of his character should so mislead and captivate the prudent Sergius.

8. Elymas is an Arabic word which means the wise.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

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VOLUME XXIII.

JUNE, 1877.

NUMBER VI.

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

OUR LORD'S SECOND ADVENT.

A DISCOURSE BY MR. MOODY.

The subject I have chosen for consideration on this occasion is a most important and precious one—namely, the Second Coming of Christ. Although it is a truth not very generally studied, and there are even some who entertain objections to it, yet it will be found to be a doctrine continually presenting itself in the pages of the Bible, and calling for our careful and unprejudiced examination.

Like some others, I was originally much opposed to this doctrine until, from constantly meeting with it in the reading of Scripture, I was constrained to become a believer in it; and now it is to my mind one of the most precious truths in the whole Bible. And I should feel self-condemned were I to leave Glasgow without speaking abt it. All Scripture, from Genesis to Revelation, should be read as an entire whole, and not a few favourite portions dwelt upon to the exclusion of other parts: nor should our views of Divine truth be merely grounded upon the opinions of others, but every one is responsible for his own individual belief; and it will be no excuse for persons to say, as a reason for not believing in any doctrine of the Bible, that they never had it taught to them. The promises and statements regarding Christ's Second Coming are among the things that are freely given to us by God; and the apostle Paul, when stating that "all Scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," specifies the primary object of this to be "that the man of God may be perfect, thoroughly furnished unto all good works."

The Second Coming of Christ is very much spoken about in the Bible. One verse in every thirteen in the New Testament refers more or less directly to the subject. Surely if the Holy

Ghost has dwelt upon this theme so much in the Inspired Word, and has brought it before our notice in one-thirteenth part of the New Testament, it must be a truth of great moment to all who love the Saviour. Although the event itself is certain, yet the exact time of its occurrence is spoken of in Scripture as being uncertain, and therefore calling for constant watchfulness. Although there will be signs of its approach discerned by those who watch, yet upon the world at large it is predicted to come suddenly. "For as the lightning cometh out of the east and shineth even into the west, so shall also the coming of the Son of Man be" (Matt. xxv. 27). "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess. v. 2-6).

This doctrine of the speedy coming of Christ is one which comparatively few people receive, and it was some time after my conversion before I received it, although I am bound to admit that I had great difficulty in understanding some portions of God's Word until I believed in it; but at last conviction as to its truth was forced upon me by the overwhelming number of passages in the Bible relating to it; and it has subsequently proved a great help in understanding various portions of God's Word. It is no wonder that some people are unable to believe in the personal Second Coming of Christ, for when our Lord Himself foretold it, He was charged with blasphemy. On the occasion of His arraignment before Caiaphas, the High Priest, the question was pressed upon him by Caiaphas, "I adjure Thee by the living

God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the High Priest rent his clothes, saying, "He hath spoken blasphemy : what further need have we of witness ? Behold, now, ye have heard His blasphemy : what think ye ?" They answered and said, He is guilty of death." Hence this declaration of the truth of *His Second Coming in the clouds of heaven* cost the Son of God His life and caused Him to be crucified as a blasphemer. It is a truth opposed to the natural mind of man, and difficult to be received.

Again, this Second Coming of Christ was the first announcement uttered by the Angels, yes, even Angels preached this glorious truth—when Christ was taken up, when He ascended from the Mount of Olives, the Apostles stood looking up to heaven ; and the Angels said, "Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you unto heaven ; shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11). This same Jesus—not another, not a mere spiritual or providential manifestation, but a living Saviour, a man, *shall* so come again in LIKE MANNER, visibly and personally in a glorified body. And as He ascended blessing His disciples, so will He return to bless His Church on earth. Those who are looking and watching for Him will hear His voice, as stated in 1 Thess. iv. 16, 17, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up to be with Him in the air, and so we shall ever be with the Lord." This will be the First Resurrection before the 1,000 years, of which we read in Revelation xx. 6, "Blessed and holy is he that hath part in the first resurrection—they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now, supposing there were some pieces of steel lying on the ground, mingled with other materials, and you were to hold a magnet over them, you would soon see the pieces of steel moving toward the magnet by the irresistible force of attraction ; and so with Christ and those "who are Christ's at His coming," 1 Corinth. xv. 23. They shall be caught up, as by a magnetic attraction, to meet their Lord at His Advent, and will converge to Him as the great centre of attraction.

The Apostles repeatedly refer to the subject. Thus St. Paul says, in Philippians iii. 20, "For

our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Again, in Titus ii. 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Again, in writing to the Corinthian Christians, St. Paul thanks God on their behalf, that they "come behind in no gift," waiting for the coming of our Lord Jesus," 1 Corinth. i. 7. These words indicate it to be the crowning gift in the Apostle's estimation to "wait for the coming of Christ." It shows how firm a hold the doctrine had on the Apostle's mind, that he cannot write a single epistle to the believers scattered abroad without setting forth the Second Advent of Christ as the grand hope of the Church.

In the twenty-fourth chapter of Matthew, when Christ, in answer to the question, "What shall be the sign of Thy coming, and of the end of the age," was foretelling the signs of His Second Coming, He urged the necessity of constant watchfulness for that event. "Watch," herefore, for ye know not what hour your Lord doth come—therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." These and similar passages plainly show the Second Advent of Christ to be an event that may suddenly take place at any time, even this very day, and the attitude of our hearts should be that of the Apostle John, in the closing verse of Revelation, "He, which testifieth these things, saith, Surely I come quickly, Amen. Even so come, Lord Jesus."

The doctrine of the speedy personal return of our Lord Jesus Christ is a most soul quickening one to believers, and an alarming one to mere hollow professors, who dislike it because it assails, with cutting power, their love of ease and pleasure, their conformity to the world, and their carnal-mindedness ; it is to soul stirring for them. Its effect, wherever it obtains a powerful hold upon the heart, is enlivening and purifying. "He that hath this hope purifieth himself even as He is pure." The inward thought, "My Lord delayeth His coming," cannot be cherished by any watchful Christian, but is spoken of in Matthew xxiv. as being a mark of the evil servant, upon whom the Lord will come in a day when he looketh not for Him, and in an hour when he is not aware. On the other hand, special blessing is promised to those who are longing and looking for His Coming. "Blessed is that servant whom his Lord when He cometh shall find so doing," and, with regard to the Book of Revelation, it is said, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein."

But this doctrine of the Second Coming of

Christ in person to this earth again in one which the Apostle Peter predicts will be especially ridiculed in these last days. "There shall come in the last days scoffers, saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation." "But the day of the Lord will come," notwithstanding all their scorn and unbelief."

All things point to the nearness of Christ's Second Coming. The particular day and hour is unknown, but the signs of the present times all concur in indicating it to be fast approaching and very near at hand. Christ desires His speedy personal return, and not for death. Nor should we look forward to the Judgment Day as a time when we shall be arrayed as criminals at a tribunal bar, for the judgment of the saints will only be a recompensatory one to adjudicate among them their respective rewards.

Four Judgments may be distinguished,—

- 1st. The Judgment of our sins at Calvary.
- 2nd. The Judgment Seat of Christ at His Second Coming, before which the saints of the First Resurrection must all appear, to be rewarded according to their works, before they reign with Him over the converted nations of the earth during the 1,000 years of the Millennium (2 Corinthians. v. 10. Revelation xx. 4-6).
- 3rd. The Judgment of living nations at His Second Coming (Joel iii. 12).
- 4th. The Judgment of the Great White Throne at the end of the Millennium (Revelation xx. 7-15).

To the Editor of the Monthly Record.

SIR,—You have asked me to furnish an article on what subject I please for next issue. Suppose that I furnish a few prayers to guide devotion in the family and in the congregation. Your devout readers may judge how far they are a help; in that case, more may follow; otherwise these shall be the last.

Yours truly, H.

We shall commence

AN ADDRESS ON DEVOTION.

Prayer has been called the "vital breath of the soul," without prayer our

spirit dies. Unquestionably it is the duty of all men to pray. Their relation to God, their constant wants, as well as the command of scripture oblige them to this duty. If we pray not, we sin, merit the divine anger, and fall under the recorded malediction. "Pour out thy breath upon the Heathen and upon the families that call not upon thy name" of course, this is not a state to live in, much less to die in, therefore the sooner the prayerless call upon God the better; Yet numbers in town and country, live without prayer: you erect no altar, you call not upon Him who protects, guards and blesses you. You ask not and therefore possess not. A variety of excuses you allege. With some, it is *want of ability*. Were this offered in sincerity, it would soon be removed. Help would be sought and prayer would follow. But you stir not yourselves up but remain listless and unconcerned, and therefore are strangers to prayer. But will it be always so with you, will you never pray? Yes. You will call when it will be too late (Rev. VI: 16), and pray when He will not hear, (Prov. I: 27), for then your opportunities are over. Then shut not out the call. "Arise and cry to God that ye perish not." There is little reason to doubt that were persons but honestly to try they would get over their difficulties as to prayer. Yet some need help for such are the few following prayers designed, and they help by *suggesting thought and exciting feeling*. Some may say that prayer is taught by the Holy spirit, (Rom. VIII: 36), and that is true yet must we pray with the understanding, (1 Cor XIV: 15), and therefore meditate before hand what we are to say. The psalms, so universally suitable, comprise the material; and meditation with a relentive memory, will help to utter addresses at the throne

of grace. Only let the person be in earnest and consider what he is doing, and as children at the door of a father or as suppliants at the gate of a benevolent Patron so will he soon learn to pray. Family prayers differs from private, only in being more enlarged, embracing a greater variety of objects, and thanking God for general mercies; but what parent having children under his roof who may be one day consigned to the corners of the earth, needs be taught not to neglect family prayer? Its being harden down from sire to son in this land should have its effect; the recorded instances in Scripture should plead; above all, are there not those among yourselves who can testify "fervent prayer availeth much." Believe therefore in the efficacy of prayer, and raise your altar and pay your sacrifice. Finally, let those that pray beware of formality and coldness in the exercise. Formality is the bane of religion. Banish it from devotion. We that worship must be spirit and in truth. Lip-service and hypocrisy will gain no audience, we must be sincere before God. It is the heart he looks at, and if that pray not, there is no prayer offered. What need of asking "Lord teach us to pray."

FAMILY PRAYERS.

MORNING.

Hearer and answerer of prayer, help us this morning to call upon thy name. We bless thee for the privilege and encouragement to prayer, and for the assurance that if we ask any thing agreeably to thy will thou wilt grant it. Guilty though we be, thou hast provided pardon, polluted promised to sanctify us, ignorant to instruct us, and helpless and undone to save and to strengthen us, and if we being evil, know how to give good gifts unto our children, how much

more wilt thou, the bountiful father, give the Holy spirit to them that ask thee, wherefore would we take courage to draw near. God of families, to thee would we consecrate our household. Thou distinguishest between those that serve thee and those that serve thee not; while the latter are left to eat of the fruit of their ways, thy blessing rests upon the former and all they do shall prosper, may we reap the profit of thy service and the happiness of those that fear thee. From thy path may nothing tempt us to swerve, and in keeping thy commandments may we experience great reward.

Author of our being, to thee would we present our spirits and bodies; thine we are by creation preservation and redemption, make us thine by regeneration and adoption, and employ our powers and faculties in thy service. As there is none in heaven, so let there be none upon earth that we desire beside thee: make thy will our perfect rule, thy glory our chief end and thy love our constraining motive, and may we spend our days in thy service. God of our hopes, who hast opened up to us life and immortality by the Gospel, inspire us with the well grounded hope of eternal life through Christ Jesus, that we may be animated and encouraged while passing through this world, and anticipate the joy of another and better where sin and sorrow are unknown; and under the influence of these expectations may we purify and comfort our hearts.

To thy fatherly care and keeping do we commend ourselves and those dear to us this day. God of our fathers, vouchsafe the conduct of thy good providence that in the events of the day we may be resigned to thy will, in its temptations pitied against evil, qualified for its duties and enabled to glorify them in all that we do. And spread thy cover-

ing wings around till all our wanderings cease and at our father's level abode our souls arrive in peace. Such blessings we implore and thanks we render through Jesus, in whose name we present our petitions, praying also as he taught his disciples.

Our Father, which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil for thine is the kingdom and the power and the glory for ever. Amen.

EVENING.

Heavenly and gracious Father, enable us this evening to call upon thy name in sincerity and truth. Thou art the heart-searching God, who regardest not the attitude of the worshipper nor valuest his expressions but judgest his heart and triest his motives. May every heart now in thy presence be purified and may every soul present an acceptable sacrifice. But wherewithal shall we draw near and bow ourselves before thee, shall we take the ashes of an heifer or the fruit of our body slay for the sin of our soul? No, thou hast told us what thou requirest of us what thou delightest in, even in the sacrifice of a contrite heart which for Christ's sake thou wilt not despise. Produce in us, we pray thee, true contrition and render us real penitents; make us tender and obedient and mould us after thy will, that we may indeed be thy children and delight in serving thee. Be to us a God and take us to be thine. For all the mercies of this day, make us truly thankful; its sins and short comings remit and forgive, and as we now are a day's journey nearer our end, may we be advancing in conformity to thy will, better prepared for doing what thou requirest of us as well as of submitting

to what thou inflictest, and that thou hast gathered around us the shades of evening, remind us of that night when no man can work and as repentance and prayer may be then too late, help us to lay to heart now and believe in Christ for salvation and keep thy commandments. Let none of us be guilty of procrastination or of imagining our Lord delays his coming, but may we regard every day as our last and prepare to give in our account.

We intercede, as in duty bound, for our fellowmen, for our neighbours and especially for our relatives. Associated as we are by mutual labours and connected by the bonds of flesh and blood may we be united by the indissoluble ties of grace, love one another and aid one another in journey heavenward. By us may the cry of distress be never heard in vain nor the appeal of the destitute, but may we be bountiful and merciful even as our father in Heaven; and now for another night we commit ourselves to thy watchful care and protection. Give thine Angels charge over us that no evil befall us: and if it be thy will that we see a new day may we be fitted by repose for its duties and grateful to thee for its mercies. But should death overtake us, make it gain an end of sin and sorrow and an entrance into bliss love and immortality in the realms above. Living may we live to thee and dying may we die to thee, and unto Father Son and Holy Ghost, be glory honor and praise now and ever. Amen.

To ensure the safety of British subjects in the vicinity, Transvaal Republic in S. S. Africa has been taken possession of by Britain and added to her African dependencies.

The civil and ecclesiastical powers in Quebec Province are coming into unpleasant contact with each other, each striving for supremacy.

MEXICO.

AN EARTHLY PANDEMONIUM.

Rev. Mr. Watkins, a successful and fearless missionary in Mexico, Monday evening described the social condition of that benighted and backward country to a respectable audience in Emmanuel Church. Rev. Mr. Stevenson occupied the chair, and several city clergymen were present.

It is safe to say that those present were deeply interested in his recital, yet that they were shocked at the terrible state of things in that so-called Republic. While paying a high compliment to the natural beauty and agricultural and mineral wealth of the country, yet agriculture and commerce were neglected; what they cultivated most extensively was "revolutions." (Laughter.) Good roads were not plentiful and very unsafe: their sides were marked by crosses and heaps of stones, places where people had been killed. The robbers which infested the country were very frequently put to death though, as many as sixty being executed in two months to his knowledge.

Houses were of a primitive and simple construction, and were generally meanly furnished. Beans and tortilla, made with corn soaked in lime, and water, then made into dough, beaten thin and baked, were staple dishes; the tortillas being tough served as spoons with which to eat the beans. An estimate of the farmers progressive ideas could be formed when they declined to use American ploughs. The Mexicans on the whole were naturally brave, patriotic and intelligent men, yet through the debasing influence of the Church of Rome they were in a wretched condition. The Indians had been labored amongst by the Roman Catholics for more than 200 years and there could be

seen the fruits; men and women absolutely naked—soul and body. The Catholic Mexicans were almost to a man guilty of lying; stealing was common and morality at low ebb. To give the audience some ideas of the doctrines enunciated by the clergy he read extracts from their writings; in substance that the priest was equal to the Virgin Mary, because he in his way produced Jesus Christ and superior in one sense as he produced Him as often as he liked; he was equal to Jesus Christ and was Christ; he was the Father of Christ, creator with Him; he was the very God and even greater than God in one sense and he was all this, though a criminal and a nullity as a man. Believing in these blasphemous assertions the people absolutely obeyed the priest, and worshipped him as God. It was common for them to say about him. "There goes our Christ;" they reverentially kissed his hands, though knowing very often that he was an assassin. The most dreadful crimes were thus perpetrated under the sanction of the priests, or were extenuated and pardoned by them. One woman who killed three of her children was pardoned on giving the priests sixty turkeys! The best families in Mexico were destroyed by the priests, and they could give all possible latitude to the meaning of these words. The fathers and mothers dare not say a word against the wrongs perpetrated upon their children. He said the Bible was there deemed to be of the devil, and anti-Christian; the priests prohibited the use even of their own Douay Bible. He proceeded to graphically narrate the labors of the missionaries there, and the great danger experienced to life owing to the fanaticism and lawlessness which existed; the Mexicans were willing listeners to the Gospel, once they could be reached, and the converts were exceedingly steadfast. His own life had at

different times been at the point of being sacrificed, but God had miraculously preserved him; a blessed work was being done, despite persecution and danger to life, and he asked them not to forget the poor Mexicans.

The reformation is not confined to the Western portion of the Empire. There are in the City of Mexico four Protestant churches, beside a theological school and orphanage. The largest church in the City of Mexico, which was Catholic and built over three hundred years, is now Protestant, and is occupied by a large congregation four times on Sabbath. There are altogether in the State of Mexico one hundred and sixty Protestant churches; a few years since it would have been dangerous for a Mexican to avow that he differed from the faith of the State Church. The most eloquent preacher among the Protestants is one who was formerly at the head of the Dominican Convent, and used to preach in the great Cathedral to crowds of eager listeners. It must be observed that the reformation commenced among the Mexicans themselves, and was not due to any outside influences. The Protestant community is now recognized as a power in the State, and is allowed full liberty to establish schools and worship. The present organization of the Protestant Church in the City of Mexico is due to the Episcopal Church of the United States, whose bishops visited them and ordained seventeen Mexican ministers, and a bishop is appointed over them, the Rev. Dr. Riley, a Chilian by birth.

Rev. Dr. Wilkes returned a vote of thanks to the lecturer, who had retained the interest of the audience for over an hour.

Rev. Mr. Watkins, Missionary from Mexico, addressed the Ladies of the Canadian Woman's Board of Missions, at their meeting yesterday, in a very interesting manner.—*Montreal Witness*.

Bush fires have been raging in different parts of Quebec, doing very considerable damage.

The Turco Russian war continues to draw its slow length along without presenting any new picture of interest.

The principal highway between Aberdeenshire and Perthshire was blocked up with snow for five months last winter.

A congregational minister of Thurso, Scotland, lately applied for admission to the Church of Scotland.

The Jews held their feast of Pentecost on the 18th ult., in Montreal, with great solemnity, the Synagogue being beautifully decorated.

The Rev. Alex. McLean, Nairn, Ont. died on the 3rd April, and the Rev. John Tawse, King, Ont., died on the 8th of the same month.

The "City of Brussels" pilgrim laden for Rome, about whose safety there was so much anxiety felt, has turned up almost all right.

The war despatches continue to be meagre and indefinite; but from all that can be learned the Russians are coming off only "second best."

Dr. Jessup, of Beirut, writes that the sea has recently thrown up a whale 60 feet long, near Tyre, at about the same spot where the whale threw up Jonah 2,700 years ago.

On the 14th of May a disastrous fire occurred in St. Stephen, N. B., by which one half of the business part of the town was reduced to ashes, several people injured and over forty females rendered houseless.

The Monthly Record.

JUNE, 1877.

OTHER CHURCHES.

The established Church and her assailants. The Free and U. P. Presbyteries and Synods in Scotland are vying with each other in expressions of dislike to, and determination of pulling down the walls of, the good old Kirk. Overtures to be submitted to their respective Supreme Courts, with the view of leading to the disestablishment of her is the order of the day with them. The discussions that follow on amendments that the overtures be not transmitted, show the deep rooted, illconcealed bitter feelings that yet rankle in the gentle breasts of those who once called her "mother." Several of the overtures are couched in languages wanting in courtesy and charity. The Free Synod of Sutherland and Caithness have fairly won the prize for sublime absurdity, as the following "whereas" will show.

Proposed by Mr. Murray, Clyde, seconded by Mr. Cumming, Melness:

"Whereas the connection between the state and the Church in Scotland has been *unscriptural* all along since the *Disruption of 1843*." Could absurdity go any further? Why did not the bright lights that made that astounding discovery give the listening, anxious public a few of the reasons, if any, of the connection being *unscriptural* after the Disruption of 1843, if, as by inference, it was scriptural before that event? We fear that the reading public will not be disposed to give said brethren much credit either for intelligence, good sense, or charitableness. The Inverness Courier reports the Glenelg Free Synod divided on the question of establishment.

OUR OWN CHURCH.

After nearly two years, in which they had ample opportunity of studying the past, present and probable future of union with the P. C. in Canada, St. Andrew's congregation, Montreal, of which Rev. G. Lang is pastor, by an overwhelming majority decided, "not to form a part of the union of the several Presbyterian Churches purporting to be, or authorized to become united under the name of the Presbyterian Church in Canada."

The Sacrament of the Lord's Supper was dispensed at Stellarton on Sabbath, the 27th ult., Messrs. Herdman, Stewart and McMillan assisting. Twenty-nine new communicants were added to the roll, showing very clearly that the pastor is earnest and faithful in the discharge of his duty.

An effort to abolish Fast Days in Scotland, originating with the U. P. Presbytery of Glasgow, met with no favour from the Free and Established Churches to whom an appeal was made and in consequence failed—as it ought!

The interesting feature of the meeting of the Pictou Presbytery of the 30th ult. was the licensing of Mr. William Herdman, son of the worthy pastor of St. Andrew's, Pictou, to preach the gospel.

The interesting feature at St. Paul's Glebe, Bridgeville, on the 12th ult., was a large 'turn out' of the congregation, ploughing, sowing, planting, harrowing, and rolling in a crop for their pastor.

MINUTES OF PRESBYTERY OF PICTOU.

ST. ANDREW'S CHURCH,
Pictou, 30th May, 1877.

The Presbytery met this day and was constituted with prayer by the Rev. George Coull, Moderator, with whom were present Rev. Messrs. Herdman, McMillan, Fraser, Dunn, Galbraith, McKay, Stewart and McCunn, Ministers, and Messrs. Fraser, Campbell, Munro, and McBean, Elders.

The minutes of last quarterly meeting as also of meetings of 14th March and 2nd May, were read and sustained. A communication was read from Rev. E. A. McCurdy, in reference to matters at Fisher's Grant, suggesting the appointment of a committee to confer with a similar committee of the sister Presbytery.

The Rev. Professor Pollok, D. D., having entered the Court it was moved by Rev. A. W. Herdman, seconded by Rev. P. Galbraith and agreed to, that Dr. Pollok be invited to sit and deliberate. Dr. Pollok expressed the great pleasure he had in again meeting with his brethren of this Presbytery, and his delight in noticing the earnestness and zeal with which they grappled with the task entrusted to them in this field.

Anent Mr. McCurdy's communication it was, after full consideration, moved by Mr. Fraser, seconded by Mr. Herdman, and unanimously agreed to "that this Presbytery having considered a letter from Rev. E. A. McCurdy, anent matters at Fisher's Grant, and also certain documents from residents at Fisher's Grant concerning the same, is unanimously of opinion that the only amicable arrangement possible is that our adherents at the Grant receive the use

of the Church there one third of the time, and further appoint a committee to confer with the sister Pres. in the event of a conference being considered necessary, said committee to consist of the Moderator, (Convener), Messrs. Herdman, Fraser, and the Clerk.

Appointments were made as follows:

VALE AND SUTHERLAND'S RIVER.

Sab. 10th June Mr. Stewart
" 8th July " MacKichan
" 12th Aug. " McMillan.

FISHER'S GRANT.

Sab. 24th June Mr. Stewart
" 22d July " McCunn
" 19th Aug. " Dunn

EARLTOWN.

Sab. 12th Aug. Mr. McKay.

Mr. Coull to preach on that day at Saltsprings, and Mr. Galbraith at New Glasgow.

FALLS.

Sab. 19th Aug. Mr. Stewart.

Mr. Wm. C. Herdman having completed his trials, which were highly approved of by the Presbytery, was licensed in the usual form, to preach the Gospel, and having been suitably addressed by the Moderator, received the right hand of fellowship.

The Moderator and Mr. Galbraith were appointed to convey the fraternal greetings of this Presbytery to the approaching General Assembly of the Presbyterian Church in Canada.

The Pres. agreed to hold a special meeting in this place on Wednesday, 27th June, at 11 a. m.

The usual quarterly meeting to be held on the last Wednesday of August.

Closed with the Benediction.

ROBERT MCCUNN,
Pres. Clerk.

THE rules for the Sustentation Fund drawn up by the committee, and which they now respectfully beg to submit to the Presbytery.

1. This Fund be called the Self-sustentation Fund of the Church of Scotland, in the Maritime Provinces, and its chief object to be to assist congregations unable to raise the stipend of their Ministers to the minimum agreed upon by the Church of Scotland, in Scotland.

2. That this Fund be raised by annual subscriptions, donations, legacies, &c., &c.

3. Whosoever contributes on an average one dollar a year during the time that the capital sum is being accumulated, shall be a member of the Scheme, and entitled to vote on any question connected with the change of the constitution of the Fund

4. That, if possible, no sum be taken from the Fund for any purpose until the interest of the capital sum \$16,000 make the Church self-sustaining together with the present existing efforts of the Church such as H. Mission, &c., but in order that the capital sum be not encroached upon in the event of such Church extension, as cannot be met by the interest the Church continue to apply to the Col. Com. for assistance in such cases as before.

5. That congregations contributing annually in proportion to the guaranteed stipend of their pastor, shall receive such a supplement as will make up the minimum stipend agreed upon by the Church; and in the event of there being any superfluous funds, any minister whose resignation has been accepted by the Church Court, owing to old age, &c., shall participate in such funds according as the managers may decide.

6. That the managers of this Fund be the Ministers, ruling Elders, and in addition a representative from each con-

tributing congregation elected annually or otherwise as may be agreed upon by the different congregations, and that the managers at their first meeting be empowered to elect their Treasurer and Secretary, and arrange for the immediate carrying out of the Scheme.

7. That the trustees of supplemented congregations shall apply to the managers of the Fund for the requisite supplement by certificate of Presbytery.

8. That the Fund shall be the exclusive right and property of those congregations in connection with the Church of Scotland that collected it, and that no Legislative act alienate it at any future period from this Church or any congregation, member or adherent thereof, till it be transferred by a three-fourths vote of the members of the Fund who may be living at the time of such proposed transference, together with a three-fourths vote of the congregations that contribute to the Scheme.

9. Should any of those who contributed to the Fund or any minority in any of the congregations object to transference and demand their proportion, that the managers grant these proportionate sums as demanded.

'Tis now with us in the County of Pictou what is generally known as the communion season. The Sacrament of the Lord's Supper was dispensed at Stellarton on the 27th ult, and will, D. V., be dispensed at New Glasgow, Saltsprings, and St. Paul's, E. R., on the 24th inst., at R. Hill on the 2nd Sabbath of July, at Gairloch, Pictou, and McLellan's Mt., on the third Sabbath of July, and at W. B. East River on the 4th Sabbath of July—vacant congregations will receive due attention.

DIVISION IN THE FREE CHURCH.

The symptoms of an approaching crisis in the Free Church of Scotland are daily becoming more manifest and marked. There is obviously a strong contrariety of opinion among its leading ministers and lay-members on many prevailing questions; and without very careful management the approaching Assembly will be characterized not only by animated debate, but by a disunion and strife which will bode no good to the church. Already some very violent passages of arms have occurred at the respective Presbyteries and Synods; and now a sort of paper war has been commenced which is to be deprecated.

One of the most recent evidences or outbursts of the prevailing feeling is to be found in an address which has been issued "to the members of the Free Church of Scotland, inviting them to prayer for the Church, and especially for the Divine guidance of the ensuing General Assembly in the present alarming crisis." This address is signed by a large number of influential ministers, amongst whom are the Rev. S. Miller, D. D., of Glasgow; the Rev. W. Fraser, L.L.D., of Paisley; the Rev. J. Kennedy, D.D., Dingwall; and the Rev. G. McKay, Inverness; and it purports to have been prepared at the request of a recent meeting of ministers. Alike, therefore, for its authors and its subjects, the address has a special claim to public attention; and it need not surprise anybody that so far from allaying the excitement already produced it is only acting as so much fuel to the fire of controversy which has begun to blaze.

In the estimation of the framers of this address there are two chief causes for anxiety. The first respects the foundation of the Christian faith, and has its origin in the discussion anent the article of professor Smith on the Bible. The Divine inspiration of the Bible, it is thought, is being called in question, or

virtually explained away; and if such teaching be allowed, it is feared the most disastrous consequences will follow to the office-bearers and members of the church. Such questions are said not to have been raised in the church so manifestly since the days of Knox; and the godly people of the land, and of other lands, are naturally looking on with deep anxiety, as the principles adopted and avowed at the ensuing meeting of the Assembly, will, most probably, rule the procedure of the Church in all similar instances. The people are, therefore, importuned to invoke the Divine guidance that the Assembly may be led to the adoption of measures which will vindicate the Divine authority of Holy Scripture.

The second cause of anxiety, however, is evidently regarded with a deeper concern. This, it is claimed, relates to the fundamental Scriptural doctrine on which the Free Church was based in 1843. That two-fold doctrine is, that Christ shall be practically owned and served as both King in Zion and King of Nations. The propriety of ecclesiastical establishments in alliance with the State is openly avowed and defended; and the present agitation for Disestablishment is denounced as unworthy, and to be lamented. This is said to be so on general religious grounds, and then peculiarly so on the part of the Free Church; for, to quote the language of the document, "it is really a request that the Church should ask the State to do away with the grounds on which our 'Claim of Rights' rests; and it is, therefore, an attempt to sweep into oblivion the principles on which the separate position of our church is founded."

Now it is impossible not to see that in this proceeding there are the germs of evil. A discord in the Church is at once openly proclaimed, and that in matters what are vital to the Church's existence. Such a contrariety of opinion will naturally engender strong and antagonistic

feelings; and there does seem at this moment a little too much danger of a collision which may rebound to the weakening of the citadel. The request for prayer in favor of Divine guidance may not, therefore, be inappropriate. If sincere in its belief the Church recognizes the efficacy of prayer. In the history of the Scottish Churches there have been numerous instances to prove that God does vouchsafe guidance in the time of danger. The approaching crisis may be signalized by special manifestations of the Divine Power to keep the Church right. But if prayer is to be of any practical avail it must be accompanied with a disposition to submit the human to the Divine; and if whilst men are praying that God would specially guide and direct, they are determined at all hazards to enforce the adoption of their own schemes, such prayers will not be answered; they are nothing but a mockery and a farce.—*Scot. Am. Journal.*

THE MACDONELL HERESY CASE.

We quote the following from an Ontario paper:

More than the usual amount of interest was taken in the meeting of the Toronto Presbytery yesterday from the fact that the Rev. D. J. Macdonnell was expected, in terms of the resolution adopted by the General Assembly last year, to define the position he now holds on the question of the eternity of future punishment. The matter only came up a few minutes before adjournment, and then the doors were, after some discussion, closed on the plea that it would be more respectful to the General Assembly to treat the matter in this way than to publish Mr. Macdonnell's statement to the world before presenting it to the Assembly. The

fact that Mr. Macdonnell's views are generally known to the public to have undergone no change since last year is sufficient to stamp this as a kind of pleasing fiction dear to the hearts of lawyers, but not generally supposed to be agreeable to grave and reverend divines. Be that as it may, Mr. Macdonnell's report is to the effect that he has nothing to report except that he is still in the position he occupied last year. This places the matter once more before General Assembly, in which body there will be a keen and bitter struggle over his case. His policy will doubtless be to stand on the defensive and compel the Assembly to put him out of the church, or instruct the Presbytery of Toronto to libel him for heresy, which will almost certainly be done. If the local feeling in the matter is as intense everywhere as it is here, the proceedings at Halifax will be hardly less exciting than they were at Ottawa during the recent session of the Dominion Parliament. The election of delegates in most Presbyteries has turned exclusively on this question, and according as the one branch of the church or the other is in the majority, so will the complexion of the delegation be. From Toronto the great majority are men of no uncertain sound, only two elders and two ministers, I believe, being favorable to Mr. Macdonnell. The majority includes Dr. Robb, Principal Caven, Professor McLaren and several others of equally pronounced orthodoxy. It is, of course, premature to forecast the immediate result; the remote one can hardly be considered doubtful. Whichever side wins, there is bound to be a secession if not a disruption of the union. I do not believe that the line of cleavage will follow the line of coheism, for there were some "Liberals" in the Canadian Presbyterian Church before union, and Mr. Macdonnell will find many warm supporters amongst the representatives from the corresponding body in the Lower Provinces.

We beg to acknowledge the receipt, per Rev. J. W. Fraser, of ten dollars for the Sustentation fund, from a gentleman at Loch Side, Cape Breton, who does not wish his name to be published. We trust his generous example will encourage others.

The details of Mr. Dunn's sustentation scheme are being matured, and we hope to see all the congregations within the bounds of the Presbytery, in a short time vieing with each other, in making collections for it.

PERSONAL.—The Rev. D. McKay has returned from Ontario. The journey which he began in anxiety has ended in sorrow; his brother to whom he was on a visit is no more.

The Rev. Professor Pollock, D. D., was present at the meeting of the Pictou Presbytery, looking none the worse after another winter's hard work.

CURRENT NEWS.

Heterodoxy again! Error in doctrine does not seem to be confined to any one branch of the Christian Church. Scarcely is the excitement caused by one case allowed to die ere another breaks out. The Rev. James Roy, a distinguished Methodist Minister of Montreal, has recently been on trial on the charge of being "rationalistic and socinian." He was found "guilty" and his connection with the Wesleyan Church dissolved. His congregation sympathizes with him, and they have organized themselves into a "Wesleyan Congregational Church."

Anthony Comstock and Oliver Cotter are waging a determined warfare in New York, the former against obscene literature, the latter against the liquor traffic. May abundant success crown their efforts.

Died, after a short illness, the Rev. John Munro of Wallace. Mr. Munro and the late Dr. Bayne were appointed delegates to the Pan Presbyterian Council to be held in Edinburgh, but both have been summoned to the "general Assembly and Church of the first born written in Heaven."

Lord Derby has written a very able diplomatic circular to the Czar in which he lays the responsibility of the war at his door, the declaration of war being a violation of the Treaty agreed upon by the Powers and to which Russia was a party.

ACKNOWLEDGEMENTS.

Roger Hill and Cape John towards late Synod clerk's fee. \$11.03.

W. McM.

FOREIGN MISSION.

Rec'd fm. St. Andrew's Pictou,	\$22.89
" Rogers Hill,	13.32
Barneys River,	4.50
Cape John,	7.93

JAMES HISLOP
Treas.

HOME MISSION.

From A. Roy 6 M. Brook,	\$2.00
Fishers' Grant,	12.00

JAMES HISLOP,
Treas.

PRESBYTERY FUND.

Rec'd from Saltsprings,	\$11.04
" " A. McKichan,	5.00
" " Rev'd. Mr. Stewart,	9.05
" " Gairloch,	11.00
" " F. A.,	13.39

J. HISLOP,
Treas.

Money rec'd for payment of Record will be published in next No.

LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,..... Bridgville.
 Hugh McLeah,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. R.
 Kenneth Sutherland,..... Waterville, W. R.
 James McLeod,..... Salisprings.
 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,..... Glengarry.
 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 Brae.
 Samuel Fraser,..... Elmsville.
 Geo McLeod,..... West River.
 Alex'r Sutherland,..... Ccotch Hill.
 Don i Fraser,..... Carriboo.
 Mario McKenzie, Three Brooks, Carriboo.
 John Fraser,..... Glengarry.
 John Ross,..... Scotch Hill.
 Alex'r McQuatrie,..... 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.
 Donald Gray,..... Capo John.
 Alex'r Fraser,..... Teney 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 Mahon, C. B.
 Geo. Baillic,..... 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,..... Lake Amalie.
 Chas. Fraser,..... St. Pauls, E. R.

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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Rev. Wm. McMillan, Bridgville, E. R., Pictou