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VOL. XXII.

NO. X.

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

October,



1876.

PICTOU, N. S.,
PRINTED AT THE "COLONIAL STANDARD" OFFICE,
1876.

MOODY AND SANKEY'S NEW TABERNACLE.

MR. MOODY'S NEW TABERNACLE.

—The arrangements for the meetings to be conducted by Messrs. Moody and Sankey, in Chicago, are rapidly approaching completion; a large new building is being erected on Monroe street, between Market and Franklin. The dimensions of the building are a hundred and ninety feet front, from East to West on Monroe street, by one hundred and sixty feet in depth. It stands on an open space, joining its West wall to a large block of stores, but open on its other three sides, between which and the streets on the East and South are wide, unoccupied spaces of ground, whereby great quietness will be enjoyed, even in the very heart of the city. To the main floor there are four wide double entrances; two by flights of steps downward from the wide stone pavement on Monroe street, and two from the South side at the ground level. This floor will be seated with four thousand five hundred chairs. A gallery forty feet will extend around three sides of the hall, sloping at a convenient angle, and seated with twenty-nine hundred chairs. To this gallery there are six entrances by flights of steps twelve feet wide, entirely separate from the entrances to the main floor, thus enabling the great hall to be filled or emptied in about five minutes. The hall will comfortably seat some eight

thousand people. The platform extends across the west end of the building; on this will be Mr. Moody's pulpit and Mr. Sankey's organ, a choir of three hundred singers, and seats for three hundred city pastors, ministers and others. The platform entrance is at the north-west corner of Monroe street. The sloping floors of the wide galleries from two ranges of rooms at the level of the street floor, which will be used for offices, inquiry and committee rooms. There will also be a commodious office on the Monroe street side, fitted up for the use of the press. The roof, which is thirty-eight feet high, is supported by heavy posts standing on the ground. The walls are of brick; the fronts are of iron; and it would seem to be impossible to construct a great auditorium, in which convenience and security should be more perfectly attained. The hall is lighted by two rows of windows along the whole length of the north and south sides, and at night it will be well lighted with gas. The whole building will be heated by steam. The cost of the building when completed, will be about twenty-one thousand dollars, about one half of which has been already subscribed; and it is proposed to raise the balance before the meetings begin. Quite a large additional sum will be required to defray the expenses of the meetings for three months, which sum it is hoped will be voluntarily given by those in sympathy with the work.—
Daily Witness of September 30.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

OCTOBER, 1876

NO. X.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 45.

THE CHARACTER AND TRANSLATION OF ENOCH.

A LECTURE DELIVERED IN THE KIRK, RIVER JOHN, ON FRIDAY EVENING, OCT. 6, 1876, BY THE REV. J. MCKAY, MINISTER-ELECT OF GAIBLOCH.

Genesis V: 24, "and Enoch walked with God."

Of all the good and holy men whose characters are delineated in the sacred page that of Enoch strikes us as one of the most noble and exalted. His holy life and pious character are displayed in these few and simple words—"and Enoch walked with God." How touchingly beautiful is this short but graphic sketch given of him by the inspired penman. We can imagine to ourselves the holy man as he walked about in this world, with the air of one who belonged to another, not only free from all the vices and untainted by all the corruptions of his age, but endeavoring by all the means in his power to recover men from their degraded condition.

The world then in its pristine grandeur, presented much that was striking to the pious and reflective mind of Enoch, much that was calculated to fan the ardour of his love to God into a still brighter flame. He enjoyed the companionship of the first man—that man who could tell in glowing terms of a newly organized world—of a state of innocence and purity—of the beauties of the earthly paradise, and above all of the pleasing friendship and intercourse of God upon earth. That man could likewise tell of the awful consequences of the fall and of the ruin and death which it entailed upon all his posterity.

The outward world was then all fair and green and lovely; but its inhabitants saw no hand which scattered those beauties around them, and from surveying those beautiful and majestic works of nature, their minds were not

lifted up to the contemplation of "Natures God"—on the other hand they were sunk into the lowest depths of degradation and vice. They profited not by the experience and admonitions of their first parent Adam who endeavoured though in vain to stem the fearful torrent of impiety which was rapidly deluging the earth. Although they were removed by but a few generations from the time when their first parents walked upon the earth in purity, innocence and blessedness, they derived no salutary lesson from the dire effects of the Fall.

In this period of general corruption and depravity Enoch appeared. God who has never left himself without a witness, had a faithful servant and zealous minister in that holy man, and many wise and holy ends were no doubt served by his appearance upon the earth. It was necessary that in every age there should be at least one devoted servant of the most High by whom a knowledge of his nature worship &c., should be faithfully transmitted. If this were not the case, how were we to know of the creation of man, of his fall and all the other incidents subsequent to those great events a knowledge of which we now possess. It may be answered by inspiration, or an immediate communication from God. This is no doubt very true. Moses who recorded these events in his sacred history for the instruction of after times was inspired. But God never does by miraculous means what may be done by natural means. Is it not then more than probable that Moses obtained his knowledge of those transactions from the oral traditions of the ante diluvian and post diluvian patriarchs, and that he was inspired by God so that what he recorded was free from error or mistake.

From the genealogical catalogue of the ante diluvian patriarchs whose names are recorded in the Vth Chapter of Genesis, we find that

Enoch was sprung from the family of Seth, the seventh in a direct line from Adam—that he was born A. M. 622, and that he lived and walked with God 365 years. During the greater part of his life, therefore, he was contemporary with Adam, and as we have said already, very probably, had means of intercourse with him. His name which signifies “dedicated” was given him after the eldest son of Cain or in consonance with the general custom of those early times to give children their names according to the hopes or expectations of their parents, or from any remarkable occurrence. Thus Jared seeing the growing corruption of the times devoted himself and his children to the service of God and called his son Enoch, signifying initiated or dedicated. From the etymology of his name, the later Jews have conjectured that he was not only a great prophet, but likewise the inventor of letters and learning. Some have likewise falsely imagined him to have been the author of a book, probably from an erroneous interpretation of that passage in St. Jude.—“And Enoch also the 7th from Adam, prophesied of these saying ‘Behold the Lord cometh with 10,000 of his saints.’ All however that can be gathered from this verse is, that Enoch was a prophet, and gave utterance to the prediction record by St. Jude. There can be no doubt about the person to whom the inspired apostle refers, for he tells us that he was “the 7th from Adam.” From this passage of Scripture only are we enabled to learn that in addition to all the other eminent qualities of this illustrious man he possessed the spirit of prophecy. This we must admit if we believe that St. Jude was inspired, for it is impossible for a person inspired by God to write what is false or has a tendency to mislead others. Although we have no account of the medium through which this prophecy was transmitted; whether it was handed down through the lapse of ages, from Enoch to the Apostles in writing, or merely by oral tradition we have the best of all reasons for entertaining the belief that it was transmitted from a sure source and through a sure medium.

The two main points to be considered on this Lecture are

I. The Character of Enoch.

II. His Translation.

We have already to a certain extent treated of his character. We have seen that he lived in an age of the world that was prone to iniquity. We have seen that he was perhaps the only pious servant, and devoted minister of his God in his day and generation, that in consequence of his zeal for the glory of God, he was honoured by his Maker above all the ante-diluvian patriarchs, and that in addition to all his other eminent qualities, he was an inspired

prophet of the Lord. Before proceeding to consider him in the character which Moses has given him, let us look to him in his character of prophet. We have already shewn that if the Bible be true and inspired, it must likewise be true that a prophetic spirit was possessed by Enoch.

Immediately after the fall God was graciously pleased to communicate a plan of redemption, and if our limited ideas of the nature and character of God be correct, it was necessary for him to communicate a knowledge of this plan to his fallen creatures. The world had become so universally corrupted that this plan of redemption was forgotten or lost sight of. But it was necessary for man degraded as he was to know the gracious intentions of God toward him. What is more probable then, than that God in order to continue the knowledge of his plan of redemption, should unfold it to Enoch, that “man according to God’s own heart” in order that he might stir the world of the ungodly to seek after God and gain the inheritance of eternal life. “It was necessary for them to know that a plan of salvation was provided for them, and that a Redeemer was to come, and without knowledge there can be no faith. In order then, that the sins which they inherited from their first parents as well as their actual transgressions might be blotted out, and that they themselves might be justified and made meet for the enjoyment of God in heaven, it was necessary for them to know and believe. And it was only through faith in Him who was to come that they could expect to be pardoned. Enoch was sent as a teacher to instruct them in the way everlasting, to instruct them to look back to the fall and its awful consequences, to look to themselves and their unhappy condition, and to look forward through faith to him who was to bear all their sins, and introduce an everlasting righteousness. Here we have presented to us a striking phase of the character of Enoch. He was of himself a good and holy man, but he could not have been so favoured of God unless he had strenuously exerted himself to lead others into the track which he was himself pursuing, unless he had used every means that was in his power to lead others into the way of salvation. For holiness and piety cannot exist in passiveness. Activity is an essential element of piety; or as an inspired Apostle tells us, “Faith without works is dead.”

We now come to treat of his character as briefly exhibited to us by Moses. A few words are merely given to shew us his character. “And he walked with God.” This expression conveys to our minds an idea of the most exalted piety; it implies that through a lively faith, he lived as in the divine presence, as if

the eye of omniscience were always upon him. It implies agreement and congeniality of disposition. (Amos III: 3.) "Can two walk together unless they be agreed." The nearer we approach to the character and disposition of God, the more closely may we be said to walk with him. Piety consists in a constant endeavour to assimilate ourselves to the likeness of him who is all holy and all pure; in a constant endeavour to walk with God upon earth, so that we may be the better fitted to live with him for ever in a world to come. To walk with God is to live devoted to his service, and to realise his continual presence as a God of unspotted holiness and unspeakable goodness. It implies a living in close communion with God by the exercise of a lively and unfeigned faith, by the exercise of prayer and devout meditation.

Thus Enoch who was impressed with a strong sense of his obligations to God desired by every means in his power and by every action of his life to please him who was his all in all, by endeavouring to advance his glory and promote the good of his fellowmen. He endeavoured to hold close communion with God while on earth by the constant exercise of devout meditation and prayer; and on this accounts he received, to use the words of the great Apostle to the Gentiles, "this testimony that he pleased God." Such is evidently the meaning intended to be conveyed by the inspired historian when he says of Enoch that he "walked with God."

The holy and pious character which is here presented to us of Enoch is by no means a common one. The expression as it implies such exalted piety is rarely to be met with as describing character. We find the Sacred Historian applying the very same expression to Noah in the VII Chapter at the 9th verse. "And Noah walked with God." In the XVII Chapter at the first verse, we likewise find him representing God as addressing his servant Abraham in these words "Walk before me and be thou perfect. When the dreadful announcement was made to King Hezekiah on a sick bed, that his days were numbered and that he must die (II Kings XX 3) we find him praying to God in these words. "Remember now how I have walked before thee in truth and with a perfect heart." But of how few can it be said that like Enoch, Noah or the good King Hezekiah they have walked with God. Is it not the experience of even the best of Christians that there are times when they seem to forget God. When their thoughts and actions are diametrically opposed to his precepts and commandments, when they act and live in the world as if there was no God.

There are many professing Christians who

instead of walking with God, do not walk with him, but "walk after the flesh," and of whom it may with too much justice be said, that they are "without God and without hope in the world." But let the example of Enoch in his zeal for God and his eminence in holiness stir up such to know of the deep dead sleep in which they have so long lain, let it reanimate their hopes and give a life like energy to their faith so that at last the testimony which was paid to Enoch may likewise be paid to them—that they "walked with God." And let them be well assured that they will be rewarded as well as Enoch who was called away in the prime of life from the struggles and sufferings of a sinful world. "And was not for God took him."

II. We come now in the second place to consider the translation of Enoch.

The generally received interpretation of the passage referring to this extraordinary event—namely: "that he was not for God took him," is that in reward for his holy life and ardent zeal for the glory of God, the Almighty was graciously pleased to translate Enoch, without tasting death, into the realms of everlasting day. Doubts have been entertained as to the correctness of this interpretation, some holding that the words of Moses import no more than his sudden and untimely death, as he was cut off at a much earlier period of his existence than the other ante diluvian patriarchs. If it be the correct interpretation of this passage that the expression "God took him" means no more than that he caused him to die, then the words of Moses are nonsensical and tautological; for they are the same as if he had said—God caused him to die because he took him away by death. This would by no means be a sensible or literal interpretation of the passage. And besides, Moses mentions the reason of his being taken away, namely that he walked with God. Is the shortening of life to be considered a reward of piety, then does the Bible contradict itself, for it mentions length of days as a reward of that. And can we believe that the inspired writer would have broken the thread of his catalogue and introduced the unnecessary words to show us that Enoch died sooner than the other patriarchs. The thought is not admissible for a moment.

But the paraphrase which St. Paul gives us of this passage could not suffer us for a moment to entertain the smallest doubt as to the correctness of the Christian interpretation "By faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony that he pleased God." The testimony which St. Paul here gives in support of the truth and reality of Enoch's translation, places the matter to all Christians.

at least beyond the reach of doubt. From this passage it is generally understood that by his strong faith he was enabled to please God by walking in his commandments blameless, that the Almighty in order to show his high regard for him, translated him without tasting of death from a world of sin and sorrow and suffering to a world where there is no more sorrow, but where God himself will wipe away all tears from every eye. But though this may be true, may not the language of St. Paule supposed to indicate that a promise had previously been given to Enoch in reference to his translation; and that the faith mentioned in the passage was a firm belief that God would fulfil his promises by translating him to heaven. This would exercise a powerful influence in the mind of Enoch by comforting and supporting him in his troubles, by strengthening his faith in God, by arousing him to renewed exertions for the glory of God, and the good of his fellow men, and above all by enabling him to continue in those paths of virtue and holiness which alone could conduct him to the gates of heaven. It is not presumptuous to think that such should have been the case, for we are told that an intimation of the same kind was given to Elijah previous to his translation.

We would now inquire for what reasons Enoch was exempted from the common fate of humanity by having an entrance administered to him into the everlasting kingdom of glory without passing through the gates of death. We may look upon his translation.

1st. As a singular manifestation of God's favor towards him, and as a glorious reward of divine love. It is of God's grace that we enjoy all the mercies and privileges which are so well calculated to stir us up to holiness, it is from that bountiful source that all our blessings flow, and in proportion as we value and improve those blessings and privileges does God reward us. Enoch improved those blessings in a very eminent degree; he served his God faithfully during his life on earth, and he had this testimony that he pleased God. In addition to this testimony God added a reward of unexampled bounty. He not only called him to himself and thus removed him from a guilty and sinful world, but he did so immediately. He had not to wait to the resurrection day, till the trump of the great Archangel summoned the dead to arise. Body and soul were wafted away to the unseen world—there were no deep and dark waters to be crossed by him in his passage to the heavenly Caanan. Death, the King of terrors to all, had no terrors for him, the grave had no victory over him. Its dark and narrow confines were never destined to contain his mouldering dust till the great final day.

Happy was the patriarch in deserving such a reward at the hands of his God.

II. The immediate translation of his soul and body into the presence of the Eternal King might have likewise been intended to shew the power and majesty of that great Being whom the contemporaries of Enoch were so wantonly slighting and offending. It showed them in the plainest manner possible what God could do to reward his friends and what he might do to punish his enemies. And if such were the glorious rewards which he conferred upon his servants, what could they expect at his hands, but the most dreadful punishments.

If the translation then of Enoch were intended not merely as a reward for himself, but likewise as an example to his fellow men, it must have taken place before the world and been attended with much circumstances as would render it a solemn and imposing spectacle. It is not presumptuous to make such a conjecture. But even if it be wrong we must believe that there was another Elisha watching in wondering astonishment the upward flight of our other Elijah. There must have been some one present to convey the knowledge of his departure to his fellow men, and they in turn to future ages. There must have been some one present to cry out in language similar to that of the prophet of Israel, when he watched his master as he slowly ascended out of his sight. "My father, my father, the chariot of Israel and the horsemen thereof."

We are not told in the inspired history of the agency employed in the translation of Enoch; and it is more curious than useful to conjecture about it. And since all depends upon conjecture, little can be advanced beyond what may be obtained from the analogy of scripture. It is probable, therefore, that he was carried away in the same manner as Elijah, in a chariot of fire. Or the glorified saint might have been silently borne away to the regions of eternal rest and happiness on the bosom of a cloud, or the angels of God might have descended and carried him away to his future home, so that he was not any longer upon earth. It is sufficient for us to know, that he passed into heaven from earth, without remaining in the intermediate region of the grave, that his passage was deathless and that in it he experienced no pain; that in a moment in the twinkling of an eye his corruptible was changed into incorruption, and that his mortal put on immortality, as it shall happen to those who are alive, when the last trump shall sound.

The Religious Book Society of London has sold 2,000,000 copies of Bunyan's Pilgrim's Progress within a few years.

ON YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

(COMMUNICATED.)

The present season of the year, when these Associations have just been holding their great annual assembly for the Maritime Provinces, appears especially suitable for some reflections upon their influence on the great work of Evangelization, and upon the relation in which they stand to the regularly constituted and recognized agencies of the various Churches.

The origin of such societies is undoubtedly a desire in the young men for an increased degree of personal religion such as that which brought together the youthful Wesley and his companions in his rooms at Oxford; but with regard to the latter movement there is not any occasion to fear that it will ever result in the addition of another to the already numerous churches which divide the protestant Christian world. Such a result would only be likely to occur were the members composing the societies of one denomination and seeking for reform in doctrine and in matters of form and ceremony.

With regard to the relationship in which Y. M's. C. Associations and the clergy stand to each other there certainly exists a very general impression and I fear there is some reason for it that they are by no means in thorough accord. Many of the young men themselves, on the one hand, have the opinion that most clergymen either entirely withhold it, or, at most, only give them their lukewarm sympathy, whilst some clergymen I believe regard these societies as undertaking an entirely supererogatory work. But besides these clergymen there are many others who are inclined to ask, is not all that such a society as a Y. M. C. A., can propose to itself to do, being effected by what have been hitherto the only constituted agencies—preaching, catech-

izing, prayer meetings, and clerical visitations. Such persons, both among clergy and laity, believing that the several churches are possessed of a sufficient machinery to carry on their work are apt to attribute the origin of the societies in a great measure to the ambition of aspiring young men who would endeavour by entering irregularly into the labours of others to arrogate to themselves an undue importance and to acquire an ascendancy and undeserved influence among their associates. Now it must happen in these as in all other associations that the men of greater ability, if they be at the same time possessed of that quality essential to progress in spiritual as well as in temporal matters, namely earnestness, must acquire a certain predominance and lead, but it appears to me that the societies by their constitution provide as far as possible against any such undue influence and ascendancy on the part of a few individuals. So long as the Associations are in a proper subordination to the regular ministry and to congregational organizations, there is reason to hope that they will prove a means of great good among those to whom the apostle John wrote, because they are strong and the word of God abideth in them, and they have overcome the wicked one, and so I for one dare not deem their work supererogatory. In all ages and in every country it has been the young men who have left the greatest impress of character upon their generation, and we should be thankful for the evidence which Y. M. C. A'S. afford of an earnest spirit of enquiry and a sincere desire to attain unto true wisdom among those of the present age. It may further be urged on behalf of Associations that they supply a really felt want. Young men in whom life and the love of its pleasures are intensely strong, are exposed to a degree of temptation to yield to the natural tendencies of their natures which those who have attained to riper years

must well understand, although they no longer feel it to the same extent. It is good, therefore, for young men that they should assemble themselves together to encourage each other in their determination to resist the flesh, the world, the Devil, and very many are greatly encouraged by attendance upon these meetings through that secret, unexpressed sympathy which always exists in the strongest degree between those of the same sex and who are on an equality in point of age.

The Associations from small beginnings have gone on increasing in number and strength until now they are a power not to be denied, and one which certainly a cold indifferentism on the part of outsiders will do very little to repress; and if the clergy do not wish to see the belief in a lack of sympathy on their part to which I have alluded, developed into its natural result a latent, or it may be even an expressed antagonism, it is full time for them to step to the front and assume that influence and direction which the societies are as yet not only willing to concede to them, but which by their constitution they offer every inducement to them to accept. I consider Y. M's. C. A., to be a truly delightful indication of the desire of young men not to rest in that self-complacent frame of mind by which so many betray their comparative ignorance of and want of faith in Christ. How many are there, who, because they are well acquainted with the fundamental doctrines, and are prepared to prove them by texts and to defend them by argument, think that they have already "attained." And truly, such persons have in a sense attained, but it is to a mere stunted and formal Christianity, far indeed from the glorious standard that was before the mind's eye of the apostle, who although he ran the race set before him, as perhaps no other ever has done, never exhibits that spiritual death in life which is so often

betrayed by those whose language is, "my sins are forgiven me; I have had assurance of it; and I know that God's gifts and calling are without repentance." These are the people who are perfectly satisfied to go on in the hum drum performance of their public and private devotions as if alas, they had already attained unto, "the measure of the stature of the fullness of Christ." The danger which I most fear for the Associations is that after the zeal and fervor in which they originated, have in some measure worn away, they may come to be merely a respectable method of exhibiting an outward Christianity, a poor lifeless formalism. To prevent so sad a result rests I think in great measure with the clergy. Would that they would all come forward in a hearty spirit of sympathy with the young men and endeavour to guide and conduct them to the end which they are all I think aiming at, although some of them it may be but vaguely understand how it is to be attained, the bringing forth of Christian fruit more abundantly, and to encourage them whilst "walking according to the rule where to they have already attained," at the same time to "follow after, if that they may apprehend that for which also they are apprehended of Christ Jesus," so that freeing themselves from the trammels of narrow mindedness, they may continue vigorously and constantly to increase in love, humility, zeal, and circumspection.

RIVER JOHN.—The first of a short series of lectures on Scripture Biography was delivered in the Kirk on Friday evening, October 3rd. The Rev. D. Mackay was the lecturer, and chose for his subject "Enoch, his character and translation." We have great pleasure in enabling our readers to peruse the lecture, which we publish in the present issue. It was listened to by a large and appreciative congregation.

DEPUTATION TO CAPE BRETON.—By appointment of Presbytery the Rev. W. Stewart of McLennan's Mountain and myself conducted the Sacramental services at River Inhabitants on the 17th ult. The attendance on Thursday was small. On Friday the Church was pretty well filled and the usual *Ceist* services were held. On Sabbath a very large body of people assembled, some came from a distance of twenty, thirty or even forty miles. So far as we saw their behaviour was most orderly and their demeanour that of devout worshippers. The number of communicants was not large, and but one or two new communicants presented themselves.

The want of a settled Missionary is much felt at this place. An occasional service in summer is all they receive. For eight months the Church is never unlocked, for they have no one to conduct the service.

Which of our congregations will volunteer to give its minister a month's leave of absence to labour in Cape Breton in summer or autumn?

Through the kindness of Professor Pollok who preached at Rogers Hill in my absence and of the Editor of the RECORD who took Mr. McEachern's place at Cape John, I was enabled to visit Loch Lomond. The congregation here was organized only a few years ago. Numbering scarcely more than a score of families they have built a beautiful Church, a lasting monument of their zeal. They all worked with a will harmoniously so that, as one of themselves said, "it went up as quietly as Solomon's temple."

In summer they have had the services of a Gaelic speaking student-missionary. The labours of these missionaries have been deeply blessed there. It was pathetic to hear one remark with deep feeling that more than one now in glory owed, under God, their religious impression to the fact of that church having

been built. On Friday I preached, and also on Sabbath to a large congregation. In the afternoon I had the pleasure of preaching in the new church on the south side of the lake. This church belongs to the Presbyterian Church of Canada. Mr. Stewart who laboured in Pictou congregation last summer preaches in each church on alternate Sabbaths and the arrangement works well.

On Monday I returned to the Strait, a distance of nearly sixty miles. I take this opportunity of acknowledging the great kindness and hospitality shown us on all occasions not forgetting the attention of those who kindly placed three relays of horses at our disposal to enable us to reach the steamer at the strait in time.

J. W. FRASER.

The Manse, Scotsburn, 2nd Oct., 1876.

FIRST COMMUNION LESSONS.

This is the title of an admirable little book, suited especially for those who are seeking instruction with the view of coming to the Lord's table for the first time, though we daresay it will be found very helpful to many others. It is by the Rev. Jas. Rankin, Minister of the Parish of Muthill, Perthshire. The first supply of 100 copies has been nearly exhausted in connection with the Communicants classes at River John and Westville. A further supply will be received during the winter. A few copies have been reserved for the sake of any who may be anxious to peruse the book, and may be ordered from the Manse, River John, Price 4 cents. We subjoin an extract.

"NO EXCUSE VALID FOR NEGLECT
There are various unreasonable hindrances connected with this most ble-

ordinance. Young persons are often afraid of an ordeal of questions, the answers to which test the power of memory and self-possession unduly. Some who have reached middle life before becoming communicants are ashamed to come publicly so late. Others are rendered unhappy and restrained by their keen sense of shortcoming from what a Christian should be. Others are perplexed by the difficult process of self-examination, which is occasionally performed so as to make a man's own varying feelings the object of contemplation rather than the character and death of Jesus Christ. Again, some who have come looking too much to the ordinance as a means of good to themselves, instead of a solemn festival in honor of their Lord, have felt disappointed in the partial absence of what they more immediately expected. Looking at the sacrament of the Lord's Supper in its simplest and practical light as a commemoration of our Saviour's death, it ought not too greatly to be connected in the minds of communicants with rigid systems of question and answer, with intricate speculations as to the deeper doctrines involved in theories of sacrifice, or with a morbid prosecution of self-scrutiny. Do I feel myself a sinful man? Do I believe that Jesus of Nazareth came from heaven to die for our sins? Do I adore Him as "my Lord and my God"? Am I striving and do I trust in Him to help me by His Spirit to live a godly, righteous, and sober life? He may well be a communicant who can to these things heartily say, Amen. And he who, having come to reasonable years, still delays becoming a communicant, should think very seriously,—Have I so little to do with Jesus Christ that I cannot be one of those who celebrate that simple feast which is the monument of His own appointment, to every succeeding age, of His death?

WESTVILLE.—The Autumn Communion was dispensed in this church on Sabbath, 8th October. The Thursday evening service was conducted by Rev. W. McMillan, while on Saturday and Sabbath Mr. Dunn was assisted by Rev. R. McCunn. Upwards of thirty were communicants for the first time: a very gratifying increase to the communion roll. The pastor had devoted several evenings to a communicants class, which was attended by nearly a hundred, and at which Mr. Rankine's "First-Communion Lessons" (elsewhere noticed) were largely gone over.

EARLTOWN.—Considering that they had not, on this occasion, the co-operation of West Branch, River John, this congregation made a very fair endeavour to secure Mr. McKay as their pastor, and are justly entitled to the commendation bestowed upon them by the Presbytery for their zeal in the matter.

There are none living who do not, in a greater or less degree, have an influence over the earthly happiness of others. The sense of contributing to the pleasure of others augments our own happiness. Unselfishness, Christian charity, and loving-kindness are sunbeams of the soul.

RIVER JOHN.—The second of the series of lectures on Scripture Biography will be delivered (D. V.) on Friday, the 20th inst., at 7 o'clock, by the Rev. A. W. Herdman. Subject—"Daniel."

Through the kindness of John McKenzie, Esq., who gave a donation of Ten Dollars (\$10) for the purpose, the Sabbath School Library of the Ki River John, has lately been replenish

The Monthly Record.

OCTOBER, 1876.

It is a matter of congratulation in no ordinary degree, that the Presbytery of Pictou is to have another induction. To-morrow, (the 18th) Rev. D. McKay, Stoer, Sutherlandshire, is to be placed over his new charge of Gairloch, in this Presbytery. It is well known how difficult, at the present time, it is to secure the services of a Gaelic speaking minister, and the people of Gairloch are to be congratulated on having found, or rather had sent to them, by the great Head of the Church, one so well suited to their needs.

Mr. McKay seems to be possessed of almost all the qualifications required to fit him for his new position. He is endowed with natural gifts of no mean order, and these have been matured by a ministry of many years. He is not altogether a stranger to Canadian soil, and already has taken so kindly to the country, that one would suppose he had lived here for twenty years. Besides his other qualifications he has physical strength and robustness, and a voice powerful enough for the largest church; and Gairloch needs all this.

Both ministers and people will, no doubt, evince their interest in the event of the 18th by being present in large numbers on that day in the Church of Gairloch.

ST. ANDREW'S CHURCH, PICTOU, Sept., 27th, 1876—Which day the Presbytery of Pictou met, according to appointment, and was constituted with prayer. Rev. Mr. McMillan Moderator, with whom were present Rev. Messrs. Herdman, Galbraith, Coull, Dunn, Fraser, McKichan, and McCunn, Ministers, and Messrs. Fraser, Baillie, and

Munro, Elders. There was laid on the table and read a call from the congregation of Earltown (including the Falls) in favour of the Rev. D. McKay, guaranteeing \$450.00 towards stipend, anent which it was resolved, "that the Presbytery having taken into consideration the call from Earltown to Rev. D. McKay find that they cannot sustain it, but at the same time commend their zeal in their endeavour to obtain the ministrations of a settled pastor." The call from Gairloch congregation was then put into the hands of Rev. D. McKay, and he declared his acceptance of the same. Mr. Herdman was appointed to serve the edict on Sabbath, 8th Oct.; the Indiction to take place on Wednesday the 18th., Rev. Mr. McMillan to preach and preside, Mr. McCunn to address the Minister, Mr. Herdman, the people.

Mr. MacKichan's motion anent change of place of meeting was, after some discussion withdrawn.

On motion of Mr. Herdman, the Rev. C. Gordon Glass having been introduced to the court, was invited to sit and deliberate.

The Presbytery agreed to recommend the application of the congregation of Lochsive, C. B., to the Colonial Committee for a grant of £50. Stg., to their new Church.

The following appointments were made for October and November.

SALTSPRINGS, Oct. 8,	Mr. Galbraith.
	22, " Dunn.
	Nov. 12, " McMillan.
	26, " Herdman.
EARLTOWN, Oct. 8,	" McMillan.

And two others to be afterwards arranged.

W. B. RIVER JOHN, Mr. McCunn to take charge during the quarter. Closed with the Benediction.

ROBT. MCCUNN.
Pres. Clerk.

THE LIFE STORY OF DAVID LOGAN.

BY REV. ALEX. WALLACE, D. D.

It was on a Saturday afternoon, towards the end of November, 1875, that I hurried off to attend a funeral in a narrow, crooked, unwholesome street, that runs along the bottom of the Necropolis. The day was cold and cheerless with frequent showers of biting sleet, mingled at times with "hailstones" borne "wi' bitter skyte" on the icy east wind. Many workmen, decently attired in black, were gathered around a door near the centre of the street, at which a plain hearse was drawn up. The house of mourning was on the top flat of a gaunt looking building of three storeys, containing several families on each landing. As I entered the close leading to the smitten dwelling, the men who had gathered in little knots outside, prepared to follow, and as they streamed upstairs any stranger would have seen at once from the subdued and solemn looks of this funeral party that this was more than an ordinary occasion of sorrow in humble life. And so it was.

The two apartments in the house of death were soon closely packed. The whole group of mourners stood, for there was no sitting room. The widow, who showed remarkable composure in her sudden and sore bereavement, stood by my side, and never have I seen a more striking instance of the power of divine grace to sustain the soul in the deep waters of affliction. Amid profound silence I began the solemn service by repeating first of all appropriate passages of Scripture, on from the Book of Psalms to Revelation. "Sweet by-and-by," a great favourite with the departed friend, was sung, the widow's clear and tremulous voice rising at intervals above all the rest. Prayer was offered, and seldom, if ever, have I felt more deeply impressed at any funeral service, for the

hushed stillness was such that the ticking of the clock could be heard, save only when now and again a fervent "amen" or a half-suppressed sob fell upon the ear. A brief sketch of the life of the departed was given amid the breathless attention of the whole group. Ere the coffin was removed, which was done with some difficulty from its unusual size, I glanced at the plate on the centre of it and read these few words, "*David Logan, aged forty-seven years.*" The service over, the company came out to the street and slowly followed the hearse on foot to the cemetery at Sighthill, where he was laid to rest. His comrades stood for a few moments with uncovered heads as the coffin was lowered into the bosom of mother-earth. The grave was filled in, and the mourners gradually dropped off in twos and threes and went back to the city. The gloaming of that November day fell on that grave they had just left to loneliness and night; but the light of hope remained, for he who was buried died in the hope of a glorious resurrection, although he was cut down in the prime of life without a moment's warning.

And who was David Logan, does any of my readers ask? He was a "brand plucked out of the fire;" the subject, I believe, of a marvellous saving change which took place shortly before his death, and on this account I have felt constrained to place on record a few particulars of his life, as an encouragement to some who may read this and as a grateful tribute of praise to the redeeming mercy of God. He was a tall, massive, powerful, broad-chested man, endowed with enormous physical strength, and when he walked the streets was head and shoulders above the average run of men.

For many sad and weary years he was a victim of strong drink, and when under its influence his strength and violence made him a terror to all, especial-

ly to his wife and children. Often have they fled from their dwelling to seek shelter in a neighbor's house, or spend the night on the streets, rather than expose themselves to his drunken fury, before which no ordinary mortal could stand. This was the dangerous stage of his drunken madness, when no one would willingly meet him. Another stage further on was that of utter helplessness, because dead drunk. When he was in the dangerous stage he was one of the most powerful demons in the city. "No man could bind or tame him." His long sweep of arm and prodigious strength made him an object of special terror to those who had supplied him with drink, and to the guardians of the peace, to whom he was but too well known. In the distorted visions of his drunken frenzy he ever saw the publicans at his sworn enemies, and he dealt with them in a style which frequently brought him under the lash of the law. Happily they knew when the danger signal was up, and they gave him on all such occasions a wide berth. Well would it have been for himself had he seen *their* danger signal in time and kept aloof, but he went like "an ox to the slaughter, and a fool to the correction of the stocks." Seven times was his wretched home broken up, his poor wife taking the children with her, and nobly providing for them as best she could, while her husband was spending all on drink. And yet after all he was naturally a warm-hearted man, and when sober and in his right mind, for there were occasional lucid intervals of this, his heart was soft and tender—he was proud of his wife, and full of affection, kind and over-indulgent to his children, and would give any number of promises to lead a new life.

He was a glazier to trade, and often, often has the diamond with which he cut the glass been pawned for drink.

Ah! what a still more precious diamond he was throwing away in wasted health and strength, and in all home comfort miserably blighted for years. He was driven to the army and remained a soldier for two years; but returned home only to renew his old courses. He had several very narrow escapes for his life. On one occasion when working at the coast he could procure no whisky on Sabbath, and he laid hold of a small boat and made off to the other side of the loch, where he was readily enough supplied with drink, as a *bona fide* traveller. On his return the boat was upset, and but for the vigorous exertions of a fisherman, who risked his life to rescue him, he would certainly have been drowned. He seemed bent on destruction, for shortly after the boat accident he fell from the top of an omnibus and was badly wounded on the head. A crowd gathered round him through which his own little girl forced her way, and she was shocked when he saw her own father lying bruised and bleeding on the street. Her cry of anguish touched many hearts, and he was brought home under her direction, a sad spectacle, to his wife, who was fast losing all hope as to any brighter future. But thank God there was to be a foreground of light and beauty, of new hopes and joys, even to that life; and this it is now my pleasing duty to bring into view, so that the reader may "look on this picture and on that.

On the first Sabbath of May, when he was in a very thoughtful mood, filled with bitter thoughts of the past, his wife got him persuaded to accompany her to the City Hall to hear the annual sermon at the anniversary services of the Scottish Temperance League. The writer of this was the preacher on that occasion, which proved to be the turning point in the history of this wasted life. That night his resolve was taken. He went home under the impulse of

an earnest resolution that he would henceforth and forever give up his besetting sin. He became a pledged abstainer, and better days began to dawn upon his dwelling. This was at least external reformation and was so far well, but his heart was still unchanged. His home, his outer life were greatly improved, but in heart he was still unchanged. His home, his outer life were greatly improved, but in heart he was still far away from God. The one change, however, led to the other. His wife, who never ceased praying that he might become the subject of a saving change, urged him again and again to attend my church. He came at last.

Acknowledgments.

HOME MISSION.

EARLTOWN.

Collected by

Sect., No. 1,	Miss Elizabeth McKay, ..	\$1.10
" " 2,	Miss Christy Graham, ...	3.10
" " 3,	Miss Marion Matheson, ..	3.70
" " 4,	Miss Catherine Sutherland, ..	1.75
" " 5,	Miss Jessie McKay,	2.50
" " 6,	—, Salmon R., —	—

FALLS, TATAMAGOUCHE RIVER.

Collected by

Miss Annie Murray,	\$5.10
Miss Maria Ferguson,	3.20
Miss Betsy McKay,	1.35
Miss ——— McLean,	1.65

\$11.30

JAMES MCKAY, Treasurer.

North Earlton, Oct 2^d or 6th, 1876.

ROGER'S HILL.

Collected by

Miss M. J. Fitzpatrick,	\$2.50
" C. J. McKay, Roger's Hill,	2.65
" M. R. McKenzie, do,	2.00
" Jane Gordon, Dalhousie,	4.55
" Jessie McKay, H. Hill,	3.10
" Jessie Fraser, do,	4.50
" Ann Murray & Jane Campbell,	2.35
" Margaret McKenzie,	3.00
" Annabel Murray,	1.75
" Elizabeth J. Murray,	5.65
Amount,	\$32.05

CAPE JOHN.

Miss C. McKenzie, }	\$5.00
" C. McDonald, }	2.40
" Sophia McDonald,	2.40
" Ann Baillie, }	6.20
" Elizabeth Grey, }	2.75
" Marion McKay, }	2.75
" M. J. McDonald, }	2.65
" Margaret McDonald,	1.70
" Martha Grant,	1.70
" Jessie McLeod,	1.45

Amount, ... \$22.15

Total collected at R. Hill & Cape John, \$54.20

The item headed "Home Mission" in last RECORD, should have appeared as follows:—

HOME MISSION.

Hopewell, W. B., E. R., ...	\$18.00.
Westville,	22.00.
Stellarton,	15.22

FOR MISSIONARY SERVICES.

Earlton,	\$ 8.00
Salt Springs,	132.00
Newtown,	2.50
West Branch, R. John,	60.00

ST. ANDREW'S CHURCH, PICTOU.

COLLECTED FOR HOME MISSION \$26 95

For Delegate's Expenses 21.00

E. S. LESSONS.

Notes on International Sabbath School Lessons, by Rev. F. N. and M. A. Paloubet.

LESSON VI. OCTOBER 22, 1876.

SIMON THE SORCERER. ACTS 8 : 9-25.

(A. D. 33.)

9. But there was a certain man called Simon, etc. This brings us to a new feature in the history,—the first conflict of Christianity with paganism. The narrative brings to view the fact that the kingdom of darkness is always rallying in opposition to the kingdom of light.

10. To whom they all gave heed. . . . This man is the great power of God. Not only clothed with delegated power of God, but himself a divine person, or at least an emanation from the Godhead.

11. And to him they had regard, etc. This is not a mere repetition of the statement in verse 10, but assigns a reason for the fact there stated. The reason that they paid him such attention is here said to be that he had long bewitched, as in verse 9, *i. e.* astonished and confounded them by sorceries or magical allusions, perhaps the fruit of his superior scientific knowledge, by which these Samaritans could neither call in question nor account for, and were therefore, so to speak, obliged to submit to his pretensions as incapable of reputation.

12. But when they believed Philip. . . . were baptized. This spell, however, was broken by the arrival of Philip. This heathenish delusion under which they lay was dissipated now by their belief in Philip and his works and doctrines.

Then Simon . . . believed also. That is, he believed that Jesus had wrought miracles, and was raised from the dead, etc. All this he could believe in entire consistency with his own notions of the power of magic, and all that the connection requires us to suppose is that he believed this,—that Jesus had power of working miracles, etc.; and as he purposed to turn this to his own account, he was willing to profess himself to be his follower.

14, 15. When the intelligence of this success of Philip in Samaria reached Jerusalem Peter and John went thither to promote and establish this great work. It is to be borne in mind that though the ordinary gifts of the Holy Spirit were shed abroad in the heart of every true convert, the extraordinary gifts, as those of speaking languages not learned, of discerning of spirits, etc., could only be imparted by the apostles, when not spontane-

ously effused as on the day of Pentecost in the house of Cornelius.

16. For as yet he was fallen upon none of them. This verse is a parenthesis in the sense. "For as yet." The Holy Ghost had not yet fallen upon them in any visible manifestations, such as were at Pentecost, and were soon after this apparent.

17. Then laid they. This was done after prayer, as in ch. 13 : 3 ; and the inference is plain, that of itself it conveyed no grace, but was symbolic of a divine impartation which which would be expected in answer to prayer.

18, 19. When Simon saw. . . . the Holy Ghost was given. . . . offered them money. He does not desire them to lay their hands on him, that he might receive the holy Ghost himself, but that they would convey to him a power to bestow the gift on others.

10.—Thy money perish with thee. This is an expression of horror and indignation of Peter at the base offer of Simon. It is not to be understood as an imprecation on Simon. The main idea is the apostle's contempt for the money, as if he regarded it as of not any value.

21. Part nor Lot. Thou hast neither part (possession) by purchase nor by lot, by inheritance or free gift.

Repent therefore. Even for Simon, with all his profane and blasphemous suggestion, there was room for repentance.

23. As Simon had already been baptized, the exhortation to repent might have seemed to have respect to this particular transgression, as a single act of disobedience ; but the words of the apostle show that the whole work of repentance and conversion was yet to be performed.

24. Pray ye, etc. Here remark, (1) that Simon was directed to pray for himself (verse 22,) but he had no disposition to do that. (2) The main thing that Peter wished to impress on him was a sense of his sin.

25. And they, that is, Peter and John without Philip.

LESSON V. OCT. 29, 1876.

PHILIP AND THE ETHIOPIAN. ACTS 8 : 36-40

(A. D. 34.)

26. And the angel of the Lord. The word "angel" is used in the Scriptures in a great variety of significations. Here it has been supposed by some to mean literally celestial messenger sent from God.

27. He arose and went. The object of this mission does not seem to have been disclosed to Philip, but he immediately departed, knowing that further light would be given him when it should be needed.

LIST OF AGENTS OF THE "RECORD."	Alex'r McDonald,..... Sunny Brae
Rev W. McMillan,..... Saltsprings.	Samuel Fraser,..... Elmville.
Hugh McLean,..... West River Station.	Geo' McLeod,..... West River
Robt. Maxwell,..... Lime Rock, W R.	Alex'r Sutherland,..... Ccotch Hill.
Kenneth Sutherland,..... Watervale, W. R.	Donald Fraser,..... Carriboo
James McLeod,..... Saltsprings.	Murdoch McKenzie, Three Brooks, Carriboo
Geo. Sutherland,..... Six Mile Brook.	John Fraser,..... Glengarry
James Hislop,..... Pictou.	John Ross,..... Scotch Hill
Postmaster,..... New Glasow.	Alex'r McQuarrie,..... Hardwood Hill.
Postmaster,..... Stellarton.	Wm. A. McDonald,..... Kempton, Col. Co.
Postmaster,..... Westville.	Alex'r McKenzie,..... Carriboo Island.
Rev. A. J. MacKichan,..... Barney's River.	Wm. McDonald, Elder,..... Gairloch.
Geo. Gunn,..... Truro.	James McKay, Esq,..... Earltown.
Rev. J. W. Fraser,..... Scotsburn.	Rev. P. Galbraith,..... Hopewell.
John McKenzie,..... Scotsburn.	Donald Gray,..... Cape John.
John McLean,..... Roger's Hill.	Alex'r Fraser,..... Tcney River.
Alex'r McDonald, B. S..... Scotsburn.	Rev. W. Stewart,..... McLennan's Brook.
John McKay, Elder,..... Millville.	Wm. M. McPherson,..... McPherson's Mills,
Alex'r McLellan,..... Millville.	Sutherland's River.
Alex'r McDonald, Elder,..... W. R. Station.	Kenneth J. McKenzie,..... W. B. R. John.
Daniel McKenzie,..... Gairloch.	Robert Douglass,..... Logansville.
John Sutherland,..... Mill Brook.	Wm. McLeod,..... Tatamagouche River, Col.
James McLeod,..... Glengary.	Murdoch McKenzie,..... Upper North River.
John McDonald, (Merchant),..... Pictou.	Capt. Angus Cameron, River Inhabitants, C.B
John Sutherland,..... Three Mile House.	Allan McQuarrie,..... Cape Mahou, C. B.
John Grant,..... Irish Mountain.	Geo. Baillic,..... Port Hastings, C. B.
Doug'd McDougall, Loch Side St Peter's, C.B	Joseph Hart, Esq..... Baddeck, C. B.
Wm. Grant, (Tanner)..... Springville.	Angus McKay,..... Plainfield, Pictou Co.
A. McDonald, (Piper)..... Bridgville.	Rev. R. McCunn,..... River John.
Alex'r McDonald, (Roy)..... Bridgville.	W. G. Pender,..... Halifax.
	Neil McDonald,..... Lake Anslie.
	Chas. Fraser,..... St. Pauls, E. R.

The Monthly Record for 1876.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. **It will this year be 30 cents.** 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.

Parcels of 10 Copies to one address,.....\$3.00.

(With an extra copy grat, as formerly,).....

Single copies (through the Post Office,) post-paid, \$0.50.

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

REV. R. McCUNN, River John.