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VOLUME XXIII.

NUMBER VII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK,

—AND—

ADJOINING PROVINCES.

JULY,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

CURRENT NEWS.

The U. P. Synod and Free Church Assembly adopted overtures with a view to the disestablishment and disendowment of the Established Churches of England and Scotland.

The Established Church, notwithstanding the hostility of those Churches to her, reappointed her Committee on Union! Mothers are forbearing!

Dr. David Arnot, St. Giles, Edinburgh, is numbered with the dead.

On the 20th inst. the Rev. D. Macrae, before he commenced his sermon at Gourrock, reviewed the work of the Synod and referred to the "Battle of the Standards" on the previous Thursday. He said, "The great victory that had been gained for reform in the appointment of a Synodical Committee will have delighted you, as it has delighted and surprised me. Nothing seemed more hopeless when the battle commenced only a few months since; and yet the first great point is gained. In view of that victory, it is a small matter that the Synodical decision which initiates reform should have included a censure on those who showed its necessity. Strong in the consciousness of rectitude, the censure will, I daresay, sit as lightly on you as it does on me. The kick of the gun is a small thing to bear, when the shot has been fired that should bring down the evils complained of, and clear the pathway of progress."

ST. JOHN'S FIRE.

Most of our readers are already aware that a most disastrous fire has visited St. John city, destroying life to the extent of about one hundred or so, and property to the amount of about twenty million dollars, and depriving about twenty thousand people of a home. Such a calamity could not fail to call forth

prompt and deep sympathy. Aid flowed in from every hamlet, village, town, and city, where the cry of distress had reached.

He is hardened beyond hope that could withhold his mite under circumstances so distressing. How unsubstantial and uncertain are this world's goods, for which some labor so hard, and others take so much pains to accumulate—when tried by fire where are they? We are taught important lessons at our neighbor's expenses—1st, not to spend our time for that alone which may in a few hours be but dust and ashes; 2nd, with what God has given us to do the most possible good; and 3rd, to lay up our treasure in heaven where moth and rust do not corrupt.

Disaster follows so close on disaster, nowadays, that people are apt to allow the claims of real sufferers to escape from their minds, and country districts are apt to think that the flow of liberality from the cities leaves no room for their alms—this is a mistake, and country congregations should not lose this opportunity of practically expressing their sympathy with the victims of the St. John fire, and their gratitude to God for averting such calamities from themselves.

We notice one congregation, the Kirk congregation at Roger's Hill, contributed by door-plate collection, over forty dollars, notwithstanding the universal cry of "hard times."

We omit the Sermon this month in order to give our readers a digest of the assemblies.

The local items are crowded out of this number by the news of "The Assemblies."

The Rev. Wm. McMillan will, (D. V.) preach at River Inhabitants, C. B. on Sabbath 15th inst.

THE MONTHLY RECORD,

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IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIII.

JULY, 1877.

NUMBER V II.

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

THE GENERAL ASSEMBLIES.

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

THE CHURCH OF SCOTLAND.

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

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

OPENING SERMON.

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

kept ever in remembrance, "Be kindly affectioned to one another, in honor preferring one another."

At the close of the service the business proceedings of the Assembly began by the

ELECTION OF THE MODERATOR.

With a few appropriate and complimentary remarks, the retiring moderator proposed the Rev. Dr. Pirie as his successor. The nomination was unanimously approved. The Queen's commission, appointing Lord Galloway to represent her Royal person in the Assembly was then read by the Clerk (Principal Tulloch), as was also Her Majesty's letter to the reverend Court. The Lord High Commissioner then addressed the Assembly, referring to the exciting circumstances of the religious world, expressing the Queen's sense of the support of the Church of Scotland, and her resolve to maintain Presbyterian government in Scotland; and announcing also the continuance of the Queen's bounty of £2,000 to be applied to the propagation of Christian knowledge in the Highlands and Islands of Scotland. A suitable address was delivered by the moderator, several committees were appointed, and other formal matters disposed of, and the Assembly adjourned.

THE SECOND DAY'S PROCEEDINGS

were mostly of a miscellaneous nature. After devotional exercises the Assembly first took up the report of the Endowment Committee, which stated that eighteen new churches had been endowed during the past year, and in regard to which a deliverance was adopted, pledging the Church to prosecute the scheme launched by the late Dr. Smith last year for the endowment of another hundred churches. A committee was at the same time appointed to confer as to the selection of a convenor in room of Dr. Smith, and as to the future management of the Endowment Scheme. The reports on Indian Churches and army and navy chaplains were briefly disposed of; and in connection with the former matter a committee appointed by last Assembly tabled a proposal for the orderly constitution of Presbyterian Bodies in India, with a view to the carrying out of which the committee were authorized to draft an Act of Assembly. A committee, with Mr. T. G. Murray as convenor, was appointed to revise the regulations attendant the election and settlement of ministers. The Assembly did not sit in the evening, but the Hall was occupied by the Lay Association for Promoting the Schemes of the Church.

THIRD DAY.

On the opening of the Assembly on Saturday a number of minor matters were disposed of. There was then laid on the table a report on the schemes of the Church, proposing a variety of changes in their future management. In reply to Dr. Scott, Dr. Pirie stated that the document

was so produced in order to call attention to its importance; and that it was not intended to affect the reports on the schemes now forthcoming, but would remain for subsequent consideration, perhaps not to be finally dealt with this year. Parties were then heard in the Strathbungo case, in which Mr. M. Corquodale, minister of the Queen's Park *quoad sacra* Parish, Glasgow, appealed against a deliverance of the Presbytery of Glasgow defining the boundaries of a proposed new *quoad sacra* parish of Strathbungo, in which a portion of the Queen's Park district was to be included. After the Assembly had repelled an objection argued from the bar against their exercising jurisdiction in such a case, the merits were duly discussed, and the House found that no sufficient grounds had been established by documents produced for interference with the discretion of the Presbytery. A petition of the Rev. James Mackie, craving the interposition of the Assembly in regard to his relations with the Presbytery of Dumfries, was entertained to the effect of the Presbytery being cited to appear on a future day to give account of their action in the matter. There was afterwards submitted a report on statistics of Christian liberality, which showed that 1,246 cases had been reported out of a total of 1,334, and that the amount raised in these was £384,106 15s. 2d.

CHURCH OF SCOTLAND HOME MISSION, ETC.

The two principle pieces of business before the General Assembly of the Church of Scotland at its day sedgrent on Tuesday were the report of the Home Mission Committee, and the report on Christian Life and Work. With reference to both, some discussion took place; but though some hostile remarks were made by Dr. Story in connection with the Home Mission report, motions approving of what had been done by the committees were carried by acclamation. Parties in the Portlethen case having again been called to the bar, the Assembly considered the question as to the punishment to be imposed on Mr. Bruce. After two divisions, it was resolved to suspend the reverend gentleman for a year from the discharge of his duties as a minister. In the evening the House had before it two disputed settlement cases. In regard to the one first taken up—that known as the Tain case—a motion by the Procurator, sustaining the appeal and remitting to the Presbytery of Tain to proceed with the settlement of Mr. MacLachlan, was unanimously adopted. The consideration of the other, the Canonbie case, occupied the Assembly till an early hour the next morning. It was remitted to a committee to consider the questions raised by the appeal.

CONFESSIO OF FAITH.

The Assembly was occupied during

greater part of Wednesday in discussing the subject of subscription by elders. Dr. Story supported an overture on the subject from the Presbytery of Dumbarton, and moved the transmission for the consideration of Presbyteries of a new formula acknowledging the Scriptures as the Word of God and rule of faith and manners, and professing approbation of the Confession of Faith as the public and avowed confession of the Church. The previous question was moved by Dr. Scott, and after an animated debate, in which Lord Balfour, of Burleigh, Sir R. Anstruther, Sir James Ferguson, Lord Polwarth, Principal Tulloch, Professor Charteris, and Principal Pirie took part, the latter motion was carried on a division by 178 votes to 104. In the evening the Assembly, after disposing of the report of the Colonial Committee, took up the New Deer settlement case. After hearing parties, the Assembly resolved to the effect that Mr. Bruce was legally appointed to the parish; that the Presbytery's proceedings were irregular, in respect that they were grounded on the assumption that the *juste volutum* had occurred, which was not the case; and that the appointment of Mr. Philip to the charge was therefore invalid.

EXTRACTS FROM THE PROCEEDINGS OF THE ESTABLISHED ASSEMBLY.

REORGANIZATION OF SCHEMES OF ESTABLISHED CHURCH.

A Committee of the Assembly of the Church of Scotland was appointed last year anent the rearrangement of the Schemes of the Church so as to bring them into harmony with the altered circumstances and sympathies of the people. The committee have drawn up a lengthy and important report. Among the general suggestions offered is a proposal to reduce the number of members of Committees having charge of the schemes, and that the travelling expenses of the members in attending meetings be paid. A change of the Convener of Committee every fourth or fifth year is also proposed as a likely gain of efficiency. The special recommendations for the organ-

ization of the Schemes are to the following effect:—

HOME MISSION.—That the department, 'Encouragement of the Young Men to undertake the Office of the Ministry,' be brought into operation. This does not necessarily imply beginning to give grants of money.

ENDOWMENTS.—That 3000 be, where practicable, the maximum population of a new parish; and that grants should be withheld where there exists any private obligation or promise of repayment.

EDUCATION.—That the committee be continued to superintend Normal Schools &c., but that no church-door collections for its funds be authorized; and that the Education Committee of the Sabbath School Committee confer and report on future plans for the religious education of the young.

FOREIGN MISSION.—That missionaries be connected with the Institution in a Presidency town before going to the scene of their future labors; that some Scottish ministers be deputed from time to time to preach to the English-speaking population of India, British and native; that ministers point out in public and private to promising young men the claims of the Foreign Mission field; that means be taken, both at home and abroad, to promote intelligent interest in the work of foreign missionaries; that Zenana and other special work be connected with the general work of a fully-equipped mission station.

JEWISH MISSION.—That the present mode of operation among Jews be continued where the present stations are; that Alexandria and Beyrout be not regarded as exclusively Jewish Mission stations; that a new station among other than Spanish Jews be sought for; that the stations be visited; and that the possibility of having an Industrial Home be considered.

COLONIAL.—That the name be changed, so as to designate an enlarged field; that Continental Missions, permanent and temporary, and Army and Navy chaplains, and foreign correspondence, be under its charge, that grants to the general purposes of the branches of the Church in Canada should cease as soon as possible, and that special reports be obtained as to the circumstances of Pictou and British Columbia.

FOREIGN CORRESPONDENCE AND ARMY AND NAVY CHAPLAINS.—To be branches of what is at present called the 'Colonial' scheme.

Professor Pirie explained that it was not intended the Assembly should come to a final conclusion on the report this year. Its suggestions might be kept in view in disposing of the reports on the various schemes, and, if desirable, at a later stage, this general report might receive consideration.

ENDOWMENT SCHEME.

The report of the Committee on this scheme was submitted by Mr. T. G. Murray, elder. It gave details of 18 churches endowed during the year, and the references to the churches in the North will be found in our local news. The report showed that in these 18 new parishes the population was 66,000, giving to each parish an average of about 3660 inhabitants. The total number of sittings in the 18 churches is 12,220, the average in each being 680. Taking the average sum required for the endowment of these churches at £3,500 for each, this gives a sum £63,000 as provided during the year for endowment, without reckoning the value of the churches. As to the stipends paid in new parishes created under the scheme, returns from 146 brought out the following facts, the same, when provided, being reckoned at the statutory value of £20 per annum.

THE MODERATOR'S ADDRESS.

The Moderator delivered his closing address, in the course of which he said—The Home Mission Committee has aided in the erection of so many additional places of worship, and the Endowment Committee in the establishment of so many additional parishes, that their funds are exhausted. Meanwhile, so strong is the national feeling towards the ancient Church of Scotland that she has an unprecedented opportunity of gathering into her bosom vast multitudes of the Scottish people at present unconnected with any Christian denomination, and thousands of the excellent of the earth lately estranged from her by causes now happily removed. A great number of new churches would be speedily built, endowed, and, with God's blessing, occupied by congregations if the treasuries of the Home Mission and Endowment Committees were replenished.

The recent abolition of patronage imposed upon the Church the obligation not only to make the new enactment as beneficial as possible within her own pale, but extend its benefits to the ministers and members of the other Presbyterian denominations. The undeniable fact that in Scotland very considerable secession from the National Church was more or less connected with the laws of patronage, rendered it the duty of the Church, when that occasion of separation between her and the seceder was taken out of the way, to invite and to facilitate their return. The Parliamentary opponents of the bill abolishing patronage particularly objected to it that Scottish dissenters would gain nothing from its provisions, while one of the grounds on which the church pleaded for it was that on the contrary an enactment would prepare the way for the advantage, which she derived with

her union with the State being enjoyed by all Scotchmen whose doctrine, discipline, and worship were the same as her own. With a view to this grand consummation, the Church has so modified her regulations for the admission of the ministers of other Presbyterian churches that none of them who are acceptable and useful need be excluded from her ministry. Instead of seeking to attract the people of these churches to the detriment of their ministers, she has shown her readiness to receive the latter as well as the former. What conduct could be more becoming? Yet for that our Church is daily maligned by her enemies, as if it were base and dishonourable in her to enrol among her ministers, either on his own application or at the request of one of the congregations, a thoroughly qualified man ordained by another Church, which, but for the now repealed law of patronage, would never have existed. Assuredly, if the Church of Scotland had acted otherwise, she would have been condemned as exclusive and sectarian.

Having studied under Dr. Chalmers during the fierce voluntary controversy aroused at the period of the second French Revolution, and having weekly and almost daily listened to his tremendous denunciations of the attempts then made to separate the Church from the State, I recognise in the new movement against Establishments simply the revival of an old contest in which the aggressors were signally worsted. "There is no new thing under the sun," and it is a striking and encouraging fact that both those attacks on the National Church of Scotland were both made when her energy was increasing. When in the end of last century she seemed asleep, her enemies were quiet, but when she awoke to unwonted activity the Disestablishment cry against which Dr. Chalmers protested—and be it re-

membered he never withdrew his protest, but as a consistent Free Churchman publicly repeated it within a few days of his death—resounded through Scotland. So long as she appeared crushed by the fearful blow of 1843 those who desired her overthrow were comparatively silent; but, now that she is breaking forth on the right hand and on the left, that she is taking deep root and beginning to fill the land, her adversaries are again clamouring for her destruction. If she will only be steadfast and immovable, always abounding in the work of the Lord, following after the things which make for peace, not rendering railing for railing, but contrariwise blessing, loving the truth and the peace, she will, with well-doing, put to silence the ignorance of foolish men, so that he that is of the contrary part shall be ashamed, having evil thing to say of her. (Applause.)

Right Reverend and Right Honorable, I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. "The Lord bless you and keep you, the Lord make His face to shine upon you, and be gracious unto you, the Lord lift up His countenance upon you and give you peace." As we met in the name of the Lord Jesus Christ, the great King and Head of the Church, so in His name I now dissolve this Assembly, and I appoint the next General Assembly of this Church to be held in Edinburg on Thursday, the 23rd day of May, 1878. It is your pleasure that I express to his Grace the Lord High Commissioner our gratitude for the kindness and courtesy which we have experienced from him, and beg him to convey to our Sovereign a favourable report of our procedure.

(Applause.)

The Lord High Commissioner said—
Right Reverend and Right Honorable, in the name of the Queen it is my duty now to declare this Assembly closed, and to appoint the 23rd of May, 1878, for the recommencement of its deliberation. I shall not fail to take the earliest opportunity of assuring Her Majesty that you have once more given evidence of that loyal zeal for her service and devoted attachment to the Crown for which your venerable Assembly has ever been distinguished. I shall have the further gratification of reporting that the energy with which you have continuously discharged your laborious duties, and the general harmony that has prevailed throughout your proceedings, have been such as to secure the well-merited approbation of our most gracious Sovereign.

Right Reverend and High Honorable. It is happily within my province to congratulate you upon the improved liability of your National Church, notwithstanding the determined effort for destruction. For such facts as that during the year 1876, compared with that of 1875, the amount of your Church accommodation was nearly trebled, while your grants for Church extension have been more than doubled in the last two years, are sufficiently striking to speak for themselves, a happy augury, no doubt, for the future success of the scheme recently set on foot for the endowment of another hundred churches. The supremely respectful attitude assumed by your venerable House upon the recent entry of the Primate of the Church of England is an incident which could not fail to have been as grateful to his feelings as to your own; and, although you have good reason to deplore with him the recent mournful event which has necessitated his presence north of the border, happy would be the result if it should be ordained that an additional tie

had thus have cemented the National Churches of England and Scotland, alike competitors for reception into the one fold of Christ.

Right Reverend and Right Honourable—I must be permitted before we part to allude to the unvaried courtesy and genial consideration of which you have made me the grateful recipient, to express my appreciation of the friendship it has been my privilege recently to form. Nor can I bid you farewell. Right Reverend and Right Honourable, without reference to the pleasing retrospect ensured me on the two occasions on which I was honoured by the Queen's mandate to represent Her Majesty in the General Assembly of the Church of Scotland.

The Assembly rose at a quarter to two.

ST. PAUL'S E. R. NOT WEARY IN WELL DOING.

The *biggest crowd yet* has been at work at St. Paul's Glebe on the 4th July. When it might have been supposed that all was done that could be done, or was required to be done, for the season on the Glebe, the thoughtful still saw work ahead, and between thirty and forty were early on the ground, from every nook and corner of the congregation. Some felled the "forest," some removed the barn—and though hard at work all seemed as if enjoying a holiday. Although comparatively few in number, we venture to say there is not a more united, active congregation in the Dominion, or one that does more to encourage their pastor and strengthen his hands. The best signs of life in a congregation are liberality in giving, heartiness in doing, and these are not wanting in St. Paul's.

COM.

THE CHURCH OF SCOTLAND.

THE SYNOD AT LONDON.

A SHORT SUMMARY OF PROCEEDINGS— PROSPECTS OF THE MOVEMENT.

As stated in our telegraphic columns on Wednesday, the Synod of the Presbyterian Church of Scotland met in London, Ont., on Tuesday evening last. Owing to the great pressure on our space we have been unable to make use of the telegraphic accounts of the subsequent proceedings, but this was of the less consequence as they merely gave an outline of the steps taken to reorganize. All the information necessary might be sufficiently conveyed by a short summary. In common with most of our contemporaries we had been under the impression that the adherents of the Church of Scotland in Canada had ceased to exist as a distinct ecclesiastical organization. We learn, however, that there were present at the Synod in London between thirty and forty members, besides delegates from broken up congregations, sent to ask advice as to the course they should follow. The detailed accounts given in the local papers go to show that, rightly or wrongly, a strong determination was manifested to reorganize, and a large amount of administrative ability seems to have been developed, as evidenced by the steps taken for that purpose. Committees were formed to take charge of the legal measures necessary to be adopted; to collect the funds required for the work of the Church; to maintain a periodical intended to keep the position of the body before that part of the population which continues to adhere to the Church of Scotland, and to organize for the systematic visitation of all parts of the country, so as to bring into combined action those who may sympathise with the course taken by the Synod. So far as can be

judged by the necessarily imperfect reports accessible to us, there seems little doubt great confidence of ultimate success exists among those who have taken the lead in this matter, a result which a short time ago we would have regarded as impossible. But it appears to be evident from the presence of members of the body from the extremities of both Provinces, as well as from nearly every county in Ontario, that a much deeper feeling exists for the maintenance of the connection with the Church of Scotland than has been generally imagined.

In the evening a missionary meeting was held. There was a large audience. The Rev. Gavin Lang was in the chair, and faithfully discharged its duties.

The Scriptures were read by the Rev. Thomas McPherson, and prayer offered by Rev. Mr. Brodie. Mr. Lang opened in a pleasing address, in which he expressed great thankfulness to God for helping our people to meet so bravely the difficulties of our position. The question often put, Why have we not gone into the Union and been at peace? is easily answered—we cannot have peace at the sacrifice of principle. He noticed Dr. Norman McLeod's description of the disruption. The disruption of the Church in 1843 was gloomy and dark, but still he was happy, because he stood to his convictions. If we have been brought in a trial, we have done nothing to cause us to blush. Mr. Lang specially addressed the membership of the Church. He said:—We have to bear our part, both in maintenance of principle and of work. Nobody is to think he can do nothing. Great people are often less capable of good than the humble and good. The speaker illustrated this by an incident at the burial of Dr. Norman McLeod. A son of toil who saw the passing procession wiped away an honest tear, and said if he (McLeod) had only done the good that he

had done for his soul, he would even for that shine as the stars in the firmament of heaven. We can do our work to which we are called in our own sphere, and at our own doors. We need not make a din about what we do. We must be in earnest. A tract was once read by the speaker entitled "A Universe in Earnest." What a deal would be done if every one was in earnest. Sabbath-schools have often done wonders. The children of the Prince of Wales, on what was called during his recent illness, "Black Saturday," assembled, and little Prince Victor offered up a prayer for his father. He rose from his knees and said:—"Now I know that my father will recover," and he did. We can all do something, and must stand to our colors. We must be faithful to the Lord Jesus.

The chairman called on

Mr. Douglas Brymner, who said that when they remembered the dark day of June, 1875, and thought of the proceedings which had taken place during this meeting, they might well thank God and take courage. He described the enthusiasm which welcomed the exit of the seceders to the Victoria Skating Rink (ominous name, denoting a slippery foundation) and the contempt which was cast upon the small remnant which was left behind, and said that few could estimate the courage which it required to stand firm in that hour of trial. He gave graphic accounts of previous meetings and times of trial in the Church. It was asked, why were they struggling against the overwhelming tide which set against them. Well, they loved their Church with a passionate love. It was not always easy to say why we loved wife or children, or sweetheart. Another woman might have a rosier complexion, a brighter eye, a more elastic step, but it was not his wife who had shared from youth his trials and joys, watched over the sick bed, seen loved ones taken to

the arms of everlasting love, and therefore, a man loved his wife with an enduring love. And so they loved the Church of Scotland, of which this was a branch—a Church which, with the schools she had founded, had made Scotland what she was and given Scotchmen a prominence throughout all the world, far in excess of their numerical strength. And, therefore, they were not to be seduced by promises, however fair, or prospects, however dazzling. Oh! it was said, this is mere sentiment. It was the mere sentiment of patriotism that led their forefathers to sacrifice everything, to lay waste their land, that the foot of the invader might have no rest there. It was the sentiment of religion that drove our forefathers to the caves and dens to preserve their freedom of conscience. Sentiment, like life, preserved from decay. Without life the body became a lump of clay; without sentiment, man became a machine. Love was above all logic, all syllogisms. They knew they loved, they could not always tell why; but their love to the Church should be no barren feeling, but should be shown by advancing her cause and laboring through her instrumentality for the salvation of souls. But there were reasons why they refused to join this new church. There was room for two Presbyterian Churches in the Dominion; nay, there was a necessity for two. This recent compact meant a monopoly subject to the fungus-like growth of an official clique, who would exercise over it a complete tyranny, and subject also throughout the country to the caprices of two or three neighboring ministers in growing localities, in which they would prevent the spread of Gospel ordinances, because it was to interfere with this or that little scheme. This was not fancy; he had seen it. He did not blame the Free Churchman from seeking the extinction of the Church of Scotland in this coun-

try. Had he been a Free Churchman he would have done as they did. They declared that the Church of Scotland and its branches were guilty of such grievous sins that they could not longer remain with her without sinning against conscience. Holding these views, they were right to do as they had done; to wipe such a church out of existence, as they had tried to do. He expressed no opinion as to the conduct of those who had belonged to the Church of Scotland. To their own master let them stand or fall. Then, again, the Church of Scotland afforded true freedom, without over-restraint or undue laxity. Like a wine bottle, perennially new, there was sufficient elasticity to allow of the bubbles of youthful thought being liberated, yet sufficiently firm to keep that thought within bounds. There was a calf stage in the intellect, sometimes prolonged for many years, when old theories, long exploded, renewed and re-exploded, are picked up by silly young men, who take them to be new because they are new to them. Well, the Church of Scotland, like a decent, motherly body, does not make a public show of spanking the mischievous boys who have broken bounds. She does not send for the women from the neighborhood, but she does it in private, and the boy wipes his eyes, goes out, and there is an end of it. But here the whole country has been amused with the public spanking of a thoughtless lad, who fancied he had found a new doctrine because it was new to him, and went not to the Bible, not to the works of Christian fathers, but of all places in the world, he goes to Tennyson as an exponent of theology! And his church is crowded on the same principle that called forth almost innumerable offers of marriage to Madeline Smith, the girl accused of murdering her French sweetheart; or to Mrs. Bravo, after she had lost her second husband, carried off by

poison. The Church of Scotland does not pander to this notoriety-mongering. She preserved her standards unimpaired, but she knew how to do so with dignity. Then, again, they objected to the cutting and carving of the Confession of Faith. It was neither that of the Church of Scotland, nor of the Free Church, but a mongrel creed, hacked and mangled. If, as Dr. Barclay, of Greenock, said, they wished the standards altered, let it be done by the graving tool of the trained theologian, not by the tomahawk of the glib *litterateur*. They did not want it done, certainly, by immature boys, intellectually speaking, who took Tennyson as their guide. Already it seemed as if the Nemesis was about to overtake those who had left their church from motives of expediency and from ambitious hopes. With the feeble remnant of us that had been left, it almost appeared as if the great Vine-dresser had seen that the dry rot had begun on the branches of the tree, and that he had seen fit to cut it down to the roots, that from thence might spring fresh shoots, vigorous and full of life, and from which would proceed fruit to the glory of God and to the great good of the Dominion. (Long continued applause.)

After Mr. Brymner, the Chairman called on D. A. G. Campbell to address the meeting. He said: There is a better day dawning for the Church of Scotland. She has been sadly weakened, but it is in order that she may look to a higher power than earth affords for her strength and comfort. The Church of Scotland seemed to look coldly on us, but such a trial will drive us to look for aid in God's appointed way and time. In London things are looking up. Three times our church has been taken from us, but now we are placed on a better foundation than formerly; everyone is working, and God helps them that help themselves. Numbers do not constitute a

pure church; often when the Church has been feeble, she has been made strong. Work is the great secret of building up a church. Different principles cannot be united. If the Church of Scotland has been right in the past, she's right now. If the Free Church has been right in the past, she's right now. He noticed the usefulness of patronage in its day—it has been done away, for the good of the Church, both in this and in the old country.

Mr. John McMurchy spoke of the kindness of the people of London. He had listened with great pleasure to the speeches that had been made on behalf of the Mother Church, to which he was deeply attached.

Mr. T. A. McLean, of Toronto, said that he was proud of following in the footsteps of his father in his love for the Church of Scotland. He reviewed the past proceedings of the Church in her efforts to secure union. He noticed the illegal introduction of the question of Union into the Synod. At Ottawa the majority committed a great wrong, and the same violation of law was done at Toronto in 1874. The Union was illegally constituted at Montreal. The Union bills and acts of the Legislative assemblage of Ontario and Quebec were condemned, and the hurry which characterized the passing of those acts. The interests of over 100,000 people, and property to the value of some millions, were disposed of in a few brief hours. Mr. Brynner had strenuously opposed the bills in Quebec, and the bills then were modified. Opposition was made to this modification in Quebec by meetings in Toronto and elsewhere. The legality of these bills will soon be tested, and we shall take care to let our views be known to our beloved citizens throughout the Provinces. He (Mr. McLean) looked forward to the time when the Church

with renewed vigor, and in the future would carry out those beneficent views which have, during her whole existence, characterized the history of our Church. Sordid feelings were at the bottom of this Union, for one of the most prominent advocates had said that he, and those acting with him, would only enter the Union if they could carry the property with them.

The speaker finished his remarks by invoking an answer from the Hearer of Prayer to the earnest supplications presented for the peace of our Zion.

After singing the last two verses of the 73rd Psalm the benediction was pronounced, and the meeting separated.

To-day, up till one o'clock, the whole business has been the consideration by committees of matters which will come before Synod on reports.

London, 7th June, 1877.

CLOSING ADDRESS BY THE REV. GAVIN LANG, MODERATOR.

Fathers and Brethren,—The purpose for which we assembled as a Synod has now been accomplished, and it must, I think, be the feeling of one and all of us that our meeting has been profitable as it has been comfortable. We have had many questions of interest, some of them of vital moment, before us, and to the consideration of these we have given the attention which they deserved and demanded. Some of the measures, on which we have agreed, have been necessarily of a protective character. We exhibit the spectacle to the world of a Church with undoubted and sacred rights, but despoiled of a large portion, the larger portion, of our endowments and possessions; and we are literally without any real security for the continuance of such of our property as seems still to belong to us. The same power and persons that have trampled upon

obligations the most binding and conditions of trust the most fundamental are capable of completing the spoliation, and making an utter end of what righteously belongs only to the Church of Scotland in Canada. It is to prevent this calamity, as also to recover what of our property has been wantonly appropriated by those who have seceded from us, that we have appealed to the strong arm of law. There is no element of aggression in our actions. We leave to our *quondam* friends the pleasures of persecution, and, in several parts of the Dominion, their efforts in that direction against us, their old brethren, have been both persistent and bitter. We, in what legal proceedings we have instituted, simply claim our own as representing the mother church in this land, to many of us of our nativity and to others of us of our adoption. Our motto is "Defence, not defiance." It is well that this should be everywhere fully known and understood. Nor is this assertion of our rights incompatible with a kindly feeling towards the other churches and denominations around us. We desire to live on terms of brotherly love with all those who have brotherly love for us and, above all, "who love the Lord Jesus in sincerity and in truth." As to the mission we have in Canada, we wish to be left unmolested to do our work, which is not political or, in its highest aspect, ecclesiastical, but spiritual. We thank God that He has given us peace within our own borders—our Church, with the exception of the miserable warfare carried on against us by our former brethren, never enjoyed more peace than now. As we predicted, those who left us have become involved in speedy and grievous trouble, and, while we pray that the good Father may forgive them the wrong they have done us, our further prayer is that their trials and the discipline through which they are passing may be sanctified to

them. Their deliverance from all that hinders their good and the good of those with whom they are associated, will be, to even us, great joy. For ourselves, we are determined to remain in connection with the good old Church of Scotland. Our attachment to her standards and polity is with us a rooted passion. We love her, not because of aid she has given us while we are most grateful for all the liberality she has shown us in the past, but chiefly because of her constitution so fixed and faithful as regards everything essential, and yet so elastic and generous as regards everything non-essential. We love her because she is the fairest daughter of the Reformation, the freest church in Christendom, and not least because she is the church of our fathers. Hers is no mere mushroom growth—she has a history stretching back hundreds of years, and under her grateful shadow our dear ones of past generations found their shelter, rest and refreshment. We will love her, whatever her Colonial Committee or General Assembly may or may not do for us. We are her children, and glory in our birth right. It matters not whether we are borne along by the breeze of popular favor. We may be few or many, but we will at least be true and steadfast to principle. We have a good conscience, and that is better to us than mere outward prosperity or numerical superiority. Looking forward to the end of our earthly labors in the cause of Christ and in connection with the Church of Scotland, the epitaph each of us desires to be written upon our tombstones is that which the great Indian hero would be inscribed upon his, "here lies one who tried to do his duty." We are not careful to win the mere passing commendation of the sect-seeking and unthinking crowd. Whatever comes of the present we elect to be judged by posterity, and, at the blessed length, to

be welcomed by the Master, when, as the Judge, He says to His own, "Well done good and faithful servants."

The Moderator, then, in the usual solemn and impressive formula, and after praise and prayer, dissolved the Synod in the name of the Lord Jesus Christ, the one and only Head of the Church.

The Monthly Record.

JULY, 1877.

HOME MISSION.

It is our duty to remind ministers and Kirk Sessions of the claims of our Home Mission Scheme. Besides the claims of supplemented charges we have now two licenciates and two catechists labouring in the bounds of the Presbytery. The collection for this scheme is now appointed to be made. We trust that according to the injunction of Presbytery it will be made by collectors visiting from house to house, and giving each family an opportunity to contribute. Our people are a liberal people. They have always liberally responded to the claims of any scheme which presented itself as worthy of support. Each congregation could easily raise say on an average fifty dollars, or in all about \$600 per annum, an amount which would go far to meet our needs. But this can easily be raised if each minister will see to it that in each section one or two collectors are duly equipped with collecting cards. Some shrink from the task of asking for money, but we hold there is no ground for this false modesty. After all every man except an arrant miser likes to be asked for money. It is a compliment to a man's self importance to be asked to

assist. It implies that he has means, and that you suppose him to be liberal. We mention this in order to fortify all collectors who shrink from their task.

We trust also that our supplemented charges will collect by card. It is complained of in other churches that weak charges excuse themselves from this duty under the plea of poverty, and leave the whole burden with the stronger. Where that is done nothing is surer than that the stronger charges soon quit contributing. We trust therefore that Kirk Sessions will bestir themselves in this matter. In next number we propose to return to this subject.

THE ASSEMBLY OF THE P. C. IN CANADA.

The third meeting of the P. C. in Canada was held in Halifax since our last issue. The text and talent of the Church were fairly represented. In addition to the ordinary business of the court, the famous "McDonnell case" came up for consideration. The committee appointed to deal with Mr. M. reported that they had no report to give; thus showing that no progress had apparently been made towards a settlement during the past year. Mr. M. insisted that he accepted the confession of Faith in accordance with his ordination vows, but had some doubts and difficulties as to the doctrine of endless punishment, which doubts he pledged himself not to teach. Dr. McGregor moved that Mr. M.'s statement be received as satisfactory and the matter be allowed to drop. Dr. Topp moved in amendment that it not be received as satisfactory, and that Mr. M. pledge himself not only not to hold doctrines at variance with the confession, but that he pledge himself to *teach* the doctrines on which expressed himself as in doubt

and difficulty. Dr. Topp's amendment carried. After some able speeches on both sides, some of which were lacking in "sobriety, brotherly kindness and charity," and all of which showed, that "sides" were taken and a *disruption* imminent, Mr. M. was handed over to a select committee, who during their conference with him, received grace and light to understand his statement aright. With much emotion and tears of joy and gratitude they reported that Mr. M. did adhere to the confession of Faith notwithstanding his difficulties. The statement was the same as that on which Dr. McGregor's motion, which was lost, was based.

The astonished and delighted Assembly received and adopted the report amid demonstrations of gladness. Thus ended a case, which we believe, should never have been brought to the Assembly—a case suggesting important lessons to *intending heretics and future Assemblies.*

THE MACDONNELL CASE.

The Rev. Mr. McDonnell is a young gentleman who ministers to a large and wealthy congregation in Toronto. He is possessed of learning, eloquence and much energy, and before the union was the most eloquent of the young clergy of the Kirk in Ontario. A year or two ago in expounding to his congregation the Epistle to the Romans, in which St. Peter himself admits "are some things" hard to be understood:" in speaking of the endlessness of the future punishment of the wicked, he expressed some doubts as to this doctrine. The reporters of the press at once published his sermon, and ever since a fierce clerical conflict has raged in the Dominion and especially in Ontario. The Toronto Presbytery as in duty bound called on their eloquent but erring brother for explanation.

Mr. McDonnell expressed his regret for giving utterance to his doubts and averred that he held no doctrine contrary to the confession of Faith. To ordinary men this would have been satisfactory enough; and here the matter should have ended, but the Toronto Presbytery is made up of no ordinary men. To be brief after various conferences with the "erring brother" the matter came before the Assembly last month in Halifax. Mr. McD's statement that he held no doctrine contrary to the confession was condemned as unsatisfactory by a vote of 174 against 82 who voted to let the matter drop. The minority consisting largely of the old Kirk party and a few others agreed that as Mr. McD. adhered to the confession of Faith, the Assembly had no constitutional right to proceed further. Prof. McKerras in a speech of remarkable ability, showed that the Assembly was going beyond the limits of its power. Mr. Grant of Halifax, spoke in the tone of one who finds himself in a very tight place, borne down by the weight of greater numbers by the crushing weight of a mere animal majority. He is reported as saying "a majority of this court might abandon the constitutional forms of procedure;" if so he (Mr. Grant) could appeal with confidence to the Presbyterians of the world. If the Presbyterian Church was organized as some modern Churches were, the rules might be departed from, or they might do without rules but an Apostolic, his toric and constitutional Church, such as this could not with safety cast aside those safeguards.

* * * * A policy not of brotherly love but of suspicion would be inaugurated. Not he alone but all his friends, and all those who viewed the question calmly were distracted."

Mr. McRae spoke with undisguised contempt of the whole procedure. He said McDonnell was persecuted by a "pack

ed Assembly," and as was to be expected brought the "wrath of celestial minds" upon his head, and after what the news papers call "sensation and excitement," the moderator compelled him to withdraw his language, which he did with his usual deftness and skill, at the same time taking care to emphasize the expression of his scorn for the whole procedure.

To an onlooker the three days' wearisome debate was not without a certain tragic interest. It brought out in bold relief the old intolerant spirit of Disruption times. We had thought that the fires of persecution were extinguished under the ice in the historical Skating Rink. We had thought that under the torrent, the deluge of brotherly love poured forth old feuds were forgotten, that after that icy baptism the waters of oblivion had forever annihilated all distinction between moderates and good U. P's. That we should never more see the gleam of the clerical scalping knife, nor the post disruption tomahawk—that we only were of the wicked. Our faith has received a terrible shock. Our idol is scattered. It is already whimpered that our union friends have no monopoly of brotherly love, wisdom and charity, and there is noone to gainsay it.

"Once upon a time, says an Arab legend two families of shepherds who dwelt near the Holy City and who were always quarrelling about their sheep—the one blaming the other for stealing sheep constantly, agreed to dwell together forever as one family and have one flock. So they took all they could out of the old house and drove off the black sheep and dwelt together and gave Allah praise. But a young shepherd whose fame had reached even to Damascus, caused a jealousy, whereupon the older men fell upon him and smote him, and vowed to drive him to Jericho or slay him utterly. But he fought valiantly, and his friends with him. But

as his enemies were about to cast him forth into the wilderness, they saw their house falling about their ears, and so to save their house they gave over beating him, and said he repented, and that he had done no wrong, and sheathed their swords and fell on each others' necks, and gave Allah praise and glory, because he was always with them."

A committee conferred with Mr. McDonnell. He said as before, that he still adhered to the confession of Faith, but had his doubts. This by a sort of ecclesiastical *locus pocus* was declared, in the face of former assertions, to be satisfactory. And rather than destroy the union the matter was allowed to drop.

Mr. Galbraith acknowledges with thanks the generous donation of \$5 from "a friend" for the West Branch debt fund. Any further donations for this purpose will be thankfully received, and acknowledged in the Record.

Mr. McLeod, student, is labouring as catechist with much acceptance at the Vale and Sutherlands River.

The following change has been made in the appointments of Fisher's Grant, instead of Sabbath 22th July Rev. R. McCunn the appointment is Sabbath 29th July Rev. J. C. Herdman. R. McCUNN, Pres. Clerk.

CORRECTIONS.

In the acknowledgments for Presbytery fund in our last:

Received from Gairloch \$11 should read \$16.

Received from F. A. should read from St. Andrew's, cong. Pictou, etc.

For Home Mission, from A. Boy, 6 Mile Brook, should read a boy, etc.