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VOL. XXII.

NO. VII.

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

July,



1876.

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

EXCURSION ON THE QUEEN'S
BIRTHDAY.

Thanks to the Queen's Birthday; it enables all and sundry, once a year, to take a cheap excursion, and so we determined to visit the Mines, and descend the pit. It will be now upwards of sixteen years since the writer had a similar experience; then it was the cage-pit, and our old friend John Robertson was our companion. In a basket we descended about five hundred feet into darkness, and there found an underground railway, works carried on and engines run by power from above. Our first sensations when alighting, and surprise, when crowded upon by youngsters craving a *bucksheish*, are yet vivid. Poor John! he was subsequently killed on the train to South Pictou by being crushed between two waggons, while in the discharge of duty, as faithful and obliging a servant as ever lived. But this time we had to descend the Foord pit almost one thousand feet, a feat accomplished as we were told in fifty seconds, then was there a suspension of breath? and the worst in being in a pit like this is that you are in prison and cannot escape any more than stop the uncoiling of the rope as you descend. It has to be taken in all its experience for good or evil like some other things in this life. Then we had to brace ourselves up to the effort. Strange that quite a number of persons around the Mines had never been below ground! Their courage or curiosity had failed them. But avoid the collieries, and what have you to show a stranger? Is it the twelve feet block of coal that forms the curiosity in Philadelphia exhibition from Nova Scotia. The lions in Pictou and New Glasgow are easily shown, but the Mines are the sight for visitors, and you must go down the pit. We were a party of four without recommendations, but we fortunately hailed

Mr. Hudson, the obliging manager, who showed us all we required above ground as Mr. Frazer showed us all below. The furnaces and immense pumps were inspected and thoroughly explained, then the machinery on the bridge, the tremendous wheel round which the thousand foot rope is constantly turning the telegraphic wire connecting with underground, indicating ingenuity and precision, the self-discharging waggons all claimed attention but then the descent! well American ladies are braver than Nova Scotians so without a fear, inwardly commending ourselves to God we took our seats. It is a curious sensation that one has descending through the darkness at so great a speed namely that *you are ascending*, however we reached the bottom in safety. I recollect a passage in Mr. Pollock's article in the RECORD some years ago, on his descending a pit that he lost sight of sublunary things, and Joe Howe was the last that faded from his mind, which shows how long the political lays hold on one's thoughts in this country, but our present visitors had better inspirations. How does the psalmist record that should he descend into hell, even there God would be found, and Jeremiah called upon His name out of the low dungeon. Here are occasions, O reader, in which you require to assure yourself of the Divine Protection, and this was one of these. "Then he drew near and said unto me, fear not." Thus is confidence established. But how can I undertake to narrate our underground experience. Our travelling under the bed of the river to one end of the pit where our fair visitors excavated coal for themselves, the counter balances up some of which we travelled, and the miles of rail along which horses with empty and full waggons were continually going, the chambers for the men's accommodation, and the stabling for the horses hewn out of the solid coal, sub-

(Concluded on last page.)

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

JULY, 1876.

No. VII

IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 4, 5.

SERMON BY D. L. MOODY.

Mr. Moody, in commencing his discourse, said: You that were here last night will remember that I was speaking upon the text in the third chapter of John: "Ye must be born again." To-night I want to call your attention to the little word "must" in the same chapter. The Son of Man "must" be lifted up. I got to the remedy when I was at the close of my discourse last night. Now, I want to take up the subject right where I left off last night, disappointed because I spoke of being born again, without going on and explaining

HOW TO BE BORN AGAIN

and how to be saved. I will try to tell it to-night, and I wish you to be lifting up your hearts in prayer that the way be made so plain that every man out of Christ may be led into the way of Christ. Our God is able to save unto the uttermost all that come to Him. In the fourteenth and fifteenth verses of that chapter we read: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth in Him should not perish but have eternal life." Now, let me say to every unsaved soul within these walls to-night that God has done everything He could do towards your salvation. You need not wait for God to do anything more. In one place He asks the question, "What more can I do for my vineyard than I have done?" He sent prophets and we killed them. He sent His Son and we crucified him. He sent the Holy Ghost to convince us of sin. I don't know how there is a man here but knows he is a sinner. That is the work of the Holy Ghost. He has

CONVINCED YOU OF SIN

and now we tell you how you can be saved

from your sin. "His name shall be called Jesus, for He shall save men from their sins." No sooner does a man trust in Christ than salvation comes. We need not look in any other direction for salvation. There is no other name given under heaven whereby ye may be saved.

If you look over your own life you can prove that you are a sinner; and if you can't some of your neighbors can. But now comes the remedy for sin. In the thirteenth chapter of John we are told how men are to be saved. They are to be saved by One that is lifted up on the cross. "As Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." Now some men complain and say it is unreasonable that they should be condemned because a man sinned 6,000 years ago. A man was talking with me on the injustice of his being condemned on account of a man who sinned 6,000 years ago. If there is a man here who reasons in that way let me say to him: If you are lost it will not be on account of Adam's sin. Some of you may say that is a strange statement. Let me say again: If you are lost it will

NOT BE ON ACCOUNT OF ADAM'S SIN,

and yet it will. "Well," you say "that is a contradiction." Let me see if I can illustrate it. Suppose I am dying with the consumption, which I have inherited from my father and mother: I did not get it by any neglect of myself. I have gone to the leading physicians of the country, and they have given me up to die. They consider my case hopeless, I am within thirty days of the grave. Here comes along a friend and he says, "Moody, you have the consumption." I say: "I know it very well; I don't need any one to tell me that." "Well," he says, "but there is a remedy." I

say: "A remedy; oh, I don't believe that. I have tried all the leading physicians in this country and they all say there is no hope." "But," says the man, "you have known me for years." "Yes, I have known you." "Do you think I would tell you a falsehood?" I say: "No; I don't think you would." "Well, I want to tell you that ten years ago I was as far gone as you with consumption. I was given up by the physicians. I took this medicine and it cured me. I am perfectly well." I say: "It is a strange thing." "Well," he says: "It is a fact, that medicine cured me. Now you take the medicine that will cure you. Though it has cost me a great deal it shall not cost you anything. Although

SALVATION IS FREE,

it cost heaven its richest jewel. It cost God all the son He had." I say to my friend: "I would like to believe you, but it is so contrary to my reason that I cannot believe it." He goes out and brings in another friend that I have known for years, who testifies the same thing. He brings in another and another, and they all testify that they have been cured by this medicine. I take the medicine and dash it to the ground. I die with the consumption because I would not take the remedy. If men die it will not be because Adam fell in Eden, but because they have spurned the remedy. Men are lost because they love darkness rather than light. "How shall ye escape if ye neglect so great salvation?" There is no hope if we neglect the remedy which God has provided. It would not do us any good to look at the wound if we are that camp and have been bitten by those serpents. A great many people look at the marks of the bite—they look at the wound. That will not save any one. We want to look at the remedy; look at Him who has power to save from sin. Now, look at that camp of Israelites. Look at that scene. What a picture it is of real life; what a picture it is of New York to-day. There they are dying all through the camp; fathers and mothers bearing away their children. Ah, in that desert there is many a little short grave. Many a child has been

BITTEN BY THE FIERY SERPENT.

Over yonder they are burying a mother. There is a loved family gathered around that form. A little further on, the head of the family is borne away to his last resting place. There is a wail going up from that camp. Thousands have died and thousands more are dying. The plague is raging from one end of the camp to the other. I see in one of those Israelitish tents a mother weeping over a loved boy just blooming into manhood. She loves that boy. She can see the cold, icy hand of

death is falling and in a little while that boy will be gone. Her heart is broken and wounded and crushed and bleeding. All at once she hears a shout in the camp. It is not the shout of battle. She goes to the door and says: "What is the excitement in the camp?" A man says: "Have you not heard the good news that has come to the camp?" "What is it," says the woman. "Why, God has provided a remedy." She says: "God has provided a remedy! She says: "God has provided a remedy! What, for the bitter Israelites?" "What is the remedy?" The man says: "God has told Moses to make a brazen serpent and put it on a pole and all that look to that serpent shall not die but live, and the shout you heard is the shout of the people when they lifted it up." The mother runs to the bed and says to her boy:

"I HAVE GOOD NEWS.

Oh, my son, you have not got to perish. My boy, my boy, I come with good tidings. You can live." He is so far gone he can hardly realize it. You can see the glare of death upon the eyeball. She puts her strong arms underneath the boy and she says: "Look up yonder." The boy looks and says: "I don't see it." She says: "Keep looking." At last he catches a glimpse of the serpent and he is well. He leaps from his mother's arms. That is the young convert: it is a look and he is made whole. He is leaping through the camp and praising God, and calling all to praise God. This is a young convert. He finds a companion as far gone as he was, and he runs to him and tells him: "you have not got to die, you can live." "Oh, no," the other says, "there is no physician in Israel can cure me." "But God has provided a remedy." "What?" "God has told Moses to make a brazen serpent and lift it up on as pole, and all that look at it shall live." "That young man looks in amazement, and says to the young convert: "You don't think I am going to be saved by looking at a brass serpent? If the physician can't cure me a brass serpent on a pole can't." "Well, I know it will." "How do you know it?" "I was cured myself." "You don't say." "Yes I do. I was near death an hour ago,

AND I WAS CURED

by looking at the serpent." "That is a remarkable thing. I wish you would explain the philosophy of it." "I don't know the philosophy. I was made whole by looking." "How did you do it?" "Why I looked. My mother told me the people through the camp were being healed, and I believed what my mother told me." "But I don't believe you were stricken as bad as I was. I don't

believe you were bitten." The other pulls up his sleeve, and there is the scar. "Well, if I understood the philosophy of it I would look and get well." "Let your philosophy go," says the convert "it is God's way, and there is no reason." Says the other, "you ask me to do an unreasonable thing. If the Lord had said that we must rub the brass into the bite, there might have been some reason in that, but merely looking at a brass serpent! there is no reason in it. You must explain the philosophy of it." That is the way men talk now. I see some before me who talk in that way. Bear in mind that all God's people tell one story. They are saved in one way, by Jesus of Nazareth. There is no other way. All Christians tell the same story, whether they are born in the heart of Africa, or in any part of the world. There is

ONLY ONE NAME GIVEN

whereby men may be saved. This young convert goes out and calls in two or three other men, and they come to the dying man and say: "I could call here hundreds who have been saved within the last four hours by looking at that brass serpent." "Well," the sick man says, "it is a very strange thing. If the Lord had told Moses to go and get some herbs or some plants or some roots and boil them, and we should take them as a medicine, there might be something in that, but the idea of looking at a brass serpent—it is so contrary to reason I cannot do it." "But you know God is above reason. Do what God tells you." At last the mother comes rushing in and says: "My boy, I have the best news you ever heard. I see hundreds as far gone as you and they are all made well by looking at the serpent." "Well," says the young man, "I would like to look. I would like to get well. I don't want to die in the wilderness and leave you. I want to go into the promised land. I want to go in with you. It is terrible to die here in this wilderness, but the fact is I don't understand this thing. The idea that I can be saved and made whole by looking at a brass serpent." The young man dies in his unbelief.

WHOSE FAULT IS IT?

I leave it to yourself. Is there an infidel here? Is there an unbeliever here? Is there a skeptic here? I say to them: Whose fault is it? God provided a remedy. It was look and live. There is eternal life for every poor sinner here. For every poor bitten Israelite here God has provided a remedy and you can be saved to-night. The trouble is a great many people are all the time looking at the pole. Look at Jesus. He can save you. Do not look at

the pole, that is the Church. All the churches in Christendom cannot save you. Look at God's son hanging on the cross. Look at Calvary. Bear in mind that He died for you. Christ was wounded for our transgressions. That is the remedy. If Christ cannot save us who can? If Christ is not the way what is? What other name is given whereby men can be saved? These ministers cannot save you. If these Israelites had looked to Moses they never would get well. The prayers of these ministers cannot save you. They are God's chosen instruments to hold up the serpent—the remedy—to hold up Christ. Take your eyes off from the Church and let them be lifted up to Jesus, the Lamb of God, that taketh away the sin of the world, and then you will have

LIFE FROM THIS NIGHT AND THIS HOUR.

A man said in the inquiry-room, the other night, that he didn't believe because he couldn't read; he wasn't educated. My friends, thank God it don't need an education. That little girl can't read; that little boy, four years old, can't read, but it can look. The very first thing a child is taught to do is to look. The mother, when the father is coming, says "Look, look!" and the little child learns how to look. That is the way we are saved—by looking to the Lamb of God. There is life this very night for every man who is willing to look—not look to yourselves—not to anything you can say or do, but look right to Christ. Some people will say, "Oh, I wish I had faith; I wish I had the faith that man has got; there is a man, what strong faith he has!" My dear friends, you might just as well say, "I wish I had that man's eyes." You don't need his faith.

KEEP LOOKING AT JESUS

and don't take your eyes off Him. If I cut my hand it is no good to tear open the wound every day and look at it—it is much better to look at the remedy; and so to-night after taking one good look at yourself and seeing what a poor miserable sinner you are, and then looking to the Lamb of God you will find the remedy for your sin-sick souls. He died for the ungodly. You say, "I am ungodly—He died for me." He died for the sinner. You say, "I am a sinner—He died for me." God has offered Him to every one who will have Him. I tell you to take Him to-night. May God help you while I am speaking to lift up your eyes to the Man on Calvary and just as those bitter Israelites looked to that brazen serpent and lived, so look to Jesus and live to-night. I remember after the battle of Pittsburgh Landing I was at the hospital in Murfreesboro; a soldier came and woke me

up, and told me that a man wished to see me. He gave me the number of his cot, so I went there. When I got there he called me "Chaplain," (I wasn't Chaplain) "I wish you would

HELP ME TO DIE."

"My friend," I replied, "I would take you in my arms to the heavenly Canaan if I could, but I cannot help you to die." "Well, who can?" "The Lord Jesus Christ can help you die.--He came down here for that purpose." He shook his head and said: "He cannot save me." "Why not?" "I have sinned against Him all my life." "He came down here after sinners," I replied. He told me that away back in the North he had a praying mother, so I thought I would just sit down by his bedside and talk and pray with him. If prayed two or three times. The shadows of eternal death were gathering around that soul I thought I would have to write to that mother the painful news that her boy had died without hope. After praying a number of times, I said: "Look here, now, my friend, I want to read a conversation which Christ had one night--it is about a man who is anxious about his soul." So I read the third chapter of John. Every word which fell from my lips he seemed to be catching them home to his heart, which was open to receive the truth. When I got to the words: "And

AS MOSES LIFTED UP THE SERPENT

in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." the dying man cried "Stop.!" He looked at me so eagerly. "Oh I wish you would read it again--it sounds good." So read over the second time, "As Moses lifted up the serpent," etc. With his elbows resting on the edge of his cot he brought his dying hands together. "That good, Chaplain. I want you to read it to me once more--it sounds good." So I read it over to him the third time, and when I had finished I read the next verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and I went on reading the whole chapter. When I got through I noticed his eyes closed, his arms folded across his breast, and a sweet smile resting upon his face.

O WHAT A CHANGE!

Leaning over him I noticed his lips quivering, and I could hear a faint whisper: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should have eternal life." (Mr. Moody repeated the verses in a

low hoarse whisper, in imitation of a dying man.) He opened his eyes and fixed his calm deathly look upon me as he said: "Yes, Chaplain, that is enough; you need not read any more; it is all plain." He lingered a few hours, his spirit fled, and took his seat in the kingdom of God. Oh, it is enough for every lost soul here to-night. You can spurn God's remedy and perish, but let me tell you, God don't want you to perish. He has no pleasure in the death of him who dieth. "Turn ye, turn ye, why will ye die," saith the Lord. O may God help you to-night just to look to the remedy provided for you and be saved.

The Established Church Assembly was engaged for the greater part of the day on Tuesday in discussing two cases of innovation--one on appeal from the Synod of Merse and Teviotdale, known as the Dunse Innovations Case; and the other an appeal from the Synod of Moray, known as the Elgin Harmonium dispute. In the latter case the Assembly had no difficulty. Nearly 2000 of the worshippers in Elgin Parish Church were in favour of instrumental music, while only 64 were opposed to it. When the much-discussed question of instrumental music was finally settled by the Assembly, congregations were allowed, with the sanction of their Presbytery, to erect organs or harmoniums to assist in the public worship of praise, if they were wholly or nearly unanimous. It is only fair that the conscientious scruples of minorities should be respected. In the Church of Scotland there is still probably a considerable majority who decidedly object to instrumental music, and even in congregations that have cultivated a taste for music there are minorities that are doubtful as to the use of the organ. It would be a mistake for the Courts of the Church to ride roughshod over these less advanced or less cultivated members of the Church; and wherever it has been shown that the minority against instrumental music has been large enough to be formidable, or to make the introduction of the organ a tyranny upon the conscientious convic-

tions of numbers of the congregations, Presbyteries and the higher Church Courts have invariably ruled in favour of delay. But, as Dr. Wallace pointed out, the line must be drawn somewhere. It would be absurd to restrain the aspirations of a whole congregation for the sake of half a dozen old fogies. And then minorities have their duties as well as their rights. When they are powerful enough to stop the introduction of innovations, they impose submission on the majority who want them. So *they* ought to submit in peace, when their numbers are insignificant. A minority of 64 in some congregations; we may say in many congregations, would be strong enough to check the majority in their efforts to improve the service of praise; but in the case of Elgin 64 objectors out of 2000, or about 3 per cent. of the entire congregation, is something like 12 out of an ordinary congregation of 600. The discussion was rendered amusing by the speeches of reverend gentlemen from the far north of Scotland, who declaimed with ancient vigor against the organ as the instrument of Prelacy and Popery.

The Dunse Innovations Case raised far more important points. That congregation, under the teaching of its late accomplished minister, had, in some points, gone beyond any of the other innovating congregations. It had abolished Fast-days; had celebrated the Communion more frequently than in Presbyterian Churches; had adopted "a printed Communion service;" had used hymns not sanctioned by the General Assembly; had held religious services on Festival days; and (what seems to have been regarded worst of all) had a table-cloth with the letters I.H.S. inscribed upon it, and a cover for the baptismal font with the sign of the Cross upon it. Under Dr. John M'Leod's care, and we have no doubt also since he left, the church flourished, and there seems no lack amid all these innovations of true spiritual pro-

gress. Dr. Pirie, in speaking to his motion, which practically was that the innovations should cease and determine, drew an alarming picture of the spread of idolatry, all out of the table-cloth and the baptismal font symbols. Members of the Church might first admire, then venerate, and ultimately come to worship signs, pictures, and symbols! Surely this is running the argument too hard? The letters upon the table-cloth are initials of words which describe our Saviour in his nearest relation to the human race, and the Cross is the symbol of his sufferings for men. We have the latter everywhere on our churches, and nobody in these times seems to regard it as otherwise than a sign recalling a solemn fact. We do not see any reason why the letters should be put on the table-cloth, or the cross upon the baptismal font—both would serve their purpose equally well without them; on the other hand, we see no reason why they should not be there, if a congregation wants them, and they will serve their purpose equally well even though thus adorned. It scarcely seems a matter worth disputing, especially as there is no direct law of the church on the subject.

The performance of divine service on Christmas, Easter and other days, held sacred in the Church of England, was objected to mainly from the traditional feeling of the opposition to the ceremonies of the Episcopal Church. There is no absolute ecclesiastical law on the subject; for, as Dr. Wallace showed, the Acts of the Assembly held in Glasgow in 1638 had all been rescinded by a later act of Parliament, which was still in force. Dr. Pirie no doubt pointed to the Acts for the uniformity of worship, but the difficulty always arises as to what uniformity is, or is to be. We do not know that it is alleged that the Dunse services held on Christmas and Easter-day transgressed the Presbyterian order of worship;

S. S. LESSONS.

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

LESSON XI. June 11. 1876.

THE APOSTLES BEFORE THE COUNCIL.—
ACTS 5 : 27-42.

(A. D. 33.)

and it is hard to see, simply because divine worship was celebrated on a particular day or days, that there was any real breach of uniformity. In these matters congregations must bow to the declared law of the church; but it is a pity that it should be necessary to interfere. Nothing can be more in harmony with the christian spirit than a religious service on the morning of the day on which the Saviour of mankind was born. We celebrate the birthday of our great men with the utmost pomp and ceremony. The most rigid Puritan, who would consider it almost an act of idolatry to enter a church decked with mistletoe on the 25th December, goes wild with enthusiasm on the 25th January, in commemoration of the birth of Robert Burns! We can see nothing but beauty, and a commendable cultivation of devotional feeling in celebrating these great days, in the life of Christ and the history of Christianity. The fear of Popery and Prelacy as an appeal is played out. Is Scotland less pious, less truly Presbyterian, since she took to erecting beautiful churches, instead of large ecclesiastical barns; since she decorated their interiors, put stained glass in the windows and introduced organs and hymns? As to some of the other innovations charged against the Dunse congregation, we have nothing to say. It is right that wherever particular conduct is challenged, the law of the church should be the guide to the decision of Assembly—the law, that is to say, not stretched to include deviations from the ordinary course, which are agreeable to a congregation and of little moment in themselves as far as other congregations are concerned.

Our catechists are doing good service in supplying our vacant charges. Fifteen new communicants were added to the church at East Branch at last communion. This congregation is building a first-class manse, to be ready before winter.

28. Straitly command.—Expressly, also lutely, peremptorily, strictly. Literally "command with a commandment."

29. And the other apostles.—Peter spoke in their name. (Sec 2 : 14.)

30. The God of our fathers—Our own national and covenant God. Our identities the speaker and the hearer as belonging to the same race and believing the same Scripture. Here again we have the favorite antithesis or contrast between Christ's treatment at the hands of God and man, which may be described as the key note of this and the three previous discourses of Peter.

31. The Prince or King described by Peter was one which was well known as applied to the Messiah.

32. So the Holy Ghost.—What took place on the day of Pentecost was a testimony of this nature, and that of some equivalent sign was repeated on other occasions.

33. Cut to the heart.—At this, indeed, we need not be surprised; for what is so cutting as a true charge brought, when persons cannot answer it?

34. Signifies persons who are separated from others, which name they assumed because they pretended to a more than ordinary sanctity and strictness in religious observances.

36, 37. Theudas, Judas.—To this mention of Theudas an objection has been taken which it is important to clear up. It is said to be opposed to the statements of Josephus, who in his "Antiquities of the Jews," relates that when Fadus was Procurator of Judea, one Theudas prevailed upon a great multitude to take with them their wealth, and follow them to the river Jordan.

38, 39. This is the mere advice of Gamaliel, who was not inspired; and this opinion should not be adduced to guide us, except as it was an instance of great shrewdness and prudence.

41. The happiest man in Camp Convalescent was a soldier who had lost both his legs, but had found Christ.

42. When the Apostles were released and addressed the people, they did not complain about their enemies, did not boast of their own firmness, did not defend their character, which had been sullied by the scourge, but simply preached the Gospel concerning Jesus Christ.

The Monthly Record.

JULY, 1876.

THE ASSEMBLIES.

Since our last issue, the Supreme Courts of the Churches, both in the British Isles, and Dominion, have been in session. The meeting of the General Assembly of the Presbyterian Church in Canada, has been held in Toronto, at which a goodly number was present, and the proceedings are now a chapter of history. Dr. Cooke, the retiring Moderator preached a discourse which has been variously commented upon, all his critics, however, being agreed that it was "able and timely."

Dr. Topp was elected Moderator for the ensuing year. Congratulatory messages were received from several of the sister Churches, Presbyterian and Episcopalian, near at hand and far away, referring to the Union of the Presbyterian Churches in the Dominion. The mother Church congratulations are conspicuous by their absence, but mothers feel kindly to their children even when they do not parade their affection, or perhaps it might have been significant, and that the unfriendly discussions in the F. C. Assembly, renewing the "Disruption testimony," and in the United Synod, giving a fresh airing to their ill-concealed wish for the speedy disestablishing and disendowing of her, many have something to do with it!

In addition to much necessary routine business, other very important matters received the attention of the Assembly. The *organ question*, after a spicy discussion, has been virtually settled in the meantime, by being left to congregations. It is refreshing to observe the rapid growth in the Church, of charita-

ble toleration in non-essentials. Not many years ago a discussion on instrumental music in Churches, would have roused sleepy lions, and resulted differently. We hope we may hail the change as an indication that the Presbyterian Church in Canada considers the time that is past, more than sufficient for wasting energy, and engendering bitterness in "titling mint, cummin and anise" to the exclusion and neglect of the weightier matters of the law and gospel.—It is high time that the christians who cannot see eye to eye, should agree to differ on points that are not of vital importance, and cease those petty persecutions of each other, that are alike alien to "brotherly love," and unworthy of those who acknowledge the same faith and baptism, and look forward to the same happy home.

The McDonnell case, *the case of the season*, and which occupied several days, is still undecided. Judging from the reports of the discussion, the matter seems to have been dealt with, on the whole, in a friendly, christian spirit; amendments manifold followed the motion made to dispose of the case. It was at last shelved for a year by the following motion by Principal McVicar, "sustain the reference for judgment; find that in the statements made before this Assembly, Mr. McDonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by this Church and formulated in the confession of faith; nevertheless that he has adopted no doctrinal views contrary to the confession of faith; therefore Resolved 1st, that the above twofold statement is not satisfactory to this Assembly. 2ndly, that a committee be appointed to confer with Mr. McDonnell in the hope that they may be able to bring in a report satisfactory to this Assembly." 263 voted for the motion, and 101 against. Dr. Cooke, Principal Snodgrass, Prof. McKerras, Mowatt,

Dr. Ure, and over 90 others recorded their dissent. Liberty of conscience in interpreting the 23d chap. of the Confession of Faith, has been allowed to one constituent part of the united Church, and it is natural, in view of that concession, that others claim an equal right in interpreting other chapters, the 32nd for instance. The doubtful propriety of granting *one-sided* liberty of conscience will be sufficiently manifest in the McDonnell heresy discussion, which resulted in a *one-sided* deliverance. 'Tis dangerous to drive the thin end of the wedge of accommodation to preconceived opinions into scriptural principles and truths.

Mr. McDonnell wound up the discussion in his own case, in an able and telling speech in which he clearly defined his position, flinging aside with giant hand the cobweb misrepresentations that were woven into and around the utterances, that in his doubts and perplexity, he unguardedly gave forth, but afterwards manfully and honestly retracted.

PICTOU ISLAND.

To the Editor of the Record;

REV. SIR.—Allow me to give you and your readers a short account of my visit to this beautiful Island. Christian life and work is interesting to all those who serve the Lord, and this is my only excuse for laying before you this report.

In the first week of June, of this year I landed on the Island, and entered upon my Evangelical labours at once. My meetings were conducted much as those I used to hold in Cape Breton. On the Lord's day we had Gaelic preaching at eleven; Sunday School at

three; and English preaching at four. The attendance has been good and regular and the people are as attentive to the word preached as any of the many congregations of this province, whom I have addressed. Our Sabbath school was divided into four classes and teachers were found for each—I taking charge of the young men's class. I hope great and permanent good may result from all these Sabbath meetings. The Sunday school will be continued after I leave. During the week we had three meetings. Our English prayer-meeting on Wednesday, and afterwards Tuesday evening, was fairly attended. At these I delivered lectures on the Shorter Catechism. On Friday evenings we held a Gaelic meetings for the reading of the Word and exhortation, which was very well attended by the young men and women of the Island.

In the third week of June I instituted the St. Fillan Lodge, No. 268. Independent order of Good Templars, with a membership of eighteen. Since then eight or nine more have joined it; and I hope the day is not far distant when every inhabitant of Pictou Island above the age of twelve years shall be a member of this promising lodge of a truly great and honourable institution.

Our place of meeting, which serves as church, lodge and Schoolhouse, is small and extremely inconvenient. Efforts were made by me to obtain subscriptions for a new building. They proved abortive; but I hope they will be renewed ere long by men of greater tact and prove successful.

In all things which I undertook for the good of the Island and their souls, except this last, the inhabitants cheerfully united with me, and I trust God has blessed and will still farther bless the labour of this "reed shaken with the wind."

Yours in Him,

G. L. GORDON.

MISSION WORK.

REV. SIR:—In compliance with your request I subjoin a short outline of my labours since coming here. Writing as I do with my journals at a distance and during an interval of hurried travel, I have to crave your indulgence for the necessarily hasty character of the following sketch of my movements. Arriving at Pictou towards the middle of April I afterwards proceeded to River John where I conducted a meeting in the church of the Rev. Mr. McCunn, on the sabbath following the date of his departure for the General Assembly at Edinburgh. Appearances at River John betokened a highly developed state of Church organization, and recent important additions to its membership, gave promise of continued prosperity. I addressed a prayer-meeting at the Rev. Mr. Herdman's church, Pictou, on the evening of the 26th April. On this occasion I met an old graduate of Queen's College, Dr. McMillan, who is still favorably remembered in the city of his Alma Mater. The night was a stormy one, but between the kindly hospitalities of the minister and the doctor I had little reason to fear its inclemency. Starting next morning for Saltsprings, I arrived there in time to be witness to a scene on which as an artist's sketch I had often gazed, but only now beheld as a living fact, "Leaving the manse!" The scene was laid around the manse of Saltsprings, and the minister and his lady, children and domestics were variously engaged during the hurried moments of the closing act. Wagon loads of furniture &c, passed you on the road, and weeping parishioners met you on every hand—Mr. McMillan was on the eve of departure—obedient to a call, the acceptance of which apart from intrinsic considerations, was believed to be of the highest importance to the well-being of the church in this county, he was now about to leave the people among whom he

had laboured faithfully and successfully for a period extending over eight years. Pastor and people were devotedly attached to each other, and as the last wagon moved away and minister and family followed, it was hard to say who felt the saddest—those going away or those remaining. I hurried away from this scene and soon regained my normal vivacity of spirits in the genial atmosphere of the society at the Manse of Hopewell, whither I had now betaken myself. On the Sabbath I addressed the people in the Kirk of Hopewell, in the Gaelic and English tongues. Judging from the already flourishing state of things under their new minister, the people of Hopewell, hopeful in the past, may well hope for the future, for if, as the prophets assure us, the English language, already the dominant language of the earth, will have become, ere long, the only spoken tongue among the children of men, the West Branch can have lost nothing by their timely parting with the Gaelic. On my return to Saltsprings I addressed the people in both languages—the day (Sabbath) hazy and drizzly was in keeping with their loss, still gloomily fresh, and the attendance was thin—prognostics not the most inspiring. Prognostics no less than proverbs are not always reliable, and this the Saltsprings people have already proved by their energetic action. Of three vacant charges, Saltsprings alone made immediate application for continuous service, the consideration of which revealed the congregation's affairs financially and otherwise as being in the most satisfactory condition. The Presbytery, desirous of leaving nothing undone that was fairly possible in the circumstances of the people's needs, keep them supplied with services oftener than fortnightly. From what I could gather from the elders and deacons in charge of the meetings at Mount Thom, Lime Rock etc., the parish would appear to be in a most prosperous condition, inter-

nally and externally. Such meetings as I myself attended brought out facts the most encouraging. Too much cannot be said in praise of those who take charge of such meetings—it were invidious to particularize but it is comfortable to believe that God will yet remember such (Mal. iii. 16-17 ; also Ps. cxxvi, 5-6.) Time and space is presently too limited to permit of any such details, as otherwise I should have been only too glad to have communicated. With office bearers of the church and others I have done not inconsiderable visiting, and twice within one week my services were put in requisition at funerals. My frequent and necessarily lengthened visits to other sections of the county have, however rendered it simply impossible to overtake the entire visitation of this exceptionally large parish. The Sacrament of the Lord's Supper was celebrated here on the first Sabbath of the present month, when several communicants were added to the fold. It is believed the prayer-meetings were, under God, largely instrumental in bringing about the conversion of these persons, a circumstance most encouraging to those in charge of such. The Rev. Mr. McMillan (Moderator), and Rev. J. W. Fraser, were the officiating ministers. Several hundreds were unable to obtain admission into either of the churches (both of which were open) so great was the crowd that gathered on the occasion.

Besides Saltsprings I visited and addressed congregations at Gairloch and Earltown. At Gairloch the people have a most commodious church, but no minister, and this has been the case I understand for some time back. There was no application to Presbytery for service this summer, but this, I was led to believe, arose from unintentional overlook on the part of the office bearers, the ruling elder having been unwell at the time of the Presbytery's meeting. With a very slight effort Gairloch might accomplish wonders, the power,

if dormant, is still latent.

The Earltown people, unlike the Gairloch congregation cannot boast of a church of their own, yet it appeared to me that this they might soon accomplish did they but set about it in right earnest, and "Heaven helps them who help themselves." After addressing them in the Gaelic and English languages successively on the Sabbath, I held a prayer meeting on Monday morning, which was attended mostly by the elderly people. After delivering a couple of addresses at this meeting I bade the good people farewell, and was sorry to see very aged fathers and mothers pick their steps home through the woods with the thermometer creeping up to 90°. Boys and girls who spare their horses and wagons and see their parents drop down through sheer fatigue of travelling to hear God's word, may as well be reminded that the 5th commandment has not yet been rescinded.

I have concluded to call a halt here. In a future letter I will follow up the track. Having said about all that could likely interest you in the meantime, I am, etc.

CHARLES MAC ECHERN.

July 1876.

☞ The ground about St. Andrew's Kirk, Pictou, has been ornamented with trees. The same has been done at Roger's Hill. The Manse has been painted, and a year's fuel supplied by a few of the neighbors. The ladies contributed \$25 for furnishing the vestry. This congregation is fast becoming a model one. Long may they flourish. It is rumored that River John people are to give Mr. McCunn a joyous reception when he returns from Scotland.

☞ Rev'd Mr. McKay, of Stoer, is expected in a few days. Salt Springs will likely secure him, as that congregation is always wide awake.

THE MACDONNELL CASE.

It is only a year since the union of the great Presbyterian Churches was consummated in this city, and already there is grave trouble in the United Church which would almost undoubtedly not have arisen if the churches had still been separate. As far as anything is ever accidental, the manner in which Mr. Macdonnell's sermon came into extended public notice certainly was, and yet the matter is the gravest trouble of the Presbyterian Church in Canada to-day. So serious is it that many people are inclined to think that the Union was premature, and that notwithstanding the speeches of the clergymen in the Assembly, it is in danger from the decision which may be arrived at in this case. It is generally known, or at least believed, that the old Canada Presbyterian Church was a much sterner and stricter body than that with which it united, and the reasons for this are not far to seek. When the disruption took place in Scotland it was as a rule the men who were most in earnest, who were most severe in their views of Church doctrine and Church discipline, who left the Established Church. An established or national church must of necessity be more liberal in its usages than one which is in no way connected with the State, or its connection with the State would soon be in great danger. Those who felt themselves hampered, or were cast out by stringent rules, would soon agitate for a change, so as not to unjustly exclude them from what was theirs, as much as any one's else. The separate churches in Canada, in a great measure, conformed to the usages of those in Scotland to which they were respectively allied. There is no probability that there would ever have been such a discussion as that which has just taken place on Mr. Macdonnell's sermon, in the Old Kirk Synods. It is not

likely that the matter would have ever reached the Presbytery, much less the Synod, and if it had reached the Synod, it would soon have been disposed of without any commotion. The times for Old Kirk ministers are changed, however, and for rash utterances they have to be dealt with by the severer spirits from the old Canada Presbyterian Church who are in the United Church. Many who would no doubt be glad to have the whole matter quietly shelved, feel constrained to vote against Mr. Macdonnell when forced to vote. With all this, more than ninety members of the Assembly recorded their dissent from a resolution simply for a committee to confer with Mr. Macdonnell in the hope that they may be able to bring in a satisfactory report. It was very noticeable that nearly all of these were formerly of the Old Kirk Synod, and included are the names of the most eminent men. There are two questions involved in this discussion; first, the question of the eternity of punishment, upon which the Bible seems to speak plainly enough, although very many eminent and unquestioned theologians who profess to derive their views from the Bible are known to hold various views on the matter; and the other, which to the Church organically is a more vital one, is the amount of adherence that is to be required to the old standards of the Church. However much one generation may be convinced of the exact correctness of a lengthened formulation of the generally received views of truth, it is as impossible for the Church of two centuries later to think under precisely the same forms of language as it is for a greybeard to think as he did when a boy, and if it were possible, it is undesirable. It is hard to see how the outward unity of the Church can fail to be disturbed by such a question as this. It is quite possible for a Church to get along very

well without any formulated system of theology except the Bible. The Congregational body does so, and its unity of doctrine is probably as great as that of any other body.

PRESBYTERIAN CHURCH OF
CANADA IN CONNECTION
WITH THE CHURCH OF
SCOTLAND.

The annual Synod of this Church met on Tuesday Evening within St. Andrew's Church, in this city. The very Rev. Robert Dobie, Milton, Ontario, Moderator of the Synod opened the sittings by preaching an able and appropriate discourse from Psalm 137.5—"If I forget thee, O Jerusalem, let my right hand forget her cunning."

The Synod was then constituted by prayer, after which, upon the motion of Rev. Gavin Lang, seconded by Rev. Neil Brodie, the Rev. David Watson, Thorah, was appointed Moderator for the ensuing year.

After a hearty vote of thanks to the retiring Moderator for his sermon, which was ordered to be published, and other business, Trustees were appointed for Queen's College, Temporalities Board, Morrin College, Widow's and Orphan's Fund, &c. The usual committees for the transaction of business were nominated, and special committees were charged with the preparation of loyal addresses to the Queen and Governor-General.

The Rev. Gavin Lang laid upon the table the report presented to the General Assembly in Edinburgh by the Church of Scotland's Colonial Committee, and, on motion, the Correspondence Committee was re-appointed—Rev. Gavin Lang, Convener—with instructions to

respond, and to address the Colonial Committee on the present circumstances of the Church in Canada.

An application, forwarded by the Presbytery of Montreal, from the Rev. Wm. Simpson, of Lachine, for leave to retire from the active duties of the ministry, was submitted, and, after examination of the application by a committee, the Synod resolved to delay action till next Synod.

Mr. Duncan McCallum presented a largely signed petition from the congregation of West King, praying for ordinances in connection with the Church of Scotland, and complaining of the proceedings which had resulted in their being deprived of their church property.

Rev. Robert Burnett mentioned a long list of congregations in similar circumstances, and, in view of the extensive and decided action which had become necessary in this direction, it was agreed that a commission, with Synodical powers be admitted to watch such cases, and, if called for, to appoint a deputation to proceed to Edinburgh and attend the next General Assembly, or meetings at any time, of the Colonial Committee.

Several applications for admission into the ministry of the Church were referred to the Examining Committee.

A report on the *Landmark*, the organ of the Church, was presented, the Committee re-appointed and the special thanks of the Synod were moved to Mr. Douglas Brynmner, the editor, who was, by acclamation, continued in that office.

A number of overtures were presented relating to the better working of the Church, and received a great amount of consideration.

The Synod remained sitting until a late hour last night, and after votes of thanks to the General Manager of the Grand Trunk Railway, the authorities of St. Andrew's Church, and kind friends in the city, the moderator closed the meeting in the usual way.—*Exchange*.

terraneous recesses where man's ingenuity has been at work, and where his perseverance has been crowned with success. Oh, how little do those in comfortable houses think of the labour and patience bestowed in procuring for them their comforts. For us do the miners shut themselves out from the light of day; for us endure fatigue, suffer asthma, and work in all postures risking their lives before that terrible foe, fire damp, which in some of these mines has snatched away multitudes, and yet others must be baptized for the dead. We learned that the desire was so great on the part of the young to go underground, that at the age of ten they could hardly be restrained but this is at the expense of their schooling. French miners work here, many of whom we were informed, have embraced Protestantism through the labour of Mr. Pelletier. Finally, while thankful for attention and kindness, we were glad to ascend, and once more see the light of day, and breathe the pure air, and thus far record our experience underground on the occasion of the Queen's Birthday whom may God long preserve.

H.

DOUBTFUL REFORM.—At a meeting of the Morayshire Teacher's Association held lately in Elgin, after a smart discussion as to the propriety of giving religious instruction in Schools, the majority of those present strongly disapproved of teaching the "dogma," theology of the Shorter Catechism in Schools.

Mr. Stewart's congregation are to hold a tea meeting at McLennan's Brook, on the 11th, to raise funds for the Glebe.


The Stellanon congregation are also to have a tea meeting on the 19th, for general congregational expenses.

OXYGEN AND DEVOTION.—Oxygen is connected with devotion in a manner which few Christians seem to understand. Is the sermon dull? Has the preacher no magnetism? Can he gain no inspiration as he pursues his theme? Do his hearers manifest a disposition to sleep. And do they seem unaffected by its truth, its pathos, its eloquence? Look at the ventilation of the church. Probably the windows are closed, while the furnaces pour their hot breath into the room, drawn perhaps from the basement, where it has been confined for days. Instruct the sexton to open the windows next Sabbath, that the atmosphere may possess vitality and sweetness. Tell him to make the fires warm enough to keep the congregation comfortable without sealing the house hermetically. See that your furnaces have cold air boxes, so that they shall not bring into the church the dampness and the fumes of the cellar. The sermons of the pastor will then surprise you, and your attention will surprise him. Does the prayer meeting drag and scrape like a cutter when the snow is thin? Is the leader unable to impart interest to it? Do the brethren sit still as if under some heavy burden which pressed them to the seats, and which they had resolved to bear in silence? Are the pauses long, the prayers lugubrious, and the exhortations rambling and pointless? Throw open the windows. Make the air wholesome, and yet keep it warm. Many prayer-meetings which are noted for dullness might be made energetic and attractive by this simple expedient; and many a minister who wonders that he has no tact in conducting such social services might become conspicuous for his success by the application of this remedy.—*Selected.*

LIST OF AGENTS FOR THE 'RECORD.'	Alex'r McDonald,..... Sunny Brae
Rev W. McMillan,..... Saltspings.	Samuel Fraser,..... Elmsville.
Hugh McLean,..... West River Station.	Geo' McLeod,..... West River.
Robt. Maxwell,..... Lime Rock, W R.	Alex'r Sutherland,..... Coctch Hill.
Kenneth Sutherland,..... Watervale, W R.	Donald Fraser,..... Carriboo.
James McLeod,..... Saltspings.	Murdoch McKenzie, Three Brooks, Carriboo.
Geo. Sutherland,..... Six Mile Brook.	John Fraser,..... Glengarry
James Hislop,..... Pictou.	John Ross,..... Scotch Hill.
Postmaster,..... New Glasgow.	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 Mabou, C. B.
John Grant,..... Irish Mountain.	Geo. Baillie,..... 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 Amslie.
	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 gratis, 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. E. McCUNN, River John.**