

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X	
			✓			
	12X	16X	20X	24X	28X	32X

VOLUME XXIV.

NUMBER XII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

DECEMBER,



1878.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

MINUTES OF PICTOU PRES- BYTERY.

ST. ANDREW'S CHURCH,

PICTOU, 27th Nov. 1878.

The quarterly meeting of the Presbytery of Pictou, was held here this day, according to appointment, and was constituted with prayer by the Moderator, Rev. P. Galbraith, with whom were present Rev. Messrs. Herdman, Fraser, Stewart, McKay, MacKichan, and McCunn, Ministers; and Messrs. D. Fraser, D. Ross, A. Munro, A. McBean, D. Robertson, and Norman Gunn, Elders.

Minutes of last quarterly meeting, as also of meeting of 13th Nov., were read and sustained.

There were laid on the table and read, Documents from the congregation of Vale Colliery and Sutherlands River, and also from the congregation of Barney's River, the former requesting and the latter agreeing to the request that one half of Mr MacKichan's services be given to the congregation of Vale Colliery and Sutherland's River, for which they agree to pay \$400 per annum. Anent which it was moved, seconded and unanimously agreed to that the Presbytery having considered the minutes of the meeting at Barney's River of date 18th Nov. 1878, and also the minutes of the meeting of the congregation of Sutherlands River, and Vale Colliery of date 25th Nov. 1878, Resolve that Mr. MacKichan give the half of his services to the congregations of Sutherlands River and Vale Colliery at the rate of \$400 per annum, it being understood that the sum thus paid by the latter congregation go towards reducing the supplement, which the Barney's River congregation would be entitled to draw from the Colonial Committee through the Presbytery.

Consideration of the disposal of our Foreign Mission monies being taken up, it was unanimously agreed that the Convener be instructed to forward, as before, one half the amount of the annual collections to the Rev. Mr. Robertson for the South Sea mission, and one half to the Rev. J. Fraser Campbell for the Mission in India.

The Moderator read the address which, by order of Presbytery, had been prepared and presented by him personally, accompanied by several members of Presbytery and other friends of the church, to the Excellency the Governor-General on occasion of his landing at Halifax, together with his Excellency's reply. A hearty vote of thanks was given to the Moderator, for his admirable management of the whole matter.

The Presbytery enjoined that a collection be made in all the churches within the bounds, during this quarter, for the Presbytery Fund

A telegram was read from Rev. W. H. Gray, neither accepting nor declining the Salt-springs call. At the suggestion of Mr. Maxwell, and Mr. Munro, Elders, who appeared in behalf of the congregation, the call was allowed to lie on the table in the meantime.

The following appointments were made for the coming quarter.

	Salt-springs, Sab,	8th Dec.	Mr. McKay
	"	22nd "	"
	"	12th Jan.	Fraser
	"	2nd Feb.	Herdman
	"	23rd "	McMillan
Falls		26th Jan.	Stewart
New Glasgow		8th Dec.	Herdman
"		29th "	Galbraith
"		12th Jan.	Stewart
"		26th "	McMillan
"		9th Feb.	Dunn
"		23rd "	McCunn
F. Grant	3 p. m.	12th Jan.	Stewart
"		9th Feb.	Dunn.

Closed with the Benediction.

R. McCUNN, Pres. Clerk.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

DECEMBER, 1878.

NUMBER XII.

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

ANGLO-ISRAEL.

J. W. M.

Although really unnecessary, and presumptuous, at this stage of science to prove such a fact as that Britons are not Israelites, there is an *apparent* necessity. Therefore the learned and the orthodox, who are not carried about with every wind of doctrine may pardon the following, since many have been led to form erroneous views by reading Hine's defundant quotation of Scripture and History, and plausible logic.

I.—Prophecy fulfilled must be interpreted according to known facts of science and history. There may be prophecies which would be fulfilled *if* the British Nation were Israelites. But since facts prove this identification impossible, these prophecies must be and are otherwise interpreted.

II—It is true that many have asked and tried to answer the question, "What has become of the Ten Tribes?" that natives of Malabar, Afghans, Burmese, North American Indians, have their claims to Abraham's ancestry discussed to no certainty. But it by no means follows, if these are not Israelites, that the British are.

III.—The Jews of the present day are of all the tribes. The name *Jews* is, and

has been, since the captivity of Judah a synonym for *Israelite*. It is first used 2 K. 16 : 6, and no doubt etymologically means a man of Judah, though applied to any Hebrew after the Babylonish Captivity. It should be sufficient that we cite in proof, Wescott, George Smith, F. R. A. S., and Dr. Green. In addition (1) Lysimachus, Monetho, and Characmors (400—200, B. C.) Josephus use the name *Jew*, in writing of the Twelve Tribes. (2) Many of the Twelve Tribes were in Palestine after the restoration. The proclamation extended to all; Josephus says "Many of the Ten Tribes came from Media to Babylon, desirous of going up to Jerusalem;" sin offerings were offered after the return for all the tribes; 12,000 of the returned could not trace descent from Judah nor Benjamin; Mac. 9 : 5—24; Anna the Prophetess was of Ashshur. (3.) It is conclusive from Esther (4: 8—9 : 30,) where *Jews* were scattered throughout the 127 Provinces of Persia, and were "diverse" from other people, and slew 75800 of their enemies. Now the Ten Tribes were "divers" from the other people. These events happened in the reign of Xerxes, who is identical with Ahasuerus, 75 years after the restoration (535 B. C.) Therefore the name "Jew" meant even then a Hebrew, and certainly in New

Testament times, all Hebrews were called "Jews," as by Paul and James. We read in Acts of "Jews" in Asia, Africa and Europe, and to these same James writes calling them "The Twelve Tribes." Tribal distinctions and jealousies had succumbed to common miseries of exile. The Ten Tribes are not said in *Scripture* to be *lost*, but to have been *dispersed* and to have perished, as a Nation. Therefore the present "Jews" are of the Twelve Tribes; and their number, about 4,000,000, is sufficient to fulfil any prophecies in that line, concerning them.

IV.—Again, the relation of Anglo-Saxons to other Teutonic Tribes and to the Aryan race render Hine's theory impossible. The question is resolved to this. Why do not Britains talk Hebrew, and resemble Jews, if they are Israelites? On the contrary we find the English people talking a language whose nucleus and bulk is Saxon, and resembling Teutons. It is certain, and no sane man will deny that Saxon is the language of our ancestors from Germany, is a sister tongue to Friesian, Dutch, Flemish, which sprung from Low German; and is closely related to High German, Scandinavian dialects, Danish, Swedish and Norewegian. Saxon is also of the same family as Greek, Latin Sanscrit, Servia and Celtic. If English are Israelites, who are all those others. It involves the theory in utter confusion. Erse, Welsh, Gaelic and Manx, are related to Saxon, showing that those who speak them are also related similarly, but not closely enough to make them sister tribes. The physiognomy of all the above mentioned nationalities corresponds to the lingual relations, showing that the English are closely related to them. Mr. Hine does not grapple with those impossibilities. On the other hand, the Hebrews are Semitic in race, as language and features prove. Hebrew,

Arabic and Aromatic are closely related branches of Semite family of languages, which is different in nearly all its characteristics from the Aryan to which English belongs.

V.—Saxon customs and religion were quite different from Jewish. Their hatred of cities and even villages, their systems of government, their classes of slaves, their land tenure widely differed from oriental customs. The Saxons moreover were idolaters, worshippers of the Sun, Moon, Woden, Thore, &c. The Israelites were monotheists, and their idolatry when at times they became such was quite different from that of the Teutonic Race.

VI.—The facts of history make the identity equally impossible. The Teutonic Tribes, of which are Angles, Saxons and Jutes, were in Europe centuries B. C. They troubled the Romans 300 B. C. Again we read of Teutonic and Cimbric wars in 113 B. C. Jutland was called the Cimbric Peninsula. It is probable that the Jutes who emigrated thence to England, were descendants of these Cimbrians. Now Josephus and Gamaliel say the Ten Tribes were beyond the Euphrates after 70, A. D. How could they be in Britain or in Europe at the same time? The same difficulty meets us in the case of the Anglo-Saxons. Only part of them crossed to Britain, about 449 A. D. In 500 A. D., the Saxons left, constituted the only independent tribe in the North of Germany. 20,000 Saxons accompanied the Lombards into North Italy in 568, and the chief wars of Charlemagne were with the Saxons. Now if those who crossed the sea to Britain are Israelites, those who remained and their descendants are Israelites which is absurd.

VII.—Hine's theory involves innumerable inconsistencies. If Dan and Simeon escaped to Ireland, how are Scripture and Josephus true in saying

that the Ten Tribes were carried captive? If Danes, Celts, (Irish, Welsh, Gaels.) Normans, Angles, Saxons and Jutes are all Israelites, why do not they speak Hebrew, or if not Hebrew some common tongue? If Saxon is not Hebrew and Welsh is, how do they belong to the same class of languages? The people of South Ireland are Celtic with a mixture of Saxon, but they are Israelites, and Hine says they are Canaanvites which is absurd. The task of proving the misapplication of Scripture is a long one, but suffice it to say that all who peruse their Bibles more than Hine's literature, will see that many quotations concerning the ten tribes and the two tribes were prophecies concerning all Israel, delivered before they entered Canaan, Deut. XXIV and XXXIV, and applied by later prophets to whoever sinned; and that many are fulfilled in Christ; at least, so say the inspired Evangelists. Bibles are cheaper than histories. From the following, Mr. Hine is either ignorant of what he writes about, or wishes from pecuniary motives, or for notoriety to dupe his readers. In either case he is an unsafe guide. He derives *Saxons* from *Sons of Isaac*, by as ingenious and true a method as he who derived *Mitchleton* from *Amos*, by dropping *A* and *o s* and inserting *id-dleton*. *Saxon*, say authorities recognized by the learned, comes from the Anglo-Saxon *Seax* (short sword, which they carried) and *men*, *Saxmen*. Again he says *Sees*, *Seale*, *Crocus*, *Garner*, are from Hebrew roots. If this were true, it would prove that Hebrews are Romans, for these don't happen in this guess to be Anglo-Saxon, but Latin derivatives. Also *Sabbath* and *balsam* are borrowed from Hebrew, and prove Hebrew to be Hebrew. Anglo-Saxon contains roots resembling those of many Hebrew words, but there is no established identity of English and Hebrew roots. Anglo-Saxon contains roots re-

sembling Arabic, very many identical with Greek, Latin and Sanskrit roots, and still English are not Saracens nor Greeks descendants of neither Romans nor Hindoos. The physiognomy of Jews is different from that of British, says Mr. Hine, the features of the *Jews* were changed, while the English have the features of the ancient Israelite. But it is indisputable that ancient sculpture proves the modern Jew to resemble the ancient Hebrew, therefore this absurd change is untrue.

"Theories" says Sam Slick, "are very good things, they can stand on their own legs." But if theories cannot be reconciled with facts, they must go by the board. A chain is no stronger than its weakest link, but in Mr. Hine's long chain, all the links are weak.

The above are a few old and verified facts, which render the theory in question impossible. We trust that any disposed to regard with favor the Anglo-Israel theory, will endeavor to ascertain the truth, rather than to be carried about with every wind of doctrine.

THE following which has been forwarded by "another worshipper in St. Andrew's, Pictou," we cheerfully insert in this issue of the RECORD. It is said to be by "a true Presbyterian and native of this county."—ED. M. R.

INSTRUMENTAL MUSIC IN CHURCHES.

To many this subject seems of too little importance to furnish a reason for any decided stand on the part of Christians. Perhaps the following considerations may induce them to think differently.

(1) The simplicity and freedom from extraneous attractions which have equally characterised the worship of the primitive church and of the Presbyterian churches which have sprung from the Protestant Reformation, may not have been without its effect in promoting their success in converting men to Christ; and in the case of the latter churches, has no doubt contributed to their comparative

exemption from the danger of falling into ritualism and Romanism. Why should we wilfully leave this vantage ground of primitive simplicity of worship? Spurgeon has well said on this—"We have had nothing novel to attract this multitude, nothing by way of gorgeous ceremony, not even the swell of the organ. The preaching of the Gospel is enough to draw the people and enough to save the people, and if we take to anything else we lose our power and shear away the locks which make us strong."

(2) The introduction of instrumental music is proved by experience to tend to the decay of congregational singing, and to the introduction of many kinds of musical performances not tending to spiritual edification, but more akin to the mission of the opera house than to that of the church of Christ. It has hence led to differences of opinion and to contention; so that the organ may truly be said to have been an instrument not of harmony but of discord.

(3) The introduction of instrumental music leads to confusion of ideas as to the applicability of the temple service of the Jewish church to the Christian church, a principle which if once admitted opens the way to every species of ritualism. In connection with this we find the advocates of instrumental music speaking of a service or ministry of song, of which there is no mention in the New Testament—praise in the Christian church being the spontaneous and united offering of the whole Christian people, and the harmony of voices being merely a mean to this end. It is to be observed that though instruments of music were used in the Temple ritual by Priests and Levites, they were not introduced into the Synagogue worship, which more nearly corresponds with that of the New Testament. We have no right therefore to cite the Jewish precedent, unless we adopt also the sacrificing priesthood; and if we do this we go over at once to Rome. It is further to be observed that all this has nothing to do with what has been called "singing the Gospel." This requires no organ, nor is it restricted to gifted men like Sankey and Phillips. It is daily done by very little children without any instruments—"out of the mouths of

babies and sucklings"—as it was long ago; and that, as our Lord himself testified, perfectly.

(4) Attempts are made to vindicate the introduction of instrumental music by the still more mischievous doctrine that this is necessary to attract young and worldly people to the church by ministering to their sensuous tastes. This is directly contrary to the teaching and practice of Christ and His Apostles; to the conduct of our reforming forefathers, who left the magnificent ritual of Rome for the simplicity of the Gospel; and to all experience of human nature, which shews that such meretricious attractions are fatal to the true prosperity of the church, and tend to delude unwary souls into a belief that they are worshipping God when they are merely gratifying their own senses; while these petty attempts to attract the thoughtless, disgust and repel from religion the more earnest and practical class of minds.

(5) The introduction of instrumental music is a waste of the means at the disposal of the church for the promotion of the truth, and should on this ground be condemned by every thoughtful Christian. The sum invested in a single city church organ, is often sufficient to support one or two missionaries to the heathen or to the neglected districts of our own country. Viewed in this way, and in the light of the previous statements, the sound of the organ should be to the ear of the Christian nothing less than the dirge of lost souls.

(6) The case of those who have always been accustomed to the use of instrumental music and other so-called aids to devotion, is different from that of those whose predecessors had emancipated themselves from such elements of the world, and who afterwards return to them. The latter are in every way less excusable than the former.

(7) It is held by some that in "non-essential" matters of this kind, when a majority is in favour of a change, the minority should submit. It is clear, however, that this cannot be correct, otherwise a numerical majority could always override the truth, and it would become a duty rather than a crime to follow the multitude in downward ways. The min-

ority may submit if they can reconcile it with conscience and principle to acquiesce in the innovation, but they ought to retire if they cannot, in consistency with their felt duty to Christ & so.

(8) In the case of a majority determining to introduce any innovation of the kind above referred to, the position of such majority and of those who adhere to them, may involve a terrible responsibility altogether disproportioned to the importance of the question at issue. If they should be in the wrong, or influenced by motives of ostentation and worldly conformity, how can they answer to Christ for introducing the seeds of evil and dissension among His people. If they think they are right, there is a still higher law; for if in the pursuit of what is confessedly not necessary even to the external worship of the Church, they offend the weakest of their brethren, they thereby expose themselves and the congregation which they represent to that solemn denunciation of our Lord—"Woe to that man through whom the offence cometh", and they cannot expect any blessing from God until they repent and make amends for the evil they have done.

(9) Though it is true that in recent times Assemblies and Synods of Presbyterian churches have agreed to tolerate the use of instrumental music, it is to be feared that they have done so rather from a weak desire to preserve outward unity than from regard to any principle. The larger catechism of the Westminster divines holds that the second commandment forbids "devising, counselling, commanding, using, and any wise approving any religious worship not instituted by God himself," on the ground of "custom, devotion, good intent, or any other pretence soever." It might relieve the minds of some who profess to adhere to the Westminster standards, if information could be given as to how and where God has 'instituted' the use of the organ in Christian worship. Let it be observed also that it is in relation to this very commandment that we blame the Church of Rome for the introduction of images and pictures, which may also be held to gratify taste and promote worship.

(10) It may be held that there is express testimony in the New Testament against mechanical aids in praise. Not only are these not referred to as in use, but no mention is made of them except in the symbolic language of the Revelation. Farther, the word *Psallo*, which might be supposed literally to refer to playing on a stringed instrument, and if taken in this very literal sense might be supposed to permit the use of stringed instruments as an accompaniment to the voice, is used in connections which show that it means something quite different, namely, the melody of the inner spiritual man, and is properly so translated in our version. For example, this word occurs in the expressions—"I will sing with the spirit and I will sing with the understanding also." 1 Cor. xiv. 15.—"Singing and making melody in your hearts to the Lord," Eph. v. 19. The same sense applies to the only other passages in which it is used—Rom. xv. 9; Jas. v. 13—so that it may truly be said that the only instruments sanctioned in the Christian church are the spirit, the understanding and the heart, in all of which we are enjoined to make melody, at the same time that we give praise with the voice.

In accordance with this, no one seems to have thought of introducing organs into churches till the dark ages had introduced many other innovations. So late as 1250, Thomas Aquinas could write with reference to the Latin church: "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not appear to Judaize." "Nor ought a pipe, nor any other artificial instrument, such as organ or harp or the like, be brought into use in the Christian church, but only those things which shall make of the hearers better men. For by musical instruments the mind is more directed to amusement than to the forming of a good internal disposition." He goes on to say that he thinks instruments were permitted to the Jews because they were "harder and more carnal," and for similar reasons. It is curious that Luther, Calvin, and Knox condemned the organ on much the same grounds with Aquinas; so that here for once the highest authorities both in the Protestant and Romish churches agree with one another and with the Apostles

and early Christians.

Lastly, it is admitted that the subject of these remarks is one on which Christian people may conscientiously differ; but let none think that it is indifferent or unimportant. It is one of those small things which have large and important issues for good or evil to the souls of men; especially in these days of Rome-ward and ritualistic tendencies. Let every one be fully persuaded in his own mind, and let no one be deterred by unworthy motives or by mere expediency from taking his stand on the side of adherence to the truth, even in the smallest matters, while retaining all charity and consideration for those who may differ. Farther, let no worldly or careless man excuse himself for rejecting Christ because of these little follies on the part of professed Christians. In no word or deed did the blessed Saviour who died for us countenance any ritualisms or mechanical aids to devotion, or ask from us anything less or more than the devotion of the heart and life to God. Jesus Christ is as little responsible for the praising machines of our churches as for the praying machines of Thibet

LEVEE AND ADDRESSES.

After the levee held on Tuesday P. M., several addresses were presented to his Excellency, the new Governor-General. Inter alia, the following was presented in the name of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, by the Rev. Peter Galbraith, who was accompanied by Revds. A. W. Herdman, C. Dunn, and W. McMillan, and R. Doull, M. P. Rod'k. McKenzie, D. A. Fraser Esqrs. After replying to the address his Excellency very cordially shook hands with each member of the deputation.

MAY IT PLEASE YOUR EXCELLENCY.—

We, the Ministers, Elders and Representatives of the Presbyterian Church, in the Maritime Provinces, in connection with the Established Church of Scotland, hailed with delight the announcement of

your appointment to the Governor-Generalship of this great and important Dominion; and we now beg to tender to you and your royal consort a hearty welcome to our shores. We feel deeply sensible of the high honor conferred upon us—the subjects of our beloved Sovereign throughout these colonies by the appointment, as Her Majesty's representative, of one of so closely connected with the Royal family by marriage, and whose virtues are so universally known; and we are fully convinced that the ties which have so closely bound these colonies to the Mother Country, under the genial sway of your noble predecessor, will, if possible, be still more closely drawn under what, we fondly trust, will prove to be the wise and useful administration of your Excellency.

We, in common with our fellow-subjects also hail with every demonstration of joy and delight the arrival amongst us of your gracious and royal lady, who by her many graces and accomplishments and her unwearied efforts in the cause of philanthropy has endeared herself to all classes in the old country, feeling assured that she will equally endear herself to all with whom she may come in contact in this the land of her temporary sojourn.

As representatives of the national church of Scotland, a church to which your illustrious sires have for ages been warmly attached, we beg to assure Your Excellency that, in attachment to the person of our beloved Queen, in fealty to the throne, in loyalty to the British constitution, as well as in affection for our national Zion and in zeal for the promotion of virtue, morality and enlightened Christianity among our people, our sentiments are entirely in accordance with those of our fathers and brethren in the parent church at home. We congratulate Your Excellency on the duties of your exalted position at a time when peace and plenty abound throughout the land while in many other lands scarcity, suffering and commotion prevail. It will ever be our fervent prayer that He, by whom kings reign and princes and nobles rule and decree justice, may bless and preserve you and your loved consort; that he may surround you with wise and faithful counsellors; that he

may richly endow you with that divine wisdom, by which alone you shall be enabled to govern aright this people over whom he has called you to rule and that He may preserve you unto His Heavenly Kingdom and glory.

In name and by appointment of the Presbytery of Pictou this the 13th day of November, 1878.

PETER GALFRATH, *Moderator.*
ROBERT McCUNN, *Pres. Clerk.*

REPLY.

To the Ministers, Elders and Representatives of the Presbyterian Church in the Maritime Provinces in connection with the Established Church of Scotland.

Reverend Sirs,—

Receive my thanks for the loyal manner in which you welcome my arrival here as the representative of Her Majesty and for the kindly and warm expressions of good will with which you have greeted the Princess.

I may assure you that she will regard the interests of each class of the people of this country with the same sympathy with which she has endeavored to promote the welfare of all in the old country.

In pointing out the wants and interests of the community we must often look to the ministers of religion and your support and aid we shall always know to appreciate and value.

LORNE.

Halifax, Nov. 12, 1876.

Correspondence.

MISSIONS.

LETTER FROM MR. ROBERTSON, ETC.

I have this day (29th Nov) in obedience to the injunction of Presbytery last Wednesday, desired Mr. Hislop, our Treasurer, to transmit the one half of the amount for Foreign Missions to Mr. Robertson Erromanga, and the other half to Rev. Frazer Campbell, British India, in all \$230, to be used by them for the christi-nization of the heathen and accounted for in our RECORD. On

deliberation the Presbytery resolved to continue their support to these missions; and I shall now produce Mr. Robertson's letter or such parts of it, and of the minutes of the missions conference as may serve to interest your readers. Writes Mr. R. "The prospects for the spread of the Gospel on this Island were never so bright since we came to it as they are this year. Some chiefs of their own accord are resolved to give up heathenism this year. We purpose dispensing the Sacrament at Cook's Bay the 3rd Sabbath of this month, after which to make a journey right round the island accompanied by a large number of the christian natives. Our object is to get better acquainted with the heathen and they with us. The journey, in the slow way we do things out here, will take us about two months or until the beginning of November. I am very anxious to get another missionary for this Island. The state of the work is at that point that one is needed more than a few years ago to carry forward the work. The natives can begin the work and they do very well up to a given point, and then unless a mission-steps in the preparation work is in some measure lost. An earnest pushing missionary with a wife, would do much good on this island."

Rev. Dr. Steele, Sydney, paid me £27 sterling when we were in Sydney last summer, the gift of the Pictou Presbytery to aid me in carrying forward the mission work on this island. Now let me tell you what I have done with £17 of that sum. I have applied it to pay the balance of a new mission boat for Erromanga. I felt I would not err in so applying it, and I felt sure that the Kirk Presbytery would like to have a share in a mission boat for Erromanga. As to the minutes of the Missionary Synod held at Anciteum, June 5, 1878, we can only find room for a few extracts:

1. The retiring moderator delivered an address on the special difficulties of our field of labour, and the special encouragements we have in the field at the present time. The rest of the sederunt was spent in prayer and reference to our position and work.

3. Mr. Oscar Michelsen having presented his credentials as a missionary catechist, from the Presbyterian Church of Otago, was received and welcomed, and prayer was engaged in thanking God for this acception to our number and entreating a blessing on his future labours. In accordance with his own desire he was appointed to reside with Mr. Metne in Nyamo during the present year to devote himself to the acquisition of the language and to obtain a practical acquaintance with general mission work in all its branches.

8. Reports were presented to Synod from all the mission stations, some cases indicating decided progress in the work in others progress of a less marked kind. In so far as the work may have been hindered by any defects on our part, we desire to humble ourselves before God and, to pray that we may be made more diligent, more prayerful, more charitable and more winning, in so far any measure of success has been granted us, to render to God the thanks and to take courage for the future.

10. A report was received from Mr. Inglis, giving an account of his work since leaving New Zealand, especially in making preparations for and entering upon the great work of printing the Old Testament in the language of Anetyum. The Synod desires to greet affectionately the father of the mission, and to pray that the spirit of grace and men may rest upon him and assist and sustain him even unto the end.

19. That the Captain of the "Dayspring" be instructed to carry nothing in the shape of freight or trade for white men residing among the islands, except

what may come through the hands of the missionary near whom the white men may reside, and to bring no freight or trade from Sydney for white men residing among the islands, except under special permission of the agent of the "Dayspring" that when any such permission is granted, it be reported to the ensuing meeting of Synod.

22. That in visiting any station the captain of the "Dayspring" be instructed that the vessel do not leave until the missionary of that station say that the work there is finished.

29. The Synod having had a conversation about terms of Church Communion of native christians, a committee was appointed to ascertain what are the existing terms, and to advise as what they may consider a desirable standard in religious attainments and character for those applying for Church membership.

32. That the Wednesday evening prayer meeting be kept in all the mission families to entreat a special blessing on our work, and that more labourers sent out into this field.

34. The next meeting of Synod is appointed to be held at Erromanga next year.

N. B.—The above is all we can find room for at present but it is enough to show the character of the work and the objects designed by the Mission Synod. Time by time we will furnish our readers with news as they are sent us—meanwhile let us not forget to pray for this mission and our missionary in all our prayer meetings as well as we, ministers of the Gospel, in our intercessions for the spread of the Gospel on the Sabbath day. This is a condition of our own prosperity and has a reflex benefit. The Church that would be blessed at home must diffuse abroad and on watering others, our own souls shall be watered. Freely have we received, let us freely give.

A. W. H.

The following we received from our
and Princeton correspondent.

**HODGE ON THE CIVIL MAG-
STRATE AND THE UNION OF
CHURCH AND STATE.**

of the fifth commandment enjoins as
general principle, respect and obdience
our superiors it includes our obliga-
to civil rulers; we are commanded
submit ourselves to every ordinance
for the Lord's sake: whether
the king as supreme; or unto gov-
ers, as unto them that are sent by
for the punishment of evil doers,
for the praise of them that do well.
So is the will of God! (1 Pet 2: 13-

The whole theory of civil govern-
and the duty of citizens to their
ers, are comprehensively stated by
apostle in Rom. XIII; 1-5. It is
re taught,

- 1. That all authority is of God.
- 2. That civil magistrates are ordain-
of God.
- 3. That resistance to them is resist-
to Him.
- 4. That obedience to them must be
dered as a matter of conscience, as a
of our obedience to God.
- From this it appears,—First, that
government is a divine ordinance.
not merely an optional human insti-
on; something which men are free
ave or not to have as they see fit.
not founded on any social compact;
something which God commands.
only, it is included in the Apostle's
rine, that magistrates derive their
ority from God; they are his mil-is-
; they represent Him.
- Thirdly, from this it follows that obe-
nce to magistrates and to the laws of
land is a religious duty.
- Fourthly, that obedience is due to
ry de facto government, whatever its
in or character.
- Fifthly the Scriptures clearly teach

that no human authority is intended to be
unlimited. Such limitation may not be
expressed but it is always implied. The
command "Thou shalt not kill," is un-
limited in form, yet the Scriptures recog-
nize that homicide may in some cases
be not only justifiable but obligatory.

It is true that Church and State are
not united in this country as they ever
have been in Europe. It is conceded
that this separation is wise. But it is
not to be inferred from that concession
that the state has nothing to do with re-
ligion; that it must act as though there
were no Christ and no God. It has
already been remarked that this is as
impossible as it would be for the state
to ignore the moral law. It may be
admitted that Church and State are, in
this country, as distinct as the Church
and a banking company. But a bank-
ing company, if composed of Christians
must conduct its business according to
Christ'an principles, so far as those prin-
ciples apply to banking operations.

So a nation, or a state, composed of
christians, must be governed by christi-
anity, so far as its spirit and precepts
apply to matters of civil government.

Let those Liberals who are so hostile
to the power of the civil magistrate, and
to the union of Church and State, refute,
(if they can) the arguments of the veter-
an theologian. The thing cannot be put
in a more lucid way than Dr. Hodge has
put it, and although there has been a
great deal written by many eminent
men on those points which stand so pro-
minent in the Bible yet there are many
who are slow to swallow them.

(1 Timothy IV. 13.)

GIVE ATTENDANCE TO READING.

It is the high privilege of those who
dwell in Nova Scotia, that they enjoy
in abundance the means of improve-
ment. Among these means good books
hold a prominent place. I have thought
therefore that I might render an accept-

able service to the readers of the RECORD, by calling their attention to the general subject of reading.

First, then take heed what you read, be careful to select and read those books from which you may acquire useful information, improvement of the mind in knowledge; and the heart in goodness; these are the great objects which ought ever to be kept in view in reading.

It is a consideration of no small weight, that reading provides matter for useful conversation. Those who are ignorant of books must be very narrow minded, hence when a few of such people meet together, instead of improving the time with interesting conversation, they very often circulate false reports or more likely still, relate to one another some foolish story or tale of scandal. Speaking of scandal I am reminded of a very good definition of the word given by a little school girl to a school inspector. The inspector on his way to visit a certain school, heard a very odd story about the teacher, which had been circulated by some mischief loving boys; but he being a very sensible man did not for a moment pay the slightest attention to what he had heard, until he visited and examined the school.

Finding all as it should be, he spoke to the teacher about the tale of scandal he lately heard, and receiving an explanation which satisfied him as to the origin of the story, he addressed the pupils on the evils arising from telling tales (and especially untrue ones) out of school.

When about concluding his address he asked how many present could give the meaning of the word scandal. Many hands were raised but one little girl appearing more eager than the others, was asked what meaning she would give. She replied in these words, nobody says nothing, and somebody goes and tells everybody about it.

And dear reader that definition may always be given of the conversation those persons, whose chief delight is pry into the private history of individuals, and spread abroad all the scandal that is afloat.

Give these same persons an acquaintance with books, and how quickly would be changed. Their former common conversation would appear ridiculous. They would now have something of importance to communicate because they knew something of importance.

A taste for good reading is a sure preservative from sin.

Next to the love of God implanted in the heart, nothing affords a better barrier against vice than the love of good books.

It is with them as with prayer, the use of them will make us leave off praying or leave off reading them.

A Reader of the

RECORD

ATTEMPTED ASSASSINATION OF KING OF ITALY.—As King Humbert entering Naples in state on Sunday a poorly clad man attempted to assassinate him with a poignard. Signor C., chief of the Ministry, who was in carriage with the King, laid hands on the man, who wounded him in the thigh. The King drew his sword and struck the assassin, who was immediately secured. The King received a slight scratch.

THE EAST.—Matters are still uneasy. Russia holds on to the Bulgarian territories, and is likely to do so until compelled to depart. Greece is crying for territory. Austria is in internal and external trouble. Turkey herself is suffering less for lack of money. Changes in the Russian Cabinet are expected the significance of which it is impossible to tell.

The Monthly Record.

DECEMBER, 1878.

The Managing Committee of the RECORD beg to appeal to the liberality and generosity of all who act as agents, as well as to subscribers and other friends of the Church. The committee find with regret that owing to subscribers not paying for the RECORD, there is a considerable loss on this year's business. Unless a vigorous effort be made, the RECORD must be dropped altogether. There can be no doubt that a great deal of thank-labour would be spared both to agents and agents if this were to happen. It is well known however, that rather than let it go down, many of our agents would prefer to pay double their subscription.

For the sake then of our friends as well as in the interest of the Church, the committee have decided to make an earnest effort to continue the publication of the RECORD.

It is proposed to reduce the price to twenty-five cents a copy for the year; in the hope that the circulation will thus be largely increased, at least in many localities.

Payment must be guaranteed or made in advance. We shall thus know how our affairs stand at any moment, and we shall not be harassed with bad debts.

We believe that our agents will all approve of this arrangement, and many of them will at once largely increase their list of subscribers. To us we are largely indebted for any success attained in the past. Many of us have again and again paid for the RECORD out of their own pockets. To our grateful acknowledgements are due. We appeal to them to increase their efforts this incoming year.

There is scarcely a family in our Church but should take the RECORD. It is well worth the price. We do not hesitate in urging the matter. Nowadays people must read. Children are now so proficient in reading, and so eager to read that unless good literature is provided, they are in great danger of having recourse to that which is demoralizing.

We request our agents to collect and forward immediately all arrears for this year, and to send in their orders for 1879 as soon as possible, in order that arrangements may be made with the printer.

We may mention that the editor, committee and agents give their labour gratis: nothing is paid for save printing, postage, and necessary expenses. It is clear from the low price at which it is offered that no profit can be made from it.

We are not without hope that the dreary list of subscribers in arrears, will speedily be diminished after this appeal. There are hundreds who only require to be reminded of their duty in the matter. If there are any receiving it who have not paid for it, and don't intend to do so, we have only to add that if their own sense of honor does not lead them to forward their subscriptions at once nothing that we can say can have that effect; and we should regret exceedingly to have their names published at full in the pages of the RECORD.

The Com. is compelled to give notice that if, within a reasonable time, say on or before the 15th Jan., a sufficient number of paid or guaranteed subscriptions be not obtained, then it will be impossible to continue the RECORD, and (as a conclusion they would fain hope to avoid) the publication thereof must cease.

On behalf of the RECORD committee.

J. W. FRASER.

Scotsburn, 11th Dec. 1878.

NOTICE TO AGENTS.

Our agents will notice by the Report of the RECORD Committee that next year the price will be twenty five cents instead of thirty as hitherto. No copy can be given gratis. Single copies must be charged for as formerly, fifty cents.

We trust our readers will not suffer the RECORD to go down. Perhaps Kirk Sessions would interest themselves in the matter.

The committee have given notice that unless a sufficient number of copies are ordered and paid in advance by the fifteenth day of January next, they must cease publication.

OUR OWN CHURCH.

St. Luke's Congregation, Saltsprings, presented a call to the Rev. Mr. Gray, licentiate, Ont. Mr. Gray, whose health is at present but indifferent, has not as yet signified his intention regarding the call.

NEW GLASGOW.—St. Andrew's congregation is still vacant. This congregation has always been to the front in considerateness to its pastors, and liberality towards the schemes of the church. We hope and trust that soon they may cease to be as "sheep without a shepherd." The Kirk congregations at Vale Colliery and Sutherland's River are rejoicing in sharing the services of Rev. A. J. McKichan with the good people of Barney's River.

St. Paul's congregation E. R., is making a strong effort to shake off the debt incurred in the purchase of a Manse and Glebe. We hope it (*i. e.* the debt) will be as dead by 31st December as the year 1878.

OTHER CHURCHES.

The Rev. J. M. Sutherland, formerly of Pictou Presbytery, demitted the charge of Pugwash.

Rev. David Neish, also of the Kirk formerly demitted the charge of N. Cornwallis.

A VERY seasonable gift in the shape of a web of blankets has been presented by Mrs. Galbraith, Hopewell Manse, by the ladies of West Branch congregation longing to Lorne, West Branch, Waterville. Mr. and Mrs. Galbraith take this opportunity of thanking them for their kindness.

NOTES OF THE MONTH.

The most interesting event of the month to us, was the safe arrival after a stormy passage, and the enthusiastic reception of the Marquis of Lorne, Princess Louise, the amiable and accomplished daughter of our beloved Queen. Halifax did its best to do honor on this occasion, and succeeded nobly. The city on the night of the 26th was as limely beautiful. The Vice-regal party could not fail to see in the welcome extended to them unmi-takable homage to the Queen's throne and person. We are delighted to learn that His Excellency and Her Royal Highness Princess Louise arrived in Ottawa without accident, and are deservedly winning golden opinions from all classes of their subjects. The Marquis of Lorne attended divine service in Rev. Gavin Lang's Church, Montreal. That was as it should be, considering that he is a Kirk of Scotland man.

THE NEWS.—The Afghan war is being pushed with great vigour, and the British enemy to be dreaded by the British winter in a wildly mountainous country most difficult of access. To conquer the country is possible, but to hold it is difficult and dangerous and very expensive. It is said that the Ameer is being pushed towards Herat and the Persian frontier. Parliament will meet in a few days and then the Government will be able to explain fully its reasons for carrying on this war.—It is stated that Russia is about to use all her influence on behalf of Afghanistan. She protests against any British advance in the direction of Afghanistan as endangering Russian interests. The air is full of rumours and reports that await confirmation or denial.

HOME MISSION.

Aug. 28th, Rec'd from St. Andrews Church, New Glasgow	\$68.05
Oct. 16, Rec'd from McLellan's Mt.	11.31
" " " " Barney's River and Lochaber additional with sum formerly acknowledged	\$4.75
Oct. 16, Rec'd from W. B. River John per Mr. McLean	16.25
	17.92
JAS. HISLOP, Treas.	

CAPE JOHN.

Col. by Miss Margaret McDonald	\$1.44
" " " Ann Baillie }	4.85
" " " Libbie Grey }	
" " " Sophia McDonald	2.56
" " " Jessie B. Henderson	2.00
" " " Marion McKay }	2.45
" " " Jessie Murray }	
" " " Jessie McLeod	1.20
" " " Catherine McKenzie }	4.85
" " " Catherine McDonald }	
	\$19.35

ROGERS HILL.

Col. by Miss Maggie McKenzie }	\$7.03
" " " Isabella M. McKay }	

DALHOUSIE.

Col. by Miss Libbie McKay	5.50
" " " Libbie Sutherland }	3.20
" " " Jeanie McKay }	
" " " Dorothy Gordon }	

MEADOWS.

Col. by Miss Annabel Murray	2.55
-----------------------------	------

HARDWOOD HILL.

Col. by Miss Jessie Fraser }	6.50
" " " Jessie McDonald }	
" " " C. J. McKay }	
" " " Annie Murray	75
" " " Joanna McIntosh	50
	\$26.03

SUPPLEMENTING FUND.

Since the Supplementing list from McLellan's Mountain was published in the RECORD the following sums were received:

Hugh Sutherland	\$1 00
Mrs. H. Sutherland	25
John Grant	50
Murdoch McPherson	30

PRESBYTERY SERVICE.

Rec'd from Fisher's Grant	\$21.
JAS. HISLOP, Treas.	
Dec. 1878.	

N. B.—Several important communications have been crowded out of this No. of the RECORD; the Statistical Report among others and valedictory.

The difficulty with Afghan it appears must be settled by the butcheries of war. British troops are already marching towards the intended field of battle. Would that nations in the 19th century would settle their dispute in some way that would not fill the land with widows and orphans and wailing.

It is reported that a Communist organization has been unearthed on the Continent whose object is the murder of all the European sovereigns! Determined efforts have been made to kill three sovereigns, and it is quite possible that similar experiments will be tried on the rest. The effort to take the life of King Humbert has added greatly to his popularity.

We are loyal to our earthly Sovereign. Loyalty to her Person and Government is a sacred passion among us, and far distant, never be the day when it is extinguished—when our hearts cease to beat with profoundest emotion, as there leaps from our lips that sublime national prayer, which we so often sing up to the Holy of Holies, "God Save the Queen!" But, are we as devoted to our heavenly king? How do we regard Him? Do we, as did the gentle sister of Bethany, bow at His feet and bend our wills to His authority? Is His law our rule of conduct—His Word "the man of our counsel?" It is, at least, this dedication of ourselves, our longings and belongings, which he entreats from each and every one of us. He so entreats, chiefly that we may be benefited and filled with His peace and joy. It is with no despot's voice, but with the sweet, winning accents of a friend and brother, that by His Holy Spirit, whom He has sent as His own other-self into the world.

List of Agents for the Record

Rev. W. McMillan, Bridgeville.
 Hugh McLean, West River Station.
 Robert Maxwell, Lime Rock, West River.
 Kenneth Sutherland, Watervale, West River.
 James McLeod, Saltsprings.
 George Sutherland, Six Mile Brook.
 James Hislop, Pictou.
 Postmaster, New Glasgow.
 Postmaster, St. Arthon.
 Postmaster, Westville.
 Rev. A. J. MacKinnon, Barney's River.
 George Gunn, Truro.
 Rev. J. W. Fraser, Scotsburn.
 John McKenzie, Scotsburn.
 John McLean, Roger's Hill.
 Alexander McDonald, (Bsmith), Scotsburn.
 John McKay, Elder, Millville.
 Alexander McLellan, Millville.
 Alexander McDonald, Elder, West River Station.
 Daniel McKenzie, Garloch.
 John Sutherland, Mill Brook.
 James McLeod, Glengary.
 John B. McDonald, (Merchant) Pictou.
 John Sutherland, Three Mile House.
 John Grant, Irish Mountain.
 Dougald McDougald, Loch Side St. Peters, C. B.
 William Grant, (Tanner) Springville.
 A. McDonald, (Piper), Bridgeville.
 Alexander McDonald, (Roy) Bridgeville.
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Bridgeville.
 George McLeod, West River.
 Alexander Sutherland, Scotch Hill.
 Donald Fraser, Carriboo.
 Murdock McKenzie, Three Brooks, Carriboo.
 John Fraser, Glengary.
 John Ross, Scotch Hill.
 Alexander McQuarrie, Hardwood Hill.
 Wm. A. McDonald, Kempton, Colchester Co.
 Alexander McKenzie, Carriboo Island.
 William McDonald, (Elder) Garloch.
 James McKay, Esq., Earlton.
 Rev. P. Galbraith, Hopewell.
 Donald Gray, Cape John.
 Alexander Fraser, Toney River.
 Rev. W. Stewart, McLennan's Brook.
 Wm. M. McPherson, McPherson's Mills, S. B.
 Kenneth J. McKenzie, West Branch, River J.
 Robert Douglass, Logansville.
 Wm. McLeod, Tatamagouche River, Colchester.
 Murdoch McKenzie, Upper North River.
 Capt. Angus Cameron, River Inhabitants, C.
 Allan McQuarrie, Cape Mabou, Cape Breton.
 George Baillie, Port Hastings, Cape Breton.
 Joseph Eart, Esq., Baddeck, Cape Breton.
 Angus McKay, Plainfield, Pictou County.
 Rev. R. McCunn, River John.
 W. G. Pender, Halifax.
 Neil McDonald, Lake Ainslie.
 Charles Fraser, St. Pauls, East River.

THE

Monthly Record

FOR 1878.

—IT HAS BEEN ARRANGED THAT—

THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

nov Scotia, New Brunswick, and adjoining

Ministers will be kind enough to see that
 payments are made in all our congregations
 have a

—subscriber in every family—

according to the following terms:—

Parcels of 5 Copies to one address, \$1.

Parcels of 10 Copies to one address, 2.
 (With an extra copy gratis, as formerly.)

Single copies (through the Post Office,
 Post-paid, 1.

Agents will please observe that they
 grant copy with parcels of FIVE.

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

REV. WM. McMILLAN

Bridgeville, New River.