

the said sum of \$60, but would have retired peacefully from both Funds. Honorable men must see (and Reverend men not less) that the right and honest thing to do with money so obtained, is, to return it promptly.

I did not ask for the \$100 I had previously paid into the Fund, nor for the many collections I made for it since; but only for the \$60 I was misled to pay while I was Pastor of St. Columba Kirk. But even this they refused me; and threatened me with monthly fines unless I would continue to pay them, after all they had done!

Would publicans or pagan lawyers do worse? Would you (reader) like to leave a widow to be so "protected?" I myself have been summarily "protected" out of the Aged Ministers' Fund; and now they demand with threats that I pay them year by year to "protect" somebody else after I am dead! Have they lost their reason, as well as their conscience?

It is a mere fiction that they cannot repay aught out of the Fund. Where is the rule to forbid it? Do they not know that even an Insurance Co. will pay the surrender value of a Policy given up? Yet they admit that they have been breaking rules already. (See Acts of 9th Assembly, pages 170, 171, Appendix.)

I write without bitterness. It is hard to lose some hundreds paid to them in trust. But it is far worse for them than for us, so long as we have our Christian liberty and are not bound by vows under their ecclesiastical authority and tender mercies.

If ever any of our people or of our Churches are in danger of their yoke, and if there be no way of escape, let them take every care to make sure beforehand that they and their Church property are well protected by legal incorporation, and in their own right inalienably, with no loopholes left about the election of Trustees, etc.; and let them never be ensnared into wily "voluntary compacts." Indeed they asked me to sign a compact to submit to whatever their Committee would do, when I paid the \$60 above-mentioned; but I declined to sign that, of course.

As for me, I have enjoyed such peace and prosperity in our beloved Kirk, that I can bear those losses with composure. I regret far more that any Clergy of my country can deal so unfairly, so very differently from the Golden Rule they profess to preach and teach, than for all the poor hundreds they have grasped. I am loth to prosecute them, as I have never dragged any man into a lawsuit. I should like them all to do well and worthily, and not to stain their eternal records and the history of their Church. So sincerely do I pity them

even while they wrong me, that I would fain suppress the publication of these facts were it not needful to warn others of the dangers. We wish to do always what is good and honorable for time and for eternity, and we trust quietly in *JESUS, who will give to every one* according as his works shall be. He makes up for many losses to us; and He knows well how and when to abase those that walk in pride and injustice.

P. MELVILLE, A. M.

#### LETTER FROM HON. JUDGE YOUNG, LL.D

"NEC TAMEN CONSUMEBATUR."

THE BURNING BUSH, YET NOT CONSUMING:—  
Exod. 3: 2.

FAIRHOLM, P.E.I., June, 1887.

REV. AND DEAR EDITOR:

**T**HE above motto, around the emblem of the BURNING BUSH, is used as the Seal of the Church of Scotland, and printed on the cover of "THE MONTHLY RECORD."

While studying the lesson of the International Series for Sabbath Schools, on the first twelve verses of the third chapter of the Book of Exodus, preparatory to the meeting of my Bible Class, I was particularly interested in the second verse, namely, "And the Angel of the Lord appeared unto him (Moses) in a flame of fire, out of the midst of a bush; and he (Moses) looked, and behold the bush burned with fire, and the bush was not consumed."

The following thoughts were suggested, and I send them to you for publication in your RECORD, as the perusal of them may tend to instruct, and engage the attention of some of your many readers.

Fire was not only among the Hebrews, but also among many other ancient nations, a very significant emblem of Deity. God accompanied the Israelites, in all their journeyings through the wilderness, in a pillar of fire by night; and probably a fire or flame in the Holy of Holies, between the Cherubim, was the general symbol of His presence. See Deut. 4: 15.

The bush, though burning, and yet not consumed, may be considered—1st, As an emblem of the state of Israel in its various distresses and persecutions:—it was truly in the fire of adversity, but was *not* consumed. 2ndly, As an emblem also of the state of the Church of God in the wilderness of this world, in dangers, often in the midst of its numerous enemies,—in the region of the shadow of