

Till we can kiss His frowning face,  
Unmeet our soul for Summer grace.

But when the harvest-tide is nigh,  
God grant His Summer fill the sky,  
God grant His ripening rays be shed  
God grant His harvest rays rise red.

Cold is the shore, and dark the tide,  
Through which to His warm arms we glide,  
But if He then His face withhold,  
Who can that day abide His cold?

Not in the Winter be our flight!  
Then need we most His Summer light,  
His presence felt, His angels near,  
His bride to bless, His bread to cheer.

From strength to strength, from Thee to Thee  
Grant, Lord, our Summer flight may be;  
From veiled form and mystic grace  
To splendors of Thine unveiled face.

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### BIBLE INTEGRATION.

BY THE EDITOR

#### III.

"To the wise a hint is sufficient."

Such trust have I in the evidency of the  
truths I state, and in the sagacity of my  
attentive truth-loving readers, that I  
have given little else than hints and out-  
lines, which they can fill up, expand, and  
corroborate at leisure. This will be to  
them a most sweet and sacred study, re-  
plete with richest instruction and im-  
provement, mentally and spiritually,  
throughout life. Without wasting words  
on such trifling objections as any wise  
Christian can easily answer, I have solved  
only the principal difficulties set forth.

And now we shall consider briefly the  
true view of the Bible in its Integrity, as  
the Law, the Prophets, the Psalms, and  
the Annals.

#### I. THE LAW, GIVEN BY MOSES.

The Moral Law of the Decalogue or  
Ten Commandments, is the centre and  
supporting pillar of all the Laws and  
Revelations given to Israel, whether civil,  
ritual, or otherwise. In Deuteronomy it  
is summed up in the two great command-  
ments of Love to God and man, on which,  
as our Saviour taught, all the Law and  
the Prophets hang. He also taught that  
it is for all men through all ages, and  
imperishable as heaven and earth in its  
every jot and tittle. Its preeminence is  
shown by its delivery by God's own voice  
from Sinai, in thunder and in flame, and  
by its inscription by God's finger on the  
tables of stone, for the ark of the covenant  
in the holy of holies: signifying the very  
principles of eternal holiness in the heart  
of Christ. (Ps. 40 : 8).

The civil and ritual laws for Israel as  
a nation and a Church, were also given by  
Moses; though some of them were old  
traditions from the fathers; such as  
circumcision and sacrifice. God did not  
INSTITUTE sacrifice by Moses, but PER-  
MITTED it as a patriarchal institution, and  
NO REGULATED it as to be "a shadow of  
good things to come," typifying CHRIST  
and His Kingdom. But Israel was so  
spiritually blind that they would not  
perceive the good things foreshadowed,  
nor even the supreme End of the whole  
Law, which is Christ, (Rom. 10 : 4; and 2  
Cor. 3 : 14.) They idolized the ritual  
letter, but despised its moral spirit, and  
rejected its Divine life. God warned them  
oft, (as in Deut. 29, 30, 31 and 32 ch.,)  
but they would not learn. Besides these  
laws, the whole Pentateuch is often called  
"The Law," in which Moses has inlaid  
"mosaically" many passages from older  
seers and sages, as Adam and Cain,  
Lamech and Noah, Abraham and  
Melchizedek, &c. But we find the  
Divine style and spirit in the whole, and  
knowing God to be the Author, we quibble  
not about the spokesmen or scribes.

#### II. THE PROPHETS.

In the Hebrew Bible, the books of  
Joshua, Judges, Samuel, and Kings, are