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If I forget thee, O Jerusalem! let my right hand forget its cunning."—Psalm 137, v. 5.

DRAWN UNTO DEATH.

Several miles above Niagara, the broad, majestic river begins to flow quicker and quicker, without any marked change, in the first instance, on its appearance. As the stream approaches nearer the precipice it roars and leaps and foams, proclaiming in a voice of thunder to all concerned the coming crisis; but the flow becomes rapid before the Rapids, in tortuous tumult, declare its velocity: While the surface of the water is still smooth and blue, it begins to draw. Woe to the boat's crew that are caught unawares by that silent power! The stream grasps and holds its victims like the gravitation of the spheres.

When a solitary man in a tiny skiff is surprised by this terrible destroyer, oars and sail are of no avail. In spite of frantic efforts, and frantic cries, he is "drawn unto death and ready to be slain." Suppose in such a case one were at hand with the means of deliverance at command, in the form of a steamer accustomed safely to cross or ascend the current—suppose one were at hand, with power to save, and yet declined to use it. He who should in such a case mind his own business, and permit his brother to perish, would be counted a monster among his kind. The wide world would ring with execration of his cruelty.

David the King gives clear judgment against the rapacious magnate who crushed right under might, and entertained his own guest on his poor neighbour's only lamb. We have many Davids: would that we had a Nathan, with the prophet-power and the pro-

phet-courage, to transfix the whole crowd of transgressors with the old ethereal spear, "Thou art the man."

What were the most effective destroyers of men in the kingdom and time of Solomon, I know not; but in our day and our land the chief enemy of the people is their own intemperance. The vast volume of strong drink is the deceitful Niagara that "draws" the multitude towards death. The fact is obvious and indisputable. I would lain arrest the reader's attention on it for a few moments in the light of God's law: "Thou shalt love thy neighbour as thyself."

In many forms this plague-spot spreads. Perhaps the aspect of it that most deeply wounds an intelligent Christian patriot is the wretchedness which it entails on thousands of little children whose parents should, and, but for strong drink, could, maintain them in comfort. With our laws as they now stand, we are well-nigh helpless in presence of the master evil which is sapping the foundations of society before our eyes. The children are naked and hungry; they are not trained at school but left to the chance influences of the street. They suffer for their parents' sin; and we suffer eventually through the idleness and crimes of adults whose childhood has been irretrievably marred. Yet we are afraid to interfere. If we should simply adopt these children and supply all their wants, we might thereby be setting a premium upon vice. Society as yet has not manifested the wisdom to discover or the courage to apply an effective remedy for this consumption of the commonwealth.

Looking now to the wretched inebriates