

a miraculously preserved monument of God's judgments. Take another illustration how, once more, the executants in turn became the victims of law. That power which crushed the feeble resources of Judea as a giant might crush a mosquito in his grasp, in its turn became honeycombed with abominations and immoralities; and then down from the frozen North came the fierce Gothic tribes over the Roman territory. One of them called himself "The Scourge of God," and he was right. Another swooping down of the vultures comes from the blue heavens, and the carrion is torn to fragments by their strong beaks.

Take one more illustration—that French Revolution at the end of the last century. The fathers sowed the wind, and the children reaped the whirlwind. Generations of heartless luxury, selfishness, carelessness to the cry of the poor, immoral separation of class from class, and all the sins which a ruling class could commit against the subject class, had prepared for the convulsion. Then, in a whirlwind and delugis of fire and sulphur, the rotten thing was swept off the face of the earth, and the world breathed more freely for its breaking up.

Take another illustration, through which many of us have lived. The bitter legacy that England gave to her giant son across the Atlantic, of negro slavery, which blasted and sucked the strength out of that great republic, went down amidst universal execration. It took centuries for the corpse to be ready, but when the vultures came they made quick work of it.

And so, as I say, all the world over, and from the beginning of time, with delays according to the possibilities of restoration and recovery that the divine eye discerns, this law is working. Verily there is a God that judgeth in the earth. "The wheels of God grind slowly, but they grind exceeding small." "Whosoever the carcase is, there will the eagles be gathered together."

And has the law exhausted its force? Are there going to be no more applications of it? Are there no nations and societies at this day that in their godlessness and social iniquities are hurrying fast to the condition of carrion? Look around us—drunkenness, sensual immorality, commercial dishonesty, senseless luxury amongst the rich, heartless separation from the necessities of the poor, godlessness over all classes and ranks of the community. Surely, surely, if the body politic be not dead, it is sick nigh unto death. And I, for my part, have little hesitation in saying that as far as one can see, modern society is driving as fast as it can, with its godlessness and immorality,

to such another day of the Lord as these words of my text suggest. Let us see to it that we do our little part to be the salt of the earth, which shall keep it from rotting, and so drive away the vultures of judgment. C. P.

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OUR SHORTER CATECHISM.

QUESTION 5. "There is but one God only; the living and true God." This doctrine is the very foundation of all true Theology. To believe that there is any other God besides the One Jehovah, is to become a heathen and to give up Christianity. To worship two or three Gods is deadly idolatry. Hence the very first command of the Moral Law is: "Thou shalt not have any other Gods before me." On the Unity of God all true religion stands, and would perish without it. Therefore our Saviour declares: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." (Mark 12: 29.) All the Law and the Prophets depend on the love of this only God above all, and our neighbor as ourselves. (Matt. 22: 40.)

6. "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." This does not mean three Gods, or three bodies, or three individuals; as Abraham, Isaac, and Jacob, are three persons. All orthodox divines agree in this; namely, that the word "person" in the creed was originally used in a very different sense from its common English meaning