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VOLUME XXVII.

NUMBER XII.

— THE —
MONTHLY RECORD,

— OF THE —

CHURCH OF SCOTLAND,

— IN —

NOVASCOTIA, NEW BRUNSWICK

— AND —

ADJOINING PROVINCES.

DECEMBER,



1881.

PICTOU, N. S..

PRINTED AT THE "COLONIAL STANDARD OFFICE,
1881

**The Late Allan McQuarrie,
Cape Mabou, C. B.**

It is with no ordinary regret that we record the death of Allan McQuarrie, a Justice of the Peace, and an elder of the Church of Scotland in C. B. A loss has been sustained by the church of Brook Cove, of which he was long a member, and for several years an active elder. He always took a prominent, active part in church matters, and was very zealous in his efforts to promote the interest of the Redeemer's Kingdom. To his intimate friends he was known to be a man of earnest piety, of a devout spirit, and strong faith. In business he was a man of clear judgment, keen insight and acute perception. In church politics he held strongly "moderate" views, in doctrine thoroughly evangelical. He was devotedly attached to the Church of Scotland, and only reluctantly "accepted the situation" when Brook Cove congregation voted themselves into union. Mr. McQuarrie was born at East River, Pictou County, in 1811, and was nephew of the late Evan McQuarrie, of Lorne, W. B., so long and favorably known as a pillar of West Branch congregation. He emigrated to Cape Breton in 1825, and after a life of activity, and usefulness, resigned to his heavenly Father's will, and trusting to the merits of Jesus Christ for salvation, he passed, we trust, "to the rest that remaineth for the people of God," on the 4th November, in the 60th year of his age.—*Com.*

OBITUARY.—At South Mt. Thom, on Oct. 29th, Alexr. McKenzie, elder, aged 95 years. The deceased was a native of Aberdeenshire, Scotland, and emigrated to this country about the year 1817. He was set apart to the office of eldership in St. Luke's Congregation, Saltsprings, during the ministry of the Rev. Alexr. McKay. He was a man of noted piety and spotless life. He was gathered to his fathers, old and full of years leaving a numerous circle of friends to mourn their loss.

THE old Church of Scotland is in a flourishing condition. The irritation arising from lay patronage has been removed, and with it the centrifugal force which sent so many out of the "Kirk." Of recent years the tendency has been centripetal, and the result is great additions to the numbers. In 1871 returns to the Government showed that in Scotland there were 1,124 parishes, with a membership of 436,000. In 1874 the House of Commons ordered the preparation of a return, which showed a membership of 460,000. This is an increase of 24,000 in three years or 8,000 a year. The returns from cities such as Edinburgh and Glasgow, where dissent flourishes more than in the great mining and rural parishes, show a large increase in the communicants of the Church of Scotland since 1874. The membership now cannot be less than half a million. While the "Auld Kirk" is increasing the other denominations are decreasing.

THE MONTHLY RECORD,

—OF THE—

Church of Scotland

—IN—

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

DECEMBER, 1881.

NUMBER XII.

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

THE END OF ALL THINGS.

For the End of the Year.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—I PETER iv. 7.

A phrase like "the end of all things" takes its meaning from the context. If the writer were speaking of the Jewish State, or of the Temple and its worship, or of the coming destruction of Jerusalem, the phrase might very well be supposed to refer to any of these things. But the destruction of Jerusalem and the end of the Jewish State, stupendous events as they no doubt were; do not exhaust the meaning, or furnish ground enough for the solemnity of this passage. It refers to universal experience. We are always to be dying, until there is no more sin left to die out of; and always rising and living afresh while higher and heavenlier are above us still. We are to be crucified with Christ; to be raised with Christ. To disown the "lusts of men;" to live according "to the will of God." The whole evil past is condemned, renounced, forsaken: the present and the future, called "the rest" or remainder of our time here on earth, is given to God—to God who, in the person of Christ, stands ready to "judge the quick and the dead," all who have died and all who are living. The time of this judgment, says the apostle, will soon be: the end of all things is at hand. "Excesses," "revellings," "banqueting," "idolatries," passion, and pleasure, and pomp, and power, and "all that beauty, and all that wealth ere gave," "await alike the inevitable hour," "The path of glory leads but to the grave." "The fashion of this world passeth away." The end of all things is at hand; be ye therefore sober and watch unto prayer.

2. Nor, again, is it the death of the individual believers to whom he was writing which can explain the im-

port of an immense expression like this, "the end of all things." The death of a human creature, believer or unbeliever, is only one thing in itself; in many a case not relatively a large thing, however important to the individual, and therefore has no pretension to be taken as the grand expository fact, which, like a key, will unlock the full meaning of our phrase. Indeed, it is remarkable how small a part death in itself plays in the Scriptures. At any rate it occupies, relatively, a very small place. Not in the whole Bible do we find a phrase like that which so often occurs in our modern religious teaching—"It is a solemn thing to die." Somehow, death did not seem to strike the sacred writers in that way; although none of them, perhaps, would have questioned the truth of the statement if it had been set before them. Knowing its importance, and feeling its solemnity, the fact remains that they did not represent it and speak of it in our way. The mere article of dying, for instance, is nothing to them. They never mention it. They seem to have a calm, lofty disregard of it; as though they would by their silence say, "Death? That does not matter—the how, the when, the where. It is but falling asleep once again; the waking to be somewhere else. Be solicitous chiefly about living well. Care not for the dying. God will care for that." Accordingly, we have not in all the Bible a single death-bed scene in the modern sense of that phrase. We have in the Old Testament the patriarchs, when they feel the sands of life sinking low, gathering their sons about them and their children,

and instruction as to their duty. But they say little about themselves and little is said about them by the sacred historian. "He died and was gathered to his people," is all that is said of one and another, and another—the teaching of such silence being, "They died as they lived." That is the only true and safe teaching. The idea of living in one way, keeping in view and in reserve, as it were, the possibility of dying in another, hardly seems to have struck them. There is a solemn and almost attractive beauty in those calm, majestic, unselfish scenes in which some of the Old Testament saints passed away from this life, with none of the trouble and the weeping, and the heart-breaking sorrow which come so often to poor mortals who live on the lower plains of life, in their partings from each other at death. Abraham, Isaac, and Jacob have taught the world many great lessons, but none more perfectly, although with so little ostentation, than how to die. Nor is there any change perceptible when we pass into New Testament times. Who can tell us where, or when, or how the apostles died? In a general way we know the end of one or two of the twelve, and that is all. The very first death recorded of a believer in Christ after the Ascension has something of the pathos and grandeur of his own. In the midst of a shower of stones dashed from malignant hands, Stephen kneels down in prayer, and—oh, wonder!—"falls asleep." Paul is "ready to be offered," and that is all we know. Peter, *somewhere*, "stretches forth his hands, and is bound by another, and carried whi-

ther he would not." James is killed by the sword. As to the rest all we know is this, that they lived and died under the promise, "Lo! I am with you alway."

3. "The end of all things" then must mean just what has been usually understood by the word—the close, viz. of the whole economy of human affairs as it is at present constituted. Temptation will end; and persecution, and sorrows, and the rasping of an evil world; and the scoffing and the scorn of the wicked; and all the hurry, and all the slow of life; and the weary toils and unrequited sacrifices of the good, and all the gathered earthly results of this long development of years. Even the dispensations, which have successfully died into each other, will all die again, that God's new creation may spring out of their dust. There will be an end of the very earth itself, which has sheltered and occupied for a few brief days so many toiling pilgrims, and of the heavens that shine above us "as they now are," while "new heavens and a new earth"—the same material universe, it may well be the same stars and systems, only transfigured and purified—will take their place. This world is like a clock, striking the hours, and ticking the moments as they pass. But the heavy leads are falling inside with every moment, and there will come the moment when they can fall no farther, and then all the machinery of life will be still, and He, who, at first, put all the parts together will take them asunder and put them up again in a higher and more permanent way. "The end of all things" then is that supreme crisis in human affairs, predestined from the beginning, and to which all things inevitably tend, which may well be spoken of in such language, as "the end," although it be equally true that, without waste of energy or loss of time there will be a fresh beginning. But the end must come first to give opportunity and occasion for such a beginning. Rewards have been promised and they must be paid; penalties threatened and they must be inflicted. The glad, and the awful word "come" and "depart" must fall on different ears; moral government must be vindicated; the glory of

the kingdom displayed. "Lo! He cometh with clouds, and every eye shall see Him." "They also that pierced him," not alone on the day of his crucifixion, but they who in every age have pierced him with their neglect, their scorn, their self-righteous pride—they shall see him on that day, and mourn because of him. It is this coming of the Lord, in the end of all things, which is so much put forth in the apostolic writings as a motive—a very powerful motive they evidently thought it—to Christian diligence, and watchfulness and prayer.

4. This motive is, manifestly, in their estimation, much strengthened by the near proximity of the events. There can be no mistake in this interpretation since all the apostles write in the same strain. St. Peter says "The end of all things is at hand." St. James, "Be ye also patient, for the coming of the Lord is at hand." St. Paul, "Let your moderation be known unto all men, the Lord is at hand." St. John, "Little children it is the last time." Here we have the four leading apostles, all testifying to the same thing—the near end of the dispensation, and the coming of the Lord, and all drawing the same practical lessons from it and making use of it as a motive to promote the same states of mind, and the same Christian behaviour.

Did they then really expect the almost immediate appearance of the Lord, in their own life? Many of our ablest critics agree now in the opinion that they did, and that it is not possible to make any other interpretation of their language. Yet the point is not quite so clear. Compare this passage with other in the same apostle's writings in which he says "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," To our thought and in all our reckonings, the difference is vast between one day and a thousand years. Try as we may, we cannot think them the same, or as much alike. "One day," how short! "A thousand years," how long! Since this time yesterday how little has happened in our individual life! How little, relatively to all history, in the world!

"A thousand years!"—it takes us back in English history nearly two centuries beyond the Conquest, and to the days when Alfred the Great was young. Yet to the Lord, those two measures of time are much alike. The one is "as" the other. Time, no doubt, is a reality to God, even as it is to man. If the real measure of time be our own consciousness, those whose consciousness is most vivid and rapid having most of it, then how long must time be to the consciousness of God! How long, as well as how short! But this is a mystery too deep for us to solve. We only know that man is finite, mortal, human, although made in the image of God, and endowed with immortality: and that God is immortal, infinite, and eternal, and therefore his view of time, as of other things, must be almost inconceivably different from man's. "A thousand years in thy sight are but as yesterday when it is past; and as a watch in the night." "Your years and days," God seems to say, "they are not distinguished on my dial. All human history on earth is but a day: *my* thousand years—you can have that only in heaven." Now it may be that the apostle in this passage is writing in the remembrance of this principle and under the influence of it. Understood so, it is not necessary to regard him as looking for "the end" and the coming of the Lord in his own time. This is supposition only but it is a fact that the apostle Paul in his second Epistle to the Thessalonians, corrects the mistaken conceptions that had arisen in their minds from the perusal of the first Epistle, and tells them that a great many things must happen before that day can come. He corrects *their* impressions: he does not even hint that he himself had been mistaken.

5. But suppose we take the language in the plain and ordinary sense, and regard this apostle and the others apostles as really looking for the second advent in their own time—What then? Knowledge of times and seasons, as we know on the highest authority, was never given to an apostle, or to the most gifted of the prophets before them. They have never been, and they are now, reserved in the power of the Father. But naturally the apostles and first Christians would think a great deal about the coming again of their now glorified Lord and Master. They would long for it very much. They would have their private surmises and conjectures about; and, at intervals, in moments especially of pressure, or in hours of high expectation, would naturally think, "He cannot much longer delay. We seem almost to hear at times the roll of the chariot wheels." And if they write it down so, and put it into nearness and immediacy, God allows them to do this. He does not endow them with His own infinite knowledge, or make them partners of His throne. He puts forth so much influence upon their thought when they write for others, as will make what they write true in the large sense, and according to His own great principles of reckoning. And that is enough.

And this is the last time. There is no dispensation of a resembling kind beyond this gospel one. When it is finished the end will come. The first and second comings are indissolubly joined with each other, morally and dispensationally. The one is incomplete without the other.

We are spiritually, near to both. The Cross—it stood but yesterday on Calvary; the throne—it will be unveiled to-morrow. "Jesus Christ is the same yesterday, to-day, and for ever." One day is with the Lord as a thousand years, and a thousand years as one day."

6. There is much in the state of this world at all times, there is much in the state of this world *now*, which commends to us, in various ways, this doctrine, this great expectation of devout hearts—the speedy and always near coming of the Saviour. Failure is added to failure in schemes and efforts after human improvement. Every year, with the growing and the ripening of the grain in the fields, hun an hopes spring up afresh, and the best endeavours are made to bring them to harvesting. Then come dark weather, and the softening rains, and the breaking of thunder in the providential sky, and the sheaves that should have been bright and yellow lie blackened and rotting about the field. This course of apparent and comparative failure, in the best human things, although relieved and made tolerable by some constant successes, yet, in the main, runs on, and comes round, again and again, until the bravest and most hopeful hearts are somewhat daunted and subdued; and then, partly from weariness, and partly from the pure desire of the loving heart, there is an instinctive lifting up of the head, and looking for the fulfilment of the great promise, while the prayer goes up on high, "Come, Lord Jesus, come quickly."

Then, again, in another mood—hope flaming in the breast once more, and the spirit of loyalty operating strongly within—we look abroad, and we see, even in this distracted world, many, very many signs of progress and auspices of hope. In those larger, happier, and more hopeful times of our experience, we seem to see that we are not, judging at least by the human standard, anywhere near the end as yet. We seem, in fact, to be only amid beginnings, amid beginnings of new empires, and better systems of civil government, and fuller realizations of the brotherhood of man,

and higher reaches of human thought and idea, and a beautiful mingling of the lights of knowledge shot out from the diverse spheres, and a harmony of all the notes of truth, and even only amid the beginnings as yet of the noblest forms of Christian living. And then, from our poor little basket of seed-corn, we cast in our handfuls joyfully, and well contented to do our part in faithfulness, while we think of the great harvest-day that lies so far on before us.

But if we are really wise we shall feel that text like ours is true alike to both these states of mind, that in the divine reckoning the end of all things is still at hand, and that is the actual time is known only to God, who tells us to look at it as "near," it becomes us to take the works as they are given, and by the help of them to face in our personal consciousness, in our personal faith and hope, the glory and the grandeur of that day when every eye shall see Him, and when the end of all things which now make this world, will open the way for new beginnings of such power, and beauty, and promise, as at present we might in vain endeavor to imagine.

7. "Be ye therefore sober"—self-restrained the meaning is—not too much uplifted by temporary success, not too much cast down by seeming failures, not heated by worldly passions, not drawn away by worldly allurements, not terrified by those things which so much afflict and distress the poor children of earth when they have no faith. "Sober"—serious, grandly serious: not, of course, moody or sulen, or unsympathetic, or unhuman in any way, but yet serious: because life is serious. It isn't a jest; it isn't a song. If it be not a tragedy, far less is it a comedy. It is a trial time, and the result to each will certainly be declared. It is a school in which each person is placed, and in which the place each person has taken will be seen on God's examination-day, when "Go up higher!" or "Come down lower!" will be the impartial, inevitable, reward. In one word, life here is a coming near unto the infinite, the all-perfect, the all-sufficing One Himself; or it is a going away from Him, and surely *that* thought will make a man serious if anything will.

The last injunction of the passage is that we let this seriousness rise up evermore into prayer, "Be ye therefore sober and watch unto prayer." Watch for the moods which will most easily become prayer, for the opportunities that suggest it, for the occasions that demand it, for the helps to it that arise in daily life, and above all for those gracious divine comings which will make prayer not alone our necessity, but our very liberty and our sacred delight.

To this end may serve this last month of the year. By prayerfulness we can come to take the far look, and can soften somewhat the gloom that lies about us. All evil things will end at length—enmities, and tyrannies, and wars. And all good things that God hath designed for the world and man, will come in full predicted measure, and continue without lapse or decay. Those who do the will of God shall abide for ever.

THE following Extract from the Committee of the general assembly on Sabbath schools, will be read with interest.

Sunday Schools in America possess a *uniform series of lessons*, and this is perhaps the greatest advantage they possess. It is a source of strength, and a security for progress which cannot be easily overestimated. These lessons are known as the "International Bible Lessons for Home and School." Prepared by a special Committee, they are drawn up so as to include readings not only for the Lord's Day, but for every day of the week, with notes for teachers and scholars. At the head of each week's lesson stands what is called a "Golden Text," selected on the principle of gathering up into itself much of the spirit and tendency of the week's teaching; and the minister presiding over each school, can, if so disposed, accept this text as the subject of one of his discourses, thus reanimating and reapplying in an impressive and memorable way previous instruction. The advantages of such a system are so obvious that they require little illustration. There are seven millions of Sunday-school

scholars in the United States. Many of these move from one place to another in the vast continent of America; but however they may change their place, their schools, or their teachers, the groundwork of their instruction remains—the same lessons taught on the Atlantic seaboard are also used on the shore of the Pacific. In this little island of ours, on the contrary, there are almost as many systems and as many schemes of lessons as there are schools. New scholars have to commence by unlearning the system to which they had been accustomed, and to accept other and less familiar methods. This is a loss of power and a bar to progress which should not be suffered to continue. The Church of Scotland, which some time ago appealed to the two other great Presbyterian Churches to join with her in framing a uniform scheme of lessons which might be used in all Sunday-schools, should either adopt 'the International Bible Lessons,' or appoint a special Committee to draw and issue under the authority of the Church a scheme of lessons of its own.

"Third: Another advantage and element of superiority in Sunday-schools in America is the *intermingling of all classes of the community*. The children of the rich as well as the children of the poor meet there on terms of equality. Whether they be the children of the President or the Senator, they sit side by side with the children of the merchant, of the mechanic, of the day labourer; they know no difference when they come to study the Word of God. This is an example we would do well to imitate. . . . If it was more generally followed, it would elevate the whole character of our Sunday-schools and would gradually solve one of the most difficult questions with which we have to deal; how to obtain highly qualified teachers? Accept the confirmation of these views which is afforded by a statement made by one of the French deputies. In giving an account of the progress of Sunday-

schools in France, he said: Lately in our Sunday-schools the children of the rich and poor met together, and it has in many cases been the means of the best social influence, putting a check to coarse language and rough ways, and so improving the tone of the whole little community. Similar opinions were very generally expressed by the deputies, and an experience attended with such happy results in other countries is well worthy of a trial in our own.

“*Fourth.* Sunday-school teachers in America are more highly qualified and better trained than among ourselves. Some years ago at the Sabbath-school Convention in Greenock, a paper which attracted some attention at the time began thus: ‘A stranger from America, or even from England, visits our Scottish Sabbath-schools, he cannot but be struck with the fact that in most of them by far the greater number of the teachers are those engaged in labour during the week. He admires the self-denial of men and women who after toiling for their daily bread in factory or workshop yet give up a portion of their weekly rest to work for the Saviour; but while he admires and wonders, he asks—Where are your gentlemen and ladies, the Christians of superior education and culture? Why are there so few of them in your Sabbath-schools? In America it is quite the opposite. It is there the rule instead of being the exception that men of the highest talent and social position are to be found engaged in Sabbath-works.’

Not only was the accuracy of such statements and the justice of such questioning made manifest during the late Centenary—it came out that in this respect other countries besides America were less exclusive than our own. In Germany, for example where Sabbath schools are of recent origin and growth, it was said by one of the German deputies that ‘the teaching came from all classes—the prince and the princess,

the count and the countess, the merchant and the miner, the sempstress and the factory girl.’ We need to consider very seriously an example which appears to be so worthy of our imitation. No one indeed, will be disposed to maintain that highly qualified teachers should be looked for or are to be found in any particular class. There was no ordinary significance in the incident related by the Archbishop of Canterbury, in his address at the inauguration of the Raikes Centenary. He then told his audience how a friend had said to him that the best Sunday school teacher he had ever known was a poor mill girl who could not have passed an examination to save her life on the history of the Kings of Israel and Judah; but she loved her Lord, and felt she could induce little children who were around her to love Him too. . . . We cannot part with such teachers, in whatever rank they are found; their Master has set the mark of *His* commission upon them, and can any man venture to forbid them? Nevertheless, without injustice to such opinions, our ladies and gentlemen might take a leaf, out of the American book, and come forward in greater numbers to our help. If they would but devote some part of their abundant leisure, social influence, and educational advantages to the great field of Sunday school teaching, what fruit might it not bear to God’s glory and their own good.

“*Fifth.* In point of school accommodation and equipment much is to be learned from other countries. In this direction, as compared with America especially, we are simply nowhere. Our Transatlantic brethren freely expressed their surprise that, while so much was done to erect churches, so little was attempted for the accommodation of our Sunday school children, and especially for the training and instruction of adult classes; and this surprise, as it is warranted by their practice, is also justified by our own experience. They have

not been slow to make that provision so signally wanting among us, though the need of it is daily becoming more apparent. Every year as our younger scholars grow up, and pass out of that little circle in which they were gathered round their teachers, they in too many instances disappear and are lost to us, and one reason at least of this disappearance is the want of properly organised and equipped class-rooms. Were we possessed of such class-rooms, and were they made convenient and attractive, it cannot be doubted that we would gather into them many young persons who now escape us, and thus be enabled to influence them for good just at that period of life when, most exposed to evil influences, they also stand most in need of wise counsel and friendly restraint. It is time for our congregations to bestir themselves and to take up this subject in earnest, for it is no longer questionable that in order to raise our Sunday-schools and adult classes to a position which will enable them better to fulfil their noble mission to the children and youth of the Church and to those also who are yet without her pale, one of the first things to be desired and provided is *sufficient suitable class-rooms*. From the recent Centenary conferences then, it has become apparent how much we have yet to learn in the organization and management of our Sunday-schools, more especially it has become manifest how far in this department of Christian life and work we are behind our American brethren; our conceptions of what ought to be are, indeed, as advanced as theirs, but there is this great, this humbling distinction; that what we have conceived they have executed—our dreams have become their deeds."

The Monthly Record.

DECEMBER, 1881.

The Supplement Fund.

1. Every true lover of his Church will wish to see it on a solid foundation, and help to make it self-supporting.
2. The Colonial Committee's yearly grants have been withdrawn from our Church, and a strong united effort will be necessary on our part to make up that loss.
3. A Supplement Fund is being vigorously worked with that object in view, aiming at a capital of \$16,000, the interest alone to be used.
4. About \$3,000 of said sum has been raised already, and it is the wish and aim of the committee to have the whole collected as soon as possible, and they solicit your help and co-operation.
5. Over a thousand dollars annually are required to supplement weak congregations; and no outside help is expected, or can be depended on.
6. "God loveth a cheerful giver," and every lover of Zion shall prosper.

By Order of the

SUPPLEMENTING FUND COMMITTEE.

The collections are expected to be in the hands of the General Treasurer Hon. James Fraser on or before the end of the current month.

THE revised edition of the New Testament, projected in 1870, has been issued this year and has already been widely circulated. Leading divines and biblical scholars of the Church of England resolved, or rather received power, to engage in a revision of the New Testament. Permission was given them to invite eminent biblical scholars from the various Christian denominations to assist in the great undertaking, a privilege which they used in the most catholic spirit.

The work cannot be said to suffer in any way from Sectarian bias. Those acquainted with the names of the most distinguished New Testament Expositors and critics of our day will find, by

looking over the list of revisors, that it is made up of those who have established a reputation for themselves as Biblical scholars. Besides, the committee went to vast trouble in consulting and corresponding with other learned divines, whose names do not appear among the roll of divines—so that the revised edition comes to us as the joint product of the most eminent scholarship.

Those who hold rigidly to the doctrine of verbal inspiration, and who are not acquainted with the sources from which the English version in use was rendered may think it an impious act to alter in the least, or to attempt to improve upon the translation so long in use. The fact that our version is a translation, not from the manuscript of the authors of the New Testament but from copies which had themselves been copied and re-copied, would satisfy the greater number that there can be nothing wrong in attempting a new translation or a review.

For more than two and a half centuries it has been the guide on earth and the guarantee of immortal bliss to those who read, heard and believed its precious messages of eternal love and everlasting life. And it will not be readily supplanted by the new and corrected edition. Yet with all its excellence the time had arrived when a corrected edition issued with the authority and recommendation which consecrated learning and closest research could give, might be hailed as an additional blessing. Strong reasons can be urged in favour of such a mark: 1st. The English language has undergone various changes since 1611, the date of the authorized version. Words then in use have become obsolete; many words have entirely changed their meaning, or are used in a slightly altered sense, and more words have been added. 2. Manuscripts of much older date than those available, when our English version was first issued, are now accessible. The older the manuscript the greater its authority. 3. New Testament Greek has been more closely studied during the last 50 years than at any previous period. Textual criticism has been made a life's study by devout and highly gifted minds. Through the blessing of God upon their

labours valuable results have been gained. The fruits of diligent, earnest and able efforts are manifest in the revised edition now offered to Bible readers.

It would be too much to expect that the effort made should not meet with opposition—that nothing but approval of the revision work would be heard. Adverse criticism from some quarters was severe. Talmage let loose in his startling style denouncing it as a desecration, profanation, mutilation and religious outrage. He is entitled to his opinion. But his tervid imagination generally leads him to the extreme in whatever direction he goes. Slowly, but steadily the merit of the corrected version will be discerned and the result of talented, prolonged, faithful and devout efforts will be highly prized.

A brief sketch of the history of the New Testament, of the manuscripts and versions which are deemed the best authorities might be interesting to the readers of the RECORD. Such an outline will appear in the next issue, if the intention meets with the approval of the Editor.

—Rev. Mr. Dunn requests all contributions in aid of the Supplementing Fund be paid to the Treasurer, the Hon. James Fraser, New Glasgow, before the end of the year. This fund now amounts to about three thousand dollars. Nothing has as yet been paid out of it, and we cannot tell what the Committee may do in the matter. As, however, the congregations which receive aid, viz:—Barney's River, McLennan's Mt., East River and River John cannot expect a large amount from the Home Mission, it is probable that at next meeting the Committee may pay out the interest of the fund already on hand.

PRESENTATION—On St. Andrew's night, at a very interesting meeting held in St. Andrew's Church, the Rev. Mr. Burnet was presented with a handsome and costly fur coat. On the same occasion a handsome contribution was made in aid of St. Andrew's Church Sunday School,

IN next issue we expect to publish the contribution made at Rogers Hill and Cape John for the funds of the Home Mission.

—We would respectfully remind our readers who may not have paid for this year of the necessity of remitting without delay.

It may be necessary to remind the brethren that at last meeting of Synod special stress was laid upon the importance of complete statistical and financial returns being furnished by each congregation. So far, efforts in that direction have not been sufficiently general to allow of an abstract appearing in the RECORD.

The items of most importance are:—No. of adherents and communicants. No. of families contributing towards stipend and schemes of the Church; stipend promised and paid; where arrears, the names of those who have not paid. Probably the resolution of Synod on the matter has already appeared in the RECORD, but it would do no harm to insert it again if the Clerk would kindly furnish a copy.

It is now about one year and a half since our Synod was constituted. It is hard in this age to find an association wholly independent of material support. The members of Synod must think that they are privileged in belonging to an institution that can ignore what other organizations find essential. Only two contributions have been received towards the Synod Fund since the new start was made. A few dollars from each congregation would meet immediate obligations. Let Ministers and their session attend to the matter without further delay.

G. MURRAY.

Jewish Mission.

JEWISH VIEWS OF THEIR NATIONAL RESTORATION.

Having read with interest in this month's *Record* "Notes of a Discourse on the Jews," by Dr. Cumming, I beg to call your attention

to two instances of Jewish sentiment as to the probability of the national return to the land given in Covenant to the Patriarchs. When I was at Corfu I always cultivated the acquaintance of the local Rabbi, whom I found very accessible and friendly; while at the same time they were armed, at all points and ready for the conflict if any one wished it. Rabbi Dr. Bibas, who presided over the community when I went to Corfu in 1845, was a man of great Jewish learning; and, besides, was well versed in European literature, especially in our English classics. He had a large collection of the best works—those of Milton, Shakespeare, Addison, &c.

When expressing his admiration of our best authors, he said he loved them because of their moral purity, and because they *filled the mind*. I had frequent discussions with him on those points of dispute which arise between a Christian and a Jew, and also on those in regard to which unanimity might be expected. Dr. Bibas had no doubt whatever as to the restoration of the Jews to their own land. He would say: "We have been driven from it on account of our sins, national and individual—for transgressions and rebellions against the Lord we are in exile—but when the Jews are converted, and keep the whole law, the most High will restore us to our inheritance, which none of our conquerors have ever held as a really permanent possession to this day." I remember on one occasion he quoted Jeremiah xxx. 1-19. "Now," he said rather contemptuously, "it is not your mode of conversion that

we have here, it is conversion to the observance of the whole law. The law of circumcision is not to be annulled by your law of baptism; circumcision is to be continued for ever." "Dr. Bibas," I suggested quietly but earnestly, "it is neither the outward act of circumcision nor of baptism which is meant, but something more important than either: you observe it is the circumcision of the heart; that must be an inward act of the Spirit of God." I saw I had given his own heart a home thrust. He reddened and fidgeted, and very quickly changed the subject--which a Jew when pressed by an argument is very adroit in doing. Recurring to the restoration to Palestine, he told me that when he was rabbi at Gibraltar, being able to speak English, he was asked by the Morocco Jews, who were suffering a bitter persecution, to head a deputation to Lord Aberdeen, then Secretary for Foreign Affairs. They wished to ask his lordship's influence over the Government of Morocco, so that the persecution might cease. Dr. Bibas said---"Lord Aberdeen gave us a very gracious reception, and promised to use all his interest in our favor. He was particularly affable towards myself, and put many questions about the conditions and sentiments of the Jews in general, and especially about their desire to return to our own land. On my declaring that to be the fondest aspirations of all Jews, Lord Aberdeen said: "Well, Dr. Bibas, you mourn because you are in exile. Now we diplomatists are anxious to have a fixed boundary between the territories of the Sultan and those of

the Pasha of Egypt, whom by an armed intervention we have compelled to make peace. Palestine has been the battlefield; the Sultan still retains it, but he is much in need of money. Could not the rich Jews be induced to advance ten millions to purchase from him the whole land?" "No, my lord," I replied, "we are not to obtain our inheritance in that mode. The God of our fathers took it from us, and he will give it to us again without money and without price." Lord Aberdeen mused a little and said: "You are perhaps right; I merely was curious to know what intelligent Jews thought on the subject."

Rabbi Bibas's love for the Holy Land was intense. There he would be buried. Finding himself in infirm health, he gave up his appointment at Corfu and left for Palestine. I went to see him when he was about to set out, and expressing my sympathy for him in his illness, I said he was not yet old, and hoped that he would regain his health in Palestine. He said: "No, my friend, I cannot live long. I shall be very content to reach Hebron, and there be buried in the sepulchres of my fathers." He had his wish; he pushed on to Hebron and there died. He was a thorough Jew, and held very strongly the hope of restoration of his nation to the Holy Land.

But his successor, Rabbi Kazan, a learned Jew, and a man of kind heart and amiable manners, who had been the head of the community in Rome, and had been a favorite with Pio Nono, held altogether different views on the restoration. He said---"The Jews are a purely com-

mercial people. They have long lost all knowledge of Agriculture and if restored to Palestine they would starve. It would be much more politic in them to purchase from the Sultan such an island as Cyprus or Rhodes, and make it a commercial emporium, whence they could trade with all nations." He expressed hopes also of the fusion of Jews among other nations--boasted of their influence as capitalists, politicians, financiers, in England, France, and Germany. He said the attempt would be vain to persuade their leading men, or even a small fraction of their people, to return to their own land.

This idea of amalgamation was at that time (1853) somewhat prevalent among the Jews. Works were circulating among them, teaching that the promise of the Messiah was merely a mythic thing, and was to be fulfilled, not by one person, but by a universal reign of peace on earth, as civilization and the brotherhood of man more and more progressed. Such ideas, the outcome of the revolutionary and socialistic events of 1848, in which the leading Jews of France bore their part, I frequently contested, and maintained that the Messiah promised to the fathers had indeed come, and that in vain they looked for another.

I do believe the Jews of the present day entertain very faint hopes of their general restoration. We still find a few aged persons leaving other countries and going to Palestine to die. We have known some of these return to their place of birth in Europe. They said they had no wish to die of starvation at Jerusalem, and that they came back

when the little they had taken with them was all spent. I do think the mass of the nation is very indifferent now as to the long-cherished hope of restoration. We may find some of them expressing a hazy yet evidently heartless belief in it as a promised event; but their indifferent manners seem to say, if not expressed in words, "our bones are dried up, our hope is lost." Were it not so, we might have expected that the poor Russian Jews, who have been so inhumanly persecuted, would have called Jerusalem to mind, and would have sought an asylum from Turkey, always their friend, instead of from Spain, once so hostile to them. But we read not of their having done so. And yet we are not to give up, on account of Jewish indifference, our Christian hope that "He who has scattered them will gather them again." We have a thought that their indifference having, as it were, now culminated—that lost—their restoration may be nearer than either they or we imagine. The Most High will accomplish it for His own name's sake. The order of events revealed in Scripture seems to be that when they say "our hope is lost," the Most High will restore their dying aspirations, will raise them up from their grave of unbelief in which they have been so long spiritually entombed, and will bring them back to Zion, weeping for their sins, and yet with great joy. "Then shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." —Hosea iii. 5. WM. CHARTERIS.
SMYRNA, Sept. 1881.

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