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VOLUME XXV.

NUMBER V.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MAY,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

Poetry.**CONSIDER THE RAVENS.**

Lord according to thy words,
I have considered thy birds;
And I find their life good,
And better the better understood;
Sowing neither corn nor wheat,
They have all that they can eat;
Reaping no more than they sow,
They have all they can stow;
Having neither barn nor store,
Hungry again they eat more.

Considering I see too that they
Have a busy life, and plenty of play;
In the earth they dig their bills deep,
And work well though they do not heap;
Then to play in the air they are not loath,
And their nests between are better than
both.

But this is when there blow no storms,
When berries are plenty in winter, and
worms;
When their feathers are thick and oil
is enough
To keep the cold out and the rain off
If there should come a long hard frost,
Then it looks as thy birds were lost.

But I consider further and find
A hungry bird has a free mind;
He is hungry to-day, not tomorrow;
Steals no comfort, no grief doth borrow;
This moment is his, thy will hath said it,
The next is nothing till thou hast made it.

The bird has pain, but has no fear
Which is the worst of any gear;
When cold and hunger and harm betide
him
He gathers them not to stuff inside him;
Content with the day's ill he has got,
He waits just, nor haggles with his lot;
Neither jumbles Gods will
With driblets from his own still.

But next I see in my endeavour,
Thy birds here do not live forever,
That cold or hunger, sickness or age,
Finishes their earthly stage;
The look drops without a stroke,
And never gives another croak;
Birds lie here and birds lie there,
With little feathers all astare;
And in thy own sermon thou
That the sparrow falls dost allow.

It shall not cause me any alarm
For neither so comes the bird to harm,
Seeing our Father, thou hast said,
Is by the sparrows dying bed;
Therefore it is a blessed place,
And the sparrow in high grace.

It cometh therefore to this, Lord:
I have considered thy word,
And henceforth will be thy bird.

GEORGE MACDONALD.

WE PICTURE DEATH as coming to
destroy; let us rather picture Christ as
coming to save. We think of death as
ending; let us rather think of life as
beginning, and that more abundantly.
We think of losing; let us think of gain-
ing. We think of parting; us think of
meeting. We think of going away: let
us think of arriving. And as the voice
Death whispers, "You must go from
earth," let us hear the voice of Christ
saying: "You are but coming to Me!"
—Norman McLeod.

"It is the miracle of miracles to make
men see things as they are. To open
men's eyes to see the fountains in the
wilderness, is as divine a work as to
smite the fountains from the rock. To
see things as they are is the gift of seers:
to make other men see them as they are
is the work of prophets."

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

MAY, 1879.

NUMBER V.

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

HOW TO READ THE METAPHORS OF JESUS.

BY THE REV. J. RAWSON LUMBY, B.D., FELLOW OF ST. CATHARINE'S COLLEGE, CAMBRIDGE.

I.—EATING AND DRINKING HIS BODY AND BLOOD.

That language first employed of the natural support of the body should come to be used of the sustenance of the soul is nothing that can surprise us. Such a metaphorical usage of words is what we are always driven to when we describe spiritual operations. Hence much of the language of the Bible, when speaking of God Himself, is of necessity anthropomorphic. Of the infinite and spiritual, finite humanity can only slip out its own inadequate diction. But there is much to be observed in the support of our bodies by food which renders the expressions that relate thereto more than ordinarily appropriate for the conveyance of solemn lessons on spiritual mysteries. (1) We take food, dead matter, into our bodies, and, by nature's subtle chemistry, it is converted not only into a support of our lives, but becomes assimilated with our frames, and lifeless meat is changed into a living constituent portion of moving and thinking men. Here we are constant witnesses of a work of mysterious power, and words which speak of such an

incomprehensible process suggest themselves as the fittest exponents of deeper mysteries still. (2) God also chose food, and due control in respect thereof, as the means of trial for our first parents. The one tree left untouched was to be the outward and visible sign of their soul's obedience, their sacrament of faith and love. And under the new covenant, our Lord has appointed that it shall be through means of the reception of food that the souls of the faithful shall be made partakers of His blessed body and blood. Hence it need cause us no wonder that imagery drawn from eating and drinking is frequently employed in the Bible where the writers are speaking solely of the soul and its sustenance.

(3) There is yet another reason why such transference of language should be found often in Holy Writ. God's revelation of Himself in the hearts of men is there set before us as a matter of sensation rather than of speculation. To know of God is never confined to mere knowledge: it penetrates deep into the feelings, and becomes a power within us. It must ever be closely followed by proofs of its vitality, shown by the working out of our knowledge, or rather the interweaving thereof into the texture of our lives. No language, therefore, which spake merely of objective comprehension would suffice to set forth the way

n which the soul must become acquainted with God; it must be done by some figure which tells of a subjective realisation, of a process whereby He is made ours, and we are made His, and for this purpose it would be difficult to find fitter words than those which tell how dead food becomes a part of living men. It is from feeling this that the Psalmist cries out (Ps. xxxiv. 8), "O taste and see that the Lord is good, blessed is the man that trusteth in Him." The support which such faith gives, he knows to be as real as the strength which the body derives from natural food. And the like idea is conveyed in our Lord's words, when he proclaims the blessedness of those who "hunger and thirst after righteousness. So when Isaiah puts forth his earnest invitation to a covenant with Jehovah, he can find no more forcible expressions than those drawn from the nurture of the body: "Ho, every one that thirsteth, come ye to the water, come, buy wine and milk without money and without price." And of those who would seek for strength from other means he asks: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

It would not be difficult to multiply passages of this nature drawn from every book of Scripture, but we desire at present to examine how Jesus employed such language, and to draw from such examination that instruction which He desired to impart. On a careful inspection of the Gospels, we find that our Lord uses such expressions mainly in reference to three subjects. First, with regard to the reception of His teaching, and the effects which it should produce. This we may call the awakening of the soul to life, and it is the Holy Ghost which imparts this earliest quickening and nurtures it into strength. Secondly, He speaks in words of this kind concerning the sacrament which He instituted for our perpetual remembrance of His

death. Thus He vividly sets before us the close communion which believers should have with Him. This is Christ's own support of the full-grown spiritual man. Thirdly, He has the same figure with respect to the kingdom of heaven, when those words refer to the state of the dead in the world beyond the grave, where the soul, which has been awakened by the life-giving power of the Holy Spirit, and fed and sustained through life by Christ's body and blood, shall find its complete fruition in the presence of the Father, and shall need no more figures, but shall see God as He is.

I. There are two passages in St. John's Gospel which illustrate fully the war in which our Lord spake of the reception of His teaching under the figure of taking food and drink. The first is His conversation with the woman of Samaria (John iv.). Christ, in the parching noontide, had asked her for a draught of water. Surprised at such a request made by a Jew, she gives expression to her wonder, and then Jesus, by His first words, shows the spiritual lesson conveyed through these natural things. The woman had always thought of the well as the gift of the patriarch Jacob, and she had gone no farther. Christ at once speaks of the water as the gift not of Jacob, but of God. "If thou hadst known—truly realised—that this well of water is heaven's gift, and hadst thus been prepared to own a constant heavenly interposition in thy life, and to recognise heaven's Messenger when He appeared, thou wouldst have asked of Him, and He would have given thee living water." Like many a lesson of Jesus, this teaching falls like seed on unprepared soil. The woman's thoughts are all centred on the material. She has no mind to inquire after what is meant by living water, but only is perplexed how, having nothing to draw with, the stranger can have a store of water at all. Jesus, by His next reply, leads her a

little forward, but she cannot advance far. "Whosoever drinketh of this water," He says, "shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become (*γενεσθαι*) in him a well of water springing up: to everlasting life." The woman, her thoughts tied still down to the earth, says, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus then, by direct speech about her own life and the religious observances of her people, leads her to comprehend somewhat of His character; and after that discloses, in a few words, the gist of the lesson which He had vainly striven to teach by allegory. Both Jew and Samaritan have circumscribed their ideas of God, and so have limited the existence of the Divine presence to particular spots—Jerusalem or Gerizim. This habit has blinded their spiritual vision so that they cannot see God in all places and in all His gifts. But already some are learning what spiritual worship means; and such worship is what the Father seeks. "God is a spirit, and they that worship Him must worship Him in spirit and in truth;" and then they will understand the true source of living water, the lively power of the Holy Ghost, the kingdom of God within them. Thus did Christ employ figurative speech that He might elevate the thoughts of this woman and lead her from the contemplation of natural sustenance to the higher idea of spiritual food. By blending thoughts of the universal Father with a lowly subject, the importance of which she could understand, He would raise her mind to the comprehension of the deep things of the Holy Ghost.

And it was to persons of precisely the same character that our Lord addressed the other discourse (John vi.) to which we now proceed. He had on the previous day performed the miracle of feeding the five thousand. The people followed after Him though He had with-

drawn Himself from them unobserved. But knowing that their thoughts were only busied about food for the body He spoke earnestly to them: "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat that perisheth, but labour rather for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." Seek me not, he would say to them, for the support of your bodies: I have better gifts than these, I bring illumination and consolation for your souls. They have obtained a faint glimpse of the meaning of His words; and now they ask Him to teach them how they may work the works of God. But Jesus checks this notion of theirs about their own working, and points them to the novel demand of the gospel, the requirement of faith. "This is the work of God," not any ceremonial observances on which your thoughts may be dwelling, but "that ye may believe on Him whom He has sent." This shall give nurture to your souls, shall fill you with the substance of good gifts hoped for. Yet these men, willing rather to walk by sight than by faith, and in spite of the wonders which they had beheld, still demand of Him some sign coming from heaven, as the manna had been rained down upon their fathers in the wilderness. But Christ recalls them to His promise at the beginning, of the discourse. The bread of which He spake was not like the manna, whereof though their fathers had eaten, they were yet dead. He would have them seek for such meat as should endure unto everlasting life, of which the manna was but a figure, and sufficed only to support the life of the body. For the true bread of God is that which cometh down from heaven, not as food for one nation, or for a brief time, or such as will need to be constantly ministered from without, but this is food universal, and for all time, and which giveth life to the whole world

Then, just like the Samaritan woman with thoughts not yet lifted above earthly things, Christ's hearers entreat, "Lord, evermore give us this bread." And now, just as in the former case, the imagery, the metaphorical speech, falls away from the discourse, and the real purport of Christ's teaching begins to be laid bare. "I am the bread of life," says Jesus: "he that cometh unto me shall never hunger; and he that believeth on me shall never thirst." Here then, is the way in which we are to eat the bread and drink the water of life. To come unto Jesus with earnest faith—this makes real our spiritual life; this is what the Spirit takes of Christ and shows unto us. But not every coming to Jesus is a coming which shall find blood. These men had followed him with haste over the sea of Galilee, but they met with His rebuke, for their zeal was shown only in desire for food for their bodies. And this rebuke of His, He now explains to them; "I said unto you, that ye also have seen me and believe not." Yet this belief it is which shall give to a man that bread which shall come down from heaven, that he may eat thereof and not die. Even while in this world He, through this spiritual sustenance, this meat to eat which others know not of, becomes so sure of the resurrection, so strong in the support which supplies life eternal, that death is conquered already, and all fear thereof is swallowed up in victory. Thus has the Lord spiritualised for us every craving of hunger and thirst, made every meal a sacrament, and converted our bodily needs into a constant sermon. The desire for sustenance for the soul is to be welcomed as much as is healthy longing for the food of the body, and the Lord's lesson is that the satisfaction of that desire shall, through the constant ministration of the Holy Ghost, be a verity of which each of us shall feel assured. We shall eat and shall not die.

II. We have seen how, under this figurative language, Christ spake "of the

Spirit, which they that believe on Him should receive," and we are very familiar with the way in which He describes spiritual communion with Himself in the Lord's Supper under the like figure. In the continuation of His discourse in the synagogue at Capernaum, He alludes by anticipation to that ordinance, and although the outward signs of that holy sacrament are not mentioned in this discourse, yet some portions of the language here used seem to throw light on the brief expressions which occur in the narratives of its institution. Only at this earlier stage of Christ's teaching provision is not made for the enjoyment of this second mode of spiritual sustenance, any more than for the one already spoken of, "because that Jesus was not yet glorified." But even here He says, "the bread that I will give is my flesh, which I will give for the life of the world." Since the means of enjoying this gracious gift were not appointed until the night of the Lord's betrayal, it is clear that the giving of His flesh for the life of the world must be after His death. When His sacrifice has been completed, then that flesh shall in some wise be the true life of mankind for all time to come. And He explains to us here how this shall be. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Here we have Christ's own parallel between himself and others who shall be His brethren. He lives by the Father, believers shall live by Him. And the eating of Christ's flesh by them is compared to the action of Jesus in coming into the world at the sending of the Father. This mission the Lord, in another place (John iv. 34), declares to have been a work of obedience under the very figure which we are now discussing: "My meat is to do the will of Him that sent me, and to finish His work." Thus the two sides harmonize completely. The sustenance of Jesus is to obey the will of God, the

support of the Christian is to do the will of Jesus. The duty will many a time be hard, the food such as men do not love; but so was it with Christ, yet even in the last scenes of Gethsemane he cries out under the figure which such a use has sanctified: "The cup which my Father hath given me, shall I not drink it?" And when at last the work of Christ was over, "Now," says he, "come I to thee;" and the end of the Christian's obedience is to be the same. It is that he may be assured of this, that the Lord's Supper was ordained, and the outward symbols named by Christ, his body and his blood. For, by faithful obedience to the Lord's last command, men are to realise in their inward life two mysteries, first, that his resurrection-body is ascended into heaven, and that becoming one with him they shall also have a spiritual body and become children of the resurrection; and beside this, that his blood outpoured has been accepted as a satisfaction for our sins, and that through him the guilt-stains have been removed which gave to death its sting and made resurrection terrible. In this way the faithful are one with Christ as he is one with God.

III. Our Lord also employs the language of the banquet and of feasting when he desires to make his hearers comprehend somewhat of the nature of the kingdom of heaven, when that phrase is used of the state of the blessed after death. Thus we read, "Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." The verb in the original which is here translated by "sit down," is one specially confined to the descriptions of feasts. It signifies "to recline at length," in the fashion of Orientals when they are at a feast and conveys a notion of ease and repose which is wanting in our translation. The Synoptists use this verb of the arrangement of the multitudes along the green

grass, when our Lord wrought his miracle of the feeding of the five thousand, and the chief idea conveyed by it is one of ease and comfort. The same idea of a feast runs through the description of the kingdom of heaven, in the parable of the ten virgins. The marriage, to which those who were ready went in, is a marriage banquet, and the admitted guests are those who recline beside Abraham, Isaac, and Jacob, while those in misery stand at the closed door. As we should expect, the more material figures of eating and drinking are less prominently put forward in these descriptions of the spiritual state, but even those expressions are sometimes found in the sayings of the Lord. For example, when, in the institution of the Lord's Supper, he would teach his disciples that the eucharistic blessings are not for time only, he says (Matt. xxvi. 29), after the giving of the cup: "I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." It seems impossible to understand the last words of this sentence as anything except a comforting declaration that in the future world there is to be a more perfect feast, of which the earthly supper was, in some far-off sense, a representation. And henceforth he would have the faithful bear this in mind. The passover feast, or rather, the breaking of bread, which has taken its place, is never to be observed without the reflection that there is prepared in the kingdom of God some condition of bliss which is most fitly pictured by an earthly feast of love. No trace of sensuous enjoyment enters into the picture, though things of sense are used for its expression. The simplicity of broken bread banishes every such thought, and the faithful observers of the eucharistic feast on earth feel only that there are greater gifts in store when they shall be united in communion with the Lord at the great marriage supper of the Lamb. But perhaps we may gather most completely the sense which Christ desires to convey, by all these expressions. That narrative is full of the ideas connected with a feast. It is not without purpose that, in the outset, the sumptuous fare of Dives is dwelt

upon side by side with the hungry cravings of the beggar for the crumbs from the rich man's table. For, in the contrast of their states in the world to come, it is for so very worthless a thing as a drop of water on the tip of the finger that the rich man supplicates, while the formerly afflicted beggar enjoys the honoured place at the heavenly feast, and is reclining in the bosom of the Father of the faithful. The position of guests in an Eastern feast as they lay on the couches side by side is the figure conveyed by the words, "Abraham's bosom." We have the same word employed (John xiii. 23) of the position which the beloved disciple occupied at the paschal feast. "Now there was leaning on Jesus's bosom one of His disciples whom Jesus loved;" which is afterwards explained by "lying on Jesus's breast." In the adumbration of Paradise there, which is given us in this parable, Lazarus is represented as filling a like place of honour and affection to that which St. John held with our Lord at the Last Supper, while the rich man is in want of the most needful matters of refreshing. But as soon as ever the patriarch is made to give an answer to the pleadings of Divas we are taught at once that the material character, which has up to this point attached to the history, is but a figure to aid our comprehension. For the eating and drinking fall away from the story and are relegated to the life on earth. The good things and the evil things are now spoken of as things of the past, which were in their lifetime, while the state of Paradise is described as a state of comfort, and the lot of those banished from it as one of torment. "Now he is comforted, and thou art tormented." And, as if to mark the special spiritual nature of the comfort which Lazarus was now enjoying, the evangelist has made choice of a strong expression whereby to describe it. There are several words used in the New Testament to convey this idea, but that which St. Luke has here selected is that verb from which the name of the Holy Ghost, the *Paraclete*, the Comforter, is derived. Thus is he guided to teach us that He who at first quickened the soul into spiritual life will not leave it nor forsake it, but will sustain it through this world with constant nurture, and will minister bliss to the redeemed

spirit in the world to come. "Lord evermore give us this bread"

ANCIENT STATE OF ENGLAND.

Dr. Plaifene, in a sermon preached before the University of Cambridge about the year 1573, says before the preaching of the gospel of Christ, no church here existed, but the temple of an idol, no priesthood, but that of paganism, no God, but the Sun, the Moon, or some hidious images. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva, at Malden, the temple of Victoria, at Bath, the temple of Apollo, at Leicester the temple of Janus, at York, where St. Peter now stands the temple of Bellona; in London, on the Site of St. Pauls Cathedral, the temple of Diana, at Westminster where the Abbey reared its venerable pile a temple of Apollo: who can read such a statement of facts well authenticated as they are considered what England now is without acknowledging the vast obligations under which we are laid to Divine revelation. What but the Bible has produced this mighty moral renovation.

Anecdote by Rev. Lachlan McKenzie of Lochcarron 1798.

"The breach of Sabbath day is here
Cause of neglect and sorrow
And worthy things should give way
To be discussed to-morrow.
The drover when the sermon's done
Will ask the price of cows."

The Psalms were first versified and published in Gaelic about the year 1677, by the Rev. Mr. Kirk.

The garden of Gethsamane took its name from the Wine presses in it (as Mr. Maundrel informs us) is an even plat of ground not above fifty yards square lying between the foot of Mount Olivet and the Cedron. It is well planted with Olive Trees and those of so old a growth that they are believed to be the same that stood here in our Saviour's time, but this is hardly possible. At the upper corner of the garden is a flat naked ledge of a rock, supposed to be the place on which the Apostles Peter, James and John fell asleep during our Lords agony: a few paces thence is a Grotto, in which he is said to have undergone that bitter pas,

of his passion and what is very remarkably in the midst of the Garden there is a small slip of ground, twelve yards long and one broad reputed the very path on which the traitor Judas walked up to Christ when he said 'Hail Master' and kissed him, which the Turks themselves have walled in as accounting the very ground accursed on which was acted such an infamous Tragedy.—*Well's Geography of the New Testament.*

The names and titles given to Jesus Christ in the scriptures, are 200, collected by the Rev. John Brown of Hadington

The above extracts have been forwarded for publication by Mr. Duncan MacBean, Elder, Back Meadows.

"There goes another saucer! What a careless child you are! It does seem to me you are determined to destroy all my table ware. Yesterday a plate, the other day a saucer, and now another: I had rather you wouldn't help me at all than make such work."

Martha (we called her Mattie) had a great ambition for a little girl seven years old, to wash dishes, and otherwise show her capacities for work. She was sensitive on that point, and yet accidents would happen. This time she had too much soap in the dishwater, and to her consternation the dish slipped from her weak hand. It went bounding from the pile of dishes it struck, to the edge of the table, and then to the floor in a loud crash.

It gave her a great shock, and she stood a moment with dish towel in hand looking blankly at it, when her mother's voice, pitched in a higher key than usual, aroused her. "Like beggits like," and one glance at her mother's face and the angry flash was reflected in Mattie's black eyes.

"I don't care. I am glad of it!" was Mattie's instant rejoinder.

"You bad child! What does possess you? What will become of you with such an awful temper?"

"I don't know, and I don't care!" and bursting into tears, Mattie rushed out of the kitchen door and threw herself on the ground and buried her face in the cool grass. "I wish I could die," she sobbed, "mamma says I've got such

an awful temper, and I can't help it, it will come. Oh dear, I wish I could die."

The angry words subsided to sobs, the sobs to moans, the moans to sighs, and then she fell into a fitful sleep.

The mother sought her child, and as she lifted her from the grass and heard her sighs, and saw her tear-stained cheeks, a voice said to her something like this: "Have you thought for a moment that you are responsible for all this? That you aroused that temper in her by the key of your voice, the frown of your brow, the look in your eyes? You knew she was doing her very best when she broke that dish. Suppose you had spoken differently, or not spoken at all till the jar on your nerves had passed away, and then you had looked into her work a little, and shown her how to avoid another accident. True, Mattie needs to understand how wrong such conduct is towards her mother; yes, she knows it already, while you have forgotten that you have no more right to indulge in temper than she.—*Northern Advocate.*

ST. PAULS, E. R.—At the annual meeting of St. Pauls congregation, held on the 23th April, among other important matters it was unanimously Resolved to grant their pastor the Rev. Wm. McMillan, five weeks' holidays during the current year. So far as has yet appeared, this congregation has the honor of setting an example worthy the imitation of all the congregations who have pastors and whose pastors have been "diligent in pastoral duties" during the past year. Pastors need relaxation whether they are allowed it or not; and those who are allowed weeks of relaxation and who cannot avail themselves of them, feel relieved and grateful to the congregations who considerately make it an item of their annual business to vote them a few weeks leave of absence, and in some cases, to supply them with the *wherewithal* to enable them to enjoy their holidays.

The Monthly Record.

MAY, 1879.

One of the most difficult tasks which the office-bearers of the Church have is that of Congregational Management. The machinery of church organization is very easily put out of order. It is not so easy to put it right again. Sometimes the minister is to be blamed. A thousand good actions of his are taken as a matter of course and soon forgotten; whereas if he makes a mistake, or acts unwisely or wrongly, his deed is embalmed and kept perpetually fresh in the memory of some of his parishioners, or as the ancient Roman complained "learned and conned by rote to cast into his teeth;" while he cannot always lay the flattering unction to his soul that they thus chasten him on account of their great love for him.

Again the fault may lie at the door of one of the trustees or managers. If so, such an one may extract what comfort he can from the thought that while he lives his fault or error will be grievously atoned for—he will be reminded of it often enough to preserve him from too much self-satisfaction during the remainder of his natural life.

Again the trouble may arise from some of the people themselves. It cannot be otherwise. Offences must come. The object of gathering a congregation is to educate them for the better discharge of their duties here, and prepare them for blessedness hereafter. A congregation is usually composed of the great body of people who dwell in the neighborhood of the church. It cannot be supposed therefore that they are all wise or generous or unselfish or patient. If they were there would be little need to instruct them. When we consider the material of which an ordinary congregation is composed—the different views,

opinions, habits, modes of thought which prevail among men, the wonder is not that quarrels should arise, but that a congregation should ever be free from them. There are in human nature so many sources of discord, enmity and strife that no office-bearer should expect to have an easy life or hold office without paying the full penalty of the burden attached to it.

The absence of a deep feeling of responsibility in church-going people is at the bottom of much of the unnecessary squabbling of the day.

Irresponsible frivolity (to use the now famous phrase) rides its hobby in at the church door and refuses to become conscious of its folly. The most hallowed associations of pious people and the good sense of the judicious, all count as nothing in the estimation of unconscious incapacity. Kindly regard for our neighbours, reverence for the aged as well as the consideration of the peace and prosperity of a congregation are less than nothing in the eyes of such persons. It is only however when they succeed in forming parties that such classes become dangerous. For then the strife for victory begins and peace departs to return only when death has ended the ignominious struggle and the combatants have gone "where the wicked cease from troubling."

It would be an unprofitable as well as a mournful task to enumerate the chief occasions by which offences of this nature arise, causing bitterness, grieving the hearts of good men and doing incalculable injury to our fellowmen.

It may help us to avoid such errors if we bear in mind some of the ends for which congregations are called together. It is not merely to enjoy delightful services nor to be pleased with handsome church garniture and upholstery; but a large proportion of worshippers go to church surely for a very different purpose. They go impelled thereto by the heavy moral burden of which they are

conscious. They are seeking peace for troubled conscience, or some alleviation of the weight of their sorrow, some relief from the heavy burden of life; or they go to worship God and with grateful hearts render thanks for his mercies. Assembling together in this frame of mind every appearance of strife is to be deprecated, for nothing can be more repugnant to the spirit of true religion. In the pulpit as well as at the church door every thing which ministers to angry feelings should be avoided as one would avoid the plague. Six days out of seven are more than sufficient for such matters.

The great object for which a congregation exists should be steadily kept in view. Matters of lesser importance should be treated as such and not magnified as if they were all important. Questions, which gender strife and about which men waste much violent energy, are of profoundly little importance in comparison with the edification of christian people and the development of christian charity. The matters about which men often quarrel and laboriously as well as obstinately do battle are not worth a breach of christian charity.

Let men only elevate their thoughts as to obtain a right view of the end for which a congregation is organized and many matters for which zealous people strive will then be seen to dwindle away in importance and to be less than nothing. It is bad enough to quarrel about a matter of importance, but to engage in bitter war about a mere matter of church furniture, or some question of journals as to modes of worship, or that might be called the mere drapery of religion is a fatuity the wickedness of which is equalled only by its folly.

There are seasons when there would seem to be a very epidemic of wrangling amongst congregations. A dark cloud hangs over men's minds. The over-heated blood fills the surcharged brain. Nothing only appears then worth liv-

ing for, namely to gain one's purpose,—to have one's own way, and to put those who differ from us to their bitter purification. On other matters the man may be sane enough; but as to the question in dispute he cannot consider it dispassionately, he cannot indeed consider it at all. As regards such question he has ceased to be responsible. It has seized him and drives him forward. He is as one possessed. In such a case it is clear that any influence from without can avail nothing. For no human power can change the heart and make men love one another.

"To raze out the written troubles of the brain ;

"And with some sweet oblivious antidote
"Cleanse the stuffed bosom of that perilous stuff

"Which weighs upon the heart."

There is but one remedy. "Therein the patient must minister to himself" either by obeying the injunction of Paul, "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice," or as such counsels are too often interpreted in modern times, by staying away from church altogether; or by going over to a rival denomination and henceforth entertaining a poor opinion of the present condition and future prospects of those who are left behind.

The Rev. P. Galbraith has we understand gone on a visit to Ontario.

Rev. D. McKay of Gairloch left for Scotland a few days ago and thus Gairloch is again vacant.

St. Andrews congregation New Glasgow is said to be negotiating with the Rev. Mr. Carruthers with a view to his settlement as their minister

The amount paid towards supplementing stipends in this Presbytery last year was according to the Colonial Committee report £270, and not £373 as erroneously stated in our last.

THE Rev. Mr. McCunn has been lecturing in River John on Cyprus.

MR. MCKENZIE is expected to return from Princeton in May.

THE people of Cape John are talking of holding a tea-meeting to repair and enlarge the Church at that place.

The congregation of Rattray, Scotland has elected the Rev. A. W. Herdman of Fictou to be their minister. It is understood that Mr. Herdman will accept the appointment.

LAST month several young men of Rogers Hill congregation sawed and split up more than a year's firewood, for the use of the manse. Others brought a supply of fencing for the glebe. These and other similar favours are gratefully acknowledged.

MORE than a year ago the congregation of Saltsprings increased their Church by building a large addition thereto. They have now sold the new pews, and the amount thus obtained will pay all expenses and leave a balance of two hundred dollars or upwards. We have not learned the exact amount. It is understood that further improvements are to be made on the church.

THE month of April has been cold and chilly. Much sickness has in consequence prevailed. Many elderly people have died and children likewise. It is a remarkable fact that the spring time when nature is reviving should be so destructive of human life. It is the time of the year when physicians and ministers are most nearly worked to death. July to October are the months when there is least sickness in this country and also the months in which sick folk are the most reasonable and patient.

Correspondence.

To Rev. J. W. Fraser, M. A.

REVD. AND DEAR SIR:

Would you kindly give publication to cutting enclosed taken from *Montreal Witness* which is in reply to correspondent asking if the use of instrumental worship was excluded in the early Christian Church.

I noticed wor-shipper's communication for the first time on Sabbath March 24th.

The tract he refers to and as a Minister informed me lately is unanswerable in which opinion I shall hold and shall maintain until he convinces me to the contrary.

Christian friends, do not harbour the idea for a moment that it is Hobson's choice with our fathers who have clung to their Zion during the dark days of Disruption until this present hour, where ripe scholars give to the world the result of their profound minds with thankfulness endeavour to promulgate the same.

We dare to say we have the good of the church of our fathers at heart. To the supreme disposer of all events be solved that problem. We were ever proud of her in our early youth and manhood, and now in our declining years we regard her with mingled feelings of loyalty and veneration. Within her sacred portals we have heard expounded to us from the mouths of God's Servants these golden promises that will eventually bridge across for us that dark abyss that separates us from the Eternal Infinite.

And sure we are in saying that the simple worship of the grand old historic church of our kindred has more character for us than tongue can tell.

We are perfectly satisfied in praising the Ever Near with the human voice, as it issued from our Great Daysman's pure lips in conjunction with his disciples.

postles, and the early primitive Church for hundreds of years afterwards guiltless alloy, until it pleased our relentless and implacable foe to order otherwise. I will conclude kind sir—and receive my warmest thanks for your valuable notice. From another worshipper as my fathers were.

Pictou, March 25, '79.

The following is the article referred to:

SIR,—In answer to “Enquirer’s” questions in your weekly of the 26th inst., I wish to tell him that instrumental music was condemned by the Reformers at their first meeting, and excluded from public worship by them as far as their influence extended, being classed with image worship, as a departure from Scripture foundation. 2. The Church of England was the first of the Reformed churches that resumed it—resumed, I say advisedly, for it was first introduced into public worship by Pope Vitalian, A. D. 687 and was common in Romish churches before the Reformation. 4. God claims spiritual worship. Other worship is mere mockery. To render spiritual worship with a carnal instrument is impossible. Popery, worshipping God with artistic machinery was never productive of good—it is but a rag of popery “Enquirer” will find much valuable and satisfactory information on this subject in “Heart and Voice,” by Professor Glasgow, D. D. Sold by Johnson & Co., Edinburgh. March 1st, 1879. J. W.

SIR.—Observing a question asked in the columns of your truly valuable journal, as to the benefits of organs in divine worship, allow me to ask the querist if that question is not answered in 1st Corinthians, 13th chapter, 1st verse. St. Paul, it is universally admitted, has in that verse affirmed that the profession of Christianity is worthless apart from love. Does he not than, as incidentally, settle the question of

the value of instrumental music in religious worship. If he has not, what did he mean? Will any one of your readers answer that question?

ENQUIRER.

Ontario, March, 1879.

THE WAYS OF GIVING.

BY REV. E. EDWARDS, D. D.

In an old letter, written by an inspired apostle, the writer essays to stimulate the church-members at Corinth to increased liberality in giving, by an appeal to the example of other churches. He alludes especially to “the churches of Macedonia.” Again referring to them he makes a special mention of a grace by which they were pre-eminently distinguished, which seems to have been lacking, or at least not abounding in the church at Corinth. And what suppose you, friendly reader, was that grace? Was it the grace of patience? No. Was it the grace of gentleness, meekness, resignation? No. Was it the grace of zeal for the honor of God and the promotion of his glory? No: *ex* for he says his previous letter had wrought that in them. What then? Will you believe it when we tell you it was the grace of Christian liberality? The grace of giving money and means for the relief of the poor, and the support of the church, and for the advancement of the Redeemer’s kingdom in the World. How many are graceless in other respects because they are wanting in this particular grace! Giving to proper objects is as much a means of grace, and a part of our religion, as is praying, going to church, taking the sacrament, and Reading the Scriptures. Taking up the collection is a part and parcel of our religious worship on the Christian Sabbath; and it is proper for the pastor to introduce it by saying, “We will continue the worship of God

by taking up the collection."

The word of God, under the new Testament dispensation, settles the principle, and fixes the measure of Christian liberality. It is according to ability; or, as God prospers a man. Not a tenth, or one twentieth; but the law reads as follows "Upon the first day of the week, let every one of you lay by in store, as God hath prospered him." This is the law of Christian liberality, and there are several points in it worthy of our serious consideration. What are the requirements of this law? Firstly, it indicates the method: "Lay by," little by little. Have God's treasury-box in the house. Secondly, it prescribes the time; "The first day of the week." Some persons grow so pious that they think it is wrong to attend to money-matters on Sunday. This is because professed Christians do not look upon giving in the light of a grace, and a religious duty. Thirdly, the law states distinctly the measure: "As God hath prospered him." As God gives us so, and in like measure, we are required to give to him. Fourthly, the law in the promises defines the extent of its application, "Let every one of you lay by him in store." Every one. Not a few. Rich and poor; young and old; men and women. No one exempt. This is God's law of Christian liberality.

It is equally true that but too few of the comparatively poor give according to the law of liberality. Yet this class more nearly meets the requirements of the law than the rich. The great portion of what goes into God's treasury comes from those of moderate and comparatively slender means. One rich man in a hundred gives in proportion to his ability. A much larger proportion of those in moderate circumstances give according to their ability.

It is in the easy compass of the ability of the church to support the ministry, the Bible cause, missionary enterprise, Sunday-school work, and all other agen-

cies for spreading knowledge of Christ to the ends of the world. Why is it not done? The Church is lacking in the grace of Christian liberality.—*American Messenger.*

NOTES OF THE MONTH.

The Rev. Dr. Pollock of Glasgow Scotland, father of Professor Pollock died at the age of 84 years. Deceased was a scholar of large and varied culture and occupied a distinguished as well as useful position in his day.

On public works in California 40,000 Chinamen are employed; of these thousands it is said not half a dozen have been discharged for drunkenness or any other cause. Such a record is decidedly creditable to the "Heathen Chinese." Could the same number of Christian employees in America make as good a record? Doubtless they could but somehow they don't.

The Chinamen does not tittle it seem and quietly minds his own business. Public opinion with regard to strong drink in this Province itself, has undergone a great change within a few years. It is now proposed to put what is called the Scott Act in force in this country. This Act prohibits the sale of drink if the people say so. It is not our province to discuss the matter here. Of this we are certain however, that every one who wishes his country to prosper must be gratified to mark the increasing sobriety of the country generally. It is now considered a disgrace to be in the habit of tippling. Parents are more careful in setting a good example before their children. It is becoming a rarer sight every year to see men acting the part of the tipsy ruffian on the way home from market. The money squandered in strong drink would be very useful in these hard times to tide people over their difficulties. Innocent women and children have still need of protection from the curse of drunkenness in husbands and fathers.

Business in the United States is improving. During the last four or five years people have practised a more strict economy. It is said "that when Amer-

ice takes to wearing her old shoes, she can soon lay the whole world under contribution." It would seem that the saying is in the way of being fulfilled.

The Incorporation of the Counties is the great political event of the season in this Province.

The Emperor of Russia was shot at in St. Petersburg by a supposed Nihilist, but escaped unhurt. The business of being a monarch is getting to be nearly as dangerous, as that of a soldier in the Zulu campaign, or of a citizen of Montreal on the twelfth of July.

The English papers are discussing the Euphrates valley railway. Were this road opened up the journey to India would be shortened by one third, and could be made in 12 or 13 days. In the case of munny in India this would be worth millions of money to Britain. The length of the proposed road from the Mediterranean to the Persian Gulf is 934 miles. It would pass through the oldest historical regions of the earth. Gen. Chesney in his report speaks as follows: "The soil, the climate, the natural productions of this ancient cradle of mankind are such as to yield to the cultivator a return that can rarely be obtained elsewhere. All that is requisite is the protection of an orderly government. The slight amount of labour needed to derive irrigation from the river is all that would be further required. The wheat and barley according to General Chesney are particularly fine, nor is it very uncommon to have three successive crops of grain in some places. The gardens yield grapes in abundance, also oranges, peaches, nectarines, figs, apples, pomgranates and other fruits. Honey manna, and gall nuts are found on the slopes of the hills. Timber of all kinds clothes them. On the less elevated soil grow cotten; hemp, and tobacco; and raw silk may be produced in abundance. Sheep-cattle and fine horses abound, 500 high-priced horses being annually exported to India from the Persian Gulf. Wherever the soil of Mesopotamia is supplied with water it is rich and fertile in the extreme. Under the Persian, Babylonia, which was separated from the rest of Mesopotamia extended westward of the Median wall as far as the latitude of

Samara and Anah. This region is well adapted for the growth of cotton, indigo, sugar and many other productions of a warm climate, especially dates which in the opinion of most judges equal those of Talifat, and are decidedly finer than any produced along the Nile. The bustard, the stork, the flamingo, the sigrette, the parrot haunt the surface of the river. The *Twilus Selucus* feeds on the locust.

The Rev. G. Roddick of Durham, and about eighty settlers started last month for Manitoba and the North-west. Among the number were four young men from Toney River and neighbourhood.

ACKNOWLEDGMENTS.

SUPPLEMENTING FUND OF CHURCH OF SCOTLAND, COLLECTED AT FOUR AND SIX MILE BROOKS, IN CONNECTION WITH SALTSPRINGS CONGREGATIONS.

Roderick McKay,	\$1.00
Murdock McKenzie,	1.00
George Sutherland,	1.50
Hugh McLeod,	1.50
G. Gordon Matheson,	1.00
William Gunn,	1.00
William McBeath,	1.00
Kenneth Gunn,	.40
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William Sutherland Tan.	.50
William Sutherland Ban,	.35
William R. McKenzie,	.75
John A. Grant,	.50
William Sutherland Sawyer,	.50
Alex. McKenzie,	.50
Kenneth Innes,	.40
John Innes.	.25
	<hr/>
	\$13.15

RECORD FOR 1879

D. McDougall, C. B.	2.50
A. Fraser, Toney River.	2.00
D. McMillan, S. Hill.	1.50
John Sutherland 3 mile house.	3.75
A. McKay, Plainfield,	25

FOR PRESBYTERY FUND.

Collection in St. Paul's, E. R.	\$4.46
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