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VOLUME XXV.

NUMBER X.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

OCTOBER,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

THE LAST SUPPER.

Come with unsandalled foot, and stand
 Where we in thought may gaze
 On Him, who, 'midst a chosen band,
 His wondrous love displays;
 When blessing at the Paschal Feast
 The sacred bread and wine,
 He gives to each, as King and Priest,
 Salvation's mystic sign.

What boding on their spirits fell
 In that fair upper room,
 While scarce His words of love dispel
 The deep impending gloom.
 They knew the hours were hastening on,
 When, like the type foreshown,
 Their master from the earth withdrawn,
 They should be left alone.

He felt their grief, He knew their fear,
 The load that each must bear;
 And, oh! He saw in vision clear
 His own untathomed share.
 Not yet descends the last fell stroke
 On that devoted head;
 But He beho'ds the altar smoke
 As if the lamb had bled.

And rising from that depth of woe
 In majesty of love,
 He lifts their hearts from grief below
 To blessedness above.
 To Him the listening ear is bent,
 As with His dying breath
 He gives that holy sacrament,
 His pledge in life and death.

That wondrous love, that grace divine,
 Still joins us to our head,
 Strengthened by Eucharistic wine,
 And by the broken bread.
 And still his sacred lips declare
 That they who own His grace
 With him the hallowed feast shall share
 Within the holy place.

We know not what these words express,
 Our hearts are dull and cold;
 What depths of love and blessedness
 The promise may enfold
 We know not, and we cannot know
 Till drops this mortal veil;
 Yet sometimes touched by quickening
 glow
 Our spirits cry, "All hail!"

THE JEWS' IN PALESTINE.—The land of their promised inheritance is rapidly becoming their own in fee. If we compare the present time with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable. Forty years since the Porte modified this original order so that a larger number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago. And now the ruling power is the hand of Great Britain, and the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy. The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. With the improvements inevitable from liberty and the possession of homes have come kindred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals 6,000 patients are under constant treatment. The Venetian Jews have given 60,000 francs to found a school of agriculture; and, in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1860 there were not more than seven thousand Jews, shut up in their quarters, and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000.—*N. Y. Observer.*

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

OCTOBER, 1879.

NUMBER X.

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

Christ's Revelation of Heaven.

BY ALEXANDER MACLEOD, D.D.

THE LIFE OF HEAVEN.

I.

Direct revelations of the life to come are fuller as the Lord's own life deepens to its close. He sets himself, in His self-forgetting way, to meet the coming trouble of His disciples. He was about to leave them. The foretaste of hereafter lay upon their hearts. They would soon be as sheep without a shepherd. Too soon they would have the ache of painful memories, denial, forsaking, and betrayal. The shadows common to our mortal state were beginning to gather around them—and deeper shadows than these—and in these circumstances, the Lord strikes the great key-note of consolation, "Let not your heart be troubled," and tells them of that home to which He was going, from which He would return to receive them to Himself, in which He would gather them all about Him again, the home which they knew and the way which they knew.

Who that has ever experienced the dulness of spiritual apprehension, or the remoteness or vagueness of our vision of heaven, does not feel grateful to Thomas

for the words with which he met this announcement? Have not we also stretched our thoughts into the void and cried to the unseen to reveal its secrets? What are the hymns which are so dear to us, "Jerusalem the Golden," "O Paradise, O Paradise," and the like, but witnesses for the very yearning which was in the heart of Thomas? Our ordinary feeling is that we do not know enough of that unseen world, or of the way that leads to it, or of the mystery of the link that binds it to our present lives. And Thomas speaks for us all when he says: "Lord, we know not whither thou goest, and how can we know the way?"

After the manner of the Lord in His teaching, He speaks to the very heart of the felt need at once. Inverting the order of thought in His disciple's question—putting the "way" first, the "whither" next, He replies: "I am the way . . . no man cometh to the Father but by Me." He was going to the Father. And He was also the way to the Father. Thus rises amid the shadows of life here the great truth that the home which Christ has opened up to us is to be with God. To come to the Father is the last grandest fulfilment of our lives, the one eternal end to which Christ and all things in Christ are leading us—the very goal and ultimate purpose of our Christian

faith. The profound reality which underlies these homely words, is life with God, admission to the perfect fellowship of God. That is the substance under all the fair names which have been put upon the future world. That is heaven, immortality, blessedness, glory and life eternal. These words mean at the very heart, eternal fellowship and friendship with God. To know God as a Father, to see Him, to be with Him as children, to stand in the light and power of His love, to have that love flowing into our being, as the sap of a vine flows into its branches, and changing us, and making us at every change more like Himself, and thereby more fruitful in love, so that at last love shall flow back in worship and service to God—that is the grand purpose which Christ came to work out: that is perfect Christian life, and, perfectly realised, it is heaven.

II.

The thread which runs through all the Lord's words about the life of heaven, and through the words especially He addressed to His disciples at the close, is this relation between the Father and His human child. Heaven itself is the Father's house, the place from which the Son Himself has come, to which He is going back; into which He is to gather all His brethren at last; on whose family records are inscribed their names; a home that is a kingdom as well, prepared from the foundation of the world, which the children are to inherit, in which they are to share the joys of the Father and receive rewards from His hand, and where they are to be one with the Father and the Son for ever, even as the Father and the Son themselves are one.

In this way, the most familiar symbol of the future life in our Lord's teaching comes to be the earthly home. And perhaps it is this fact which has narrowed and belittled for so many, the conception they have formed of heaven. They transfer the ideal of the earthly home

into the future. It is that, or sometimes something even less than that, they wish realised. At any rate, that or something like that, was the error into which the first disciples fell when the great words fell on their ears: "In My Father's house are many mansions." To them up till that moment, it had been dear old Judea alone which was the Father's house.

All their affections to Christ had grown up beside its lakes and mountains, within its homes and villages. And when He spoke to them of going away, it seemed as if not only the light was going out of their dwellings, but as if God's house was to be left desolate. Abraham, David, and Isaiah had added glory to the house of God, the beloved land of their birth. The songs of psalmists and the teaching of prophets and the wonderful manifestations of providence had made Jerusalem the dwelling-place of God and the joy of the whole earth. And it had been the fond hope of those simple men that their Master had come to add to that glory and make the house more joyful still.

Our Lord carried their thoughts up out of that narrowness, up into the heavenly place to which He Himself was going. He elevated and expanded their conception of the Divine dwelling-place; took them far up out of the little valley in which their views had become straitened, and gave them a vision such as Moses had from Pisgah. "In My Father's house are many mansions." Not this scene alone, fair though it be, this Palestine, this dear land of our birth, this loved home, this circle of attached friends, this life-long surrounding, not this, nor any similar centre, nor any outward sphere is what our Lord intends when He says "My Father's house." In these words He opens the door of the unseen universe and bids His disciples gaze into the unsounded depths, the boundless reaches, the manifold fulness, the unending variety of spheres which His Father fills, and which have new openings and expanses

and developments for all His children.

It sheds a clear light on the words to read them as part of our Lord's own experience. He had been a baby on Mary's breast: that was a mansion in His father's house. Then He was a youth under Joseph's loving care: that was a mansion too. And then, He was a soul fighting with the tempter in the wilderness: the wilderness was a mansion as well. Then, He was a teacher, a healer, a comforter of sick folk in the towns and villages of His native land: and this also was a mansion in which He dwelt for a while. Then He had the inner circle of His disciples' fellowship, and here and there a home like the home in Bethany, and sometimes a lodging in the night solitudes, under the silent stars: those too were mansions. A little while longer and He shall be on the cross: and that also, strange to say, will be a mansion in the Father's house. And then He must lie in the silent grave: and there also He shall dwell in a house which His Father built for Him. But after that, He shall ascend to His Father, and to the light of that Father's love, and in the shelter of that He shall dwell for evermore.

It is out of a heart filled with that expansive experience and prospect He says, "In My Father's house are many mansions." The present environment of His people is but for a time. It is a house by the way, a mansion which is but one of a series. There are new surroundings, new spheres along all the ever-ascending path.

III.

When we turn from the dwelling-place to the dweller to discover the life which is to be lived in heaven, the very first element which appears is joy. The life of earth with its shadows and sorrows is behind: the life of heaven begun. And joy salutes it at the very gateway: "Enter thou into the joy of thy Lord." Not for the first time have joy and the soul encountered. Joy entered into the heart

before; but now the heart enters a kingdom which is filled with joy. We only taste joy here—

"Joys here are drops that passing flee;
But there, an overflowing sea."

And what we there enter upon is the joy of our Lord. Who can tell what this is? His delights are with the children of men. There is joy in His presence when souls are brought from sinful ways into the way of life. It was for the joy set before Him, the joy of seeing a lost world reclaimed, that Christ endured the cross. But these are only rays left forth to tell us of the full light beyond. We may be sure, it will be joy going forth on holy objects, on righteous deeds, on happy growths, on beautiful forms, on truth and charity. The great fact is, that it is the joy of God. To the pleasures which are a delight to Him, the very joys of the eternal heart, the children of God shall be admitted. Let us stir up our sluggish imagination that we may catch some faint reflection of this fact. The flush of spring, the brooding heat of summer, the songs of birds, the love of home, the play of childhood, the peace that flows from the forgiveness of sin, the satisfaction of seeing evil overcome, the delights of well-doing: these are reflections, although only far-off reflections, of the eternal joy.

It brings us nearer to the reality to recall the pleasure of the Father in Christ. This joy in the Son who came to do His will in giving eternal life to every one who should believe in Him, and who was faithful in doing it unto death, who went near to the outcast and the lost with His mighty gift that He might save them and at last died to make the gift sure for them: this was a real outflow of the joy of heaven. Into all that joy shall the soul enter to whom it shall be said: "Enter thou into the joy of thy Lord."

IV.

The joy of God! That is one side of the reality: the other is that it is the Father's joy in the heart and life of the

child. And here we come into the presence of a great secret of the blessedness of heaven. Looking to one aspect of God we have learned to speak of Him as the Ancient of Days; but there is an aspect as real which justifies us in thinking of Him as the Eternal Youth. The life of heaven is a life of eternal youth. There is neither age nor decay in the life which God leads, but a fresh-springing flow of the strength and joyousness of youth. And such will be the life of His children in the world to come. Many a time, no doubt, the Lord repeated among His disciples the words of Psalm ciii., "Thy youth is renewed as the eagles," where the glad strength and upsoaring power of the eagle are used to set forth this very fact. But He brings it in the most explicit way into His teaching as well. Those passages where He commends the spirit of childhood and advances its life as the type of the life to which knowledge of God and entrance into the kingdom are promised, are prophecies as much as illustrations. Heaven is opened to us in the life, trust, innocence and joy of children. "Such is the kingdom of heaven." It is in one aspect the central fact concerning the life of heaven. Its freshness, newness, spontaneity, springing up as water in a living spring does, lifting up its face to the Father for its supplies: all these are included in its youthfulness. It is life strong with the strength of youth, free from care and without the root from which care springs; life to which all things are new, which sees itself at every step in a new world, which takes no anxious thought for the morrow, which enjoys the present because the present is set for it in the light of God. It is a life that does not grow old, that is incorruptible, that abides for ever. Our present life advances by inevitable marches over all powers of our being to decay, to death. Everything is at last touched by the spoiler. Moths waste; thieves break in and steal. But the life of heaven—of which a

child's is the type—advances ever to more perfect forms of the youth, strength, and joyousness of God.

v.

The joy of eternal youth! The secret of this part of our hope is the fact that the life we are to inherit in heaven is the life of our Father who is in heaven. It is life our Lord invites us to in the gospel: and it is at last into life those who accept His invitation enter. Life—"life eternal" our Lord calls it. This is not immortality only, although we often, by putting a narrow meaning into the words, think of it as that. It is the life we know of as salvation. This occupies a great place in the Lord's teaching, and underlies what He offers to us under the symbols of His flesh and blood and bread and water and light. It is life. It is the life which has the open vision, which sees the kingdom, which has the opening word, which can enter into the kingdom, the Divine password at the lines between earth and heaven. And it is the life of God: the life He poured out into Christ for us; the life which the Son brought near to us and made over to us; the life which carried Him through all His trials and into His conquests; the life which the miracles expressed, which gave forth the parables, which uttered wondrous words of invitation, which went near to outcasts, which had fellowship with the Father in joys of service, in agonies of prayer, whose home was God and which Christ carried with Him when He returned to His home.

It is the very life which God lives, which He had always lived, which He will always live—the eternal life. Let us not be surprised that we find it difficult to apprehend the eternity of this life. Eternity is not a subject of which it is easy to think. We are on a very narrow line of the track when we are trying to conceive of it as mere prolongation of time, duration without end. Duration no doubt lies somewhere in the texture of it—but only as a single thread. Beginning and ending are ideas foreign to

the idea of eternity. It is far more the opposite of that which has beginning and ending than the extension or prolongation of it. Time and space are laws of our being; but they are not laws of the being of God. His life does not unfold as ours like beats of a clock, in pulses of the heart, in events; but as a perpetual Here and Now. It is idle to try to explain it. All we can affirm with certainty is that it is a life in which change, death, and succession of events have no place. It is the life we know the manifestations of as spirit, holiness, goodness, long-suffering, mercy, and truth. But whatever further developments of it there may be—whatever blooms and powers unknown hitherto it shall yet put forth—into a child's share of these, and into all not yet conceivable which the life may be, they shall be admitted who in the present world have possession of the life of Christ.

VI.

In their anticipations of heaven the Christians of the Middle Ages made much of the Beatific Vision. To them this was the fulfilment of life, the crown and glory of all that can be experienced. Having attained to this, the grand end was reached. But in the teaching of the Lord this is not an end, but a beginning—the pure heart of the child coming into the light of the presence which is to be strength and joy to it in all its after service. The vision Christ promises to those who accept Him includes admission into the kingdom as much as sight of it. It is nearness to God, the nearness which kinship and fellowship reach, and specially that nearness to which He Himself admits us. I am recalling, as I say this, that aspect of the vision which our Lord discloses in the prayer He offered with His disciples: "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me." For saints in glory this will probably always be the vision of God. Then as

now, the Father may veil His face. We shall hear His voice, we shall see His footprints, we shall know ourselves to be in a world where everything tells of His love; but the very glory of that presence, His person, the vision of Him as we might have of a fellow-creature—the only approach to this we are justified in expecting is the vision to which we shall be admitted when we shall see that glory disclosed in the face of Jesus Christ.

VII.

We are accustomed to think of heaven as a place of rewards. Nothing more clearly exhibits the spiritual character of its life than the rewards mentioned by our Lord. Open acknowledgment of secret prayer; comfort after persecution; increase of faculties of well-doing to those who have well used them on earth; a vision of God to the pure in heart:—these and such as these are the traits of the future life which our Lord brings forward when speaking of rewards. But once or twice His teaching is so wrapped up in symbol that it may be well to pause for a little on one or two of them, and disentangle the truths they enclose. A strife had arisen among the disciples as to which should be the greatest. And let me say in passing that this strife is not so evil a thing as at first sight it seems to be. What it reveals is much more the childish inexperience of the disciples than what we should call ambition. Just before the strife arose, the Lord had told that one of them was to betray Him. Straightway arose the questioning as to which of them it could be. Who so base, so unfaithful as to do that evil? Their strife is the mere rebound from this questioning—the mere next step in a natural enough process of reasoning; it is the question, Which of us shall prove *most* faithful? So like children they still are! Well, in connection with that conversation, our Lord says, what I am anxious to show the meaning of—"I appoint unto you a kingdom, as My

Father hath appointed unto Me : that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

A table with meat and drink upon it ! And thrones of judgment ! Here are symbols which might easily set the mind on material visions of the future. But we have only to bring them into the light of other places in Scripture where these very symbols, or the realities they refer to, are mentioned, to see how spiritual those realities are. All through the Bible, a table is the symbol of fellowship with God, of sharing His life, and of the joy which there is in this sharing of His life. The thirty-sixth Psalm assures us that those who take refuge in God shall eat of the fatness of God's house, and drink of the river of His pleasures ; and the meaning there can only be that they shall be satisfied with what satisfies Him, and glad wherein He is glad. Our Lord Himself makes clear to us, in those passages in which He speaks of our eating His flesh and drinking His blood, that it is to spiritual realities, to truth concerning Him, and to such fellowship in His life as we can enter by faith, that He is referring. And just this is the essential reality of the life in heaven, which He holds up to His as yet dimly apprehending disciples under the symbol of the table in His kingdom at which they were to eat and drink.

But what elements underlie the symbol of the judgment thrones ? First of all, the element which we know in our present life as prayer ; and next, the element of spiritual discernment. The life in heaven, as we have already seen, is but the development of the life God's people are leading here. And here, on this side of the grave, He has admitted His people to a share with Himself in the government of the world. By their prayers they move the hand that moves the world. It is to them He has committed the great educative trust of spiri-

tual influence—by which Christian opinion is to be formed. They come to God bringing their own wants to His fullness—and the world's need as well. They come asking help to do His will ; asking Him to put forth His power through the instruments He has chosen. Prayer in this light is just spiritual suffrage. And it is only in the sphere of Christian prayer where a word sometimes used in ordinary politics is perfectly true—that the *Demos* is *Rex*. Christ has conferred kingship on His people, has placed them even in this life on His throne. Prayer means the recording of a vote—the presenting of a petition—in the government of His kingdom ; prevailing prayer is an actual share in that government. And judgment is simply the moral condition of such prayer. Judgment on the evil in the world, on evil deeds, on evil ways, belongs to the very action of Christian thought. There will be no formal thrones—no visible judgments ; but there will be for all who are true to Christ here, and are faithful unto death—the perfect fruition and action of what we now know as prayer and discerning of spirits.

VIII.

Rest, I need hardly say, will be a great element in the life of heaven. It is one which many circumstances of our earthly life tend to make us think of as material. " Rest to the weary," we say, as the spent frame of our beloved quietens down into death. But the rest which Jesus promised to those who " labour and are heavy-laden " was rest for the soul. It was the rest which He Himself had found for His own soul ; and the secret of attaining it He disclosed from His own experience as a son.

As a son serving the Father, He also laboured and was heavy-laden. His earthly life was fulfilled under all the burden of oppression and injustice which then lay upon His native land, and under the common burdens which lie at all

times on the life of man. And He laboured and was heavy-laden in a special way in the great work of our redemption, and when He took our sins and infirmities upon His soul—"a weary man and full of woes." From what was outward and material in those burdens He never passed. He felt the pressure of injustice, the physical weariness, the heat, the burden, the pain, the shame, to the very end; but He felt them as one who had escaped from their power to hurt. Under all pressure and anguish of them, He was in possession of the rest which is a rest of the soul. What He invited those who listened to Him to do, He Himself had done. He had escaped from the burdens of earth, and entered into rest by entering into a knowledge of the Father. He placed Himself in the Father's hands in the joy of this knowledge; He virtually said, My Father's will shall be My yoke. And from that moment peace was present, flowing like a river in the soul, and making glad the city of God within. That was the rest He offered to those who heard Him in Judea. That is the rest He offers to all who hear the gospel still: "Assume the yoke which I assumed; learn of Me, and act as I have acted; be meek and lowly in heart before God, accepting all His rule in all things that touch your life; lay yourselves low at the feet of God; receive pain and sickness and, if need be, mockery and scourging and death, as coming from Him; and you shall find rest unto your souls."

Nothing order, in the essence of it, than this is the rest that remains for us in heaven. It is the resting of filial hearts on the heart of God; a sweeter, fuller resting, simply because there will there be a fuller vision of the character, a more uninterrupted experience of the love, of God. The deepest ache of the human spirit here arises from ignorance of the character of God; its deepest peace is in a true acquaintance with that character.

Heaven is, more than anything else, the full unveiling of the Father's love. To know that love here, to be assured that we are loved—unworthy though we be—with a love that will not change, and that He who loves us is our Father reconciled, who has forgiven all our sins—that is heaven begun. The rest that remaineth in heaven for the people of God is just a richer, deeper experience of that joy.

IX.

I should be doing injustice to our Lord's teaching it, after speaking of rest, I did not hasten to add that it is a life of service which His revelations concerning heaven open up to our view. It has been made a reproach by scoffers that we have brought ideals of heaven into our humans which are only projections into the future of poor forms of congregational worship. But this is a reproach which discovers far more poverty of thought in those who indulge in it, than poverty of imagination in those who formed the ideal at which they mock. All worship is service, and the worship of a congregation of redeemed souls may turn out to be the most acceptable service which can be rendered to God. It is a remarkable fact that our Lord has set the loftiest ideal of heaven He has portrayed in the heart of an act of worship. It is in the Lord's prayer He opens the vision of a world in which God's will is done so as every worshipper of God would wish it done upon earth. And it is service which has a large element of worship in it which is disclosed in that word concerning Himself: "It is my meat and my drink to do the will of God." Service, obedience, bringing forth of fruit, the doing of the Father's will—is the law of all the varieties of life which pass before us in His portrayal of the kingdom. At the doorway of the new developments of that kingdom, He depicts groups of servants receiving additional talents for future service. Rulers who have been

faithful over a few cities are advanced to large governments. And the very purpose for which He goes away from the disciples into the unseen kingdom of the Father is, that He may prepare new spheres of service for them—"I go to prepare a place for you."

But this is a subject concerning which details have been withheld. We can only say—taking our Lord's own life as light—that heaven will include activities such as that life displayed. There will be ample scope. The same interest in children which our Lord displayed may surely be expected in a world where more than the half of all who live in it will be of that class. There, also, there will be his disciples to be instructed. The multitudes who have passed into heaven when they had only caught the first glimpses of redeeming love will have to be led into the fullness of the truth. Higher and lower, advanced and less advanced, teacher and taught—those relations abide. Faith and hope can never cease to serve the Lord, or to have spheres of service among souls who have entered into bliss under every possible variety of attainment and age. There, as here, it will still be service to love one another. Love could not be love without going forward into new spheres, new services, new fruit-bearing for God.

It may be, that as the elements of active service are developed on earth, the passive elements may have their time of activity in heaven. It is an old distinction concerning the Church—here militant, there triumphant. The souls whom God shall gather about His throne will have much to learn concerning God Himself, will still feel that they are but children in the knowledge even of His works. The life which on earth served God by putting into words the Song of the Lily and the Bird, will have abundant scope for continuance in such service in a world all new; which it shall study with hearts and eyes new-touched

by the power of God. It is certain that somewhere in the future we shall once more enter Paradise, and be placed, as our first parents were, in the Garden of God; and in the new garden, as in the old, in ways known as yet only to God, we shall be set "to dress it and to keep it" for Him.

THE QUEEN AND THE HERD LADDIE.
—One day some years ago, when Her Majesty was standing on the public road near Balmoral, sketching the castle from a particular point, a flock of sheep approached. Her Majesty, being intent on her work, took little notice of the flock, and merely moved a little nearer the side of the road. A boy in charge of the sheep shouted at the top of a stentorian voice, "Stan' oot o' the road, 'oman, and lat the sheep gae by!" Her Majesty not moving out of the way quite so fast as the shepherd wished, he again shouted, "Fat are ye stan'in there for? Gang oot o' that, and lat the sheep pass!" One of Her Majesty's attendants, who had been at a distance, on hearing his royal mistress thus rudely assailed, went to the shepherd, and thus addressed him, "Do you know who it is you have been speaking so rudely to, boy?" "Na—I neither ken nor care; but, be she fa' she likes, she sudna be i' the sheep's road." "That's the Queen," said the official. The boy looked astonished, and, after recovering his senses, said, with great simplicity, "The Queen! Od, lat way disna she pit on claes that fouk can ken her?"

In the United States trade is reviving and commercial men and manufactures are hopeful for the future. A great many Nova Scotians of both sexes have lately left home to better their fortunes if possible in the States. It is unfortunate for this Province that all the "factories" of any size in the Dominion are located in Ontario. We buy their flour, mowers, reapers, rakes, brooms, scythes, etc., while they buy little or nothing from us in return.

The Monthly Record.

OCTOBER, 1879.

THE subject of religious education in common schools is of such importance that no apology is needed for devoting some of our space to its consideration. The different nations of the world are now brought into such intimate contact through the great advancement made in the mechanical arts that our circumstances and relations as a people have changed accordingly. The duties of people as citizens and church members are daily becoming more complex; and the knowledge of our duties which was sufficient in one period may be by no means sufficient to direct us aright in another, when social life demands at our hands the solution of more difficult problems. It is acknowledged on every side that the great commercial frauds which have lately threatened to overwhelm our country arose not so much from a lack of intellectual, as from a want of moral training. When men who are moving in the foremost ranks of society, in the commercial metropolis of this Dominion are threatened with the penitentiary for conspiracy and fraud; and when through *failures* and *assignments* in this Province itself, hundreds awake to find their hard-earned savings swept away at the hands of men in the front rank for intellectual ability, it is evident that a more thorough training in the principles and practice of morality is sadly needed.

The penitentiary is a poor remedy for the evils complained of. Nor will intellectual education alone suffice to restore society to a healthy condition. There is evidently something lacking in the systems of education hitherto made use of. Take for example the case of the great German nation where every child is compelled to attend school, and to attain a remarkable degree of proficiency; we find a people—to use the language of a recent writer—“unable to maintain either political freedom or reasonable faith; whose citizens are for the most part either devotees of the Romish Superstition or actual if not avowed athe-

ists; who either bow submissively to military despotism or break out in manifestations of wild socialism.” Such being the state of matters in a land foremost among the nations of secular education, what security have we that our own country shall escape the evils which threaten the very foundations of society.

The slightest reflection will show us that the circumstances or to use the modern phrase, the environment of our youth, has greatly changed within the past few years. Already most of the children in the land are better scholars than their parents. Who will venture to say that they have the same lofty standard of morality, or to use a simple phrase that they have the same fear of God before their eyes. Is there no danger that in these circumstances parental restraint and authority will be disregarded or treated with contempt?

In order to meet the wants of the country all thoughtful persons who take an interest in the welfare of the young are attempting to insist on and to encourage religious education in common schools. In England since the passing of the School Act of 1870 this matter has received much attention. In every part of that country with the exception of the city of Birmingham which is governed by the tyrannical will of a majority of Radicals and in one or two insignificant sections in Wales where sectarian bigotry rules, Biblical instruction is insisted on by all the School Boards, a body of officials corresponding to our school trustees. No sectarian teaching of any kind is allowed. In Scotland the Shorter Catechism is taught we believe after the ordinary school hours, and only to children whose parents desire it. It is gratifying to learn that the system has worked so well that to take the case of the city of London alone, with a population equal to that of the whole Dominion—not a single complaint has been made during the whole term of the Board's existence and that “not more than one in four thousand of the children attending the schools has been withdrawn by its parents, although by the rules of the Board any person who objects to his child receiving Biblical instruction may require that during the time set apart for this

purpose the teacher shall give it secular lessons."

"Four years ago the London Board accepted an offer of four thousand Bibles and Testaments, to be given annually to those scholars who excelled in Biblical knowledge, and arranged for a thorough examination once in every year, of those pupils who should involuntarily offer themselves. The result of this scheme has been most satisfactory. Thirty eight thousand children presented themselves for examination in 1876, and 112,000 in 1879.

The Board also sent to each teacher a letter concerning religious instruction from which we extract the following: "In the schools provided by the Board, the Bible shall be read, and there shall be given such explanation and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children provided always. . . that no attempt be made to attach children to any particular denomination. The committee have reason to know that in some cases the Bible lesson is confined too exclusively to mere formal explanations of the history or geography or the grammar of that portion of scripture which is selected for the day. The Board attach great importance to the instruction in the principles of "morality and religion" which their resolution has in view. The committee hope that during the Bible lesson the teachers will keep this object before them, and that every opportunity will be used earnestly and sympathetically to bring home to the minds of the children those moral and religious principles on which the right conduct of their future lives must necessarily depend. . . . Care must be taken in the ordinary management of the school to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others and of honour and truthfulness in word and act."

Such are the chief points in the circular issued to the teachers.

The results of the efforts of the Board have been most satisfactory, and those

who believe in the good influence of Bible teaching will look forward with hope to the effect to be produced by such widespread teaching.

It cannot be said that too much attention is given to religious training in the schools of this Province. The matter is of such profound importance that we may be pardoned for returning to it again.

DEPUTATION TO CAPE BRETON.—The Rev. Messrs. McCunn and Fraser who were appointed to visit Cape Breton, administered the Sacrament of the Lord's Supper at River Inhabitants on the 5th of October. The Rev. D. McDougal of West Bay preached on Thursday, and the delegates sent by Presbytery conducted the usual services till Monday. The attendance on Sabbath was large as usual. On Monday a congregational meeting was held after service. The congregation proposed to pay for service during the ensuing year, from the Rev. Mr. McDougal, and arrangements were made for that purpose. The weather was favorable and the delegates were much pleased with their excursion. As usual they were hospitably entertained by the Messrs. Cameron of River Inhabitants and others at the Strait, and received a warm welcome from their numerous friends in Cape Breton, a country in which the most hospitable people in the world are to be found.

On our way back from Cape Breton we were agreeably surprised to meet at Hawkesbury the Rev. John Goodwill on his way back from Scotland. Mr. Goodwill had a pleasant voyage in the ship "Fanny," Captain Murchison. He went home for the benefit of his health, and spent one week in visiting Glasgow and Edinburgh. He also visited Mr. Muir of the Colonial Committee.

THE Rev. George Murray, M. A., is expected to arrive in a short time from British Columbia.

THE Rev. William Murray of Bay Chaleur lately visited this county and preached in St. Andrew's Church, Pictou. Mr. Murray is willing to retain his connection with his old Church.

ON the 10th ult. the Presbytery met in t. Columba, Church Hopewell, for Presbyterian visitation. The congregation was fairly represented by the numbers present. Mr. McKichan of Barney's River preached an eloquent sermon; and after that Mr. McCunn put the usual questions to the trustees and elders. It was stated that the debt against the congregation was a little over \$200. A salary of \$800 a year was paid to their last ministers and there are no arrears. The congregation proposes to pay for Presbytery services by collections made on Sabbath in church. The following appointments were made. Oct. 26. Rev. J. W. Fraser. Nov. 9. Rev. R. McCunn. And Mr. McMillan was authorised to arrange services as often as possible in addition to the above.

THE Rev. James Anderson formerly of Wallace has left for the old country. Previously to his departure he was presented with highly complimentary addresses by his old congregation at Wallace and by the presbytery of Miramichi.

At their annual meeting in May, St. Paul's congregation voted their pastor five week's leave of absence for recreation and rest. On the 29th of Aug. he left home to spend a few weeks on a visit to friends "across the border." On the 17th inst., he returned, and found to his glad surprise, that his grain crop was not only carefully housed, but threshed and winnowed, by a number of the considerate ones of his flock.

Gold and silver many of them may not have in great abundance, but generous hearts, and able and willing hands, most of them have, and often use them as on this occasion, to relieve their pastor's mind of care and anxiety and gladden and cheer his heart.

THE Rev. A. W. Herdman now of Rattray has not forgotten his friends on this side of the ocean, and is very anxious to keep up his connection with his old Presbytery by means of the RECORD, which he wishes sent to him during the remainder of the year.

ON the second Sabbath of Sept the Communion was held at Earltown. There was a large gathering. Rev. Messrs. Stewart and Fraser assisted, and enjoyed the hospitality of W. Graham and James McKay Esqrs.

MR. WHITE a divinity student preached in River John on several Sundays. He also lectured at Cariboo. His services were highly spoken of.

ST. STEPHEN'S PRES. CHURCH.

INDUCTION OF REV. P. GALBRAITH AS PASTOR LAST NIGHT.

The formal induction of Rev. P. Galbraith, late of Hopewell, N. S., into the pastorate of St Stephen's Church on King street, took place last night. The services were of the most impressive character and were deeply interesting. Rev. R. Dobie, of Milton opened the proceedings in the usual manner. After which he preached a sermon from Romans, 12th chap. 1st verse:—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." At the outset he pointed out the duties of Christians under the old Jewish ceremonial law, and compared them to the significance and grandeur of the present Christian worship. When the sacrifice of the body was demanded, it implied that its members, including the brain, should be actively exercised in the service of God. Christianity does not re-

quire a dead or inactive service, and yet how many there were in the church of God who rendered no other service than that of inactivity. The employment of physical powers, as well as the energies of the brain, were to be voluntarily presented, and it should be the privilege of every Christian to cheerfully comply with these requirements. And this should not be done when old age had fastened itself upon us, and our energies could no longer be spent in the service of the flesh and the world, but when in our most vigorous and active condition. In conclusion the rev. gentleman pointed out the grand results which would follow a universal adoption of the Apostle Paul's advice and the happy state into which society would be brought.

The rev. gentleman then referred to the object of the meeting, and called the chosen pastor of the church to the platform, when the formula of questions prescribed by the church was asked and satisfactorily answered.

Rev. D. Watson, of Thorah, then addressed the candidate for induction. His duty was rendered easy by the knowledge that Rev. Mr. Galbraith had spent many useful years in the service of the Lord, and was acquainted with the character of the work. Mr. Galbraith was about to enter into a new sphere of labor; and he had no doubt but that he would cultivate it to the best of his ability and with his full energy. In the name of the Hamilton Presbytery and the Church he bade him God-speed, and hoped that he might always conduct himself in a manner worthy of the Church of the Living God. He also trusted that his teaching of the doctrine of the Church might be faultless; with Calvary as his pulpit and the cross his text. He implored him to be diligent, for in these days there were giants to be overcome as well as in the early times. In fact, he would rather see persecution stalking through the land than an ignorant man

in the pulpit. Yet, while care should be taken to cultivate the head, he trusted that the heart would not be neglected. He urged him to be fearless in denouncing sin and exposing the transgressions of the sinner; to be diligent in the interest of peace as a true servant of the God of Peace; to be an example to his congregation.

Rev. J. Moffatt, of Bayfield then read the 4th chapter of 2nd Timothy, and in a short address urged the congregation to assist their pastor by regular attendance at the services.

Before concluding, Rev. Mr. Dobie referred to the respect in which the minister was held in Scotland, and recommended an emulation of the example in Canada. This matter, however, rested with the parents. He also recommended the adoption of a regular system of contributions, in order to provide for the pastor's salary and meet the expenses of the church.

At the conclusion of the impressive ceremony, the pastor was heartily welcomed by the members of the congregation, who expressed the hope that their relationship might be of the most agreeable character.—*London (Ont.) paper.*

NOTES OF THE MONTH.

The native troops in Cabul mutinied and killed Sir Piere Cavagnari, the British resident and his guard and officials attached, in all 80 persons. Britain has ordered some regiments in India to advance against the mutineers and more blood will probably be shed in that ill-fated region.

The Governor, General of this Dominion and the Princess Louise, have made a tour to Ontario, and honored the Autumn Giltle shows in Toronto and other cities by their presence. The Marquis was entertained at a banquet given in his honor by the Toronto Club, at which His Excellency made a first rate speech. A somewhat in fashion of Lord Dufferin who, besides his other gifts was an excellent postprandial orator.

The war in South Africa is now finished, and King Cetewayo is a prisoner in the hands of the British who will scarcely know what to do with him.

Large numbers of Emigrants are arriving from Europe most of them for the North West. At the recent exhibition in Ottawa the Province of Manitoba made a magnificent display of national products. It boasts of being the granary of the Dominion. A good deal of dissatisfaction is expressed by settlers with regard to the cost of land under the new regulations. The government aims at building the great Pacific Railway by money received for land sold to immigrants; but the new settlers would like to get both the land and the railway for nothing. If the price now charged for land is too high it will likely be lowered to meet the views of reasonable men.

The directors of the West of England Bank are being prosecuted for issuing false balance sheets as to the position of that Bank, which failed some months ago and brought ruin upon many of the shareholders. The unfortunate shareholders of the Consolidated Bank of Canada have had several meetings of a most excited character. Sir Francis Hincks the President was told at these meetings that he ought to be in the penitentiary. He was paid, it is said for attending to the affairs of the bank, but left the whole matter in the hands of the cashier, who managed the affairs of the bank in a deplorably incompetent manner.

In last issue we published a full report of the state of the Temporalities lawsuit. No decision has as yet been given on the matter.

MR. SPURGEON ON HARD TIMES.—A correspondent of the *New York Evangelist*, writing from London, says: I find Mr. Spurgeon's morning discourse of yesterday noticed at some length in this morning's dailies. The weather here continues wet and cold, and a "bad harvest" is threatened. The churches have been exhorted to pray for fair weather. The archbishops and bishops have issued their "weather prayers." These circumstances gave Mr. Spurgeon his theme for his morning sermon. His text was in Hosea v. 15: "I will go and return to my place, till they acknow-

ledge their offence, and seek my face; in their affliction they will seek me early." He referred to the wars in which England is now and had recently been engaged; the depression of trade; "and now," said he, "as if our troubles were not sufficient, the weather refuses to assist the processes of agriculture, and prayer is asked for. Some think it quite certain that prayer will be the means of making the rain cease. He for one, did not think so. There were a good many reasons why prayer would not be heard, but that the threatened judgments would fall upon the land. If this land was to continue to be the cradle of liberty and the Gospel, then it must pass through its season of adversity. He could not wish ill to his country but if the people would not remember God except in adversity, then adversity ought to be desired. If crime was still to flourish, if drunkenness was to be as prevalent as at present, if oaths and blasphemies were to be heard on all sides, if our nation was to go on shedding the blood of foreign countries—in- vading those lands where she had no right to place her foot—and if God then said 'I will famish them,' it was not for the righteous man then to interpose and try to stay His hand."

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