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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES

Vol. XXXII.

JANUARY, 1886.

No. 1.

*"If I forget thee, O Jerusalem, let my right hand forget its cunning."—Psalm cxxxvii. 5.*

### THE ESSENTIAL CHRIST

#### OMNIPRESENT IN CONSCIENCE

BY JOSEPH COOK.

I hold that a soul may attain final permanence of character without a knowledge of the historic Christ. If that is true, the assertion that God never allows souls to attain final permanence of character without a knowledge of the historic Christ must drop to the ground. What does God do? He allows men who do despite to the Holy Spirit to drop into dissimilarity of feeling with God. I believe that in the last age of the universe the kingdom of redemption shall be as an ocean of light, and that the kingdom of the lost shall be only a speck of darkness in the midst of it. Let us be in earnest. Let us be clear. Let us follow what is indisputably true. Is or is not the gate that leads to similarity of feeling with God narrow? Is not the way that leads from a life of sin and guilt strait? Save yourselves from the present untoward generation. Even so was the generation in which our Lord appeared. I have seen around this globe characters attaining to final permanence, crystallizing into the love of what God loves and the hate of what God hates, without the knowledge of the historic Christ. How can I justify this? Because of a wide Christology. God is one; and, if God be in the conscience, the Father, Son and Holy Spirit are all in the conscience, and that is what I call the essential Christ; and Christology is not broad enough unless you take in this: Now, when a soul in paganism experiences re-

generation in dealing with the Holy Ghost, the still, small voice gives it peace. That soul knows nothing of the atonement, although the arms of God are underneath it. It is preposterous, it is unfair, it is unchristian to say that salvation of this sort is magic; it is salvation through regeneration, and this is the sound doctrine of the establishment in England; and to this doctrine the English pet heresies of conditional immortality are opposed; and with this doctrine I would oppose the spread of the American heresy of future probation. All scholarly commentators maintain that there is a sense in which we have a right to assert that the Son is the Holy Spirit. It is significant that our Lord was often called the Spirit, and the Spirit of God, by the early Christian writers. Cyprian and Irenæus said: "He is the Holy Spirit." Ignatius said: "Christ is the Spirit."

So teach our own Scriptures, in a passage to which the Revised Version restores its original overawing force: "The Lord is the Spirit. We all with unveiled face, reflecting, as a mirror, the glory of the Lord, are changed into the same image from glory to glory, even as from the Lord the Spirit." (II Cor., iii, 17, 18).

Lange, writing on the same words, affirms that, "We find here such an identification of Christ and the Holy Spirit that the Lord, to whom the heart turns, is in no practical respect different from the Holy Spirit received in communion. Christ is virtually the Spirit. The Holy Spirit is His Spirit."

Whatever has been done by the Holy

Spirit on earth is the exemplification of Christ's methods. The life of the Holy Spirit is the continuation of Christ's activity.

Experiment, the supreme test of science yet proves that the Holy Spirit is given in greater and greater measure to them that obey the measure already possessed, and that through it, as revealed in Christ, the soul reaches a sense of pardon and peace.

A Holy Spirit, or the Holy Spirit, is the essential Christ; for it is the Logos, and Christ was the Logos. There is an essential Christ in the depth of the conscience of every man. The light that lighteth every man that comes into the world is He. Pre-existent glory, incarnate self-abasement and post-incarnate exaltation are, according to the Scriptures, the three stages in that life which embraces infinities and eternities; but in all these stages the Holy Spirit is, in substance, Christ's spirit. (See "The One Mediator," Bampton Lectures for 1882, by Canon Medd, *passim*; and also the recent volume entitled, "How is the Divinity of Jesus Depicted in the Gospels and Epistles?" by Thomas Whitelaw. London; Hodder & Stoughton.)

The truth which should burn before the soul of both Christian and philosopher as a pillar of fire is that, in the life of the universe and in that of the individual, the Holy Spirit is a Present Christ. [Applause]

### BRITAIN'S GREATNESS.

AN AMERICAN DEMOCRATIC JOURNAL'S  
TESTIMONY.

The *Chicago Herald* says: Let us not delude ourselves with fictitious greatness. There is another country at whose greatness we may well pause for contemplation. Its area exceeds eight and a half million square miles. The basis of its power is not land, but water. Its greatness is maritime, and its coast line is twenty-eight thousand five hundred miles long. It lies on both sides of the equator, but its boundaries touch the extremes of heat and cold. Its uncultivated area, which can be made to feed unborn millions without the help of the United States, covers millions of square miles. It contains one hundred thousand square miles of forest, which are being jealously preserved while ours are being ruthlessly sacrificed. Its

population amounts to 315,000,000 souls, including pretty near all the races known to man. Its revenue for government amounts to more than a thousand million dollars annually; only one-fourth of which is levied in direct taxation. It has nearly a million men under arms. It has one policeman for every sixteen square miles of its entire area. Its 246 war vessels are all in commission, not rotting in harbors. Its merchant navy consists of 30,000 ships, manned by 170,000 sailors. Its sea-going tonnage amounts to eight and a half millions. It surpasses in steamers all other powers on the globe, and nearly equals their combined total in sailing vessels. Forty-nine per cent. of the carrying power of the world is under that flag. More than half the ship earnings from freight and passengers belong to it. Two thirds of the tonnage annually built belong to it. The banks of that empire transact one-third the business of the entire world. Its manufactures comprise one-third those of all Europe. It uses 30 per cent. of the horse-power of the world. Its enormous debt, which it uses as the most profitable investment of its own earnings, amounts, to only nine per cent. of its wealth. It is the wealthiest state in the world, and its wealth has been made by its exports. Its name is Great Britain, and it abandoned, after a full and fair trial, the economic policy to which the United States fatuously clings. It sent its ships to every clime; it offered its wares in every port; it asked no tax on articles offered in exchange, and the cargoes its ships carried back to their wharves enriched it as much as those they had borne away.

### THE GAMBLING CRAZE.

We are not of those who claim that gambling is more prevalent to-day than at any former period of the world's history, for we see no evidence that such is the case. It prevails to-day, and it always has prevailed. It has made its home in the midst of the luxuries of the highest civilizations, and lived and thriven in the huts of the savage. From the beginning of the world it has been in the world—a god of evil always—and at its shrine the rich and the poor alike have worshipped in maddest delirium, and on its

hateful altar offered up their possessions, their honors, and not rarely their lives.

As a vice it is always and everywhere characterized by one and the same wicked feature—robbery. He who gambles attempts to gain something valuable without giving anything valuable in return. Under the disguise of this or that process or form of action the gambler robs his victim. The form is immaterial, it may be with cards or betting on a horse race, or "cornering" stock,—or in tossing pennies, the form or *modus operandi* may be this or that, but the motive, the end aimed at remains the same. In its least offensive form it is the dedication of luck; in its worst, the dedication of the highest mental abilities to the most dishonest and contemptible of purposes.

The three forms most fashionable among civilized men in modern times are these :

1st. Gambling in Club houses.

2nd. Gambling at places of public amusement and popular sports; and

3rd. Gambling in the financial investments and natural products of the country. If the Club House stands for anything desirable, honorable and it means that it gives to gentlemen of leisure and means and cultivation a convenient place to meet each other for pleasant, social intercourse and profitable interchange of opinions. A Club House was never intended to be a gambler's den; the rendezvous of disreputable persons or the scene of disreputable practices. When gentlemen frequent their club rooms for other than the high social purposes which alone justify their existence they cease to be gentlemen. When they use them as a nightly convenience to practise the gambler's tricks or skill, they become gamblers themselves, and in no sense above the common blackleg who deals the dirty pack for dishonest gains in the lowest den in the city. The corruptive influence of fashionable gambling houses in a city cannot be exaggerated. Vice is never so dangerous as when it becomes fashionable. Robbers in broadcloth breed robbers in sustain. The deadliest sweat of the poison tree drops from the upper branches. The maintenance and increase of honest manly principle is one of the highest objects for which the church should strive and statesmen plan.

But gambling is not confined to money. It intrudes into religion; and there it becomes worst of all. It leads men to neglect their duties in secret and in their families; and to trust their chances of making a great catch of fortune and eternal salvation by some lucky deals in public Revivals or Protracted meetings. But this gambling in religion ruins the soul by neglect of private duties, just as gambling for money ruins the fortune by neglect of honest daily business.

#### THE EGGS THAT NEVER HATCH.

There's a young man on the corner,

Filled with life, and strength and hope,

Looking far beyond the present,

With the whole world in his scope;

He is grasping at to-morrow,

That phantom none can catch :

To-day is lost. He's waiting

For the eggs that never hatch.

There's an old man over yonder,

With a worn and weary face,

With searching, anxious features,

And weak, uncertain pace.

He is living in the future,

With no desire to match

The golden Now. He's waiting

For the eggs that never hatch.

There's a world of men and women,

With their life's work yet undone,

Who are sitting, standing, moving

Beneath the same great sun :

Ever eager for the future,

But not content to snatch

The present. They are waiting

For the eggs that never hatch.

#### AMERICAN TENDENCIES.

The following items will show how our American friends feel the want of an Endowed church, to gather in the poor and to prevent the need of dunning and "preaching" about money as much as about the soul and the Gospel."

NO REALLY "FREE" CHURCHES.—In fact, however, a stranger, a worshipper, is, as a rule, dunned every Sunday that he enters a "free church," for a contribution, and that usually in very urgent tones. The money to defray current expenses must be raised, and the question of dollars and cents is kept in front of that of worship. In one of the "free" churches of this city it was once the custom to place a placard in front of every worshipper warning him to contribute lib-

emly, as if he did not he "was occupying the seat of some one who would do so." A "free" church is, in effect, the last place where we may hope to find the water of life given out without money and without price. — *Philadelphia Press.*

ANOTHER paper complains that many persons who attend religious services in our churches "feel no responsibility in paying the expenses." The singing must be artistic, the preaching pleasing and instructive, the temperature of the house of worship delightful, or those who are responsible will be made to feel their neglect of duty." This is probably exactly so, and then it is intimated that, "when the collectors come round," the majority of hearers "insult the service by dropping in a cent piece." The inference drawn from this state of things is that, "though we believe in the gospel to the poor, we do not believe in a religious service for several hundred people paid for by a few." Perhaps the introduction of season tickets to "free churches" might be an improvement satisfactory to the complainant, or the method adopted some time ago, and perhaps in use now, at the cathedral, of requiring payments from attendants, might answer the purpose. But how is it about the poor having the gospel preached to them?

SETTLEMENT STRIFES — 'Many years ago, when I was yet there was but one church in the old town of Lyme, Connecticut, the people were without a pastor. They had been for a long time destitute, and were now on the point of making a unanimous call for a very respectable preacher, when a cross-grained man, by the name of Dorr, began a violent opposition to the candidate, rallied a party, and threatened to defeat the settlement. At a parish meeting, while the matter was under discussion, a half-witted fellow rose in the house, and said he wanted to tell a dream he had last night. He thought he died, and went away where the wicked people go, and as Satan saw him, he asked, where I came from.

From Lyme, in Connecticut, I told him right out.

'And what are they doing in Lyme?'

he asked.

'They are trying to settle a minister,' I said.

'Settle a minister!' he cried out, 'I must put a stop to that! Bring me my boots: I must go to Lyme this very night!'

'I then told him, as he was drawing on his boots, that Mr. Dorr was opposing the settlement, and very likely he would prevent it altogether.

'My sarvent Dorr!' exclaimed his majesty. 'My sarvent Dorr! Here, take my boots; if my sarvent Dorr is at work, there is no need of my going at all!'

'This speech did the business. Mr. Dorr made no further opposition; the minister was settled, but his opponent carried the title, 'my sarvent Dorr' with him to the grave.

REPUBLICAN DANGERS.—General Sheridan warns the United States of grave dangers ahead. The nation, he says, is growing so rapidly that there are signs of other troubles which probably will not come upon us if capital and labour will only be conservative. It should be remembered that destructive explosives are easily made, and banks, United States sub-treasuries, public buildings and large mercantile houses can be readily demolished and the commerce of entire cities destroyed by an infuriated people with means carried with perfect safety to themselves in their pockets. He reports the discipline of the army excellent, and says further; "If the improvement in guns should continue as rapidly as during the past fifteen or twenty years and magazine rifles be finally attained, a good battle will become so destructive to human life that neither side will be able to stand before the other. Both sides will cover themselves by entrenchments, and any troops daring to make an exposed attack will be annihilated."

## POETIC GEMS for YOUNG and OLD.

- TRUST IN JESUS.  
 Cling to the Mighty One;  
 Cling in thy grief;  
 Cling to the Holy One,  
 He gives relief;  
 Cling to the Gracious One,  
 Cling in thy pain;  
 Cling to the Faithful One,  
 He will sustain.  
 Cling to the Living One;  
 Cling in thy woe;  
 Cling to the Loving One,  
 Through all below.

Cling to the Pardoning One  
He speaketh peace;  
Cling to the Healing One,  
Anguish shall cease.

Cling to the Bleeding One,  
Cling to His side;  
Cling to the Risen One,  
In Him abide.

Cling to the Coming One,  
Hope shall arise;  
Cling to the Reigning One,  
Joy lights thine eyes.

#### EVENING HYMN.

Blessed be thy Name forever  
Saviour, life's great guard and giver!  
Thou canst guard thy creatures sleeping  
Heal the heart long broken, weeping!

God of stillness and of motion,  
Of the desert and the ocean,  
Of the mountain rock and river;  
Blessed be Thy Name forever!

Thou that slumberest not nor sleepest,  
Blest are they 'Thou safely keepst!  
God of evening's parting ray,  
Of midnight gloom, and dawning day,

That rises from the azure sea  
Like breathings from Eternity,  
God of life that fail shall never,  
Blessed be Thy Name forever!

#### A LAST PRAYER.

Written by Helen Jackson [H. H.] four days  
before her death.

Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun;

So clear I see that things I thought  
Were right or harmless, were a sin;  
So clear I see that I have sought  
Unconscious, selfish aims so win;

So clear I see that I have hurt  
The souls I might have helped to save;  
That I have slothful been, inert,  
Deaf to the calls thy leaders gave.

In outskirts of thy kingdoms vast,  
Father, the humblest spot give me;  
Set me the lowliest task thou hast,  
Let me repentant work for thee!

#### FOR THOSE WHO FALL.

"All honor to him who shall win the prize,  
The world has cried for a thousand years,  
But to him who tries and who falls and dies  
We give great honor and glory and tears!

Give glory and honor and painful tears  
To all who fall in their deaths sublime;  
Their ghosts are a host in the van of years,  
They were born with time in advance of time.

Oh great is the hero who wins a name,  
But greater many and many a time  
Some pale-faced fellow who dies in shame  
And lets God finish the thoughts sublime.

And great is the man with sword withdrawn,  
And good is the man who refrains from wine  
But the man who fails and yet still fights on;  
Lo, he is the true twin-brother of mine.

#### JAPAN'S CRY TO JESUS.

"O Galilean! art Thou, too, forborn,  
Who wouldst the ruin of the world repair?  
Art thou a failure, as thy foes declare,  
Who fain would crown Thee still with barren  
thorn?

Shall generations evermore be born  
To hopes deferred, that wither to despair?  
Shall sorrowful humanity still wear  
The grievous yoke that it has ever worn?"

"O, folly! whatsoever of good or great  
Rules in this world o'er what is base and vile,  
This is His work, which He will consummate  
At His good pleasure; therefore with a smile,  
We, who believe in Him, can calmly wait  
His triumph, knowing all is right the while."

#### JESUS IS ALMIGHTY.

Lo! He comes with clouds descending,  
Once for favored sinners slain!  
Thousand thousand saints attending  
Swell the triumph of His train  
Hallelulah!  
Jesus comes, and comes to reign!

Now redemption long expected,  
See in solemn pomp draw near!  
All His saints by man rejected  
Rise to meet Him in the air;  
Hallelulah!  
See the day of God appear.

Yes, Amen—let all adore Thee,  
High on Thine eternal throne:  
Saviour take the power and glory:  
Make Thy righteous judgment known—  
O come quickly!  
Claim the kingdoms for Thine own!

#### "WHO CAN ABIDE HIS COLD?"

*"Pray that your light be not in the winter."*

Is it not hard to live one day,  
When God His face has turned away,  
When prayer is wingless other way,  
Droops earthward like some weary thing?

Yet did no bent and broken light  
Pierce the dark vault of utter night,  
Of hope or memory or ray,  
Who could abide his cold one day?

Summer and Winter, sun and rain,  
The soul needs for her golden grain,  
Warm sun, warm rain, the ear to fill,  
His cold love's selfishness to kill,  
Come, Winter, come to kill dull self,  
Love of His sweetness not Himself!

Till we can kiss His frowning face,  
Unmeet our soul for Summer grace.

But when the harvest-tide is nigh,  
God grant His Summer fill the sky,  
God grant His ripening rays be shed  
God grant His harvest rays rise red.

Cold is the shore, and dark the tide,  
Through which to His warm arms we glide,  
But if He then His face withhold,  
Who can that day abide His cold?

Not in the Winter be our flight!  
Then need we meet His Summer light,  
His presence felt, His angels near,  
His bride to bless, His bread to cheer.

From strength to strength, from Thee to Thee  
Grant, Lord, our Summer flight may be;  
From veiled form and mystic grace  
To splendors of Thine unveiled face.

## The Monthly Record.

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### BIBLE INTEGRATION.

BY THE EDITOR

#### III.

"To the wise a hint is sufficient."  
Such trust have I in the evidency of the  
truths I state, and in the sagacity of my  
attentive truth-loving readers, that I  
have given little else than hints and out-  
lines, which they can fill up, expand, and  
corroborate at leisure. This will be to  
them a most sweet and sacred study, re-  
plete with richest instruction and im-  
provement, mentally and spiritually,  
throughout life. Without wasting words  
on such trifling objections as any wise  
Christian can easily answer, I have solved  
only the principal difficulties set forth.

And now we shall consider briefly the  
true view of the Bible in its Integrity, as  
the Law, the Prophets, the Psalms, and  
the Annals.

#### I. THE LAW, GIVEN BY MOSES.

The Moral Law of the Decalogue or  
Ten Commandments, is the centre and  
supporting pillar of all the Laws and  
Revelations given to Israel, whether civil,  
ritual, or otherwise. In Deuteronomy it  
is summed up in the two great command-  
ments of Love to God and man, on which,  
as our Saviour taught, all the Law and  
the Prophets hang. He also taught that  
it is for all men through all ages, and  
imperishable as heaven and earth in its  
every jot and tittle. Its preeminence is  
shown by its delivery by God's own voice  
from Sinai, in thunder and in flame, and  
by its inscription by God's finger on the  
tables of stone, for the ark of the covenant  
in the holy of holies: signifying the very  
principles of eternal holiness in the heart  
of Christ. (Ps. 40 : 8).

The civil and ritual laws for Israel as  
a nation and a Church, were also given by  
Moses; though some of them were old  
traditions from the fathers; such as  
circumcision and sacrifice. God did not  
INSTITUTE sacrifice by Moses, but PER-  
MITTED it as a patriarchal institution, and  
SO REGULATED it as to be "a shadow of  
good things to come," typifying CHRIST  
and His Kingdom. But Israel was so  
spiritually blind that they would not  
perceive the good things foreshadowed,  
nor even the supreme End of the whole  
Law, which is Christ, (Rom. 10 : 4; and 2  
Cor. 3 : 14.) They idolized the ritual  
letter, but despised its moral spirit, and  
rejected its Divine life. God warned them  
oft, (as in Deut. 29, 30, 31 and 32 ch.)  
but they would not learn. Besides these  
laws, the whole Pentateuch is often called  
"The Law," in which Moses has inlaid  
"mosaically" many passages from older  
seers and sages, as Adam and Cain,  
Lamech and Noah, Abraham and  
Melchizedek, &c. But we find the  
Divine style and spirit in the whole, and  
knowing God to be the Author, we quibble  
not about the spokesmen or scribes.

#### II. THE PROPHETS.

In the Hebrew Bible, the books of  
Joshua, Judges, Samuel, and Kings, are

called "Early Prophets;" while Isaiah, Jeremiah, Ezekiel, and the twelve minor books, are called "Later Prophets." Daniel, too, is called a prophet by our Saviour. Moses himself, and Joshua, with Samuel and other Judges and King, were prophets, besides their kingly office.

Even the sceptical critics confess that Joshua corroborates the Pentateuch. To silence this witness, therefore, they join his book with the Pentateuch into a "Hexateuch," and impeach all the six, by trying to set the witness of the later books against them, chiefly in this, that the Levitical Laws seem to be neglected or unknown in their time.

Is it not amazing that those critics cannot see that this was the very fate foretold by Moses to rebellious Israel, Lev. 26, Deut. 29-32, &c. ? And the books of Joshua and his successors record how it came to pass: Joshua 24: 31, Judges 2: 6-13; Israel had utterly broken the Mosaic covenant after the death of Joshua and his elders. The service of the tabernacle at Shiloh was dying out into a profane sham, till neither people nor priests knew the Lord, (Judges 2: 10, and 1 Sam. 2: 12). The Levitical system failed, and its priesthood was changed, necessitating a change of Law. (Heb. 7: 11, 12). From that time its ritual is generally in abeyance, and the patriarchal order of Judge returns (Judges 2: 28) with its patriarchal priesthood, "after the order of Melchizedek," the Prophet, Priest and "King of Justice and Peace" (Ps. 110: 4). This at once explains and removes almost all the historical objections. The Ark of God was taken captive, and never returned to the tabernacle at Shiloh, but was privately secluded from Eli's death till David's days; in type of our Saviour's sojourn and rejection. Now to say that the Levitical books are therefore of later origin, is as absurd as to say that the New Testament was invented since the American War, because the Churches tolerated "war," and "lawsuits," as well as "laying up treasure on earth," and having "two coats."

With the above explanation let any man examine the book of Judges verse by verse and chapter after chapter, and he will be surprised to find how perfectly it confirms the books of Moses and Joshua

by continual incidents and allusions. So also do the books of Ruth and Samuel, the Kings and the Prophets, the Psalms and the Annals throughout. They all agree with Isaiah that moral obedience is far better than ritual sacrifice, which becomes vain and disgusting without the former. They all agree with Jeremiah that the Levitical Law, was made in vain for Israel if they use it like a "den of robbers" into which they can escape from duty and justice (Jer. 7 all, and 8: 8). David, Solomon, Hezekiah, and Josiah, tried indeed to restore the Mosaic ritual, in a modified form, with one temple and ark, typifying one Mediator by whom we can come to God. But their efforts were inwardly failures, for Israel's heart was far from God. Then came their captivity as Moses foretold. Afterwards Ezra, Nehemiah, &c., tried to re-establish the entire Mosaic Law among the returned exiles, in all its literality and iron rigidity. But still it seemed a piteous failure; for Israel would not receive the spirit and end of the Law, but only its letter and veil. Yet spiritually it was not a failure. For thus God's Word was written, "not for themselves but for us," to be the Jasper wall of the New Jerusalem for ever and ever. (1 Peter 1: 12; Rom. 15: 4; 1 Cor. 10: 11; 2 Peter 1: 20, 21; Rev. 21: 12-14, and Eph. 2: 20).

### III. THE PSALMS AND LATER ANNALS.

All these unite to confirm this view. The historical Psalms picture Israel in the outward form of a Church, but inwardly not right in heart with God. To keep them from the grossest idolatry, God put the heavy ritual yoke on them which neither they nor their fathers were able to bear. Still they will not look to Him who is the promised Deliverer, bringing eternal rest, which the FIRST JOSHUA had failed to give them. (Ps. 95; Heb. 3)

In the closing annals of Scripture, the books of Chronicles, Ezra, and Nehemiah present a piteous picture of Israel under the legal yoke, striving among themselves within, struggling against the Samaritans and the Gentiles without, fighting against fate, yet dreading to write or speak the glorious name of JAHOVAH in which is all their help and hope, as the God of salvatio. !



Every book of the Bible is thus found to confirm the rest, despite some errors of scribes and some mistakes of expounders, which should not be ignored. But is it not ludicrous to see the same Critics who reject as "an interpolation" every text that crosses their theory, yet greedily grasping at every straw of doubt or difficulty, with no doubt of its genuineness! As if some explanatory note never got into the text by mistake of some copyist; or as if no "Dan" existed but Jacob's son; or as if Jordan itself were not named after an earlier "Dan" or "Judgment;" or as if Moses himself were not "King in Jeshurun" while he wrote of the earlier Dukes and Kings of E~~l~~ohim; or as if no Jew could speak of himself in the third person, although they constantly did so by the forms "thy servant" and "my lord;" as also Moses did, and his Divine Saviour too who habitually calls Himself "the Son of Man;" or as if every ANCIENT PARABLE must be a DEAD LITERALISM!

But the Bible properly understood is supremely true and consistent. The seer's may impeach Moses and Joshua as a Hexateuch, but it avails them nothing. On the same principle they must impeach Judges too, in a Heptateuch; then add Samuel, in an Octateuch; then add Kings in an Eneateuch; then the later Prophets in a Dekateuch; then the Psalms in a Hendekateuch; then the closing annals in a Dodekateuch! Then they must do likewise with every book of the New Testament; and what then? Why? they will have proved the very thing they dread most of all! namely, that the whole Bible has one Spirit and one Author, whoever its writers may be; and that its twofold style of Jehovah Elohim is nothing else than the eternal marriage of Grace and Truth in the Living Word, whether revealed in "the Word made flesh" or in the Word spoken and written unto the fathers by the prophets!

With utmost reverence, then, let us turn to this most mysterious Name. We have seen that JEHOVAH is the memorial name of God in covenant with man as "the God of Salvation," viz., the Divine Saviour. He declares: "I even I am JEHOVAH, and besides Me there is no SAVIOUR." (Is. 43: 11.) The mystery of God and His Revelation is hidden in this

name; and here we may now seek and find it, so far as we are able to receive it. (Rev. 10: 7.) What then is the true meaning of that most awful Name? and what is its history?

## GOSPEL STUDIES.

By JUDGE YOUNG, LL. D.

(39.) THE LORD'S SUPPER: Mark 14: 22-31. (See Matthew 26: 26; Luke 22: 19; 1 Cor. 10: 4-17; and 11: 23-29.)

The Lord's supper bears the same relation to the Passover, as the Christian Sabbath does to the Jewish Sabbath. Each Christian Institution is founded on the Jewish; only there is a sufficient change to show, that a new dispensation has followed the old typical one.

The Holy Communion as some churches designate it, was instituted immediately after the Passover had been taken.

1. And as they did eat, Jesus took bread; which was unleavened, being emblematic of sincerity, purity, truth, &c.

2. "He blessed," that is, He gave thanks, or said grace, or blessed God.

3. He brake it;—not cut it;—breaking it, to represent the wounding, or piercing and breaking of his body upon the cross.

4. And he gave it to them,—distributed to them or to each one. Saying "Take eat" this is my body. See John 6: 58-59.

5. Our Roman Catholic brethren, in the partaking of the Communion, receive the consecrated wafer, which the priest takes from the chalice of wine, and places it on the tongue of each communicant who is taught not to masticate it; nor touch it with the hand; but to swallow it whole, at least, so Protestants hear. Transubstantiation, or, the real presence in the Eucharist, is an article of belief of the Romish, the Greek, and other Eastern Churches; also of some others, (not Protestant however,) who hold that under the appearance of the Eucharistic bread and wine, after consecration, "Christ himself is really and substantially present, body and blood, soul and divinity."

Consubstantiation, according to the Lutheran Church, is the union of the body of our blessed Saviour, with the sacramental elements;

One believes in the real presence, the other believes in the actual presence.

The Reformed Protestant Churches reject the doctrine of a corporal presence and while admitting a spiritual presence of Christ, which the devout can realise and enjoy, yet exclude all idea of a material presence of Christ's body.

6. And he took the cup and when he had given thanks, he gave to them, and they all drank of it—each one partook of the wine in the cup.

7. This is my blood of the New Testament, or the new covenant, the Divine truth and life of Himself as the Living Word of God.

The 25th verse evidently refers to His passion, crucifixion, death, resurrection and ascension.

The Lord's supper is a continual remembrance, or memorial of Christ's sacrifice for us.

(40.) THE AGONY IN THE GARDEN: Mark 13: 32 42. (See Matthew 26: 36 50; Luke 22: 39 and John, 18.)

After Supper, our Lord and his disciples sang a hymn, went out into the Mount of Olivet, and came to Gethsemanie, which signifies "Oil press."

Christ here truly trod the wine-press alone! See Isaiah 63: 3.

Was it here that Abraham offered up Isaac, his only son! Gen. 22: 1. 14.

Here is depicted an awful scene of sorrow, that took place the day before the crucifixion of Jesus.

In Matthew and Luke, the conspiracy, the passover, and the Institution of the Lord's supper, are recorded. (21, and 22c. c.)

In John 13c. is described a lesson of Christ's humanity, in washing the disciples' feet, in 14, 15, and 16c. c. the farewell utterances of Jesus to his disciples are given and in 17th c. His intercessory prayer is offered.

Upon entering the garden, Christ asked eight of his disciples to sit there while he should pray. Then he took with him the three favored ones, Peter, James and John into the dark recess, when an agony of horror came upon him; his soul being exceeding sorrowful even unto death; all the predictions of the near future, his betrayal and sufferings, the mock trial, the scourging, the crown of thorns &c. The burden of the sin of the whole world op-

prest his human nature. Thrice he retired to pray for deliverance, for strength, and for submission to His Father's will; and yielding up his own will, He fully submits to that of His Father. "Nevertheless not what I will, but what Thou wilt."

From that hour, Christ was ready to offer himself as the great sacrifice, and die the Just for the unjust to bring sinners to God for salvation.

When he returned to the three disciples, he found them asleep, and addressing Peter, who had spoken so vehemently, as in the 31st verse, "couldst thou not watch one hour!" as if he had said—"Is this the way you testify your affection for Me? Did you not say, that you should die with me?"

"And yet in my agony, I find you all three sleeping!"

Alas poor human nature! Let each of us say,—

"Prone to wander, Lord we feel it,  
Prone to leave the God we love;  
Here's my heart, Lord, take and seal it,  
Seal it, for thy courts above."

BIBLICAL QUESTIONS

FOR S. SCHOOLS AND FAMILIES.

BY HON. JUDGE YOUNG, LL. D., OF P. K. I.

- 1 Who built the Ark and was saved in it?
- 2 Who was the first "mighty hunter"?
- 3 With what did Jael pierce Sisera?
- 4 What leper found cure by a little maid's word?
- 5 Who rode through Jerusalem by night before re-building its ruined walls?
- 6 Who was Ruth's mother-in-law?
- 7 Whose vineyard did Ahab covet?
- 8 What king was made to eat grass as oxen?
- 9 In what city did Jesus raise a widow's son?
- 10 What should we say if asked to do wrong?
- 11 When should we come to Jesus?
- 12 In what city was Christ brought up?

All these answers begin with N. Send them to Judge Young, with their Scripture proofs as usual.

ANSWERS FOR DECEMBER.

- 1, Moses; 2, Manassah; 3, Methuselah; 4, Melchizedek; 5, Manna; 6, Michal; 7, Magedai; 8, Mantle; 9, Manah; 10, Meshach; 11, Martha and Mary; 12, Matthew and Mark.

BEST ANSWERS FOR OCTOBER AND NOVEMBER.

- M. C. McDonald, Alma; J. Smith, Fox Brook; J. Urquhart, Mountville; W. A. McKay and J. J. McKay, Fair

field; D. Cameron, River Dennis; M. F. McLeod and B. J. McDonald, Salt Springs; M. A. McAulay, Viewfield; A. C. Moore, J. F. Moore and E. McGregor, Westville; and Willie D. Ross, Lorne.

## OUR OWN CHURCH & COUNTRY.

### NOVA SCOTIA.

**STELLARTON.**—The St. John's Kirk Social and Xmas. Tree was a grand success. The trustees and waiters are worthy of the thanks of the congregation, and the ladies, the prime movers and promoters of the scheme deserve special mention, always willing and somehow always ready. The total receipts were \$156.64; net profits \$130.14.

**HOPEWELL.**—The Ladies of St. Columba Kirk, held a Social Entertainment on Christmas evening, in the fine new mansion of James W. McDonald, Esq., Hopewell, at which they realized \$140 for the Kirk. This is truly good and encouraging to begin with, at so short a preparation, and shows that this Sewing Guild has the noble spirit of their ancestral "Ladies of the Covenant."

**EARLTOWN.**—The Rev. D. McKenzie has tendered the resignation of his pastoral charge at Earltown, N. S. His people hear this with regret, and may yet be able to preserve him as their pastor.

**SPRING HILL.**—This congregation has just completed and opened their fine large new church, seated for 700 hearers, besides the basement, seated for 500.

**PICTOVIANS ABROAD.**—The Rev. Chas. M. Grant, formerly of Halifax, has published a new work, entitled,—

*Bible Heathens; or, Church and World in Scripture Times.* He has dedicated to the congregation of the parish of St. Mark, Dundee, this book which many thoughtful persons everywhere will like to read and read again. The "Bible Heathens" are persons outside the Jewish Church whom the Bible represents (and never as if it were a strange thing) as being under God's care and teaching. Every chapter of the book raises difficult but interesting questions. That on Balaam, the Judas of the Old Testament, is of special note. Other instances lead to reverent and hopeful discourse as to the

possibility of salvation beyond the visible Church of our own day. Naaman bowing in the house of Rimmon brings up the case of a convinced heathen who stops short of full confession. Mr. Grant deals with Job, Ruth, Ittai, Araunah, Ebed-melech, the Magi, Cornelius, etc.

**OBITUARY.**—We regret to record the death of a very worthy father at Roger's Hill, Pictou County, on the 15th of Dec., John McLean, Elder in the Kirk, in the 79th year of his age. The deceased was well and widely known as an exemplary Christian, and an intelligent and useful man. A bereaved community with an extensive circle of relations in Pictou County and abroad mourn his loss.

**CAPE BRETON.**—Rev. Mr. Brodie hears with deep regret of the untimely death of Allan B. McDonald, an excellent young man, aged 21 years, the beloved son of his worthy friend N. McDonald, J. P., Luke Anislie. Many a happy day have they had together in that hospitable home with the aged Mr. Gunn and other good and loyal friends; and how devotedly did young Allan attend to their cares and comforts! Alas that such a noble helper and heir should be taken from such a father! Yet "the Lord gave, and He hath taken: His will be done; and blessed be His Name!"

### NEW BRUNSWICK.

ANOTHER truly excellent father in Israel, died at Fredericton, N. B. on the 23rd Dec., Charles L. Hart, J. P., aged 75 years.

Long will his many friends and neighbors cherish the tender memory of his unfeigned modesty, sincerity, generosity, and honesty, joined with deep and unostentatious piety and unselfishness!

"And is he dead whose noble mind  
Raised thine on high?  
To live in hearts we leave behind  
Is not to die!"

### THE NATIONAL COVENANT OF SCOTLAND.

An able sermon by Dr. Macrae of St. John, on St. Andrew's day, points out how Scottish hearts may well beat with joy and gratitude for the "godly heritage" of civil and religious freedom blended with order, won by our fathers' blood.

Let us not cast a blot or a speck on our country's escutcheon. We have also our

share in Scotland's social and religious past. After showing the circumstances out of which grew the Solemn League and Covenant, he proceeds:—

As we read that marvellous document of two and a half centuries ago, we still feel beating in every line the pulse of men who knew that the Lord was on their side, and men resolute to wrestle against principalities and powers, against the rulers of darkness of the world, against spiritual wickedness in high places. Most sharply and positively of all the nations of the period, Scotland broke with what was to its people a past corrupt, politically, socially, and above all religiously, and essayed to start afresh under a career "grounded only upon God's written word." "We abhor and detest," they said "all contrary religion and doctrine, but chiefly all kind of papistry in general and particular heads, even as they are now damned and confuted by the Kirk of Scotland." In our day, enjoying, as by God's mercy we do, the fruits and the labors of these great earnest men, it may be that some of us may be offended by the stormy words they employ, offended or even shocked. But every word used stood in those days for a grim fact of life—a fetter which not only hampered but had well nigh strangled the souls of the people, in their civil and social, as well as in their spiritual relations. There was they say, "a usurped authority upon the scriptures of God, the kirk, the civil magistrate, and the conscience of men, to be detested and refused; tyrannous laws made upon indifferent things against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed evangel; corrupted doctrine concerning original sin, justification by faith, the nature, number and use of the sacraments; \* \* \* a calling upon angels or saints departed; a worship of imagery, relics and crosses; shavellings of sundry sorts; vain allegories, rites, signs and traditions; a worldly monarchy also and a wicked hierarchy," and hosts of other particulars; and one and all these meant, in one form or other, oppression—a slavery, bodily, mental, spiritual, social, civil, political, which met men at every turn, in every vicissitude from the cradle to the grave and beyond the grave—meant also the dethroning of Christ

and the substituting instead of the living Redeemer, shams, hypocrisies and figments against which the spirit of Christ roused our fore-fathers to a rebellion which has its consequences through all the lands at this hour and which by the blessing of God, shall have its consequences until time shall be no more.

And in all this we have a heritage. Our forefathers laboured and we entered into their labours. The soul of man was covered with a growth of superstition more dense than ever was American forest. The men of the period referred to rose in their might, a great army took the sword of the Spirit, a great weapon, as an axe, hewed down the forest, swept away its unclean beasts, birds and creeping things and left the ground cleared for the stately Scotland of to-day.

#### OLD CANADA.

St. Andrew's day has been honored by the Scottish Societies throughout Canada. We select the following sketch from Montreal:—At St. Andrew's Church, the annual sermon to the St. Andrew's Society was preached by the Rev. J. Edgar Hill, senior chaplain of the St. Andrew's Society. Among the members of the St. Andrew's and Caledonian Societies present, were: Hon. A. W. Oglivie, Lieut. Colonel Stevenson, and Messrs. Hugh McLennan, W. W. Oglivie, James Wright, Alexander Caldwell, Alex. Riddell, Geo. Kay, John Allan, Selkirk Cross, John McQueen, Jas. Harper, J. M. Kirk, and W. B. Smith. The Rev. gentleman took for his text St. John 1. 41. "He first findeth his own brother Simon." Brotherhood, remarked the preacher, is a term easily understood and highly, yea fashionably popular. Every one knows what it is to have a brother, specially in the dark day of trial. Most people are ambitious of the title, though many take a very round-about way of earning it. Curiously enough, brotherhood in the general sense is probably more popular than in the special. It is often easier to excite brotherly interest in the heathen thousands of miles away than in the heathen at our very door. The brother at home and the brother abroad have each their claims on Christian sympathy and effort; but the home brother's-

claim is prior and stronger; and it is through him that genuine interest is ever to reach the foreign brother. Fill your mind with the distant brother; revel in the indefiniteness of general brotherhood, and you may never realize that in the little circle of your daily life there are brothers pining for your interest and dying because you will not let them live. Where ever Scots have roamed they have been characterized as a people peculiar in their clannishness, in their extending a helping hand to every brother, who was worthy the "land of the mountain and the flood." Beginning with his own brother, the Scott has never ended there. Foremost in every philanthropic and elevating enterprise for the common good of the country, wherever his lot has been cast he has presented to the world a splendid illustration of the saying, "True charity practised at home never ends at home," but like a mighty tree planted in rich fertile soil, towering to heaven and spreading its branches afar that under it may rest every weary foot, and in its leafy retreats be folded every drooping wing. The history of the Scots in Montreal afforded an illustration of the operation of that principle. The Rev. gentleman then proceeded to trace the gradual growth of the St. Andrew's Society in this city during the past half century and spoke of the warm reception all their fellow countrymen received on landing on Canadian shores.

At the conclusion of the service, the members of the Societies repaired to the lecture room, when on motion of Mr. Hugh McLennan, President of the St. Andrew's Society, seconded by Mr. James Wright, President of the Caledonian Society, a unanimous vote of thanks was tendered the Rev. Mr. Hill for his interesting and instructive sermon.

LANCASTER, ONT.—On Monday, Decr. 14th, a meeting of the Ladies' Work Society, in connection with St. Andrew's Church, was held in the Manse, when the Treasurer's Report was read. According to the report, it appeared that the sum of \$297.06 was spent by the Society during last summer in erecting a fence and sidewalk on the grounds at the Stone Church, while a balance of \$91.00 remains in the hands of the Society.

The Ladies determined to hold Sewing

Meetings during the winter, and, in spring, to have a sale of the work done.

The Sabbath School Teachers, at a meeting held in the Manse lately, determined to have a Christmas Tree in connection with the Sunday School on New Year's Eve.

## SIGNS OF THE TIMES.

The British Elections give good omens. The great cities and centres of intelligence give large Conservative majorities, while the new rural vote is largely Liberal. Parnell declared for the Conservatives, and thus the Liberals are left in a minority in Parliament. But the Conservative majority is small, and Gladstone is trying to buy back the Parnellites by the offer of Home Rule to Ireland. This has roused great opposition even among the Liberals, and many of them threaten to leave Gladstone and join the Conservatives. Thus Gladstone would be left to boss the Radicals and Parnellites while Salisbury would win the Tories and Whigs united.

Scotland has voted against Dick Peddie (who tried to dis-establish the Kirk) and he is cast out of Parliament by his Kilmarnock electors. "Served him right." But Gladstone (who latterly tried hard to save the Liberals from their silly plot of dis-establishment) has been elected by a good large majority. The *Scotsman* (the chief Liberal paper of Scotland) believe s that the Disestablishment cause has been put back for years. It has helped to raise the Tory representatives of Scotland from two or three to ten or eleven. These facts show clearly that the Scottish people are against disestablishment, and that the wisest of the Liberal leaders are learning to "go and do likewise." A host of Dissenting Ministers petitioned Gladstone to adopt the Disestablishment plot; but he would not; for another host of Dissenting Elders and chief men petitioned him to do no such thing. Thus the best of the Scottish Liberals begin to abhor Disestablishment, as being not only a crime but a silly blunder. They will not "copy the blots" of America, where the want of an Establishment compels so many poor churches and clergy to "preach as much about money as about souls and salvation."

BURMAH is now added to the British dependencies, after a very short and almost bloodless war. This brings the whole Burmese nation under Christian influence and good laws, and also opens a vast road of commerce from India to China. Lord Salisbury has managed this war far better than others did the Soudan war. France is angry, for it was plotting to get Burmah for its own; and its war in Tonquin seems bootless and disastrous, as also in Madagascar.

BULGARIA and Roumelia are likely to be one united kingdom. Servia has failed pitifully; but Greece seems inclined to do likewise. A truce is begun by consent of all parties; but Austria and Russia are jealously watching one another and coveting the spoils in view.

Terrible storms and typhoons are reported in the East Indies, &c., destroying hosts of lives and buildings.

The Roman college of the propaganda announces that in Cochin-China, nine missionaries, sixty catechists, two hundred and seventy members of religious orders and twenty-four thousand christians had been massacred. Two hundred parishes, seventeen orphan asylums and ten convents have been destroyed and two hundred and twenty-five churches burned.

AN "Interdenominational Congress" has been held in Cincinnati at the call of the Congregationalist Club of that region. Presbyterians, Episcopalians, Baptists, Methodists, Lutherans, as well as Congregationalists took part in the proceedings. Beginning on Monday it continued till Friday. Among facts stated we note that 60 per cent. of the population of Cincinnati are of foreign birth, and 90 per cent. of Chicago people are either foreign born, or the children of foreigners. A great many of these hate law and order, and mistake liberty for license. The anarchist element is growing faster even than the population, and its habitat is the cities.—The Congress devoted five sessions to the consideration of the evils of city life, and five sessions to the remedies. Dr. Lyman Abbott stated that New York is now more densely peopled than any part of Peking. The picture Dr. Abbott drew of the dark side of our great cities was dark enough to be appalling. One of the speakers insisted rightly

and eloquently on the holiness and the vital importance of the family tie,—and folly of parents who on any account neglect their children; especially the parents who sacrifice home and children to fashion, mammon, or "pleasure."

SAN FRANCISCO, Dec. 16.—One of the most sensational and startling plots for wholesale assassination of the most prominent men in this city came to light last night. Some time ago the police obtained information of the existing of an organization called the "Socialistic Revolutionary Association," which, it was asserted, was composed of ultra socialistic members. Close watch was kept on their movements, and the police finally succeeded in obtaining the minutes of one of their meetings, held on Nov. 23rd. From these minutes it was learned that a plot existed to put about twenty men out of the way by assassination, including W. T. Coleman, congressman; W. W. Morrow, Gen. W. H. L. Barnes, Mayor Birtlett, U. S. Judge Lorenzo Sawyer, Leeland Stanford, the millionaire; Charles Croker, Gov. Stoneman and the principal police officials. These names were put on a "proscriptive list" and placed in the hands of the executive committee. The committee were to devise the best means of accomplishing the base plot and were engaged in considering the method to be used when their work was brought to a sudden termination by the discovery of their headquarters and the arrest of four conspirators. The officers found in headquarters a complete laboratory for the manufacture of infernal machines. The men were taken to the city prison, where they boldly asserted they were dynamiters and that they proposed to get rid of the citizens named and then raze Chinatown. The prisoners are also members of the German branch of the Anti-Coolie League.

#### LETTER FROM SCOTLAND.

The following excellent letter will be at once recognized and valued by our readers, as the composition of the former Editor of this Record at Halifax, the Rev. JOHN CAMPBELL A. M., now of Buccleuch Church, Edinburgh. It is especially valuable at this time, (when so many are attacking the Kirk and trying to blind the

people with utter lies and distortions against her,) for this letter is from a well known and trusty man who is on the ground and who writes from headquarters what he sees and knows. Our readers will no doubt read every word of his letter, and "mark, learn and inwardly digest it" with careful study. Then let them thank God and take courage in the Church's prosperity and serve Him more and more in her work.

EDINBURGH, DEC. 1885.

DEAR MR. EDITOR.—I wish to thank you most sincerely for THE MONTHLY RECORD. One takes to it kindly "for Auld lang Syne;" it comes fresh and brimming over with interest; and it brings with it names and references which are very dear to those of us who are now on this side of the sea, but who first breathed God's air mellowed by the fragrance of Canadian woods.

We are here still in the midst of our great General Election and do not yet know what the result may be. It is useless to conjecture and even did I indulge my fancy and happen to be correct, it would avail you nothing, for you would have facts and figures by telegraph long before this humble contribution to your pages would be to hand. I shall trouble neither your readers nor myself on the matter. It has been a stirring time however with us all. The church question was forced to the front by designing men of the Radical stamp, *in the hope that the Church would say nothing*; there being no real danger; and they would catch up votes from the dissatisfied grumbling godless hordes that swarm about our large cities and have votes now. But they found their mistake. The Church put on her armour and came into the field. She laid down her policy to know nothing of either political party. She said "give me the chance of appealing to the Scottish people, let my children say whether I am to be destroyed or not. If they say I am to die let me die." The result was that the disestablishment movement died. The Church arose in her strength and church defence associations have been formed throughout the length and breadth of the land. Meetings were held on the subject and no truer champions of the Church were found than the ministers of the Orthodox portion of the Free Church.

The true disciples of the men of "43" came with us and did noble yeoman service. Those who adhere to the *Claim of Rights*, and their great *Protest*, the men who are of the Begg and Candlish and Kennedy School men like Mr. Balfour minister of Free Holyrood, Mr. McEwan of Free John Knox's, Dr. Moir Porteous of Free Cowgthead and many others were our best friends in the crisis. They travelled over the length and breadth of the country saying, "This is not merely a question of the Church of Scotland; this is a question of all who believe in National Religion; this is a question for every Man whether in the Church of Scotland or out of it, who hold that the *Protestant constitution of Scotland shall remain unaltered*. There are acts of our old Scottish Parliament against popery which we shall die rather than see repealed:—*and all these must be repealed if Disestablishment comes*. The Protestant Religion is on the statute book of Scotland and these men said, "it shall remain there. We fight this battle not because we are Kirk of Scotland men, for that we are not; but we fight it because we are Protestants, Presbyterians, and Patriots." And so the battle was fought, and before the elections began, the *Leaders of the liberal party* saw, that the demands of the church were reasonable and that the strength of the Scottish people was on her side! Churchmen voted for those who favoured the church and against those who were against her, irrespective of party. The LAITY of the dissenting churches are by no means favourable to the destruction of the old Church. It is true 1475 dissenting MINISTERS demanded disestablishment at the hands of the liberal party; but over 1600 ministers of the church might be got to demand that no such thing should take place. Disestablishers like Dr. Rainey, Dr. Calderwood and Dr. Hutton will never consent to allow *this question* to go before the people of Scotland for a "yes" or a "no" apart from all other questions; and they are all liberals, FORSOOTH. We on the other hand know that the Church is safe in the hands of the Scottish people and we say, "give us the chance to ask them."

But this is dead, and we solemnly chant our *Requiescat in pace*; and pass on to other matters. And the question which

undoubtedly will spring out of it is this, what, is to come of this new spirit of brotherly kindness and charity which hath sprang up *spontaneously* between the constitutional part of the Free Church and the Church of Scotland? We feel that we are nearer together in a healthy approach than at any period since the Disruption. We are together on common ground about which we have no contention. May not this adversity into which *English (Infidel) Liberationists* have thrown us by precipitating Disestablishment, into which Scottish voluntaries have drawn us, largely assisted by the political chicanery of Chamberlain and the bombastic bluster of Bradlaugh; and the right manly assistance given us by these men who most undoubtedly are the Free Church, be the beginning of the end? Certainly the Church of Scotland has been all along anxious to negotiate terms for a Reconstructed church broad enough to include us all. If a national church serves any good especially, it is to preserve Religion from becoming the bone of contention among snarling sects. There has all along been a disposition in the Church of Scotland to make the way easy—not for the return of the Free Church *simpliciter* into the Church of Scotland, (that is hopeless, and I do not know that it is desirable,) but for an honourable, manly, brotherly and righteous adjustment of the affairs of the church all round, so that the *Orthodox Free Church* may be able to come to meet with us and go forth together and all the stronger to the help of the LORD against the mighty. I am not a prophet nor the son of a prophet, but I shall be much disappointed both in by hopes and prayers if some steps in that direction are not taken before you and I are twelve months older. The LORD hasten it in its time!

You have an excellent article in the Nov. RECORD just to hand, on the lapsed masses. Why have we those masses here in Scotland? Because of our senseless divisions, which compel ministers to work *congregationally*. Our dissenting brethren have no parishes and they devote their energies to their *congregations*. We must do the same, or suffer by being unfavourably contrasted with our friends over the way. To avoid this we must work congregationally to a much larger extent than is reas-

nable. The result is, church going people are pampered and visited. If they are absent from church, minister and elder collide at their door bell next morning. This would be right and proper if no other interests were left to suffer. While such things are proceeding, what happens? The residue of the PARISH is left to "LAPSE" as fast as it can. Nobody goes after this man and that who go to no Church, and need *parochial visitation* more than the church goer. Strangers come to the Parish and nobody goes near them. We cannot if we are to be always visiting *our own flock*. They thus grow up to think that they are despised because they are poor or unfortunate or strange; and once that notion gets hold of them, not even the Editor of the MONTHLY RECORD could convince them of their error. Talk about too many ministers! I say that there are not half ministers enough. There are too many ministers for church going people but there are not ministers enough by one half to deal with and lift up the lapsed. What a bright day it would be for us if we could swing into line with our brethren of the Free Church and go with them to this great work for CHRIST and Scotland. Men imbued with a love for National Religion are for many reasons the best suited for this work. If we could present such a face to the foe as the Church of Scotland and the Free Church together animated with the spirit of John Knox when he prayed "*give me Scotland or I die,*" we would sweep the power of Satan into the sea in the period of two generations.

J. C.

#### "SUFFER LITTLE CHILDREN TO COME UNTO ME."

*The Christian at Work* says: In his article on "The Sacraments and the Children," in the Presbyterian quarterly, Dr. Van Dyke quotes approvingly Horace Bushnell's "Christian Nurture," and declares his conviction that Dr. Bushnell "does not put the case a whit too strongly, when he says 'It is the very character and mark of all unchristian education to train up a child for future conversion.' And he is no less correct when he adds that the true idea of Christian education is that a child is to grow up a Christian and never to know himself as being other-



wise." Dr. Van Dyke thinks it "must make a vast difference in our discipline whether we regard their shortcomings and misdoings as the lingering remains of sin in a young Christian, or as the living seeds of all evil in one who is still in the gall of bitterness and the bonds of iniquity," and he adds: "The assumption that they are already within the covenant, accepted as holy, and that grace is struggling in them for mastery over sin, will give a divine tenderness to our rebukes, and often substitute encouragements and entreaties for stern condemnation and scoldings which provoke to sad anger. But if we assume that the faults we would correct are the evidences of their unregenerate state, the proofs of a proneness to all evil, . . . such religious training will discourage and burden their sensitive natures more effectually than the use of the rod."

With all that Dr. Van Dyke says in favor of bringing up children in the fear and love of God, so that they will never know themselves as otherwise than Christian, as against that other theory which regards them as the progeny of Satan, we are heartily in sympathy; so heartily that whenever opportunity presents we would—shall we say go further than Dr. Van Dyke, and have all the children so brought up as children of His love and tender care, who took the little ones in His arms, and who is ever saying "Suffer the little children to come unto Me," and thus whether they have been baptized, or their parents ever saw a church spire or not. Indeed we wish that what Dr. Van Dyke says on this point could be printed in a tract, and put into every Christian home in the land. It might lead some neglectful parents to mend their ways. And we think it would.

—*Presbyterian Witness.*

#### NOT VERY FAR.

Surely yon Heaven, (where angels see God's face,

Is not so distant as we deem  
From this low earth? 'Tis but a little space.

The narrow crossing of a slender stream;  
'Tis but a veil, which winds might blow  
aside;

Yes, these are all that us of earth divide  
From the bright dwelling of the glorified—  
The land of which I dream.

This life of ours, these lingering years of earth,

Are brighter, swifter than they seem;  
A little while, and the great second birth  
Of time shall come, the prophet's ancient theme,

Then He, the King, the Judge, at length shall come,

And for this desert, where we sally roam,  
Shall give the kingdom for our endless home—  
The land of which I dream.

A child-like faith in our Redeemer will always produce peace and joy in our souls.

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