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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

MAY 1866.



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ALEX. McLEAN Convener.

Manse, Belfast, P. E. Island, February, 1866.

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MAY, 1866.

No. 5.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

LECTURE

On St. Matthew VII., 9-14, inclusive.

By the Rev. George W. Stewart, St. Peter's Road, P. E. I.

THE language of Scripture is remarkable for its simplicity, comprehensiveness, and force. Many volumes have been written on the all-important subject of prayer; yet the single sentence of our blessed Lord contained in the 7th verse of this chapter, presents a complete view of what prayer really is, and exhibits all that has been or that can be advanced on this subject. Prayer is the expression of desire; "it is to ask, to seek, and knock;" prayer is the language of the heart; words are not necessary to it; fervor and importunity are essential characteristics of prayer. The Hearer of prayer desires nothing so much as to find in us that state of mind which Jacob of old exhibited when he expressly said to God, "I will not let thee go, except thou bless me." And such kinds of prayer will always be effectual. The answer may not be immediately given. It may not come in the exact form or way that was desired and expected. But we should rest assured that all earnest, fervent and persevering prayer will not remain unanswered. Sooner or later, and in one way or another, "those who ask shall receive, those who seek shall find, to them that knock it will be opened." We find this substantially to be the case, even among men. Our Lord puts the question, appealing to our own experience, as we find in verses 9 and 10, "What can is there of you, whom, if his son ask

bread, will he give him a stone? or, if he ask a fish, will he give him a serpent?"

There is here a strong appeal to the common feelings of our nature—the feelings of a father to his children. The parent who should withhold from his children or family the necessary supplies of food, would be looked upon as a monster of inhumanity. He would be deemed a murderer of the most atrocious kind, who, in answer to a demand for food by his children, should give them, not wholesome and nourishing food, but destructive and deadly poison. The parent who acted in the manner here supposed would undoubtedly be unworthy of the name of a man, much less of a parent. But cases of such unnatural conduct seldom occur. Parents in general attend to the temporal wants of their children, and give them what is necessary for their support, and what is conducive to their comfort. Natural instinct and natural affection dispose the parent to comply with the prayer of a child asking for what is needful to the body. Parents would transgress the great and universal law of their nature were they to act otherwise. They would resist the impulse of those feelings which the Great Creator has implanted within them. They would trample on all the finest emotions of the human heart. From this view of the parental character, our blessed Lord and Saviour deduces an apt illustration of the parental character of God the Father of mankind, and also an argument very cogent to shew that the prayers of His children will assuredly meet with a favorable reception at His gracious hand. This is seen in verse 11: "If ye, being evil, know how to

give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask Him?"

The relation between a parent and his children is very familiar, but exceedingly instructive. It is frequently employed in Scripture to explain the connection which subsists between God and His people. There is undoubtedly a resemblance between the two, and yet, in every important particular, they are altogether different, or, rather, directly opposed to each other. Human parents are all in themselves "evil," depraved in nature and desperately wicked, inclined to what is evil in heart and practice. They do not perform aright any one commanded duty, and they do not act up to any one relation. But God is infinitely perfect: He does good, and perfectly performs and fulfils the relation which He sustains as the Father of His adopted family. Our Lord has, in this verse, compared the character and conduct of an earthly parent with the character and conduct of our Heavenly Father. There is, indeed, a resemblance between the two, but that resemblance only serves to shew the infinite superiority of the one over the other. This superiority appears in every view that can be taken of the subject; for our Heavenly Father is perfectly acquainted with the characters and circumstances, however varied these may be, of all His children. And this will be seen when we consider the following particulars:—

1st. Our Father in heaven knows what is best, both to be given to them and done for them. The wise man asketh: "Who knoweth what is good for a man in this vain life, all the days of which he spendeth as a shadow?" Earthly parents not unfrequently fall into serious, and sometimes into fatal, mistakes, in the treatment of their children. They are either too indulgent to them, and, by a foolish yielding to their wishes, really "give them a stone for bread," "and a serpent for a fish;" or they may go to the opposite extreme of severity, by an injudicious and unwise harshness. But our Father in heaven is the only wise God; He cannot err. He knows all the ways that we take, and all the supplies that we need. Whether He gives or withholds—whether He smiles or frowns—whether He indulges with prosperity or visits with adversity,—He, in all things, acts in the exercise of His own wisdom and goodness, and "will make all things work together for good to them that love Him." It is said of Eli that his sons "made themselves vile and he restrained them not;" and it is stated of Adonijah that David his father "had not displeased him at any time in saying, Why hast thou done so?" And these are by no means rare examples of the same blind and foolish parental indulgence. But Solomon says, "He that spareth the rod hateth the child." Our Heavenly Father applies to His children the discipline of a whole-

some correction, not for His own pleasure, but for their profit, so that they may be partakers of His holiness; and in all this, He gives abundant reason, in all circumstances, to say—"He hath done all things well." Not only does our Father who is in heaven intimately and perfectly know the situation and wants of every member of His family, but—

2ndly. He is near to them in all their circumstances of life. Earthly parents cannot always have the members of their family under their immediate inspection. They spend a considerable portion of their time in the occupation of their lawful business, or, it may be, in their necessary absence from home, in consequence of which they are prevented from observing the conduct of their children, or watching and protecting them from danger, or keeping them from folly, vice and sin. It would have been well for Joseph, when exposed to the hatred of his brethren in Dothan, had his father Jacob been there. But God is not far from every one of us. He is especially near to them that call upon Him. His children are continually under His gracious inspection: He who keeps Israel slumbers not by day nor sleeps by night. The whole of creation is under His wise and able management, yet He attends to every individual of His numerous family as minutely and effectually as if He had no more than one individual to attend upon. He was along with the three Hebrew youths in the fiery furnace; He was with the prophet Jeremiah in the dungeon; He was with Daniel in the lion's den; He was with Jonah in the fish's belly; He was with John, the beloved disciple, on the Isle of Patmos; He was with the Israelites in all their wanderings in the wilderness; He is with His people through life, and He will be with them in death. Therefore, each of His children can say, on the best of grounds, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

3rdly. Our Heavenly Father is able to *give all good things* to the members of His family. Many instances occur in the Holy Scriptures to illustrate and demonstrate the impotency of all earthly parents. Moses was hid three months; this was all that they could do for him; but the care of a particular Providence did the rest for his wonderful preservation. But God can never be at a loss for the means of protecting His children either in danger or from it. "The earth is the Lord's and the fulness thereof." There is no danger which He cannot evade and ward off; no calamity, however severe, under which His children labor, which he cannot support; no destitution, however prolonged, which He will not abundantly supply. In short, His means to aid are without exhaustion, as well as His willingness to be to all that place their confidence in Him, "a present help in every time of need."

4thly. Our Father that is in heaven ever liveth to act the part of a kind and good, wise and benevolent Father, to all His children. Earthly parents are not permitted to continue to live, by reason of death; and how many children are left behind helpless orphans. But the children of God only can say, "When my father and my mother forsake me, then the Lord will take me up;" "He will never leave nor forsake me;" "He is a buckler to all them that put their trust in Him." Earthly parents, in general, feel a very warm and tender attachment to their offspring; but it is not to be compared with that of our Father that is in heaven, which is enduring and immutable.

5th, and lastly. We observe that the love of God towards His family is very great. He says to them, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." The love of a father is great; and it is said that "like as a father pitieth his children, so the Lord pitieth them that fear him." But the love of a mother is stronger still; and it is said, "As one whom his mother comforteth, so will I comfort you." "Behold I have graven thee upon the palms of my hand; thy walls are continually before me." "If, therefore, parents, being evil, know how to give good gifts to their children, how much more shall your Father who is in heaven give good things to them that ask him?" We cannot tell how much more; as much more as the knowledge of God is superior to the ignorance of man, and as the power of God surpasses the impotence of man, and as the love of God exceeds the selfishness of man. Let us, then, be encouraged to go always to Him, as children to their father, in the prompt and daily exercise of filial confidence and reverence, humility and submission. "He is a sun and shield; He will give grace and glory, and will withhold no good thing from them that walk uprightly." But as God's goodness and mercy afford all needful encouragement to prayer, so they hold out an excellent example for our meditation.

Our blessed Lord, therefore, proceeds to say (verse 12th): "*Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.*"

These words in this verse contain what is commonly called "The Golden Rule"—a rule, be it observed, worthy to be written in "letters of gold and in pictures of silver." Nay, we should rather say, written with more precious materials—written by the finger of God on "the fleshly tables of the heart." It is a rule divinely simple, easily understood, and admitting of an application to every case that can occur. All that it requires is that we should put ourselves in the place of others, and imagine ourselves to be in exactly similar circumstances, and then act towards them in the same way that we should desire and expect them to act towards ourselves in the

circumstances supposed to exist. The excellency of the rule consists in making our selfishness the measure of our benevolence; but this makes it a rule of very difficult observance. It requires us to rise superior to all the principles which exert the most powerful influence over our depraved nature, and which may well be comprehended under the general name of self-love. It is a most reasonable rule. What we should expect others to do to us, we cannot, in common justice, refuse to them. By acting otherwise—by doing less for them than we should consider themselves bound to do for us, we condemn ourselves, and commit an act of positive injustice; we violate the great fundamental law which requires us to "love our neighbor as ourselves." This is, moreover, a most comprehensive law. It embraces the whole system of relative duties which we owe to our fellow-men and our fellow-christians, whether they refer to the practice of justice or the exercise of benevolence. The same rule applies alike to both, and to all the varieties of cases and of circumstances which can arise under either the one or the other. The rule, in fine, is most beneficial in its tendency. Were mankind in general to act in accordance with its wholesome and wise directions—were all men to do to others whatsoever they would that others in similar circumstances should do to them,—what an altered, what an improved aspect would the whole of society present! It is because this divine precept is not sufficiently regarded, that injustice and oppression, violence and discord, wretchedness and misery, prevail to such a fearful extent in all classes of humanity. And yet this rule is enjoined with divine authority, obligatory on all, and peremptory in its nature. It is so, "for this is the law and the prophets."

We, however, do not find exactly the same words either in the law or the prophets. But nevertheless it is in conformity with the testimony of God, which is contained both in the law and the prophets. It was the design of the law and the prophets to recommend the very same line of conduct which our blessed Lord has here enjoined. Many precepts of the Old Testament scriptures might be quoted in conformity with the one now under our consideration. Yet it is a precept of the most difficult observance; and its whole character is entirely contrary to the strongest feelings of our depraved and fallen nature. It is a precept which nothing but the influence of divine grace can enable us to reduce to practice. In connection with this divine and sublime precept, our blessed Lord and Saviour proceeds to instruct and exhort His disciples, in

Verse 13th. "*Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.*"

It may truly be said that there are only

two ways in which the whole human family are walking, and two gates through which they are entering, either to a life of everlasting happiness or endless misery. These ways are said to be, the one a broad way, and the other a narrow way: the one is a wide gate, and the other a strait one. In the broad way and gate, many are said, nay, do prefer, to travel, because they find it comparatively easy, and without impediments. It is smooth and inviting. They are carried along like a vessel before the breeze. In this we have the character of the Godless and the formalist in religion. The one is "living without God and without hope in the world," carried through life amidst its business and cares regardless of the "one thing needful," or the salvation of his immortal soul; while the formalist is quite content with the form of godliness, which is all that he seeks to possess. His religion consists merely of easy and burdenless services, which do not cause him any great trouble to perform. The religion of such a professor has nothing with the pain of self-mortification, with "the plucking out of a right eye," or "the cutting off of a right hand." His is a most convenient religion, accommodating itself to the inclination and the varied circumstances of its possessor; and while it exempts from every severe restraint, it also soothes and supports with the apparent prospect of glory and blessedness through eternity. No wonder, then, that many prefer "the broad way and the wide gate" of a mere formal but Christless religion; but, alas! they will find, from bitter and dear-bought experience, that "the way of transgressors is hard," and will learn, also, at the last, that "the end of these things is death." But there is another way and another gate of a very different description, which our blessed Lord proceeds to describe in

Verse 14th. "*Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.*"

In this case, the entrance is narrow and of difficult approach. The way is like the ascent up a steep and craggy mountainous pass, requiring constant and laborious exertion. Under the emblem of a strait gate and a narrow way, we have given us a representation of holy zeal and saving religion. It cannot be said of the religion of Jesus Christ, that there is in its principles anything unreasonable or impracticable. The difficulties which attend it arise not from the severity of its restraints, but solely from the weakness and wickedness of the depraved heart of man. Yet the religion of Christ may truly be said to be a "strait gate and narrow way," when we consider,

1st. *The doctrines which it presents as the object of our faith.*—The doctrine of the Cross is especially a hard doctrine to believe in, for those who would follow Christ as His disciples. It was a stumbling-block to the Jews, and foolishness to the Greeks. The

great fact that He who was in the form of God, and equal with God, took upon Him the form of a servant, and submitted to crucifixion, that He might make atonement for sin, and work out a perfect righteousness, and become the author of eternal salvation to all who believe on His name;—such a doctrine as this presents to the eye of human reason a subject transcendently amazing, deeply mysterious, and difficult of credence. Also, the doctrine connected with that of justification by faith without the deeds of the law, by the imputed merits of Him "who is the end of the law for righteousness to everyone that believeth." These and all other peculiar doctrines of the Gospel exhibit a system so humbling to the pride of man—so incomprehensive to carnal reason, that nothing less than the teaching of the great God Himself, in the work and influences of the Holy Spirit, can open a way for their reception, or produce a willingness to embrace them as true, or submit to them as the principles of their faith and obedience. That the religion of Jesus Christ presents its principles under the emblem of "a narrow way and a strait gate," will appear further when we consider, in the

2nd place, *The services which it requires, and more especially the restraints which it imposes.*—The gospel does not only prohibit all intemperance of actual and lawful enjoyments and pleasures, but all irregularity of the thoughts, and all impurity of desire and affection. It prohibits not only what is positively sinful in heart and conduct, but everything that is calculated to lead to the commission of sin; yea, the very appearance of sin. Here, then, the life of the real Christian is one continuous warfare—a struggling between nature and grace—the flesh lusts against the spirit, and the spirit striving against the flesh: in short, his life is a course of constant watchfulness and of painful and laborious exertion. Our Lord evidently refers here to the commencement of the Christian's course of trust and self-denials: He enjoins us to "enter in." In St. Luke's gospel, in the parallel passage to this, there is a much stronger term used than here, "to enter in." There it is, "*Strive to enter,*" which in the original Greek, is far more expressive than the English translation. This "striving to enter" evidently has a reference to the national contests in the games of ancient Greece. We are commanded to "*agonize*"—for that is literally the expression made use of. In this spirit of agonizing, we are to strive, making all the exertion of which our nature sanctified and strengthened by divine grace is capable, by the maintenance of a resolute and unyielding resistance to sin, in every form, whether within or without us. The necessity of such a "striving" will clearly appear if we consider the difficulties to be surmounted, the temptations to be contended with, the enemies to be resisted, and the

work to be accomplished. The necessity of this "striving" will furthermore be seen when we think of the importance of the object, involving, as it does, all that is valuable in time, and all that is desirable in eternity. If we would "enter in," we must strive—we must "agonize," and all who thus strive shall assuredly enter. It is true "many shall seek to enter, and shall not be able." The cause of their unsuccessful effort to enter is clearly that they do not seek to enter the right way, nor at the proper time. No dependence can be placed on a death-bed repentance. For "when once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and knock, saying, Lord, Lord, open to us; but he shall answer and say, I know not whence ye are." Oh! then, all our striving to enter will be truly in vain. Let us, then, remember that "delays are dangerous." But let us rejoice that the way is still open, and the gates still invite us to enter. For "now is the accepted time, and now is the day of salvation." Though "strait is the gate," yet it is wide enough to admit all who are "striving to enter thereat."

But, brethren, if the passage before us exhibits a correct picture of what real religion is, how small, then, must be the number of true Christians in the world! May the Lord, in His mercy, add to their number a thousand-fold! When we look around us, and compare the character and conduct of professing Christians with our blessed Lord's description of practical Christianity, we are forced to the conclusion that His own words are true—"that many are called, yet few are chosen."

Let us, then, earnestly seek, not only to possess and be satisfied with the outward call of the gospel, but strive to obtain, by our continued application of the appointed means of grace, *the effectual call of the Holy Spirit.*

This is of the first and last importance to our present and future welfare. And may we be so disposed as to "give neither sleep to our eyes, nor slumber to our eye-lids," till the gracious and peace-imparting answer—"Believe on the Lord Jesus"—be given to the cry of our souls, "What must I do to be saved?" "Then every man, therefore, that hath heard and learned of the Father, cometh unto me." Be it so, O Lord Jesus, with each of us now in Thy presence!—AMEN.

The Gospel the Source of True Obedience.

THE man who believes in the peculiar doctrines, will readily bow to the peculiar demands, of Christianity. When he is told to love God supremely, this may startle another, but it will not startle him to whom God has been revealed in peace and in pardon, and in all the freeness of an offered reconciliation. When told to shut out the world

from his heart, this may be impossible to him who has nothing to replace it, but not impossible with him who has found in God a sure and satisfying portion. When told to withdraw his affections from the things that are beneath, this were laying an order of self-extinction upon the man who knows not another quarter in the whole sphere of his contemplation to which he could transfer them; but it were not grievous to him whose view has been opened to the loveliness and glory of the things that are above, and can there find, for every feeling of his soul, a most ample and delightful occupation. When told not to look to the things that are seen and temporal, this was blotting out the light of all that is visible from the prospect of him in whose eye there is a wall of partition between guilty nature and the joys of eternity; but he who believes that Christ hath broken down this wall, finds a gathering radiance upon his soul, as he looks onward in faith to the things that are unseen and eternal. Tell a man to be holy, and how can he compass such a performance when his only fellowship is a fellowship of despair? It is the atonement of the Cross, reconciling the holiness of the lawgiver with the safety of the offender, that hath opened the way for a sanctifying influence into a sinner's heart; and he can take a kindred impression from the character of God now brought nigh and now at peace with him. Separate the demand from the doctrine, and you have either a system of righteousness that is impracticable, or a barren orthodoxy. Bring the demand and the doctrine together, and the true disciple of Christ is able to do the one through the other strengthening him. The motive is adequate to the movement; and the hidden obedience of the Gospel is not beyond the measure of his strength, just because the doctrine of the Gospel is not beyond the measure of his acceptance. The shield of faith, and the hope of salvation, and the Word of God, and the girdle of truth—these are the armor that he has put on; and with these the battle is won, and the eminence is reached, and the man stands on the vantage ground of a new field and a new prospect. Thus it is that the freer the Gospel, the more sanctifying is the Gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness.—*Chalmers.*

The Open Door.

"Behold, I have set before thee an open door."
—REV. III. 8.

Down in a rugged Highland glen,
Far from the busy haunts of men,
A poor old widow dwelt apart,
Of cheerful hope, yet anxious heart,
For ah, her dear, her only child,
By base seducing lips beguiled,
From virtue's path long gone astray,
Lived in the city, far away.

Her child the yearning mother sought :
The prodigal might back be brought—
The girl now penitent become,
Was hopefully returning home,
When bound anew by folk's chain,
To her old haunts she turned again.

Alone the mother home returned,
Yet not alone she sighed and mourned,
For to the widow's God she cried,
With faith that would not be denied.

The answer came. One sleepless night,
Beside the dying embers' light,
She watching lay, when hark—a sound!
Was it a footfall on the ground;
Or had she been by dreams beguiled?—
'Twas *she*, her lost repentant child!

Surprise and full confession o'er,
"Mother," she sobbed, "that unlatched door—
How came it open, prythee tell;
So late, and in this lonely dell?"

"My child," the mother prompt replied,
And pressed her darling to her side,
"I've never shut it, night nor day,
The long long time you've been away,
For ah, I feared lest you should come,
And, finding no fond welcome home,
Might turn despairing from the door,
And never, never seek it more."

In this short tale, oh sinner, see,
The love of Jesus Christ for thee.
For thee He came, and bled, and died,
For thee was scourged and crucified:
And still he mourns thy wayward will,
And yearns o'er the poor wanderer still.
Oh turn, repent, believe, obey,
Forsake thy erring evil way,
No more the waiting Saviour grieve,
Enter the "open door," and live.

—British Workman.

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A PAGE FOR SABBATH SCHOLARS.

A True Story of Alice Moore.

Alice Moore was a pretty and pleasant child, and a favorite with all. She had very ladylike manners, and no coarse words or rough, unsmooth actions spoiled the effect of her childish beauty. She was like a little queen among her playmates, and any of them was proud of her company. Perhaps there might have been danger, from taking the lead among them so long, that Alice would grow up self-willed or wayward. However, when she was eight years old, she had a dangerous fever. All the village was anxious about little Alice, and many good people prayed the Lord to spare her life. After six weeks of pain and weakness, she began to get well. How pale and sweet she looked the first morning she came into our school-room to see us all again!

We looked with awe upon her altered face, for we knew she had been very near death.

But it had been a blessed sickness for Alice. Her mother thought that God must

I have been with her, she had been so patient, trustful and humble. Certainly she was a gentler and kinder child ever afterwards, and all her companions noticed the change. She grew to be a greater comfort to her mother, and was like the light of his eyes to her poor father. For Mr. Moore was one of those good-natured men who fall an easy prey to bad habits. He had times of being very intemperate, and then he would be cross to every one but Alice. She stood between him and the rest of the family when no one else dared to approach him. She loved him dearly, and never seemed to fear him, even when intoxicated. Perhaps this pleased him even then. Certain it is, he never harmed her, however violent to others.

As years went on he sunk lower and lower, becoming a burden as well as a terror to his poor family. Finally they sought the protection of the law, and Mr. Moore was separated from his suffering wife. Nothing but shame and death seemed to be before him, and for them nothing but poverty and unutterable grief.

It was about a year after this, that all the land suddenly waked up to a temperance reform. Children as well as grown people signed the pledge. Meetings were held in every town through all the goodly State of New York, and the excitement reached even our quiet village of M. How well I remember that autumn afternoon when a lecturer addressed the people in our Lyceum Hall! We children were all there, Alice Moore among the rest. Just as the speaker began, poor Mr. Moore himself entered, and walked slowly up the aisle, taking a seat near the desk. Great was the surprise of all. I looked at Alice; she was still and pale, with her eyes fixed upon her father, who sat looking on the floor. After an earnest address, the pledge was passed around for signatures. One of the papers was handed to Alice's seat. She arose and took it in her own hand, crossed the hall with a steady step to her father's side, and laid it down before him. He looked up at her, and she spoke low in his ear. Another moment, and he took the pen and wrote the name of Allen Moore!

"Ah!" you will say, "that was very fine, but did it *last*?"

Yes, it lasted!

When Mr. Moore had kept his word a year, when he had worked faithfully and saved his earnings carefully, sending them all to the family that once was his, that happy and grateful family took him home again. Our good minister, who had advised the separation of Mrs. Moore from her husband, married them anew, and dear Alice had her father back. Peace and plenty returned to them, and honor and prosperity have crowned their days.

See what a child can do.--*Congregation-
alist.*

A Spoiled Boy.

Who was he? He was Adonijah, one of David's sons. How was he spoiled? By having his own way, and not being corrected by his father when he did wrong. The record is—his father displeased him not at any time in saying, "Why hast thou done so?" How do you know that he was spoiled? His conduct shows it: he was puffed up with vanity and pride, was headstrong, disobedient, and profligate. He aspired after the throne; said "I will be king;" and prepared him chariots and horsemen, and fifty men to run before him, and treated his royal parent with contempt. To what end did he come? To no good end. Such self-conceited, arrogant, wicked boys, never come to any good end. He died the ignominious death of a traitor. He was executed. Matthew Henry, commenting upon the course of this spoiled boy, says:—"He in return made a fool of his father. Because he was old and confined to his bed, he thought no notice was to be taken of him, and therefore exalted himself, and said, *I will be king*. Children that are indulged, learn to be proud and ambitious; and that is the ruin of a great many young people."

Harry's Sermon.

"Eddie," said Harry, "let's go to church; and I'll be the minister, and preach you a sermon." "Well," said Eddie, "and I'll be the peoples." So Harry led him away, and they went up stairs together. He set an old fire screen in front of him by way of pulpit, and thus began:—

My text is a very short and easy one: "*Be kind*." There are some little texts in the Bible on purpose for little children; and this is one of them. These are the heads of my sermon:

Firstly. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and didn't want to hear any one speak a word.

Secondly. Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, "It is time for you to go to bed," half a dozen times over.

Thirdly. Be kind to baby.

"You have leaved out be kind to Harry," interrupted Eddie.

Yes, said Harry: I didn't mean to mention my own name in my sermon. I was saying, be kind to little Minnie; and let her have your red soldier to play with, when she wants it.

Fourthly. Be kind to Jane, and don't scream and kick when she washes and dresses you.

Here Eddie looked a little ashamed, and said:

"But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

Fifthly. Be kind to kitty. Do what will make her purr, and don't do what will make her cry.

"Isn't the sermon most done?" asked Eddie; "I want to sing;" and without waiting for Harry to finish his discourse, or to give out a hymn, he began to sing; and so Harry had to stop; but it was a very good sermon. Don't you think so?—*Freedmen's Journal*.

South Sea Missions.

ANITEUM.

(Continued.)

MR. GEDDIE commenced his labors on Aniteum in May, 1848; and in December, 1849, he wrote that he observed some indications of success. The transition period in the history of missions is the most interesting. Such a period affords the clearest evidence of the reality and power of Divine grace. The most beautiful appearances in a natural day are to be observed in the morning, when the feeble struggling dawn is thrown into contrast with surrounding gloom. The struggle of the gospel with the darkness of the heathen heart exhibits beautiful evidences of Divine power, and brings to light fine examples of Christian faith. One is forced to admire the simplicity of faith, genuine love, and unaffected devotedness of those, who,—having felt the miseries of heathenism, and now enjoying the blessedness of knowing Christ, and thus realizing the blessings of the Christian religion by contrast,—endure the greatest sacrifices, and perform the most arduous duties, as a matter of course.

Waihit was, in heathen times, what is called a *sacred* man. He was supposed to possess supernatural powers, and rule the sea. Of a ferocious disposition, he had been guilty of innumerable cruelties. When he received the light of Divine truth into his heart, he immediately went forth to declare it to his countrymen. With calm courage and perfect meekness, he endured insults, threats, and personal assaults, which, a few months before, would have cost the persecutors their lives at his hands. "On a certain Sabbath he went to Umetch, a place about six miles from Anelecauhat, to talk to his countrymen about the Word of God. There had just been a severe storm, which had done great damage among the bread-fruit and coconut trees, and among the plantations. The foolish people blamed Waihit for having caused the storm, and surrounded him with their clubs, in great wrath, threatening to take his life. He escaped, however, out of their hands; and, on the following Sabbath, nothing would satisfy him but to visit them

again, though Mr. Geddie advised him to wait till their anger should have subsided. He urged the matter so much that Mr. Geddie reluctantly consented. He went, and was well received, and a very favorable impression was made upon the people." On one occasion, when an attack was meditated by the heathen upon the Christian party, and Mr. Geddie asked the assembled Christians what they proposed to do under the circumstances? Waihit replied, "Our work is peace; we know that it is sinful to fight, and we are not afraid to die for the cause of God." In March, 1851, Waihit lost a child—an only child—a boy about fourteen months old, to whom he was fondly attached. "Mr. Geddie set before his mind the consolations afforded by the gospel in such circumstances, and related the case of David when in circumstances similar to his own. Waihit listened eagerly, and drank in with avidity the consolation. The idea of a happy meeting with his child beyond the grave was balm to his bleeding heart. Afterwards, Mr. Geddie went and visited him in his own house, and found him quite composed, and engaged in unfolding to his heathen countrymen the life and immortality which the gospel brings to light. 'I shall go to him,' he again and again repeated, 'but he shall not return to me.'"

Mr. Murray relates another incident illustrative of this man's excellent character, and of a barbarous practice. "Mr. Geddie heard that a married man was dying, and, knowing well what would follow his death if the people were left to themselves, he hastened to the place where the man was—about a mile from his own house. He found a number of people assembled, among whom were the relatives of the woman, waiting to perform the horrid deed. Mr. Geddie had a very ungracious reception. He was not daunted, however, but spoke to the people plainly of their wickedness, and begged them to desist from their purpose. Evening drew on, and the man was still alive. Mr. Geddie went home, intending to return shortly, and leaving trustworthy persons to watch movements in his absence. He had been but a short time home, when the death wail announced that the man was gone. He was off again instantly, and had the high satisfaction to find that those he had left had succeeded in saving the woman. As soon as the man had expired, the stranglers were about to commence their bloody work, when Waihit, who had joined the Christian party only a few months before, and who, up to this point, had sat a silent spectator, thus addressed the Christians who were present: "Let us not be faint-hearted; we must prevent this deed; let us take courage and be strong." Then turning to the heathen party, he said: "If you kill that woman, we will kill you." Those addressed knew the character of Waihit too well to venture to oppose such a prospect from him; so they

desisted. But the difficulty did not end here. The woman herself was bent on being strangled, and cried out that if her relations did not kill her, she would run to the bush and strangle herself. To prevent her carrying out this threat, Waihit took his station at the door of the house, and talked kindly and soothingly to her." The mission in Aniteum abounds with such histories as the above, showing the miseries of heathen idolatry, and the labors undergone by those who have been instrumental in delivering the inhabitants from the darkness of centuries.

In August, 1851, Mr. Geddie wrote: "Of late, several natives have professed to forsake their heathen superstitions, and desire Christian instruction. Among the number is Kapaio, a brother of Nohoat, a thorough savage, and notorious for his wickedness. He is a virulent hater of all white men, and has hitherto been very much opposed to the cause. To the surprise of all, he has lately commenced attending religious services. In a conversation which he lately had with Mrs. Geddie, he said that, when we first came to this land, he regarded us as liars, and, along with others, had stolen our property, and done many other bad things toward us; but that he had narrowly watched our conduct, which was so different from their own, that he was now convinced of the truth of our religion, and the falsity of his own." How exact ought Christians to be in their moral conduct!

Mr. Murray writes concerning this man: "Among the many dangers to which Mr. Geddie was exposed, during the early years of his missionary life, perhaps none was ever more imminent than that which arose from the deadly hatred, which, for a long time, was cherished against him by Kapaio." * * * * *

After watching for months without success for an opportunity of taking Mr. Geddie's life, "he came several evenings after dark to Mr. Geddie's garden, armed with his club, and hid himself under a bush, in the hope that Mr. Geddie would go outside the house. Mr. Geddie went out one night, and passed close by the bush under which Kapaio was concealed. Now the critical moment had come; the long desired opportunity was found. Kapaio grasped at his club, that he might spring upon his victim and fell him to the ground; but, lo! his hands forgot their cunning—they are powerless—a strange sensation comes over him, and all thoughts of injuring the man of God are at an end."

The turning point in the evangelization of Aniteum was arrived at when the heathen party, daily diminishing, in 1851, set fire to Mr. Geddie's house. Mrs. Geddie was aroused during the night by the smell of fire, and escaped with her two children. The chief did everything in his power to detect the incendiaries and protect the missionary.

The result of this event was the triumph of the Christian cause.

In the following few words, behold how a converted heathen can die. "Jukai," wrote Mr. Geddie, "the chief of a small village, has just died. He was a great sufferer during his illness, but his mind was composed and peaceful. When he was near death, all the Christian party assembled, and I believe they were in the act of prayer when he breathed his last. A little before his death, Waihit asked him what his hope was now in the hour of death? he replied, 'I rest in Jesus only.'"

A work that produces such glorious and happy fruits, is worthy our earnest contemplation. It is a great work—finer than the highest efforts of human genius. It is imperishable—it is eternal. A. P.

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Unscripturalness and Perniciousness of Views on the Sabbath.

[CONCLUDING ARTICLE.]

AND now to proceed to the Lord's day. The Sabbath has been changed from the seventh to the first day of the week, in consequence of the resurrection of Christ (which has ever since been kept by the Christian Church, and is called, Rev. i. 10, the Lord's day); and the fact of this change is thought to militate against the argument for Sabbath observance. "Now," it is contended, "we are no longer under the Fourth Commandment. It is a different institution from the Christian Sabbath, and we are no longer obliged to observe it. We are at liberty now to keep the day, or not, as we please; he that regards it to the Lord, does well; he that does not, may not be censured. Each is to be persuaded in his own mind."

This argument proceeds on the assumption that the Sabbath of the Fourth Command and the Christian Sabbath are entirely different institutions, and that the requirements of the former do not attach to the latter. But where do our opponents learn, that whereas the one had to be kept strictly, the other may or may not be observed? Surely the text in Rom. xiv. 6 is sadly perverted, and was never intended of the divinely-appointed day, but of a day of human institution and convenience. But the Sabbath of the first coming in place of that of the seventh day, as the Lord's Supper in room of the Passover, and Baptism of Circumcision, obliges us, and is to be observed no less than that from the beginning. If objectors think otherwise, they are bound to shew that the change of the day makes a change of the requirement (or that the Gospel discharges us from precepts of the Decalogue, which last article shewed to be absurd and unscriptural). Unless they do so, we must conclude that we are bound to observe the first day of the

week as the Fourth Commandment requires, and to sanctify it accordingly. Let us take an analogous case. Infant Baptism comes in place of Circumcision, and receives its warrant from the Abrahamic covenant in Gen. xvii. In the New Testament, no particular injunction is to be found requiring children to be baptized. But we plead the practise and rules of the Church from first, and hold that because these are unrepealed, the infants of such as are members of the visible Church are to be baptized. And so with the Sabbath. The day of the resurrection has come in place of the day of creation; but we are not, on that account, thrown loose from the obligation of the command, any more than we are compelled to give up the Church membership of infants because the New Testament enacts it not: but what we do, in both cases, is to take our stand upon institutions and commands already given and never repealed, and to act as the Church has ever done. If we do so, we are safe, because we keep ordinances and precepts divinely appointed and never abrogated. If we do not, then must we be prepared to renounce Infant Baptism and every institution whose warrant is in the Old Testament, and which is not cancelled in the New. Then we should have no Sabbath and no Church membership. But we keep the Sabbath because the Fourth Command is unrepealed, and because the change of the day makes no change of the requirement, just as we receive infants into the Church is because Baptism has come in place of Circumcision, and the Old Testament warrant is not abrogated.

Now, that the *change of day* affects the merits of the question, will be readily seen. It was a seventh portion of time that was exacted, and it is one day in seven that yet obtains. The particular day does not affect the requirement. It is still "one day in seven to be a holy Sabbath," although changed to the first. Nay more, as the particular day could not be observed in all parts of the globe,—since, in China, for instance, time is so far in advance of what it is in California, that the Sabbath is well nigh over in the former before it is fairly begun in the latter,—it follows that it is not an identical day, but one day in seven, that is to be observed; and when that day is made to all people the first day of the week, the requirements of the command are satisfied, no less than when it fell on the ancient seventh. We keep the Sabbath now on the day of resurrection, no less than Old Testament believers kept it on the day of rest from creation. It is still "one whole day in seven to be a holy Sabbath," and the injunction is still in force, "Remember the Sabbath to keep it holy." But now it is contended that "our Lord has altered the institution, since He did certain things not lawful on that day, and declared that the Sabbath was made for man, and not man for the Sabbath; and that Himself is

Lord of the Sabbath." Here, if anywhere, is the strength of the position of our opponents; and had the distinguished and amiable divine whose views, from a regard to truth and our country's welfare, we have been thus forced to impugn, been content to remove abuses and to promote a sounder spirit on that day, then had the Christians of Scotland, instead of being pained as now, been improved and indebted; but, alas! when the firm foundation of God's law is left, then the foot will slide.

But to the objection. That our Lord improved the spirit of the day, it may be admitted. He removed Pharisaic abuses, and inculcated a better observance. Moreover, He taught that it was right to do good on the Sabbath day, and, both by example and precept, He showed that the Sabbath was not broken by acts of necessity and mercy performed, and that its beneficial design, more than Pharisaical notions, was to be regarded, and our endeavor be to keep the day for the benefit of our fellow-men, as well as to observe it for the honor of God. But any relaxation of the obligation of the day, or introduction of a secular spirit, received no countenance from His action or instruction. How could it? He was made under the Sabbath command as under the other nine, and magnified it, that we might honor it, too,—not in the old Jewish spirit, which genders to bondage, but in the cheerful and holy one of the Evangelical Prophet, "Call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him"—(Is. lviii. 13.) But never is this compatible with running daily trains, posting books, and performing rounds of visits on that day. Wherefore we may conclude that our Lord taught a better observance than what was current in His day and previously, ameliorated the spirit, and restored the day to its proper use and beneficent design—(Matt. xii. 12); but neither relaxed, weakened nor set aside the obligation and authority of His Father's command—(Matt. v. 19). Nor can it be maintained that the Apostles did so, although Paul says (Col. ii. 16), "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days," evidently referring to Jewish festivals appointed in Lev. xxiii, for he is dissuading his converts from apostatizing to them, which "were but a shadow of good things, but the body was Christ." Hence he speaks against their sabbath days or festivals, but not against the one day in seven—the divinely-appointed Sabbath. Hence we conclude that there is no warrant given by our Lord and His apostles for that secularization of the day of rest which is now attempted, much less for the abrogation of all the commandments of the Decalogue as a law, old, worn-out, and abrogated; but that this day, divinely appointed and never repealed, although by apostolic authority altered from the seventh to the

first, together with the whole Decalogue, remains in force, in lustre and beauty, restored, brightened and improved for our observance to the end of time: And thus have I established my first proposition.

II. The second—the perniciousness of those views—I would illustrate as follows: Suppose a man, who has no reverence for God's laws, and consequently no regard for the Sabbath, to be told by learned divines that "now there is no command for keeping one day more than another, and that the matter is left to every man's taste or conscience, what will he do? If greedy of gain, (as the Railway Directors confessed this to be their motive), then he forthwith encourages running trains, sailing boats, fishing and shooting on that day; if fond of speculation in religion and licentious opinion, then he cries down the barriers, and that the Sabbath be regarded no more sacred than other days. And such is precisely the effect, as we might have supposed, which these unwarrantable views are having in Scotland. Commercial men now toast the health of the distinguished divine who first opened the breach,—a clear indication of the pernicious tendency. And Sabbath desecration has increased in connection with the Press, the Church, and the Railway. Nor need this be the least wondered at. Suppose I am to give forth—nay, more, to attempt to prove by learned argument, that the Seventh Command was now abrogated, being intended merely for the Jews; or that the Third is no longer binding, as it is not quoted in the New Testament among the commands;—am I to wonder at the result in immorality increased and profanation? Or suppose even that I should, at the same time, assert that, though these commands are done away, yet that purity and reverence, being moral, must be maintained, am I to be surprised that, the check being removed, and the sluice opened, the waters gush forth? Where the restraint of God's law is removed, there moral suasion, or opinion, or even the law of man, will not long have force; and if I have struck a blow at the foundation of the command, not all my reasoning or influence I can bring to bear will be of avail to stop the evil. No. I removed the effectual barrier when I removed the command, and now I cannot arrest the progress of the destroyer. How this applies, let such as have read the speech on the Sabbath question tell. It is there insisted that, though the Fourth Command be abolished, yet the love of Christ will preserve, and that is better than any law! I reply (1) the law and love of Christ are not against one another, and to represent them so is wrong. Christ ever honored His "Father's" law, and never intimated any abrogation of one of these commands, nor was His mission or death with a view to dispense with it, but to maintain it on a better footing and from better motives, as we have already shewn; where-

fore we cannot hold any contrariety between Christ and the law, but, on the contrary, the utmost harmony, as our Confession, ch. 19, also beautifully affirms. (2). The love of Christ will, indeed, preserve the believer, but it has no hold on other men. And are we to let go the mass of mankind free from law and obedience, because they acknowledge not the yoke of Christ? Then do we leave the greater part of the world to its own wilfulness, then God would not be acknowledged among His creatures, and no profession or worship paid. Then it is to no purpose He has spoken to men, or given His law, since only they who acknowledge Christ's yoke are expected to obey. If this be not freeing one part of the world from their duty on the plea of the other and minor part being alone under obligation, what is? It was just an extension of these views that led one, very well known and popular in these Colonies, to hold that now there was neither Sabbath nor Sacrament nor Scriptures nor Church—no outward religion—because Christ was inward, all was the inner light, and the external was done away. Here was his reasoning: the Sabbath means rest, but Christ is our rest; therefore there is no Sabbath, all is Christ. And what was the consequence? Unwittingly, his book played into the same course with the railway runners and steam-boat company, and he, too, was classed with these Sabbath desecrators. Most innocent of any such intention is the divine, we may be very sure, whose views have startled the Church of Scotland and pained many sincere members, yet the perniciousness of the views is undeniable. They remove the right check imposed by the Creator, throw the reins on the necks of the lawless, and allow them to take their course. But that is to root up and destroy. If we take away the Sabbath command, and leave the matter to every man's taste, convenience, or conscience, we have loosed the ship from her moorings, and let her go adrift on the sandbanks or rocks, and there is nothing to hinder "the book of sports" or holidays being observed immediately after the hours of divine service, and thus the sanctity of the Sabbath invaded, religion is assaulted, for the former is the defence and handmaid of the latter. Let France, in her revolutions, bear witness, that, with the Sabbath fallen, religion falls also; wherefore, no matter who advocates, or under what plea—no matter how brilliant the argument, or how persuasive the style, let every reader examine and ponder—"Is the Sabbath to stand as God has enjoined in His commandments? or is the day stripped of its obligation and authority as under the Decalogue, to be left to every one's inclination and convenience? And how long, in that latter case, will it survive?" I have done my part to maintain its scripturalness and salutariness, and hope and pray that no weapon formed against it may prosper, and that its time-honored and whole-

some institutions may long be preserved, and its sanctity observed, more especially in a new and rising country like Nova Scotia.

A. W. HERDMAN.

April, 1866.

Marriages.

SHOULD any one be led, by the heading of this article, to look for a discourse on matrimonial bliss, I would inform him, at the outset, that I am not qualified to descant on such a subject. Whether it be wise or foolish, and whether it be good or otherwise, for people to submit themselves to the yoke, I leave it to those who can bring in the aid of their helpmates to decide the question, to say. Is the reader disposed to ask, then, "What is the subject about? what have you to say about marriages?" My reply is. "Read on, and you will find out for yourself."

After the secession of 1843, it was given out that only a small fraction of the people of Scotland adhered to the Established Church, and this was so confidently and frequently asserted, that many of those who had no opportunity of judging for themselves were led to believe the statement. It was a well known fact that in some parts of the country,—as, for instance, in the counties of Ross and Sutherland,—the great majority of the people joined the Free Church, and this was handled by the seceding body in such a way as to make it appear that the Church of Scotland was almost deserted. The parties that were making that representation took good care to make no mention of another important fact, viz.: that there were some counties in the south of Scotland where there were very few Free Church people. Thus, by observing studied silence regarding the latter fact, and constantly exhibiting the former, they led many to believe that the Established Church had lost its hold of the people of Scotland. And, consequently, many were taken aback when the census of 1851 showed that the number worshipping in the Established Church was far greater than that attending any other Church.

Various attempts were made in some quarters to throw doubt on the accuracy and fairness of the census of 1851. In the yearly collections for missionary and congregational purposes, the Established Church did not compare well with other Churches, considering its numerical strength.—That told against her. But, on the other hand, it was well known to many that a great amount of money was raised, and applied to educational and missionary purposes, that was never taken account of in her annual reports. Some way or other, Established Churches are not so good at making up their reports as dissenting Churches. There is more of the feeling of independence among them, in consequence

of which it is very difficult to get them to report their doings. Their existence does not depend so much on united action; and, as circumstances do not compel them to it, they take a longer time to learn the use and advantage of united efforts. And the consequence is, that the one-half of what the Church had been doing was not known till men like the Rev. Mr. Cumming of Edinburgh took considerable pains to show the true state of things. No one at all acquainted with Scotland could doubt the fact that the Church was showing a great deal of vigor. Missionaries were appointed in destitute places; vacant stations were filled up; and well on to 100 Churches had been endowed and erected into parishes since 1843. Being aware of these things, the friends of the Church looked forward, with considerable interest, to the approaching census of 1861, and it was with pleasure they received the announcement that Government had resolved to provide the schedules with a column for the religious denomination to which every individual belonged. When the intention of the Government became known, however, the dissenting bodies opposed it so strenuously that Lord Palmerston was induced to yield the point. That being the result, the last census threw no light on the state of religious parties in Scotland.

Fortunately, the Registration Act passed in 1854 requires every marriage in Scotland to be registered within three days after it takes place, and the Church to which the officiating minister belongs has to be inserted in the register. By reason of this, the comparative strength of the various denominations in Scotland may be ascertained with tolerable accuracy. The registrars are quietly recording it in every parish week after week; and, at the end of the year, they transmit a copy, or, to use the technical word, a "duplicate" of their register, to the Registrar-General in Edinburgh, who, on his part, publishes an Annual Report of the whole. The eighth of these general Reports,—that for 1862,—has lately appeared, and I wish to refer to that part of it which shows the proportion of marriages celebrated by the ministers of the different Churches. I would recommend the following extract from it to the attentive perusal of the reader:—

"Of the 20,597 marriages registered in Scotland during the year, 9,307 were celebrated according to the rites of the Established Church, 4,930 according to those of the Free Church, 2,846 according to those of the United Presbyterian Church, 1,778 according to the rites of the Roman Catholic Church, 371 according to those of the Episcopal Church, 990 according to the several rites of the smaller religious denominations; while in 348 cases the denomination was not stated, and in only 27 cases the marriage was irregular."

If we suppose that these marriages indicate the comparative strength of the various denominations, they will show the following

striking facts:—(1.) The number of Roman Catholics in Scotland seems very large for such a Protestant country; but it is to be observed that an immense number of Irish have gone over to Scotland during the last twenty or thirty years. (2.) Taking all the Presbyterians of all the dissenting Churches, including the Free Church, U. P. Church, and the other smaller bodies, their number is considerably less than those of the Established Church. (3.) The adherents of the Established Church are nearly double that of the Free Church. (4.) Notwithstanding all the divisions and sects with which the country is split up, and the host of Irish emigrants to boot, nearly the half of the people still adhere to the Established Church,—all which proves that she has not forfeited the right to be called "The National Church of Scotland."

J. M'D.

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Is the Cholera spreading in Nova Scotia?

BEFORE coming out to Nova Scotia, I labored for eighteen months as assistant to one of the ministers of the city of Glasgow. Part of my duties, while exercising this office, was to visit a large district of the parish containing many thousands of human beings sunk in the lowest depths of poverty, ignorance, and vice. This district comprehended the whole of the Salt-market, and a portion of the circumjacent streets, lanes, courts, and dens, all fermenting with human life in its most depraved and abject forms. The lanes and closes are so narrow, the dark and begrimed piles of ancient buildings rise so high in the air, that the light of noonday never directly penetrates there, and you walk along in a perpetual twilight, and only come within the sunlight when you emerge on the main street or causeway along which the torrent of business is rolling. You are not only glad to escape from the gloom of these perplexing mazes, but you are delighted to breathe once more the comparatively pure air of the open street. These lanes and alleys smell horribly with the unnameable filth which gathers within them. An open groove on one side of the lane generally serves as a drain to carry off the dirty water which is emptied from the hundreds of windows above. If you are not careful as you thread your way through these dingy avenues, you may catch on your head a pailful of slops, emptied from above by an invisible hand. No gust of wind ever enters these recesses to carry off the noisome exhalations. Horror and death sit brooding there all the day long and all the year through, and on the house-top at the entrance of every lane you may fix up the yellow fever-flag—the triumphant banner of the grim and ghastly King who has had his head-quarters there, and keeps his Court in Sovereign State. The forms you meet in

these strange places, are, in most instances, moving bundles of rags. There are young women, who, as they walk, seem to hold their clothes on by both hands—naked feet, pale and unwashed faces, or bloated and red with debauchery—hair unkempt and wisped in foul confusion—strange gleaming eyes, full of wild meanings, or blinking stupidly on you through the dreamy haze of a chronic sottishness; and the children—ah! the children! Poor, dear souls! their faces are generally white enough—a dismal white—looking through a veil of squalor, and they have fallen and empty cheeks which speak of famine, and tell sad tales of dehumanized parents who defraud them of their crusts of bread and leave them to starve, that they themselves may gulp down draughts of fiery poison. I do not exaggerate the condition of the lowest parts of the city of Glasgow. I relate what I have seen a thousand times, what my eyes grew familiar with, what fills me to this day with sad and sorrowful thoughts. I do not wonder that a benevolent man like Mr. Peabody, the American merchant, considered that the holiest purpose to which he could devote his princely fortune was to build healthy and commodious dwellings for the laboring poor of London. Before much good can be done to the souls of the heathen masses of great cities, something must be done for their bodies. They must be plucked out of the veritable darkness and corruption in which they live, and permitted to breathe the pure air and behold the blessed light of heaven, and a strong and vigilant sanitary police must maintain cleanliness and decorum. If the Cholera visit the British shores soon, which it threatens to do, it will flap down like a cormorant on the Salt-market of Glasgow, and incubate there, fastening its claws on the soil; and they who dwell in palaces and sit on silken cushions, and walk out only amid beds of marjoram and mignonne, and read romances, and weep over dying lovers—THEY, likewise, shall have to pay their part of the penalty. The Cholera is a terrible Sanitary Commissioner, direct from the Court of Heaven.

The readers of the *Record* cannot be ignorant that this awful visitor has already touched our own shores. He is feeling his way and seeking for a footing. If, like the Devil, the Cholera is resisted, it will flee; but if it receive the least encouragement, like the Devil, it will stay with us. Cholera, as well as every other disease, is justly regarded as a manifestation of Divine anger against sin. The great immediate *sin* which attracts Cholera towards cities, and retains it there, is the sin of UNCLEANNESS. It is proved beyond doubt that dirt has a peculiar attraction for this pestilence. A little collection of filthy habitations will lure it a hundred miles. It will pass over intervening villages where the laws of cleanliness are carefully observed, and sit down and nestle among pig-sties and

offals. In 1849, while the Cholera was last raging in Great Britain, it attacked with peculiar virulence the habitations of the unclean. In Liverpool, there was a wide and open street in which all the houses escaped but one, but in that one all the people died; and it was discovered that under that house there was a choked-up sewer which had been exhaling the fuel on which the Cholera feeds. In the port of Leith, in Scotland, the sailors aboard a particular vessel in harbor were suddenly and violently attacked, and most of them died, while the crews of the other vessels generally escaped. On examination, it was found that immediately under the bulwarks of the pest-stricken ship, a common sewer disgorged the filth of the town. Finally, remember that the man who, by gluttony and intemperance, makes his own body a sink of uncleanness, prepares a baiting-ground for this hungry visitor. In the *Standard* of April 17th, an extract was given from a valuable letter of directions on this subject by Dr. Sayre of New York, which every individual ought to read, study, and carry into practice.

There is no natural and no moral law of God which we can violate with impunity; whereas the ways of virtue are ways of pleasantness, and all her paths are peace.

W. M. P.

Albion Mines, April 24th, 1866.

We subjoin the letter of Dr. Sayre alluded to in the above article:—

The undersigned having been requested by the Commissioners of Health of the City of New York, to publish such information as may be of use to the people at large, in view of the anticipated approach of an epidemic of cholera, would most earnestly call the attention of the public to the following statement of facts, and beg their careful consideration of the suggestions and advice.

Whatever differences of opinion exist in regard to the cause and mode of propagation of the cholera, all now agree in their observations in this acknowledged fact, that its greatest ravages and most fearful mortality is among the filthy, the vicious and the destitute, and in fact it is almost confined to the imprudent, and those who injure themselves by taking improper medicines.

Cleanliness, therefore, is of the first importance—both of your persons and of your houses, particularly your yards, sinks, privies and cesspools, where choride of lime should be daily sprinkled, and the adjoining walls and fences surrounding them repeatedly white-washed.

Be careful that there is no stagnant water either in your cellars or yards, and if your basements are damp, use fires in them frequently, to burn up the foul air and cause a most perfect ventilation.

Remove all garbage at least once a day, and twice if possible, and permit nothing to

remain on the premises to undergo decomposition.

Keep your house well ventilated.

Be temperate in all things, both in eating and drinking. Be temperate in exercise, in labor, both physical and mental. Keep good hours. Take proper food in reasonable quantities, at proper times. Plainly cooked meats, with boiled rice, bread, and thoroughly cooked potatoes, should form the ordinary base of diet.

Abstain from all unripe fruits, and stale or partially decayed vegetables. But above all, avoid excess in intoxicating drinks of every kind.

Wear flannel next the skin, and all times maintain the natural temperature of the body by a sufficient amount of clothing. Avoid all exposure to sudden changes of temperature, and if accidentally exposed to a storm, remove your wet boots and clothing as soon as possible.

The cholera is not the necessary fatal disease which it is commonly believed to be, but it is a disease that is both preventable and curable. It is always preceded by symptoms of languor and debility, with diarrhoea, and in this stage is almost always curable; but if neglected at this period, and the diarrhoea permitted to continue until collapse comes on, it is then almost always fatal.

At the very commencement of the disease go to bed, and stay there until you are well, with warm flannel around the body, warm bricks or bottles of hot water to the feet, if necessary, and if there is a tendency to vomit, apply a mustard plaster to the stomach. If you have not got a bed, lie down on the floor and keep yourself warm; but by all means retain the horizontal position all the time—not even getting up to attend to the evacuations, but use a bed pan or other convenience for that purpose; and immediately send for some qualified physician for advice. But above all things, abstain from taking any of the advertised nostrums that will flood the city, and swallow no medicine unless prescribed by a competent physician.

The Commissioners of Health are doing all in their power for the purification of the city, and the protection of the people; but it must be evident to all that they cannot do everything, and would therefore respectfully call upon their fellow-citizens to co-operate with them in every possible way in their power.

Sources of impurity and filth may exist without the knowledge of the public authorities, and every citizen should feel the necessity of keeping a watchful supervision over his own premises, and when individual efforts are inadequate for their removal, they should call upon the board for aid and assistance.

Fear and despondency are the great sources of danger in epidemics, but more especially in cholera than in any other.

While, therefore, we would urge upon all

our citizens the use of every prudential and precautionary measure, let them preserve a calm and composed state of mind, cheerful heart, and dispel all fear—and by a confiding trust in an allwise and merciful Providence, we can reasonably hope to escape this scourge, if we implicitly obey His laws.

LEWIS A. SAYRE, M. D.,
Resident Physician.

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The Ecclesiastical Statistics of Scotland.

THE following attempt to approximate to the ecclesiastical statistics of Scotland, while it does not pretend to perfect accuracy, is believed (says the *Edinburgh Courant*) to be very much nearer the truth than any detailed statement of recent years. At all events, as the evidence is given for every step taken in the estimate, the worth of it may be weighed.

THE U. P. CHURCH.

1.—In 1864 the ministers of the U. P. Church performed 10,756 baptisms, of which 1155 were in England, leaving for Scotland 9601. Of these, 69 were cases of adult baptism. The number of children born in Scotland, whose parents were members of the U. P. Church in 1864, was therefore 9532. But there were born in Scotland during that year 112,445 children. Hence the number of U. P. adherents in Scotland was 1 in 11 7-9 (say 1 in 12). Taking the Registrar General's estimate of the population, this would make the number of adherents about 270,000.

2.—The marriage statistics of 1860 (the subsequent years make hardly any difference) show that 2837 marriages were performed by U. P. ministers. The entire number in Scotland was 21,225. The U. P. weddings were therefore 1 in $7\frac{1}{2}$ of the whole, which would give 420,000 as the number of adherents.

3.—The number of communicants in the U. P. Church in 1864 was 170,590, of whom 15,150 were in England, leaving 155,440 for Scotland. The number of persons attending U. P. Churches in 1864 was 199,101, of whom 21,835 were in England, leaving 177,266 for Scotland. If we multiply the number of communicants by $2\frac{1}{2}$ for adherents, we have 388,000, or 1 in 8 of the population of Scotland. If we multiply the number of attendants by $2\frac{1}{2}$ for the number of adherents, we have 398,848, or nearly 1 in 8.

4. The Education Commissioners issued last year a series of questions, the replies to which embrace the number of children at all the schools of the country, and the religious denominations with which they were connected. Were these statistics complete, we should have a fair approximation to the number of adherents belonging to all the Churches; as it is presumed that (with the exception

of the Roman Catholics, where children are doubtless more numerous in the Irish families) the proportion of adults to children is alike in all Churches, and that mistakes in gathering in the statistics would affect all equally. The following are the statistics affecting the U. P. Church in three districts of the country, taken without selection, and as they could be had:—In the Presbytery of Auchterarder, with a population of 23,216, there were present at the Registrar's visits, in all the schools visited, 3196 children, of whom 379 belonged to the U. P. Church, which would represent its adherents as about 2900, or one-eighth of the population. In the country parishes of the Presbytery of Edinburgh (excluding the parish of Duddingston, whose statistics are not in possession) there were present in all the schools 2168 children, of whom 302 belonged to the U. P. Church, or about one-seventh of the population. In the Presbytery of Perth, 12 country parishes, with a population of 11,697, had at the registrar's visits 1531 children at school, of whom 339 belonged to the U. P. Church, or one in $4\frac{1}{2}$ of the population.

5.—Now, if these various statistics be taken together, we have the following:—By baptisms, the U. P. Church numbers 270,600; marriages, 420,000; communicants, say 388,600; attendance, say 398,848; education statistics (average*), 479,800. The baptismal test must, for many reasons, be deemed by far the most accurate. But taking the average of all the results, we have 391,449, which represents the utmost number of the U. P. adherents, being about one-eighth of the population of Scotland.

THE FREE CHURCH.

For the Free Church, the statistics are not so complete* nor the results so easy to be arrived at, nor so confidently to be asserted.

1.—The marriage statistics of 1860 show that out of 21,225 marriages, 4870 were performed by Free Church ministers; which would represent the Free Church adherents as 700,000, or one in $4\frac{1}{2}$ of the population of Scotland.

2.—In the education statistics before referred to, the number of Free Church children was as follows:—In Presbytery of Auchterarder, out of 3196 children, 37 per cent belonged to the Free Church; in the Presbytery of Perth, 24.5 per cent; in the country parishes round Edinburgh, 16 per cent. [In the Edinburgh list, 366 out of 2168; in Perthshire, 332 out of 1531; in Auchterarder, 1205 out of 3196.] The average of the three by districts is 25.6 per cent; by numbers, is 27.6 per cent. The former would give 780,000 as the adherents of the Free Church, or about a quarter of the population; the latter would give 861,-

243, or $\frac{3}{62}$ of the population. Let the latter number be accepted, meantime, as the more correct.

3.—There is another test. An article in the *Free Church Record* for May 1865, narrates the increasing number in the Free Church Presbytery of Glasgow, states the number of communicants in that Presbytery as 26,000, and adds that this number is reckoned "to be about a tenth of the whole Church." Such a statement is the more likely to be accurate from the fact that full statistics of membership, &c. have been frequently collected in the Free Church, though (so far as is known) not published. If, then, the Free Church communicants number 260,000, this number multiplied by $2\frac{1}{2}$, as was done with the U. P. Church, would give 650,000 as the number of adherents; or if the number of communicants bear the same proportion to adherents as in the U. P. Church, we should have 655,864. Taking the latter as the larger number, this test would represent the Free Church as numbering nearly one-fifth of the population of Scotland.

4.—Taking the average of the three tests thus applied, and choosing the larger figures in the two latter cases, we have the following:—By marriage, the Free Church numbers 700,000; education statistics, 861,243; communicants—say, 655,864. The average gives 739,035, being 23.6 per cent. or 1 in $4\frac{1}{5}$ of the population. The U. P. and the Free Church taken together stand thus:—U. P. Church—number of adherents, 391,449; Free Church, 739,035; total, 1,130,484. This is about 36 per cent. of the whole population, or 1 in 2-11.

THE CHURCH OF SCOTLAND.

Can we make any similar calculations with regard to the adherents of the Church of Scotland?

1.—The marriage statistics of 1860 show that out of 21,225 marriages, 9705 were performed by ministers of the Church of Scotland, or 45.73 per cent. This would represent the adherents of the Church as 1,426,480, or about 1 in 2-11 of the whole population.

2.—In the country parishes around Edinburgh, out of 2168 children present in all schools, 1269, or 58 per cent. were children of Church of Scotland parents. In the country parishes around Perth, out of 1531, 822, or 53 per cent. belonged to the Church; and in Auchterarder Presbytery, out of 3196, 1542, or 48 per cent. Taking the average of these by districts, we have 53 per cent. belonging to the Church, which for the whole of Scotland would give 1,653,911 as the number of adherents; taking the average by numbers, we have 52.9 per cent, or 1,649,778, or more than a half of the whole population.

3.—Taking as before the average of the

*This average is by districts, and is rather too favourable.

two tests employed, and taking the smaller figure for the latter, we have the following:—
By marriages, the Church of Scotland numbers 1,426,280; by education statistics, 1,649,778; average 1,538,029. But as the education statistics are entirely from the country districts, where the Church is stronger than it is in town, we take the marriage return, though probably below the mark. Even with this deduction, the adherents of the Church of Scotland stand, as compared with other churches, as follows:—

Church of Scotland, - - -	1,426,280
Free Church, - - -	739,035
U. P. Church - - -	391,449
	1,130,484

In round numbers, the Church has 300,000 adherents more than her two rivals put together, and embraces one-half of the population of Scotland. Her communicants (at the same rate as those of the other churches) would be 570,512, and her attendants, 633,900.

The other churches in Scotland, according to the marriage returns, stand as follows:—
Roman Catholics, 265,000; Episcopalians, 59,000; other churches, no church, and those not specified, 236,000.

New Church at Strait of Canseau.

A correspondent sends the following to the *Colonial Standard*:—

When the Rev. Mr. Brodie visited the Strait of Canseau last February, he found that the adherents of the Church of Scotland had to organize themselves, and put forth an effort to erect a Church, which was much required there. All efforts to co-operate with the Union Body, as the whole Presbyterian population is not large, was opposed by the Union minister so emphatically that they at once opened a subscription list and obtained about £150. Messrs. Clough very kindly gave a fine site on a gentle hill, valued at £30. Three Trustees—Messrs. Skinner, Cameron, and W. Cockil—were appointed to secure plans, and the frame is by this time, I doubt not, on the ground. The liberal spirit evinced by the people there, will, I hope, induce others to assist them in their undertaking. Our people at River Inhabitants are also engaged in building a new place of worship; and both of these districts will need external aid. We commend these settlements to the friends in Nova Scotia, and trust that the great efforts that are being put forth by the people themselves will induce our able friends to help.

Present State of the Church of Scotland Dalhousie College Endowment Fund.

I. THE following amounts have been received up to March 1st, 1866, from the various Presbyteries:—

From the Halifax Presbytery, -	\$10,638 62
" Pictou Presbytery, - - -	6,538 62
" P. E. Island Presbytery, -	274 32
" St. John, N. B. - - -	20 00
Interest - - - - -	1,026 46
	\$17,498 46

The sum put down as received from the Pictou Presbytery includes the first subscription of Belfast congregation, P. E. I., and the sum collected by Messrs. McCunn and McGregor in Charlottetown, P. E. I. It would be well that the Treasurer of the Pictou Presbytery should send to the *Record* a statement of the exact sources that have contributed, to make up their sum total, whether congregations or individuals. The above statement will be approximately correct if \$300 more or less be subtracted from the amount credited to the Pictou Presbytery, and added to the P. E. I. amount.

II. The above sum of \$17,498 46, received in all by the General Treasurer, has been disposed of as follows:—

In Mortgages, bear'g interest at 6 p. c.	\$5,600 00
Provincial Bonds, " " "	9,000 00
Premium on do. " " "	107 50
Travelling Expenses - - - - -	6 40
Two years of the Professor's Salary, -	2,460 00
Balance in hand on March 1st, 1866, -	384 56
	\$17,498 46

III. From the above statement, it appears that \$5,400 must yet be invested before our work is completed. Of that amount, we may calculate on receiving, before another month, from Charlottetown and St. Peter's and Brackley Point Roads, P. E. I., - \$100
From Third Instalment of Pictou Presbytery, only part of it having come in as yet 1600
From St. John, N.B., sum collected there last fall, - - - - - 100

This would leave the sum of \$3,000 that must be collected at once by a supplementary fund, the balance now in hand being required to meet the immediate demands for the Professor's Salary, and say \$500 additional before the sum total will be bearing interest. How is this \$3,500 to be raised?

We may expect to receive yet \$300 at least of arrears from Halifax Presbytery. We must raise the remaining sum of \$3,200 by a separate subscription at once, for every day's delay will make it swell to a larger sum. All must help, but especially the congregations and individuals that have hitherto done little or nothing.

IV. The amount received from the Halifax Presbytery has been made up as follows.

Halifax City, - - - - -	\$10,364 02
Little River, Musquodoboit, -	160 90
Truro, - - - - -	114 00
	\$10,638 92

Evidently something may yet be expected

from the two last named places, as their original subscription lists amounted to about \$200 each. The Musquodoboit names have not been forwarded. The Truro names that make up the above amount are:—

Gunn, George, - - - -	\$16
McKay, Mr. and Mrs. Alexander, - - - -	40
McKay, Miss - - - -	20
McLenn, John A. - - - -	12
McLeod, William - - - -	12
McLeod, A. - - - -	12
Philip, Rev. William M. - - - -	8

	\$114

V. We now, in conclusion, give the names of those in Halifax who have paid in up to March 1st. In the next number of the Record, we shall give a statement of the Treasurer's receipts between March 1st and May 20th, 1866.

City of Halifax Subscriptions to the Dalhousie College Endowment Fund.

Admiral Sir James Hope	\$251 11	Letson, R. W.	\$15 00
Alexander, James	30 00	Lindsay, Murdoch	90 00
Anderson, Geo.	30 00	Lithgow, J.	40 00
Archibald, S. W.	15 00	*McDonald, J. S.	20 00
Avery, Dr.	300 00	McDonald, John	48 00
Bauer, Mrs.	10 00	McDonald, James.	
*Bauld, J. H.	8 00	M. P. P.	80 00
*Bauld, W. H.	20 00	McEwan, James	40 00
Bremner, J. J.	200 00	McDonald, Thos.	8 00
O'Brien, Mrs.	1 00	McIntosh, J.	20 91
Brown, Mrs. Dr.	4 00	McLean, George	100 00
Burns, Adam	60 00	*McKenzie, Geo.	20 00
Chief Justice Young	420 00	McKenzie, Robert	6 00
Campbell, J. B.	100 00	McNab, Hon. Jas.	40 00
Cogswell, A. C.	60 00	*McLeod, Alex.	400 00
Cordwell, James	2 00	*McEachern, Jno.	5 00
Coull, John	2 00	McLachlin, John	20 00
Donaldson, Jas.	100 00	McKay, Adam	40 00
Douglas, Angus	2 00	*Malcolm, Robt.	100 00
Doull, John	400 00	*Martin, Rev. J.	60 00
Doull, A. K.	200 00	Murdoch, Wm.	810 00
Duffus, John	600 00	Murdoch, Chas.	200 00
Duffus, James B.	200 00	Mitchell, G. P.	200 00
Esson, William	50 00	Mitchell, A.	100 00
Esson, George	200 00	Noble, Robert	60 00
Esson, Mrs.	200 00	Nobie, S.	20 00
Faulkner, D.	120 00	Neal, W. H.	200 00
Fleming, Sandford	20 00	Ross, David	40 00
Fletcher, Chas.	4 00	*Reeves, James	18 00
*Gibson, John	240 00	Scott, Rev. John	96 00
Grant, Alpin	40 00	Scott, James	180 00
Grant, Rev. G. M.	400 00	Skinmings, R. H.	200 00
Gray, Robert	30 00	Sinclair, John A.	240 00
Gray, George	2 00	Sinclair, A.	8 00
Greenwood, Jas.	60 00	Sutherland, Wm.	40 00
Hesson, William	60 00	*Taylor, Capt. J.	80 00
Hill, Charles J.	20 00	*Taylor, John	40 00
Hosterman, Mrs. J.	20 00	*Thompson, Jas.	120 00
Hosterman, Chas	96 00	Thompson, James.	
Hosterman, Jno.	120 00	(Lawyer).	240 00
Hunter, James	100 00	Thompson, Cath-	
Huggan, Thos.	10 00	cart	180 00
*Kandick, Wm.	60 00	*Urquhart, Robt.	20 00
Keith, Hon. A.	600 00	Vass, Miss	100 00
Keith, D. G.	99 99	Wilson, Thomas	5 00
Keith, A., junr.	20 00	Wilson, Miss	1 00
Knight, W. F.	50 01	Wiswell, C. E.	30 00
Lawson, Edward	60 00	Williamson, Mrs.	60 00
Letson, P.	20 00	Watt, J.	100 00

			\$10,364 02

* Those marked with an asterisk belong to St. Andrew's Church.

Extracts from Rev. Mr. Charteris' Speech on the Sabbath Question.

[Selected for the "Monthly Record."]

The theories of the origin and obligation of the Christian Sabbath may be grouped under four heads—three of which (in this country at least) may be called after the names of their most distinguished supporters:—

1st, That of Paley, which declares the assembling on the Lord's-day to be Divine, the resting merely human, though the rest is considered binding, because of its beneficial purposes. 2d, That of Whately, which regards the Lord's-day as merely of ecclesiastical authority, resting on the same basis as Christmas or Holy Thursday. When Whately urged this theory as a reason for keeping the Lord's-day on the inhabitants of his diocese, his address, as may be supposed, was distinguished by so very lamentable a lack of reasons, as amply to disprove itself. 3d, The theory of Hessey (which, if I mistake not, is that which Dr. McLeod adopts, though at times he seems to verge on that of Whately), asserting that the day of Christian rest has no connection with the Fourth Commandment, but is Divine and obligatory, because based on the command of inspired apostles. 4th, The opinion held by our own Church—that the keeping of one sacred day in seven comes with all the obligation of a divine command, (1) as being a law of God for all men—(2) as being a moral precept of the Decalogue—and that, (3) for the particular day we can plead the example and authority of the apostles. Without dwelling at all on the three first-mentioned of these theories, let me say, merely in reference to the last view—that held by the Church of Scotland—that I think I could show, did time permit, that we have convincing and clear Spiritual authority for each of its three parts. * * * There is just one thing that I would like to say. I am conscious that the notices in the Fathers are rather statements of facts than expositions of theory; that for three centuries they do not connect the Lord's-day with the Fourth Commandment, and Dr. McLeod enlarged eloquently on the fact. I am not amazed at it, for the Sabbath question was not the chief one in those early days. But since he founds greatly upon it, I challenge him to show me one single passage in any ecclesiastical writer of the first three centuries which attributes the origin of Sunday observance to the authority of the apostles. It seems to me that his theory will find that a much harder difficulty than ours, which is dependent only on the law and the testimony. And then, further, I would have him show me one single passage in the New Testament which even alludes to rest as part of the observance of the Lord's-day, which seems even to contemplate that it was to be a day of such social, spiritual, and bodily refreshment as we know that man needs; for while we say the silence

of Scri; ture on the point is accounted for by acceptance of the moral command of the Decalogue. I am utterly at a loss to know how our friends can make up the requirements of the sacred day after they have thrown the Old Testament overboard. * * *

I hold myself free on the first day of the week to do what promotes my own spiritual well-being, responsible to God, and to God only, for what I do, and that I take to be keeping the Sabbath-day holy to the Lord, and resting to Him. But the twofold limitation must be kept in mind. On the one hand, I have no right to purchase this spiritual improvement at my fellow-creatures' expense. God, who knew our selfishness, when he bade Israel rest, bade him let his cattle, and his slaves, and the strangers living within his gates, rest too, lest he should be resting and they working for his gain. And just so—though it is but an illustration—just so, I have no right on the Lord's-day to purchase my Christian freedom or my spiritual privileges at the cost of my fellow-creatures' rest. And there is another limitation as stringent as that. "All things are lawful for me, but all things are not expedient. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." An idol is nothing; an idol sacrifice is nothing; meat that had been presented in an idol shrine was neither better nor worse than if it had never been there, but yet if there were men who thought that by eating that meat St. Paul, or any other Christian, was doing reverence to the idol, he was forbidden to partake. And so there are many things, Moderator, and fathers, and brethren, that I have often felt to be perfectly right and fair for me—things that would have done me good on the Lord's-day—from which I scrupulously abstained, because I knew I should have been misconstrued; for though they were weaker brethren, in my opinion, that would have misconstrued me, still they were brethren, and I would not offend even them. And thus, after all that Dr. Macleod said of the impossibility of keeping the Fourth Commandment, I repeat that I can keep it, not perfectly—God forbid that I should say that—but as perfectly as I can keep any other commandment of the law of love. He speaks much of Christian freedom; I find my Christian freedom in obeying the Fourth Commandment; in remembering the Sabbath-day and keeping it holy to the Lord. Then, pushing this a little farther—a nation, a corporation, a company, just because each of these unions of men consists of men, has, and ought to have, Christian liberty, and is and ought to be, responsible for the exercise of it, and I say every rule that applies to the individual applies also to the nation—so that the nation in its enactments, the corporation or company in its proceedings, is to do what it believes to be right and good, and tending to good, as keeping a day holy to the Lord.

It is to act on the principle of its own Christian freedom limited on the one hand, as I have said, by that inability to purchase this freedom at another's expense, and, on the other hand, by that danger of making other brethren to offend. I need not dwell on these views. It is admitted by all the best Christians in our land, and it is a great blessing that it is so admitted, that every body of men, joined together for any public purpose have a corporate conscience and a corporate responsibility appointing them to do what in them lies to keep for themselves, and enable others to keep the Sabbath-day holy.

There is just one point of view I may mention in a parenthesis ere I hurry to be done, and it is this—We are not to make the Lord's-day a day of gloom; and Christian parents and others having charge of youth must seek God's help, (and I know not for what they will need it more), to tell them how to make it a day distinctively religious, and yet not a day of gloom and dread. In point of fact, I believe it cannot be a gloomy day if it is really a holy one. There are many, of course, who think everything religious gloomy—to whom heaven itself would be dull. Such people, do what we will, we can never conciliate until we crowd, as they do on many parts of the Continent, our dancing parties and the benefit nights of the actors of the theatres within the compass of the daylight of the Lord's-day. It is a day when we are to remember our Master, and to have a religion like that which was His—loving to God and kind to man; a day when we are to rest from sin, and shame, and work, and care—a day devoted to kind deeds and holy thoughts—to happy family intercourse, to blessed neighbourly charity, and to holy spiritual communion with the God and Father of our spirits. We shall never succeed in making men think it not gloomy—some men, I mean—if it is in itself religious; but we are to strive that whatever they may think, it shall not be in its own nature gloomy. * * * And thus I believe that we can hold the sacred and perpetual obligation of the Decalogue, because it is a moral law—that we can hold this most firmly, and at the same time have all the Christian liberty which others would purchase by throwing the Decalogue from them. And when I see in other countries, or when I hear at home, descriptions of Sabbaths, not like this of Scotland, I am glad that both in the country and in the town we have fathers, and mothers, and children enjoying their day of rest, and trooping to the house of God; and when I see it, there seems to me—and the metaphor, I think, would bear examination—there seems to me to be upon our Sabbath a sober stillness like that of our mountain heights, bearing, as they do, the impress of the Creator's hand.

Notes of the Month.

THE past month has been characterised by considerable political excitement in the mother country. On the re-assembling of Parliament after Easter, the Chancellor of the Exchequer moved the second reading of the Reform Bill which had been introduced on the 12th of March. The amendment was moved by Lord Grosvenor, and powerfully seconded by Lord Stanley. The Conservative party express themselves favourable to an extension of the franchise, but assert that, as a redistribution of seats is a more pressing reform, it is proper that the House should first know the whole scheme of the Government as to redistribution. There has been much apathy among the working classes on the question, which all the efforts of Mr. Bright and Co. have not sufficed to remove. It is thought that the Government shall have a majority of twenty, but there is evidence that many supporters are reluctant, alarmed at the democratic tendencies of the Bright-policy, and probably ready to introduce nullifying amendments into the bill in Committee. A motion was introduced in the Commons to inquire into the state of the Irish Church. On the European continent, Austria and Prussia are menacing war, having quarrelled over the spoil which they had unlawfully wrested from little Denmark. It is thought that they will not come to blows, restrained not by the federal principle, but by self-interest, as the ultimate issues likely would be, that Italy would gain Venetia, and France the Provinces of Federal Germany south of the Rhine.

SOCIAL movements in Britain, apart from the Rinderpest and Reform, have been peaceful and interesting. As the Government would not appoint a Fast on account of the plague, the Archbishop of Canterbury did. The matter has given birth to a discussion upon the use of Fast days and control of God over the world—the old controversy concerning the antagonism between a superintending Will and fixed laws. An English rector publishes a sermon in which he refuses to mourn on account of the scarcity of roast beef, and a Scotch minister overtures the Assembly in the Synod of Glasgow and Ayr to inquire into sacramental Fast days, which motion is carried. The argument is now commonly urged, that on Fast days we ought either to fast from food—keep them as designed, or not have them at all. The worshippers of Thomas Carlyle had an intellectual and devotional feast when lately he was

inaugurated as Rector of the University of Glasgow. The Chelsea prophet was carried by the modern spirit of inspiration to Music Hall, Edinburgh, appeared before his adorning hero-worshippers in very high shirt-collars, and, with hair accumulated upon his "beetling brow," and discoursed in wondrous diction for an hour and a half to an enraptured audience. His advices were full of thought—his views and style quaint and odd, his language far clearer, more natural, and more like that of an ordinary being endowed with strong common sense, than is to be found in his writings generally, and his spirit far more reverent than we should have expected. Truly he is a vigorous old man—a man capable of great efforts at seventy, and a credit to the nation—a man, the foundation of whose mind is truly Scottish, though deeply imbued with German literature—a Scottish granite mountain, covered with the clouds and mists, and odd fantastic forms of German thought, philosophical, poetical, and biographical.

WITH reference to the Church at Home, we would direct attention to the statistical calculations published in this number as to the respective numerical strength of the different religious bodies in Scotland. It is the most satisfactory calculation on the subject that we have seen, and, the dates being given, it is presented in such a form, that any one disputing the conclusions has access to the premises. In spite of all that has been said to the contrary, the Church of Scotland has a much larger number of adherents than all the other Presbyterian bodies. So that the frequently uttered predictions of the early downfall of the Church as established, are not likely to be fulfilled in our day. No power *without* can injure the Church, if she will only be true to herself, and advance in every good work, proving herself a blessing to Scotland and the world.

THE proceedings of the Presbytery of Glasgow, with reference to Dr. McLeod, are thus described in the *Glasgow Herald*:—"The subject was discussed at considerable length, with closed doors, and, as we have been informed, took, in the first place, the form of a motion for a committee to confer with the reverend Doctor on some portions of his published speech, which were presumed to be opposed to the Confession of Faith, the motion being made by Mr. Munro of Campsie, and seconded by Dr. Park, of Cadder. Mr. Charteris moved as an amendment that no committee be appointed, and that whatever proceedings took place in the matter should come before the Presbytery as a body. This was seconded by Mr. McGregor, of the Tron, and on a division was carried by twenty-four votes to eleven. Thereafter the Presbytery considered Dr. McLeod's speech, and at last unanimously agreed to record on their min-

utes somewhat, we believe, to this effect—That many of the statements in the speech were considered by the Presbytery to be rash and unguarded, and calculated to do harm. It is understood that this finding also embodies a solemn and grave admonition to Dr. McLeod. We believe that during the whole of the proceedings the greatest harmony and brotherly kindness prevailed, and that not one offensive word was uttered on either side."

IN the Free Synod of Glasgow and Ayr, an overture anent prevalent doctrinal errors and certain views concerning subscription to Confessions of Faith, was transmitted, and another in favor of additional hymns in public worship was not transmitted.

A RESOLUTION in favor of Confederation has passed our Parliament. There is a lull in the Fenian excitement. A powerful reaction is said to have taken place in favor of Confederation in New Brunswick, which, if true, shows that the people may be appealed to with safety in important questions.

WE would direct attention to the financial statement of the Dalhousie College Fund. The question for our people is: how are the £800 that are yet wanting, to be raised before the meeting of Synod—the time agreed upon originally, and indeed necessary to our comfort? For surely it would be a comfort to know that we were once for all done with this important effort! We fear that the wealthy members of the Church will have to look the question in the face, as our clergy will likely complain of the vexatious labor of raising such a sum among the membership of the Church, in dollars and half dollars. When a thing at all events *had to be done*, the sooner it is attended to the better. Shall it be said that the whole Presbyteries of Pictou and P. E. Island cannot raise the one-half of this sum, that is, £400? To say that they *cannot* would be a libel upon the prosperity with which Providence hath blessed their industry, and to say that they *will not* would be a libel upon their Christianity.

MANY of our people, who remember Dr. Fowler as a member of the second deputation, and the seasonable aid which he, as Converter of the Colonial Committee, in the year 1856, gave our weakened Church, will lament his death. The death of Dr. Bryce is also announced.

A. P.

Sums received by the Treasurer on account of the Foreign Mission Scheme.

From Georgetown, P.E.I., amount of collection (£1 19s Island currency)	\$6 50
From River John, amount of collection (per Rev Mr McCunn)	5 00
	\$11 50

JAMES J. BREMNER, *Treasurer.*
Halifax, N. S., 12th April, 1866.

Amount of Monies subscribed for Dalhousie College Fund, &c., at Georgetown and Cardigan, P. E. I., and paid.

FOR DALHOUSIE COLLEGE.

Rev Alexander McWilliam	£5 0 0
D. Gordon, Esq.	2 0 0
Mr A. McPhail	1 0 0
D. F. Kennedy	1 0 0
J. Smith	1 0 0
R. Munro	1 0 0
J. N. Cogswell	1 0 0
D. Dingwall	5 0
Thomas Cameron	5 0
J. Drysdale	5 0
Mrs. Conner	2 0
W. E. Allan	5 0
Captain L. J. Westaway	1 10 0
Mrs Westaway	1 0 0
Mr A. C Stewart	15 0
R. Shaw	4 10 0
J. Robertson	1 10 0
Magnus More	10 0
Charles Crawford	10 0
William Alley	10 0
Charles Alley	5 0
A. McDougall	6 0
Mrs Stewart	10 0
Mr George Sutherland	5 0
Archibald McEachren	6 0
Donald Stewart	10 0
Duncan Stewart	5 0
John Kaneen	10 0
D. Menshin	1 0 0
	£27 14 0

Home Mission (Geo'town & Cardigan)	£1 10 0
Foreign Mission do. do.	2 0 0
Young Men's Scheme	15 0

P. S.—Of the £27 14s. paid for Dalhousie College, it may be stated that £7 6s. was formerly paid, and is now entered to complete the Georgetown list.

Contributions to Dalhousie College Fund from New Glasgow congregation, &c.

[SUMS PAID TO JAMES FRASER, DOWNE, ESQ.]

William Cameron, Merigomish	\$4 00
John Cameron, Merigomish	4 00
Angus Grant, Merigomish	4 00
Donald McDonald, Marsh	2 00
Mrs McDonald, F. Mountain	4 00
William Fraser, Postmaster	10 00

[SUMS PAID TO REV. ALLAN POLLOK.]

James A. Grant, Viewfield	9 00
Allen McGregor Elder	4 00
Donald Sutherland, F. Mountain	1 00
William McDonald, Marsh	2 00
Donald McDougall	2 00
John McKercher	1 50
Mrs Jackson	1 00

Also, by James Fraser, Downe, for Gairloch Congregation, from David Sutherland, \$115 37s.

Monies received for Lay Association, East Branch East River Congregation, and paid over to James Fraser, Junr., New Glasgow, Treasurer.

Section 2—Miss Holmes	£0 5 7½
3—Miss M. McDonald	5 0
4—Miss Margaret Cumming	10 1½
5—Miss Marshall	9 9
	£1 10 6

DONALD A. F. HOLMES, *Secretary.*