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*Thos Perry*

VOL. XIII.

NO 7.

# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

in Nova Scotia, New Brunswick, & Adjoining Provinces.

JULY . . . . . 1867.



### CONTENTS :

	PAGE		PAGE
...ion—The Necessity of Striving	- 121	Lines written by the late George McLeod	- 136
Catechising—By Richard Baxter	- 129	of N Lairg. In contemplation of Death	- 136
...rch of Scotland Mission in India	- 130	The Presbytery of Pictou	- 135
...yer -	- 131	Address to Rev J McDonald, B. River	- 138
...rk for Christ	- 131	For the Monthly Record—	
...es of a Traveller in Egypt	- 132	Ordinances in Cape Breton	- 138
...aching in the Church of England	- 133	Meeting of Synod	- 138
...Handcuffs; or the Deserter	- 134	Notice	- 138
...that hath the Son hath Life	- 1-5	NOTES OF THE MONTH	- 139
...n Commanded	- 135	Schemes of the Church	- 145
...TRY—Is it well with the Child	- 136	Dalhousie College Fund	- 149
		Acknowledgements	- 149

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Wallace March, 1867

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ALEX. McLEAN Convener.  
Manse, Belfast, P. E. Island, February, 1866.

## THE MONTHLY RECORD

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THE twenty-sixth session will be opened in Arts and Medicine on the second of October, in Divinity on the 6th of November. The Calendar which contains full information as to subjects of study, graduation, scholarships, fees, &c., may be had on application to the Registrar, PROFESSOR MURRAY, Kingston, July, 1867

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

JULY, 1867.

No. 7.

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

### Sermon

BY

WILLIAM FLEMING, D. D.,  
LATE PROFESSOR OF MORAL PHILOSOPHY,  
UNIVERSITY OF GLASGOW.

#### The Necessity of Striving.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate; for many. I say unto you, will seek to enter in, and shall not be able."—LUKE xiii. 23, 24.

In discoursing these words, it may be proper to show,

I. What it is to be saved, or to enter into life.

II. How it is difficult to be saved, and why the gate that leadeth unto life is called strait.

III. That many who seek to enter in shall not be able; and then conclude by urging the necessity of striving, and stating the encouragements to do so.

It is proposed, then, to show,

I. What it is to be saved, or to enter into life.

Salvation is a relative term, and implies an exposure to evil or danger. If it be imagined that man, by nature, is in a state of security and happiness, salvation becomes an empty name, and all the images of joyfulness and delight which it brings along with it vanish like the dreams of the morning. Take away the fact that man is liable to suffer punishment after death, and religion, with all its precautions, and all its expedients, falls to the ground. This is the very corner stone upon which the whole fabric of religion rests; and yet there is no truth, in the whole circle of knowledge, which is met with a

more ready and indignant resistance. There is no topic which is listened to with greater uneasiness and distrust than that which goes to prove the sinfulness and peril of our natural condition. When men look abroad upon the world, they see happiness reflected from a thousand objects, and pleasure flowing in innumerable channels. The liveliness of their fancy and the warmth of their feelings shed a glowing light upon everything around them; and after gazing upon earthly glories till they grow giddy, because they cannot discern their danger, they conclude that they are safe. Their hearts become attached to the world and its objects, and they cry out with exulting satisfaction, It is good for us to be here. When Religion lifts her warning voice, and tells them that this is not their rest, that the scene which now seems so fair and attractive must soon wither and vanish, that the earth and all that is therein must one day be burnt up, and that they must go out of it, bearing with them the stamp of a deep condemnation, or the hopes of a joyful acquittal—either to find admittance at the strait gate that leadeth unto life, or to take the broad way that leadeth unto destruction—they affect to be struck and startled by the magnitude of the subject. They wonder how the world can look so fair, and its inhabitants feel so light-hearted and careless, while they are exposed to an alternative so dreadful. They ask if we have made no miscalculation in the matter—if our professional anxiety for their welfare may not have carried us beyond the bounds of truth and soberness; and they are even ready to hint a suspicion that we have a devil, or that too much learning has made us mad. They call on us to throw aside all prejudice and system—to come forth from the gloom of our closet into the daylight of

the world—to trace the many streams of happiness which are flowing throughout it—to mark the peacefulness and security which prevail among its inhabitants—to observe the satisfaction and composure with which they go about their farms and their merchandise—and then to say, if the scene can ever be so wofully altered as that He who is here known as all beneficence and love, should afterwards reveal himself in fire and indignation. Follies and faults they admit they may have; but human nature is frail and God is merciful; and trusting that they will at last find Him to be so, they put the one term of the alternative altogether out of sight, and, wrapping themselves up in their security, brag that we would not disturb them by any terrible imaginations—that we would see no visions but visions of peace—dream no dreams but dreams of plenty, and, in short, that we would hope and prophecy smooth things concerning them.

Now, if there be folly and presumption in limiting the mercy of God, and in pronouncing beforehand, as the Jews did, who shall and who shall not be saved, it must be equally foolish and equally presumptuous to abuse that mercy by the hope that men may continue in carelessness and sin, and yet be saved. This is to run in the face of a clear revelation, and to doubt the existence or deny the perfections of God. If He mean not to make any distinction between the characters of men, why did He give to them any revelation of His will? Why did He not allow them to live and die in total ignorance of His purity and justice, if these perfections are never to be fully exercised? Why did He pledge himself, as He has most irrecoverably pledged himself, to take the part of the righteous, and to set His face against the wicked? And why hath He exhibited so many examples of the punishment of sin, even in this life, but as tokens of a deeper indignation, which shall smoke against the finally impenitent in the next life? If there be no treasured wrath in reserve for sin, why does He so earnestly beseech men to flee from it? Why does He so affectionately entreat the wicked to turn, if it be not that the path in which they tread leadeth down to the chambers of death? Why does He seem so interested and so concerned about us, if He be not really so? Can it be seen, without shuddering, what a character this goes to stamp upon God? Why would He do such marvellous things as He hath done for us, but that we are liable to some awful calamity? Why hath He given to us so many prophets and preachers of righteousness, but that it is of the utmost consequence to forsake iniquity? Why did that burning and shining light—that man who was more than a prophet—why did he come baptizing and preaching repentance, if there be not some great wrath to flee from? Above all, why did the blessed Son of God move from

his place in heaven, and come down to this world of ours, if there be not some awful danger threatening its guilty inhabitants? What means that joy which bursts forth in heaven over one sinner that repenteth, if impenitance do not imply some dreadful calamity? What signifies all this stir on earth about being saved, if men be not, through sin, the rightful heirs of a deep condemnation? And why are we called to strive that we may enter in at a strait gate, when it may be well enough to go in at a wide one?

Salvation, however, implies not only a security from the punishment of sin, but an admission to a state of bliss. It implies not merely an exemption from the fears of guilt, the accusations of an evil conscience, and the wrath of an offended God, but an introduction to His presence and favor. They who are saved are said to enter into life—to enter into a state compared with which their former careless and sinful existence was as death. They are all filled with peace and joy, in believing the record of the Gospel. They have a peace which passeth all understanding, and rejoice with a joy that is unspeakable and full of glory. Their evil passions are subdued, their evil tempers are corrected, and they spend their time in holiness and peace, until at length they become meet to be made partakers of the inheritance of the saints of light. Glorious things are spoken in Scripture of the state upon which they then enter, and all that is excellent or desirable upon earth has been employed to describe it. We read of a city, the streets of which are paved with gold and bespangled with stars, and of a paradise which is ever rich in fruit and never darkened with storm. We are told of crowns and sceptres—of living fountains and incorruptible treasures—of palms of victory, and robes of white, and mansions of rest, and regions of immortality, and of an exceeding, even an eternal weight of glory. Yet after gathering into one brilliant fancy-piece all that is excellent or desirable, our conceptions fall far short of the reality; for eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the good things which God hath prepared for the righteous. And can a prize so glorious be gained without labor? What care doth it cost one to gather together a little wealth! With what pains does another ascend to some paltry preferment! And shall heaven and everlasting happiness fall into our arms while we are asleep? Shall crowns of bliss drop upon our careless heads? Shall sceptres of glory place themselves in our idle hands, and all the light and magnificence of heaven be shared around those who have scarcely formed one serious wish upon the subject? But this is encroaching upon the second head of the method, which was to show,

II. How it is difficult to be saved, and

why the gate that leadeth unto life is called strait.

From the gate that leadeth unto life being called strait, let it not be understood that any of the duties which God requires are difficult, considered in themselves. His commandments are not grievous, saith one apostle; and another calls religion a reasonable service. Indeed, we may appeal to the common sense of all, whether it be not more reasonable to love God, who hath so loved us, and to worship Him who continually supports us, than to despise His benefits and forget His service. We may make even the enemies of virtue judges whether temperance and sobriety be not more reasonable than intemperance and dissipation. We may leave it to the determination even of the worst of men, whether benevolence and peace be not infinitely preferable to inhumanity and contention. But although religion and its duties be thus recommended by their reasonableness, they are not, on that account, easy to be practised by us. We are the heirs of a frail and degenerate nature. Our understandings are darkened and our affections alienated from the life of God. We are prone to what is evil and averse to what is good. Our passions betray us into numberless transgressions. Evil habits acquire a dominion over us, and we are brought under captivity to sin. To will may be present with us, but to do good we often know not. It is thus that religion and its duties come to be regarded by us as hard. It is in this view that the way that leadeth unto life is said to be strait. And, indeed, when the frailty and corruption of our nature, the strength of evil passions, and the power of evil habits are considered, we may well wonder that any of the sinful descendants of Adam should ever be permitted to enter into the presence of the living God. When we read the sayings of the Saviour, we may well be astonished, and cry out with his disciples, Who then shall be saved? Indeed, it is distinctly asserted in the Scripture, that the righteous are scarcely saved; and if the righteous be scarcely saved, where shall the wicked and ungodly appear? The Lord is of purer eyes than to behold iniquity, and He cannot look upon sin without abhorrence. Evil shall not dwell with Him, neither shall the foolish stand in His sight; and without holiness no man shall see the Lord. The way to be happy hereafter is to be holy here. This is the gate through which we must enter into life. We must break off our sins by righteousness, and our iniquities by doing good. We must repent, or we perish. We must check our evil passions, and abandon our sinful habits: for whosoever committeth sin is the servant of sin; but he that is born of God doth not commit sin.

Now, it is as difficult as it is necessary to forsake sin. It is easy, indeed, to see and rail at the evil and deformity of sin—to back-

bite others—and even to blame ourselves—for committing it. But fairly and utterly to renounce it is not so easy. To forsake what the constitution of our bodies, the corruption of our hearts, and long custom may have rendered in some measure natural to us, is not so easy. The chains of sin are hard to break. What a sacrifice does the sensualist feel it to give up his pampering, and keep the body in subjection! What care and watchfulness does it require of the malicious to check the smile that comes unbidden over his cheek, and to stop the whisper that issues almost involuntarily from his lips! How hard it is for the passionate to bridle his rage, and to keep within him the foamings of that torrent to which he hath been accustomed to give ready vent! How shall the proud man dismiss his swelling thoughts, and learn to think humbly of himself! How shall the covetous man turn from his glittering idol, and, blind to the lustre of gold, set his whole heart upon the favor of his Maker! What a small spark will sometimes kindle a conflagration within us! How does the throwing of a little pebble stir up a storm in that mind which seemed like a vast ocean reposing in tranquility! What a trifling circumstance will awaken evil passions which we thought to have been extinguished, and show us, that while we fancied ourselves to be free, we are still the servants of corruption! How do all our virtuous resolutions vanish before the power of temptation, like the morning cloud or early dew! None but they who have struggled hard against their evil inclinations and practices can truly tell how difficult it is to subdue or abandon them. In Scripture, the forsaking of an evil habit is spoken of as next to a natural impossibility; and it is written that the Ethiopian may as soon change his skin, or the leopard his spots, as they who have long accustomed themselves to do evil may learn to do well. The giving up of a beloved sin is compared by our Saviour to the plucking out of a right eye, and casting it from us: and he who turns from a careless and wicked to a religious and holy life, enters upon a state of difficulty and exertion, which can only be adequately set forth by the emphatic language of crucifying the old man with his affections and passions. He is put at variance with himself, and has to struggle against the whole bent of his former inclinations and habits. He has the Anakim to kill, before he can enter into Canaan. He has his giant sins to slay, before he can sit down to his inheritance.

And if it be thus hard to forsake the love and practice of sin, it is no less hard to acquire the virtues and graces of the gospel. Salvation is not a mere arbitrary and mechanical translation from a state of condemnation into a state of security. It implies a preparation and fitness on the part of those who are saved. Indeed, without a previous pre-

paration and fitness, there could be no happiness in being saved. What would it avail any of us, to be carried into the third heavens, unless we carried with us the tempers and dispositions which suited the place and the society? We might have the feeling of security arising from the knowledge that we had escaped the punishment of our sins—but to any higher enjoyment we must for ever remain strangers, and the rapturous hallelujahs of the blessed spirits around us would ring without significance or ecstacy upon our discordant ears. The happiness which is to be consummated hereafter must be begun here—and even while on earth, we must have our conversation in heaven. The seeds of those virtues and graces which are to flourish in the regions of immortality must be sown in the bleak and surly climate of this world; and unless we live as saints, we can have no sure hope of dying as saints.

Now in this view, also, the way that leadeth unto life may well be called strait. With so many objects soliciting our affections, it is difficult to fix and to preserve our supreme regards on God. With so many selfish passions, it is difficult to love our neighbor even as ourselves. The humility and meekness, the temperance and purity, the benevolence and charity, the patience and resignation which the gospel enjoins are not easily cultivated. It is hard to human nature, to love our enemies and pray for our persecutors, to live above the world while we are in it, to choose the severest affliction before the least sin, and to neglect the greatest gain rather than the slightest duty. And yet, unless we deny ourselves to every evil passion, and take up our cross daily and follow Him, we cannot be the true disciples of Christ.

What renders the attainment of the Christian character still more difficult is, that the world is always ready to reproach and persecute those who aspire to it. When the passage before us pronounces the gate that leadeth unto life to be strait, there is, no doubt, a particular reference to the hardships which attended the profession of the gospel at its first promulgation. But this reference has not yet lost all its significance. The world is *still*, as it was *then*, contrary to Christ. It does not indeed exert its enmity to the same extent, or in the same manner, as formerly. Men may now profess their faith in Christ, without the hazard of their property or their life. But there are other weapons besides those which affect the body; and it is still in some sense true, that if any man will live godly in Christ Jesus, he must suffer persecution. The wicked and the thoughtless are always ready to pour their ridicule and reproach upon all who put them to shame by the fervency of their spirit and the purity of their life. Now, to many ridicule and re-

proach are not less formidable than fire and faggot. The flames of martyrdom could only warm their zeal and light them to their glory; but they know not how to bear the chilling and inglorious punishment of contempt. If it had been an enemy, said the Psalmist, I could have borne it. If the men of another faith were ranged in hostile array against them, they could present the clearness and the security of their hope: but to the taunts of those around them—their companions or their friends—they have nothing to oppose but a heart deeply sensible of their bitterness. If the rage of persecution required it, they could rise to the magnitude of the trial, and cheerfully shed their blood for what they esteem more valuable: but they cannot bear to have their understanding insulted, their conduct vilified, and mysticism and enthusiasm, and all the odious names which the base vocabulary of a deriding scepticism supplies, poured upon actions which they know, and feel, and lament, to be infinitely below the spirituality of the divine law. In counting, therefore, the cost of their profession, in reckoning up the difficulties of the Christian life, next to the deceitfulness of their own hearts, they place the ridicule of the world—and even after they are far advanced and deeply confirmed in their course, they still feel the smart of that shower of contumely and reproach which was poured upon them, when they first broke away from the licence and the laugh of their giddy companions, to enter in at the strait gate that leadeth unto life.

Having thus attempted to explain what it is to be saved or to enter into life—and how it is difficult to be saved—and why the gate that leadeth unto life is called strait,

I shall now proceed to show,

III. That many who seek to enter in at the strait gate shall not be able.

In the interpretation of Scripture, we should always be upon our guard against being carried away by the mere sound of the words. If this very simple caution had been observed, if, instead of quoting disjointed passages to support preconceived opinions, theologians had set themselves to discover the mind of the spirit, by a careful examination of the context, and a prudent reference to what an apostle has called the analogy or proportion of the faith, much controversy and uneasiness might have been spared. Take the declaration before us as standing by itself, or as it is sometimes found posted in the common places of a systematic theology, and it bears a most unwelcome and discouraging aspect. Many will seek to enter in and shall not be able! Is God then a capricious and cruel tyrant, who finally and for ever exclude from His presence many of those who sincerely desire to enter into it? Has He neither grace to help nor mercy to pardon, and shall many fail of salvation,



merely because the work is too hard for their unassisted efforts? If this were true, then there would be room for carelessness and despair—then might men walk in the way of their own eyes and follow the devices of their own imaginations, and refuse to stir in a business, where, with the best intentions and the best endeavors, they might yet miscarry. A very few words, however, will suffice to show that no such inference or apology can be drawn from the text.

It must be admitted, indeed, that true religion is very often set forth in Scripture under the notion of seeking God; and His true servants are represented as following and enquiring after Him. David, for example, expresses his determination to walk religiously by saying, "O God, thou art my God, early will I seek thee." And in encouraging his son Solomon to do the same, he says, "If thou seek the Lord He will be found of thee." In the same sense, it is elsewhere written, "The heart of them that seek the Lord shall live." "Blessed are they that keep the testimonies of the Lord, and seek Him with their whole heart." "I have not spoken in secret, saith the Lord; I said not unto the seed of Jacob, Seek ye me in vain." "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." Now, in all these passages, not only is a spirit of true religion set forth under the notion of seeking, but that spirit is also represented as being rewarded with the object of its search; and yet, in the passage before us it is said, "Many will seek to enter in and shall not be able." We have not far to go, however, for an explanation of this apparent difficulty. *Seeking* is here opposed to *striving*. But although, by itself, or when opposed to absolute indifference, seeking may be sufficient to denote a true spirit of religion, yet, when coming in contrast with a word of more powerful signification, it loses a part of its original force, and becomes descriptive of a less intense state of mind and exertion. The Greek word which is rendered strive, is a word of very powerful signification. It is borrowed from the wrestlers in the Olympic games, and includes the idea of great bodily exertion, accompanied with great mental energy. The word which is contrasted with it is comparatively tame and feeble. It is quite plain, therefore, that by those who are here said to seek and not to be able to enter in, we are not to understand those who set about the work of religion with sincerity and earnestness, but those only whose feelings upon the subject carry them no farther than to wish or seek, but not to strive and labor.

That persons of this description are numerous in the world may very easily be made to appear.

In the first place, There are many who have no better title to the character and the hope of Christians than the mere name. They are born in a Christian country, admitted into

the Christian church, and are careful to observe its ordinances. In doing so, they do well. But in thinking that they shall thus enter into life, they wofully deceive themselves. The promise of salvation is not made to the external profession of religion, without the sincere practice of it; and there is no delusion more frequently or more strongly guarded against, in Scripture, than that by which men are led to rest in the form, and to neglect the power of godliness. "Why call ye me Lord, Lord," said our Saviour to His disciples, "and do not the things which I command you. Not every one that saith Lord, Lord, but he that doeth the will of Him that sent me, shall enter into life." If external professions of religion could entitle men to salvation, the Pharisees, of all others, would have been the nearest to the kingdom of heaven; and yet it is written, that except our righteousness exceed the righteousness of the scribes and of the Pharisees, we shall in no wise enter into it.

Akin to the mistake of those who seek to enter in by their external observances, is that of others who think they shall be saved through their knowledge of the things that pertain to salvation. They spend much of their time in meditating or in talking upon religious subjects. They can speak in parables, and open their mouths in dark sayings. They make themselves masters of the technical terms of theology, and pique themselves not a little upon the skill with which they can contend for the form of sound words. They choose out companions who have as much, or perhaps a little less, knowledge than themselves, and delight to hold a controversy with them upon some abstruse point. And truly, to see the earnestness and the zeal which they display, you would expect great things from such persons; but, unfortunately, when the dispute is ended, their zeal and earnestness forsake them; and they who were so active and acute in religious argument, are cold and indifferent about religious practice. Their knowledge lies all in their head, and never descends to warm their heart or regulate their conduct. Now, such knowledge may condemn, but it can never save; for it is of no avail to understand the doctrine which is according to godliness unless we obey it. Men must be brought to the knowledge of the truth, before they can be saved by it; but the truth, before it save, must sanctify; and of those who seek to enter in, none shall more certainly and deservedly be excluded than those, who, after enquiring for the way, never set out upon it. "Every one that heareth my sayings and doeth them not," said the Saviour, "is like a foolish man who buildeth his house upon the sand." And again it is written, "If ye know these things, happy are ye if ye do them." To know is a privilege, to do is blessed.

Not widely different from the mistake of

those who think to be saved by their knowledge, is that of others who fancy that their warm and lively feelings upon the subjects of religion will carry them into heaven. They are very much affected by the reading and the preaching of the Word of God. They listen with interest and emotion to the declarations of God's mercy, and can shed tears of tenderness when the sufferings of the Saviour are set forth before them: and fancying that such feelings are sure signs of a gracious heart, they are ready to conclude that they are the children of the kingdom, and never doubt of their entering into it. Feelings, however, are of no value in religion, except in so far as they flow from right principles and lead to right conduct; and it is quite possible to have a pleasure in hearing or in talking about the will of God, while we have no real pleasure in doing it. Such was the temper of the people of Israel, of whom we find the prophet Ezekiel taking up his complaint, and saying, "Lo! O Lord, thou art to this people as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument; for they hear thy words, but do them not." Such, also, was the character of the persons whom our Saviour describes as hearing the word and receiving it with joy; but having no root in themselves, they dure but a little. In like manner we read that the Jews were willing, for a season, to rejoice in the light of John the Baptist. Even Herod, we are told, heard him gladly. But in all these instances, although the affections were moved, no salutary effect followed: and those persons who think the warmth of their feelings a sufficient security for entering into life, would do well to consider the case of Balaam, who, in all the agony of inspiration, exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. Let me die the death of the righteous, and let my latter end be like his." And yet Balaam is supposed to have perished fighting against the very people whom all his feelings and convictions led him so emphatically to pronounce blessed.

Others, however, advance farther than mere feelings and professions, and think that because they go a certain length in the work of religion they shall assuredly enter into life. Hearing that the wrath of God has been revealed against all iniquity, they begin to put away from them the accursed and accursing thing. They cease, in some measure, from the evil of their doings. They wash the outside of the cup, and clear away some of those enormities which disgraced their character and endangered their condition. But although this be a more active and decided step than any of the preceding, it is not yet conclusive; and they who think to enter into life upon the ground of some partial reformation will find themselves deceived. We must utterly renounce the love and the practice of all sin, before we can hope for

salvation: but, instead of doing so, there are many who wish to indulge the hope of heaven and some favorite passion at the same time; like Naaman, who prayed that the Lord would accept of his divided heart and divided service, and pardon him for bowing in the house of the Assyrian idol. Even those vices which they abandon, they abandon with reluctance, and with feelings very similar to those of the mariner when he throws his goods overboard in a storm. In short, they leave their sins, just as Lot's wife left Sodom, lest fire from heaven should rained down upon them; and, like her, they very often turn back when their fears are removed. Even the temporal consequences of a wicked life are sometimes so pernicious and striking as to induce men to reform; and in doing so they do well. They will not be excluded from the kingdom of heaven, having put away from them those things which could never be admitted; but, if, while their love of sin unsubdued, they think to enter into life by a partial reformation, they are grossly deceiving themselves. Ahab humbled himself so much under the threatening of God, that God delivered him from the temporal judgments which had been denounced against him: and in like manner, by forsaking their wickedness, men may escape the evil consequences with which it is here attended; but unless they utterly and entirely renounce iniquity—unless they give up the love as well as the practice, not of one, but of all sin, they must not think of entering into life. The Pharisee thanked God (and he may have done so with perfect truth), that he was neither intemperate nor unjust, nor added to as this publican, who was standing afar off, smiting his breast and exclaiming, "God be merciful to me a sinner;" yet we read that the publican went down to his house justified in the sight of God rather than the other. Herod not merely heard John the Baptist gladly, but did many of the things which he commanded; and yet his end was miserable. It is not enough, therefore, to refrain from a few wicked practices and to conform to a few good ones. Sin must be altogether renounced, and holiness must be esteemed and followed. We must get the shielding faith of the covering righteousness of the gospel; otherwise we shall seek in vain to enter into life.

This brings me to remark, that among those who seek to enter in and shall not be able to be reckoned not only those who seek to enter in by a wrong way, but also those who seek to enter in at a wrong time.

In the history of the church, it is recorded that, at one period, it was common for men to defer their baptism till the day of their death, from the impression, that as this sacrament conveyed the grace of regeneration, and as this grace was not afterwards forfeited by the commission of any sin, they were sure of entering into life. When it is rec-

lected what an apostle hath said, that the baptism that saves is not the washing with water, but the answer of a good conscience, it may well be wondered how men could fall into so absurd and superstitious a practice, and thus think, by a sort of fraud, to obtain salvation from their God. Yet, truly, the virtue and the hope which some men place in a death-bed repentance is not one whit more honest or rational. Instead of walking in the narrow path that leadeth unto life, they walk in the way of their own eyes, and think that God will at last show them mercy for their sorrow and importunity. But although repentance, when true, has great power with God, they who wilfully delay their repentance, give no evidence of sincerity, and can have no good hope of acceptance. Have they not rather every reason to fear, that, because God hath called and they have refused, so, now when they call, God may refuse; and that because they have neglected the day of their merciful visitation, the things belonging to their eternal peace shall be for ever hid from their eyes. It is in reference to such tardy seekers to enter in that our Saviour says, in the 25th verse, "When once the Master of the house is risen up and hath shut the door, and ye begin to stand without and to knock, saying, Lord, Lord, open unto us: and He shall answer and say unto you, I know not whence you are. Depart from me ye workers of iniquity."

It would appear, then, that neither the bare profession, nor the speculative knowledge, nor transient feelings, of religion: neither a partial reformation nor a late repentance will carry us into heaven. If we would be saved we must believe on the Lord Jesus Christ. If we would enter into life we must keep His commandments. The business of religion must be begun in sincerity and prosecuted with vigor, otherwise it can never terminate successfully. We must not rest satisfied with seeking—that is, with faint wishes and feeble exertions—we must strive, otherwise we shall never be saved.

This brings me to conclude the whole subject, by urging the necessity of striving, and stating the encouragement to do so.

And here, it may be remarked, that, although it be difficult, it is still possible to be saved. Whatever disputes there may have been (and there have been too many) about the number of those that are saved, it is admitted upon all hands that there are some saved. And if some, why not we among the number? The path, though difficult, is not uttrodden—the gate, though strait, is not shut. There are now in bliss those who, like ourselves, were once exposed to all the temptations of a frail nature and a sinful world; and if they overcame, why may we not overcome? If they were accepted and blessed, why may not we be accepted and blessed? We have the same capacities both of obtaining and enjoying happiness which they had.

The same path lies before us, and the same heaven above us. We have the same Scripture to direct us, the same hopes to animate us, and the same God to bless us. Unlike the patriarch, who had but one blessing, God has many blessings. The stores of His bounty are inexhaustible; and while generation rises after generation to share it, the mercy of God endureth for ever. He maketh His sun to rise and His rain to fall—He giveth fruitful and healthful seasons—He filleth our hearts with food and gladness, and scattereth His gifts around us in profusion, to see if His goodness will lead us to repentance. From the day when men first wandered from Him, God hath never ceased to invite them back; and as if the glorious company of patriarchs, and prophets, and saints, whom He hath already gathered to Himself, were nothing, He still stretches forth His hand, and, with all the tenderness and affection of a father, cries to His rebellious offspring, Turn ye, turn ye, why will ye die? He addresses us not merely as the Father of all the families of the earth—not merely as the dispenser of those bounties which descend in wide and dazzling profusion, like manna round the tents of the Israelites—not merely as the indulgent parent who makes the earth drop fitness, and the air breathe music, who lights the golden sun, and spreads the green carpet for His children to sport on, but as the Father who, when these children had wandered from the light of his countenance, and turned His glory into shame, His blessing into a curse, and His paradise into a scene of pestilence and misery, still looked after them in loving kindness; and instead of making strains of jubilee ring through the thrones, and princedom, and denominations of an apostate sky, proclaimed peace upon the plains of Bethlehem—instead of lifting from offence and ruin those fallen stars who had once burned so brightly to His glory, stretched forth His hand to help him who was from the first of the earth, earthy—instead of thinking upon the angles, who were elder and higher born, who had assisted and shouted at the work of creation, longed to recover the faded lineaments of His lost image, loved man more than all His children, and wrought out for him a redemption more wonderful even than the sin and ingratitude which rendered it necessary. And although this last and best resource of infinite love is despised and rejected by multitudes, God still waiteth to be gracious. Although the cry of its iniquity has never ceased coming up before Him, He continues to keep the earth in its place. He holds the ready elements from devouring it, because the number of His elect is not yet accomplished. There are still heirs of immortality in the world—there are still places in heaven to be filled—there are still crowns of glory to be gained. Wherefore let us strive that we may enter in at the strait gate.

As a further encouragement, let us consi-

der that the gate into which we are called to enter, although it be a strait gate, leadeth unto life. And all that a man hath, said Job, will he give for his life. Yea, all that a man hath will he give for the short and uncertain life that now is. And shall the life everlasting be thought unworthy of an effort! What care and toil are employed to gild and to prolong the miserable span that lies between us and the grave; and shall the eternal state which stretches beyond it be left unprovided for! Shall the fleeting and unsatisfactory enjoyments of the world provoke our desire and activity; and shall the happiness of heaven be regarded with indifference and unconcern? Shall we seek honor one of another, and remain sensible to the favor of God? Shall we covet the riches of the world, and have no holy avarice for those treasures that are in heaven? In a word, shall we run through a thousand devious paths when passion and folly call, and never strive to enter in at the strait gate, to which reason and religion point? Shall no sacrifice be reckoned too great to promote our worldly views, and shall every little difficulty be magnified into an excuse for neglecting our eternal salvation? Ah, Christians! such was not the temper nor the conduct of those who are now in heaven. They had difficulties to encounter which we can never know; but they met and overcame them by the firmness of their faith. Abraham, at the command of God, went out from his native land, not knowing whither he went, but trusting in singleness of heart to the sureness of the promise. Moses left a magnificent court, to work out his salvation amidst the perils and privations of a wilderness. The early Christians forsook all that they might follow Christ. They took joyfully the spoiling of their goods, knowing that in heaven they had a more enduring substance. They reckoned that the sufferings of the present life were not worthy to be compared with the happiness that followed; and in the midst of all their dangers and difficulties, supported themselves with the hope that their present light and transitory afflictions were working out for them a far more exceeding, even an eternal weight of glory. Has that glory faded, that we can look up to it with such indifference? Do we judge of the happiness of heaven by the maxims of earth? Do we carry the measurements of a perishing world into the regions of immortality? Do we think that the crowns of the just have grown dim with years? Do we think that the heaven above us is not that bright and glorious place to which patriarchs, and prophets, and martyrs, pressed with such eager and unfaltering step, and that the earth beneath us is not that hollow and deceitful dust on which they trod with fear and trembling? Or is it that we want the eye of faith, to pierce through the mists of this world's delusions? Is it that we want the heart of faith, to carry us unseduced through the assaults of its temp-

tations? Is it, in short, that we are willing to seek but not willing to strive? Let us remember, however, that many shall seek to enter in and shall not be able. Let us remember the Scripture which saith, "The kingdom of heaven suffereth violence, and the violent take it by force." All the images employed to denote the Christian life are images of activity and exertion. It is a journey; where the way is narrow and the dangers many. It is a warfare, where our enemies are numerous and powerful. It is a race, where we must run if we would obtain the prize. It is a city, the gate of which is strait, so that we must strive if we wish to enter in, for many will seek to enter in and shall not be able. All the examples, too, which are set forth for our imitation are examples of zeal and industry. The patriarchs and early saints accounted themselves as pilgrims and strangers upon earth, so that they might become the citizens of heaven. The apostles and primitive Christians reckoned not their lives dear unto them, that so they might win Christ and be found in Him. And yet we think that when walking at our ease we may be tending towards the same glorious destination.

Spirits of the just! How vain, then, were all your labors! Why leave behind you such needless and perilous examples? The children of this world are wiser in their generation than you who have now become the children of the light. That gate, which to your weak vision seemed difficult and strait, has opened before them with ready and capacious folds. Instead of the fiery chariots which carried you into heaven, they think to set themselves down among you by an easier conveyance. Although they walk in the way of their eyes, and follow the devices of their own imaginations, they are looking to share that inheritance which was the reward of your tears and blood; and are meditating to rise to your blissful society, not from amidst watchings and fastings and prayers—but from amidst self-indulgence and unconcern and sin.

Blessed Jesus! Why that life of self-denial and devotion—why that holiness and harmlessness and separation from sinners, if men may call themselves thy followers and enter into thy glory without them? Why that mystery of the cross, if, through it, the world be not crucified unto us and we unto the world? Why that bursting of the bands of death, if it do not quicken us to newness of life? Why that ascending glory, if it do not lift us above vanity and temptation? And what must our condemnation be, if after coming down from heaven and setting us an example that we should follow thy steps, Thou hast gone back to thy bliss, without drawing after Thee our most thankful emotions, our most earnest resolutions, and our most vigorous exertions?

## ON CATECHISI

BY RICHARD BAXTER.

When I look before me and consider what, through the blessing of God, this work, if well managed, is like to effect, it makes my heart leap for joy. Truly, brethren, you have begun a most blessed work, and such as your own consciences may rejoice in, and your parishioners rejoice in, and the nation rejoice in, and the child that is yet unborn rejoice in. Yea, thousands and millions, for aught we know, may have cause to bless God for it, when we have finished our course. And though it is our business this day to humble ourselves for the neglect of it so long, as we have very great cause to do, yet the hopes of a blessed success are so great in me that they are ready to turn it into a day of rejoicing.

I bless the Lord that I have lived to see such a day as this, and to be present at so solemn an engagement of so many servants of Christ to such a work. I bless the Lord that hath honored you, of this County, to be the beginners and awakers of the nation to this duty. It is not a controverted point, as to which the exasperated minds of men might pick quarrels with us, nor is it a new invention, as to which envy might charge you as innovators, or pride might scorn to follow, because you had led the way. No: it is a well-known duty. It is but the more diligent and effectual management of the ministerial work. It is not a new invention, but simply the restoration of the ancient ministerial work. And because it is so pregnant with advantages to the Church I will enumerate some of the particular benefits which we may hope to result from it, that when you see the excellency of it you may be the more set upon it, and the more loath, by any negligence or failing of yours, to frustrate or destroy it. For certainly he who hath the true intention of a minister of Christ will rejoice in the appearance of any further hope of attaining the ends of his ministry; and nothing will be more welcome to him than that which will further the very business of his life. That this work is calculated to accomplish this, I shall now show you more particularly. It would be a most hopeful means of the conversion of souls; for it unites these great things which most further such an end.

1. As to the matter of it: it is about the most necessary things, the principles and essentials of the Christian faith.

2. As to the manner of it: it will be by private conference, when we may have a private opportunity to set all home to the conscience and the heart.

The work of conversion consisteth of two parts: 1. The informing of the judgment in the essential principles of religion. 2. The change of the will by the efficacy of the faith. Now, in this work, we have the most excellent advantages for both. For the informing of

their understandings, it must be an excellent help to have the sum of Christianity fixed on their memory. And though bare words, not understood, will make no change, yet, when the words are plain English, he that hath the words is far more likely to understand the meaning and matter than another. For what have we by which to make known things, which are themselves invisible, but words, or other signs? Those, therefore, who deride all Catechisms as unprofitable forms, may better deride themselves for talking and using the form of their own words to make known their minds to others. Why may not writt'n words, which are constantly before their eyes and in their memories, instruct them as well as the transient words of a preacher? These "forms of sound words" are, therefore, so far from being unprofitable, as some persons imagine, that they are of admirable use to all. Besides, we shall have the opportunity, of personal conference, to try how far they understand the Catechism, and to explain it to them as we go along; and to insist on those particulars which the persons we speak to have most need to hear. These two conjoined,—a form of sound words, with a plain explication,—may do more than either of them could do alone.

Moreover, we shall have the best opportunity to impress the truth upon their hearts, when we can speak to each individual's particular necessity, and say to the sinner, "Thou art the man;" and plainly mention his particular case; and set home the truth with familiar importunity. If anything in the world is likely to do them good it is this. They will understand a familiar speech who understand not a sermon; and they will have far greater help for the application of it to themselves. Besides, you will hear their objections, and know where it is that Satan hath most advantage of them, and so may be able to shew them their errors and confute their objections, and more effectually convince them. We can better bring them to the point, and urge them to discover their resolutions for the future, and to promise the use of means and reformation, than otherwise we could do. What more proof need we of this than our own experience. I seldom deal with men purposely on this great business in private, serious conference, but they go away with some seeming convictions, and promises of new obedience, if not some deeper remorse and sense of their condition. O brethren! what a blow may we give to the kingdom of darkness by the faithful and skilful management of this work? If, then, the saving of souls—of your neighbor's souls—of many souls from everlasting misery, be worth your labor,—up and be doing. If you would be the fathers of many that are born again, and would see "of the travail of your souls," and would be able to say at last "Here am I, and the children whom thou hast given me."—up and ply this blessed work.

II. It will essentially promote the orderly building up of those who are converted, and the establishment of them in the faith. It hazardeth our whole work, or at least much hindereth it, if we do it not in the proper order. How can you build if you first lay not a good foundation? or how can you set on the top stone when the middle parts are neglected. The second order or class of Christian truths have such a dependence on the first that they can never be well learned till the first are learned. This makes many labor so much in vain; they are "ever learning but never come to the knowledge of the truth," because they would read before they learn to spell, or to know their letters. This makes so many fall away: They are shaken with every wind of temptation, because they are not well settled in the fundamental principles of religion. It is these fundamentals that must lead men to further truths; it is these that must actuate all their graces, and animate all their duties; it is these that must fortify them against temptations. He that knows not these knows nothing; he that knows them well doth know so much as will make him happy, and he that knows them best is the best and most understanding Christian. The most godly people, therefore, in your congregations will find it worth their labor to learn the very words of a Catechism. If, then, you would safely edify them, and firmly establish them, be diligent in this work.

III. It would make our public preaching better understood and regarded. When you have instructed them in the principles they will the better understand all you say. They will perceive what you aim at when they are once acquainted with the main points. This prepareth their minds and openeth a way to their hearts; whereas, without this, you may lose the most of your labor; and the more pains you take in accurate preparation the less good you may do. As you would not, therefore, lose your humble labor see that you be faithful in this private work.—*Raxter's "Reformed Pastor."*

(From the Presbyterian.)

## CHURCH OF SCOTLAND MISSION IN INDIA.

The following report has been received by the India Mission Committee of the Church of Scotland, from the pastor of the Native Church at Madras. It gives a very gratifying account of the work done by the native congregation. Such statements should be the most powerful appeals to all to prosecute with increased zeal and faith the work of Christianising India. The agencies employed, and the systematic assiduity with which they are piled, could not be exceeded by any

of the best worked parishes in Scotland. May God grant His blessing upon all the efforts of this active and devoted native Christian Church!

In drawing up this report we would not unnecessarily enlarge, but confine to as few remarks as possible. The congregation, for the most part, consists of adult converts from Hindooism and Roman Catholicism, and their families; it amounts at present to 335 souls. We are thankful to say that the congregation is in a healthy state. I have had the privilege of proclaiming Christ in his fullness, and of endeavoring, according to the grace given me, to build up my people in faith and holiness. We are happy to say that their conduct has been such as becometh the Gospel of Christ. In no instance has there been any need for the exercise of discipline among them during the year.

*Services.*—There are two services held on the Sabbath, one in the morning and the other in the afternoon. Almost all the people, with their little ones, regularly attend. Sometimes the Church is so full that some of them are obliged to stand here and there, especially on communion Sundays and other particular occasions; consequently we greatly desire to have a separate building for our own use, and we trust that the God of all blessings will give us the desire of our hearts in His own good time.

*Communicants.*—We stated in our last report that our communicants amounted to 143. During the year 21 new members were added to the number, as they amount at present to 164. The sacrament of the Lord's Supper has been administered regularly, as usual, every quarter.

*Baptisms.*—I have had the happy privilege of administering this ordinance to 7 persons and 6 children. They were admitted into the fellowship of the Church after much careful investigation and training. They are now being instructed in our religious truths, pure morality, and elevating doctrines. May God keep them steadfast unto the end!

*Inquirers or Candidates for Baptism.*—There are 8 inquirers, who are under our immediate Christian instruction. We hope, by the grace of God, to receive them soon into the fold of Christ by baptism.

*Weekly Prayer-Meeting.*—Besides the usual Sunday services, prayer-meetings almost every evening have been held for the spiritual growth and edification of our members. On Monday and Tuesday evenings we have meetings in the chancel. On Wednesday evening, from 4 to 5, we have a female meeting as usual, and another meeting from 6 to 8 p. m., at Nungambankum. On Thursday evening at New Town. On Friday a social prayer-meeting is held alternately in the houses of Christian brethren in connection with our church. May God, in His infinite kindness, bless our meetings and hear our prayers, so that he may pour out His Spirit

not only upon us, but also upon our Christian brethren and kinsmen who are yet led captives by Satan, and wrapped in the gross darkness of spiritual death.

*Preaching to the Heathens.*—We have three stated preachings for them weekly; one at the Memorial Hall on every Monday evening, the other at Mackay's Gardens school on every Tuesday afternoon, and the third at St. Andrew's church gate on every Thursday. Besides these, our catechists go about every morning and proclaim the glad tidings of the Gospel by the side of the public thoroughfares and other places.

*Mission Tour.*—During the year I have been to Pallaveram and other villages; visited the people there, and distributed tracts and books to some.

*Schools.*—There are two boys' and two girls' schools in connection with our church. About 100 children of both sexes receive Christian instruction. During the latter part of the year there was a reduction among them on account of famine and sickness.

*Tamil Pundit's Class.*—Our catechists the young men of our Bible class receive regular instruction in the mornings of Monday, Wednesday, and Friday, from 6 to 9 a. m., from Mooniappah Moonishee. These qualifications are essentially requisite to our men to enable them to refute and converse with the Hindoos. I continue also to receive assistance from him in preparing books.

*Sunday-Schools.*—This is regularly conducted on every Sunday afternoon, between 3 and 4 o'clock, by our elders and catechists. The children in our congregation, as well as those in our day-schools, attend and receive instruction.

*Pastor's Fund.*—The sum collected for this fund amounts to rs. 100: 13: 5 this year. We expected to receive a larger sum than this, but the removal of some of our members from this city, and the famine which has prevailed for several months, have operated against us. The sum now collected will be sent to the India Mission Committee in Scotland.

*The Poor Fund.*—The poor connected with our congregation are supported from the collections made both at the beginning of the month as well as at our various meetings. Our catechists also receive a small aid from this fund.

In conclusion we pray that God will bless our humble and unworthy efforts, and forgive all our short-comings and sins, and enable us, by His boundless grace, to labour in faith and sincerity for the glory of God our Father and the upbuilding of this congregation.

“Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us yea, the work of our hands establish thou it.”

JACOB J. DAVID, *Pastor.*

## PRAYER.

The great want of our age, I take it, is prayer. The day will come when praying will be elevated beyond preaching. We have been so long putting the mercy-seat underneath the pulpit, that the day must come when we shall go from the pulpit a step higher unto the mercy-seat, and the prayers of the Church shall be found as grand an engine for the conversion of sinners as the expounding of the word of God. One reason why it is well to draw near to God, is, prayer explains many difficulties. Asaph had been in great perplexity. He began to trouble himself about the affairs of this world, he saw the wicked prospering, and the godly cast down; he wished to reconcile this strange Providence with the goodness of God: he tried to untie this gordian knot, at last he went into the sanctuary, and there, with one hand upon the sacrifice and the other upheld, he saw the solution of the whole difficulty, and came back crying, “It is good for me to draw near to God.” So there are many things in the word of God which we shall never understand unless we learn them on our knees. The best student of divinity is the man who prays most, not he who reads most. In these degenerate days men are forever following first one leader and then another, willing to take the doctrines they all preach, whatever they may be, as sound and orthodox. I would that you should take the word of God only, and look but to the great illuminator of our souls, the Holy Ghost, seeking His direction with daily and earnest prayer. When you come to a difficult passage fall on your knees and pray over it, probably some word will begin to brighten on your minds, and then the whole passage will by degrees come out before you in its glory. God knows what it means, and if you ask Him you have his promise that He will give you understanding.—*Spurgeon*. P.K.

## WORK FOR CHRIST.

We want members who will work for Christ. We want some people like the old saint who was wont to say, that he did not eat and drink and sleep eternal life—he had become so thoroughly consecrated that he trusted he did nothing except for Jesus. Everything was for Jesus Christ. Divine motto, though often sadly misused. God help us to devote ourselves to Christ.

What shall these unprofitable servants do? What, these who have hidden their Lord's talent in the earth, and “kept the Lord's money.” What shall these do, whose crown, if they had one, would be without a star? Who are never spiritual progenitors in Israel; but idle and unfruitful—these selfish ones—ice-bound and frost-bound in the nakedness of their own little spirits. Oh may the Lord have mercy on them now!—*Spurgeon*.

## NOTES OF A TRAVELLER IN EGYPT.

## CAIRO

WE watched the people coming and going at the different stations. It was quite in accordance with all one's ideas of Eastern life to see them fantastically arrayed riding on camels or mules, or walking through the land; but quite out of place and incongruous they seemed in a railway carriage. Arriving and departing, the greetings and salutations were amusing in the extreme. A man on leaving clasped the hand of his friend, bent low over it, touched the hand to his heart, then the tips of his own fingers to his forehead and lips with a gesture that would have been impressive had it not bordered upon the ridiculous. The servant followed his master, and bent his forehead forward upon, and then kissed the hand of the departing guest. But we might go on for hours dilating upon what particularly struck us as new and strange during this hurried passage, either about individuals or relating incidents; however pleasant it might be to rest in the region of fancy, we are forced to deal with facts, and so simply glance at these *dissolving views*, leaving imagination to fill up the outlines. We can but inquire how these people live, what they do, what is going on in the interior of their unattractive houses; and whither all this semi-civilization with its painful peculiarities is tending. We must know of their products, if there is still "corn enough in Egypt;" of their commerce, if the grain of Alexandria still supplies the world; of their schools, if the philosophy of Hypatia, and the zeal of the Christian fathers, and the learning of the early Egyptians has left no trace except the tombs and abelisks, and the records from the bowels of the earth. We can only know through closest use of observation, and the experience of those who have dwelt in the land. True, we can see the surface of things, and we see first, that these people are intensely dirty.—Talking with the captain of the steamer on our voyage out from Naples, he told us that the natives of this country never wash a child till he is five years old. I believe it now, for I see mothers with children on their arms on whose faces the flies are as thick as around a sugar bowl, and bodies and garments of old and young are superlatively filthy.—The only thing that in any sense redeems them from disgust and abhorrence, is, as I stated before, their noticeable dress and the ease with which they wear it, and the ease with which they bear their burdens. The turban, and sandal, and veil, and flowing mantle of this country, under which all defects are concealed make the veriest beggar wonderfully picturesque.

But here we are at the station; prepare at once for a contest with porters, hotel runners, omnibus drivers, and dragomans, and the crowd generally. Such a noise, such a jargon of Arabic, Greek, French, German, Italian and English never was heard since Babel.

The exact locality of that spot was settled to my entire satisfaction: surely the confusion of tongues commenced right here. We are fortunate enough to escape to a carriage through it all, and to have no more than five men odiously crying out for "Backshath," to which they think themselves entitled for not having left you alone, for having tormented you with gestures and noise, and laying hold of every umbrella and basket and box, thereby retarding your progress most disagreeably. The Hotel des Ambassadors, the only tolerable one they say, but of most unprepossessing exterior is full to repletion. The Orient therefore is tried. We are given rooms so high that they overlook the house tops, and so dirty that we would fain turn our noses if not our eyes away from Africa forever,—to be thoroughly uncomfortable is such a trial even to the best disciplined temper. Yesterday and day before, we were entertained, but the third day the edge of novelty having wore off, a ereeping disgust of the abominable filth overruled and quietly took possession of us, and not that alone, but the laziness, and brutish ignorance, the moral and physical condition of the lower orders, the places in which these human beings herd,—oh! many things in detail, are such a shock and outrage to all one's habits and thoughts, that altogether it became unendurable, repugnant alike to organs of sight and smell. And here discomfort and dirt cost enormously;—one long for a fortune of something that would enable us to dispense with what so nauseates us, and yet seems indispensable. And so it was more than the abundance of flies and fleas that chased us from the Hotel d'Orient; we rose before the dawn to be ready to take leave, looked out the square or public promenade, where even then were gathered a throng of people, representing more nations than could be numbered. The palm trees waved quietly in the breeze; the water lay still in the great pools called fountains; the birds were filling the air with songs, as in the heart of summer at home. Just a few of the shops were being opened, a few early travellers and workmen were distinguishable by their quick movements; a few Turks were performing their devotions, bowing three times and prostrating themselves in the dust,—nobody seemed to mind them at all. Several Jews came and bathed their feet, and then walked off barefooted in the dirt. There is little apparent gain, but perhaps they have "fulfilled the law," at any rate they look well satisfied. Just then our leader informed us of a discovery, and I rejoiced at the prospect of a change of accommodations; we enter the waiting carriage, are borne rapidly through the crowded streets, through the shouting, surging multitude of every nation, color, and class.

We descend at the entrance of a dark alley, we walk down picking our way carefully, we wind in and out of a stone archway, some-



thing like an old castle entrance, and suddenly emerge into light and bloom. A pleasant court, all green and bright; trees, flowers, walks, and arbors. In the centre a Chinese pagoda for the billiard table, and chairs and tables scattered about. A stone walk runs all the way around, into which open the doors of pleasant rooms, wonderfully, tidily comfortable. Here we struck our staff. This is our Alabama. About nine to our chambrea-coucher they bring coffee and rolls; and such coffee as we have never found in Europe,—the *fragrantest* of Mocha. At noon we breakfast, after which commences the regular duty of sight-seeing; so the long afternoons are fully occupied, and at half-past six we dine. There are a number of Americans here and the evenings are social and delightful. And in this loveliest of climes, the last week has brought us only perfect days and glorious calm nights. We are in the land of bananas and oranges, and palms, where the green of vegetation never loses its freshness, and the weather alone seems to build one up, to raise the spirits, as it does the circulation. Such an air! mild as a pure morning, soft—oh! so soft, with a sky more glorious by day and more luminous by night than any ever looked into before,—it is eternally blue, deep, grand and infinite. And yet, just here, while so pleasant to look up, where the air is the purest and the heavens most smiling, one must walk without seeing the earth or those who inhabit it, if he would be spared much pain.—*Nat. Sap.*

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#### PREACHING IN THE CHURCH OF ENGLAND.

How is it that one of the greatest and best endowed churches in the world is comparatively so deficient in pulpit power? Popular eloquence is specially needed in a Protestant Church; yet in a church that has been called the bulwark of Protestantism there are remarkably few ministers who can attract or sway large congregations. Among her 18,000 clergy, the Church can point to no Chalmers or Hall or Spurgeon, hardly even to a man of commanding eloquence or truly apostolic fervour. Her bishops and other dignitaries may be good scholars or respectable divines, but not one of them, except perhaps the Bishop of Oxford, has any great repute for pulpit oratory. Which of them, with all his scholarship and sacred learning, can touch the springs of popular sympathy, and recommend persuasively to the masses the humbling yet elevating doctrines of the cross? Among the benefited "working" clergy, highly excellent men as many of them are, there are also very few orators of any name or mark. With all their University training and State favour, they cannot stand comparison with their Dissenting brethren

in respect of power to sway the popular mind. The nobility and gentry, the higher middle classes, and a large portion of the peasantry, belong, as a matter of course, to the Church of England. Fashion, taste, and ignorance combine to keep multitudes of the highest and lowest class of the people within the pale of the Establishment. But wherever Christian eloquence and zeal have fair play, wherever popular gifts and practical energy are permitted to tell, the Establishment is usually beaten by the Dissenters. The sermons heard in village churches are proverbially weak. Many of them, shamefully sold and bought in the market, are read in a characteristically cold and lifeless manner. These even written by the men that preach them are too often insipidity itself compared with the vigorous though perhaps not very polished effusions that are heard in Dissenting chapels. We wish to make no unjust or invidious comparisons, but we meet everywhere with the most startling contrasts between the vigor of Dissent and the apathy or feebleness of the Church. In how many rural parishes or country towns are the rector and their curates equally stiff and insipid in the pulpit, while the neighboring Dissenting ministers are full of life and energy. Any Sunday in the year in almost any English town, you may hear a curate read most mincingly a sermon of 20 minutes' length, and think his prattle to be very tedious, while in the Wesleyan or Baptist chapel hard by the minister preaches in a style truly fitted to move the popular understanding and heart.

Why do the English clergy as a body so signally fail in a field where they should be specially strong? A great number of them have no vocation for their office, have entered the church from merely private or family reasons, and are by nature quite unfit to preach with any popular power. Then many of them are over-educated men, fine scholars and true gentlemen, but by no means vigorous or effective speakers. Men of merely elegant tastes, who read in their studies or shine in drawing-rooms, are not often the men to conciliate the multitude or to win the working classes to the church. Nor are the parsons who frequent the ballroom or the hunting-field ever likely to excel in that eloquence which should be one of the chief glories of their profession. Laying aside all the non-efficient we find but a limited body of English clergy in any degree distinguished for popular powers. Very many of them are hardworking men, lovers of the poor and friends of education, but few indeed even approach in preaching power Mr. Spurgeon or many other vigorous Dissenting ministers that we might name.

It may be fairly doubted whether the Church of England in any proper sense encourages popular pulpit eloquence. Her idea of a sermon seems radically wrong. A piece of rather genteel commonplace on some church topic or point of practical morality, carefully

written and formally read, seems to be the favorite Anglican ideal of that address or speech which concludes Divine service.— Even the more vigorous clergyman who would preach in a popular style is almost constrained to read his sermon, and is looked upon with suspicion by the more refined portion of the audience. If he gives free play to his powers in the pulpit, he is called a vulgarly low Churchman or a ranting Methodist. A Hugh M'Neile, a Hugh Stowell, and clergymen of a like stamp, certainly not a numerous body, are hardly considered in average church circles to be good Churchmen. Thus it happens that the great Church of England decidedly fails to make any impression on vast multitudes of the people, which it is her interest as well as her duty to persuade of the truth of the gospel. The Church of England has produced not a few great writers of sermons, but lamentably few great pulpit orators. This glaring want of high oratoric talent is her shame and loss. Why might there not be Wesley's, Whitfields, Chalmerses, Binneys, Halls, and Spurgeons within as well as without the pale of that vast Establishment?—*Weekly Review.*

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### THE HANDCUFFS OR THE DESERTER.

I was walking along the Birmingham platform for a few minutes before the train started for Bristol, when my attention was drawn to a deserter, handcuffed, and seated between a private and a sergeant. His features betrayed distress of mind. The thought suddenly occurred to me, if my Master were here, he would take his seat by the side of this man. Yes, blessed Jesus, thy heart was too full of compassion ever to pass by a distressed sufferer. These thoughts led me to take my seat opposite the poor man, I sat some time in silence, thinking on the mercy of God in delivering me from sergeant Satan and the handcuffs of sin. Reader, if you are delirious, thank God; if not, then sit down with me a little, and listen attentively. The poor deserter appeared to be about forty years of age. He had been a deserter many years, but had become so exceedingly miserable, that he had given himself up to the authorities. Having been thus severed from those most dear to him on earth, that probably for ever, I found his heart was too full of sorrow to bear much conversation; but the following, as nearly as I can remember, took place with the sergeant. "You seem to have brought your captive some distance?" "Oh yes, sir, from beyond Glasgow." "Indeed! It must be very painful to have had the hands in that bound position so far." "Oh yes, sir." The man's heart seemed nearly as hard as the bayonet by his side. "Well sergeant," said I, "have you got your handcuffs off yet? Or are you still led captive by the devil? He knows that sin will

handcuff a man, and drag him along to judgment and to hell. It's sore work, sergeant, to be dragged like that, eh?" "Well sir, I'll tell you, I think a soldier will have less to answer for than anybody. He is not tempted for to rob and cheat, like the commercial man; and, indeed, he's a good-hearted fellow, only he gets a little sup too much grog sometimes." "Ah, there you may be mistaken. I think I can shew a greater sin than taking the drink. I will suppose this prisoner first to have been led to enlist through the influence of drink. Granted, then, that drink has made him what he is. He may cast a look far behind him and say, My sin in drinking has broken the heart of my poor wife, has dragged me from my crying children;" (here the tears began to run down the face of the poor deserter.) "Well now, sergeant, if an officer from the horse-guards were to meet you on your way, say at Cheltenham, with the good news for our friend here, that a great ransom had been paid; that the Queen had sent down his discharge; now, sergeant, which would be the greater sin—the drunkenness that has brought all this misery on himself and his poor family, or the hard-hearted, cruel sin of refusing to trust to the ransom purchased at so great a price? Oh, let me tell you, sin has brought us into bondage, misery, and death. Satan has thus handcuffed man to himself. This man might sleep, and dream there was no sergeant here, and no handcuffs; but when he wakes up he finds it only a dream. You are still there. And men my dream there is no devil, to whom they are bound by sin, and dragged by last: but, when they truly awake, they find this bondage a terrible reality. But ah! if you knew the love of God to us poor handcuffed sinners! Even whilst we were yet sinners, God gave a great price for our ransom. Yes, 'whilst we were yet sinners, Christ died for us.' The ransom price is paid; God has accepted it, even the precious blood of Christ; for God hath raised him from the dead, and sends a free discharge to every sinner that believeth. And now, sergeant, how long would it take you to unfasten the handcuffs of this poor man?" (here the sergeant took out a little key, and showed me how it could be done.) "That little key is like faith. Yes, even so soon, the soul that believes God's testimony, that on the Cross the ransom has been paid; that through Jesus is preached forgiveness of sins; that by Him all that believe are justified; yes, even so soon, that soul is free. The chains of sin and condemnation are broken for ever. Now, sergeant, which is the worst sin?—that which brought the guilt and condemnation, and which is hurrying man to judgment and to everlasting destruction; or, that cruel sin of rejecting and despising the wondrous love of God, in giving his only begotten Son? Yes, rejecting the only ransom, even, the blood of the Son of God?" The sergeant

seemed never before to have heard these "words of life." And oh, how comforting it was to my heart to see the face of that poor deserter brighten up with joy. The Lord opened his ear at least, to hear the Gospel of the grace of God. Reader, are you still a bond-slave of Satan, hurrying on to hell? Let me ask you, who can deliver you but Christ. The handcuffed prisoner could not deliver himself. I asked him what he could do? Ah, he could scarcely get his hand to his eyes to wipe off the tears. I asked the sergeant what he would think of a would-be officer who should deny the sufficiency of that ransom which had been accepted by the Queen, and should begin to speak thus.—"Ah, true, it was a great price, but do not believe the Queen will discharge you without you *do something* to increase the value of that ransom, and when you have done all that you can, you may merely hope for liberty. Do not be so presumptuous as to believe that message of the Queen. The sergeant could not endure even the thought of such cruel lies.

Ah, this reminds one of Paul, who said, Let such perverters of the Gospel be accursed. It was with this loyal zeal for God he wrote his Epistle to the Galatians. And is not this the great he of the day? You are virtually told not to believe the all-sufficiency of the finished work of Christ, *though God himself has accepted the ransom*, and proved this by raising Him who offered it, from the dead. These wolves in sheep's clothing tell you that God will not pardon your sins for *Christ's sake only*; that He will not give you a free discharge from the power of sin and Satan, *through the death and resurrection of Jesus Christ alone*. Oh, flee, flee from such dreaming liars! "Do the best you can!" Best eh! when there is *no best* in a handcuffed sinner. "Keep the Law!" When God himself says, If that were possible, Christ has died in vain. Read Romans ch. iii.; 1 John iv.; Hebrews x. Believe the testimony of God to the value of the blood of Christ. He is sincere. It is true that he that believeth on the Lord Jesus Christ shall be saved!

But you ask, Are there to be no good works? Oh, yes! But, are *the handcuffs on or off?* that's the question. The soul that has really been delivered from the power of Satan, will never forget its liberation. "We love Him because He first loved us." "God is love; and he that dwelleth in God, and God in him." Believe, then, believe and live.

C. S.

### "HE THAT HATH THE SON HATH LIFE."

"In order to life, nothing more is needed than to come to Jesus."

No-preliminary qualification is demanded. No selection of persons according to their

merits is made. None are excluded for the presence of one quality or the absence of another. To the dead, one thing only is essential—That, they should come to Christ.

Neither before conversion nor after it, is any other thing necessary to life. It is indeed true, that faith will not justify if it be found alone; but that is because if it abide alone, it is dead, and its deadness is known by its barrenness. All the living bear fruit; but it is their life that makes them fruitful, not their fruitfulness that begets their life.

To go conclusively off from self and all other confidence, and cleave to the Son of God as all your salvation is all that is necessary to life. "He that hath the Son hath life." It is not that the fruitful branch will get into the vine; but the branch which is in the vine will be fruitful.

The effects which the change produces have not produced the change. One of faith's fruits, for example is brotherly love. "Hereby we know that we have passed from death into life, because we love the brethren." Here is fruit, which by its ripeness and sweetness, proves that the tree has been made good; but the fruit bearing had no place as a cause in changing the character of the tree. All labour to induce good fruit to grow on a bad tree, in order thereby to make the tree good, is labor lost. Make the tree good; then and therefore will its fruit be good.

It is not the coming to Jesus and a better obedience that together will give life to the dead. Coming to Jesus is, itself alone, life from the dead.

### I AM COMMANDED.

Supposing an order comes to-night (I will imagine myself to be miserable, black and ragged) that I am to go, *just as I am*, at once to Windsor for an audience with the Queen. If the Queen sends an invitation, I should say, "I will not go—I refuse to go," but if she sends a command, (supposing her to have absolute authority over me) if I did not go I should be punished; therefore I go—not because I have anything ready to go in, but because I am ordered to do it. I arrive at Windsor; a big grenadier says, "what are you up to here? You have no right here." "I am commanded to come," I reply. "Then," says he, "you must pass, for the Queen's commands must be attended to." A little further on, a chamberlain in livery, says, "What's your business here? I am surprised the porter should allow a person like you to pass. You are filthy, sir." I answer, "I was told to come, and I am come as I am." I go a little farther, and another one says, "according to the laws of this court you cannot possibly enter." I am abashed; then I show him the command, and he permits me to pass. I go into the ante-room and sit down there

and say, "I do not think, after all, I have any right there; I do not think I will go in." Why I should be guilty of disobedience. But if instead of so acting—though I break all the laws of etiquette—though I be dressed just the reverse of what I should be—though I blunder out bad grammar, *I have done what I was told to do.*—*Spurgeon.* P. K.

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"IS IT WELL WITH THE CHILD?"

—Kings.

Is it well with the child? he is lying there,  
Like a lily so pale and still;  
His waxen forehead and golden hair,  
No dreams of the morning thrill.  
Like heavy seals on the glad blue eyes,  
His fringed eyelids fall,  
And the lips that laughed in their scarlet dyes,  
Are dumb to life's joyous call.

Is it well with the child? let his mother speak,  
She is kneeling beside his bed,  
Raining wild tears on the marble cheek,  
Which tells her her child is dead.  
Dead, yet so loving—love's fibres start  
At the clasp of his little hands,  
His sweet voice rings through her bleeding heart,  
As with memory alone she stands.

Is it well with the child? wherefore ask her this,  
When he lies so dumb and pale,  
Deaf to her sorrow, and cold to her kiss,  
Mute to her passionate wail?  
Her crown of life is a fallen thing,  
Her rose is but pallid dust,  
Why touch the harp with its broken string,  
Or speak of the perished trust.

Is it well with the child? she answered 'tis well,  
Through her tears came the soft reply,  
As she rose in the strength of a mighty spell  
Which shone in her steadfast eye.  
It is well with the child, though not for her  
The stricken and silent one.  
Yet she rises above the tempest's stir,  
For faith has the triumph won.

It is well with the child in the Shepherd's land,  
Where the pastures are green and fair;  
Strange power is given to that little hand,  
To lead that mother where  
The fold is open by day and night,  
Calling the wanderers in,  
To mansion filled with Emmanuel's light,  
From a world of death and sin.

Is it well with the child—she knew it was well,  
Death took, but it gave the while  
A pledge from the thing invisible,  
In the light of that holy smile.  
Suffer the children to come unto me,  
On earth was the Saviour's call,  
With a breaking heart she bent the knee,  
Christ took and she gave her all.

Yet gave with a patient willing heart,  
The gift which her father lent,  
As a gem in that great Crown's glorious part,  
Which shines as the firmament  
Those little lips learned the firstborn's song,  
Whose music as healing fell:

Is it well with the child? her faith was strong,  
She answered through tears, "*It is well.*"

Selected for Mrs. J——, on the sudden death  
of her boy, by L. M.  
Pictou, June 12, 1867.

LINES WRITTEN

BY THE LATE GEORGE WM. MACLEOD, OF NEW  
LAIRO, "IN CONTEMPLATION OF DEATH."

Oh! mortal frame, how frail thou art,  
In every sinew, nerve and part:  
I heard a voice, deep-toned and clear,  
That bids thee for the grave prepare.

The throbbings of my pulse do show  
The shortness of my life below,  
And every moment as it wings  
Divides my soul from earthly things.

My body down to dust shall go,  
My soul to endless bliss or woe:  
The worms shall on my body feed,  
Before its GOD my soul shall speed.

Oh! farewell earth and all beside,  
I leave you now like ocean tide,  
To wait o'er the dark vale of death,  
And find a haven of rest at last.

Farewell, relations, friends of earth,  
The Holy Spirit give you birth,  
To die to sin, to live in love,  
To meet in peace in heav'n above.

Oh! Father, Brothers, Sisters, dear,  
Mourn not for me when I'm not here;  
The hope of glory fills my breast,  
Where weary souls may be at rest.

You soon must follow in this path  
That leads down through the vale of death,  
Yet pilgrims know there are two roads,  
One leads to bliss, the next to hades.

They who do break the Lord's command  
At his right hand shall never stand,  
Unless they loud for mercy cry  
And pardon find before they die.

They who do slight salvation here  
Shall be in endless torment there;  
Though here the sinner grace may know,  
The thief with Christ to bliss did go.

The worldly ne'er shall find that rest,  
Prepared for those that love Him best,  
But doomed like Dives, in woe to lie,  
While many a Lazarus rests on high.

May God preserve us from those sins  
That now our souls from glory wins;  
Death soon shall knock at every door,  
Oh! then, eternity, for evermore.

—o—

THE PRESBYTERY OF PICTOU.

THIS Presbytery held its quarterly meeting in St. Andrew's Church, Pictou, on Wednesday, 5th June. Sederunt, Rev. John Goodwill, Moderator; Rev'ds. A. W. Herdman, A. McKay, A. Pollok, W. Stewart, J. Anderson, W. M. Philip, R. McCunn, J. McDonald, and W. McMillan; and John McKay, Esq., D. A. Fraser, Esq., M. P. P., John McLean, John A. McLean, Alex. McLean, and Robert Reid, Elders.

Mr. Philip presented a commission in favour of Mr. Patrick in place of Mr. H. McKenzie, resigned, which on explanation of the circumstances, was received and sustained.

Anent the collection for the Lay Association enjoined on Congregations not contributing by subscription, members report that they had either made, or were about to make the collection.

Collections for all the Schemes of the Church have been reported from most of the congregations. It is confidently hoped that those not yet made will be in the Treasurer's hands before the meeting of Synod.

The Rev. James McDonald being present, stated that the term of his engagement with the Colonial Committee as their missionary would expire in a few weeks, and as it was his present intention to return to Scotland, he begged to introduce a deputation from Barney's River, who appeared in the interests of said congregation to solicit the aid and advice of Presbytery.

It was moved by Mr. Anderson, seconded by Mr. Pollok, and resolved that the Presbytery meet at Barney's River, on Tuesday the 18th current, for Presbyterial examination, the Rev. Mr. Phillip to preach.

The following appointments were made for East and West Branches, East River. East Branch, 16th June, Rev. Robert McCunn, West Branch, 23rd June, Rev. A. McKay. East Branch, 14th July, Rev. John Goodwill. West Branch, 28th July, Rev. A. Pollok, East Branch, 4th August, Rev. A. W. Herdman. West Branch, 18th August, Rev. J. Anderson.

The Session Records being called for, those of Pictou, McLennan's Mountain, River John, and Albion Mines, only were produced, which on being examined were found correctly kept.

The Presbytery then adjourned to meet at St. Andrew's, Pictou, on the first Wednesday of September, at 11 o'clock, A. M.

W. McM., *Pres. Clerk.*

—o—

#### ADDRESS TO THE REV. JAMES McDONALD, BARNEY'S RIVER.

THE following address was presented to the Rev. James McDonald:—

REV. SIR,

As you have intimated to us your intention of leaving at least for a time, the congregations of Barney's River, and Lochaber, where you have ministered for a period of three years, we cannot allow the present occasion to pass without expressing to you our sincere sorrow at the prospect of even a temporary separation, our respect for your personal and ministerial character, and our gratitude to you under God for your zealous exertions for our general welfare and spiritual improvement. We cannot forget that in coming to this country you made the unusual sacrifice, not only of the comforts of home, but also the attractions of a Scottish parish. Under your short ministry and specially by

your efforts, a very heavy debt, which crippled our resources, has been liquidated. By your liberality of sentiment, your uniform kindness of manner, your able discourses and pastoral labors over a very wide field, you have much endeared yourself and the gospel ministry to our people; and, while having done much for the promotion of a more charitable spirit among all parties, you have as we believe, much advanced the cause of Christ and the salvation of souls.

Our good wishes follow you wherever you may go. We pray for your safety by sea and land, and if it shall please God, your speedy and safe return to labour amongst us.

In behalf of the congregations of Barney's River and Lochaber.

18th June, 1867.

(Signed)

Robert Reid, Elder.  
Adam McKenzie, Esq., do.  
Duncan Robertson, Esq., do.  
Angus Campbell, do.  
Duncan McDougall, do.  
Simon Bannerman, do.  
Archibald McPhee, do.  
Donald Sutherland, do.  
Archibald Chisholm.  
Alexander McNaughton.  
Donald McIntosh.  
Archibald McPhee.  
Angus Cameron.  
John Cameron, Trustee.  
John Campbell, do.

#### REPLY.

My dear friends.

I sincerely thank you for this kind expression of your regard for me and for your wishes and prayers for my welfare. Nothing would give me greater pleasure than to know that my labors among you in Barney's River and Lochaber have, in any measure, been instrumental in strengthening the congregations and promoting the good of souls. During my ministry here I met with much encouragement from many of the congregation, though there were discouraging things also. The exertions put forth by a number of you to liquidate the debt on your church, and the liberality with which many families among you supported the gospel ministry, have been great, considering your circumstances. And I will not readily forget the kindly welcome I always met with in my pastoral visits among you.

While leaving you for the present, to visit my friends in Scotland, I commend you to the care of the Presbytery of Pictou whose interest in you has been so frequently experienced by you. Knowing that God rules and guides our movements, it will be our duty to submit to his arrangements. I know not, as yet, what my future course may be. If he directs me back and accompanies me with His grace, it will be my duty to obey.

It is my earnest prayer that God may bless and prosper you all, both in things temporal and spiritual, and that when your and my earthly sojourn is ended we may meet in the Kingdom of Glory. Affectionately yours,  
JAMES McDONALD.

—o—  
*For the Monthly Record.*

### ORDINANCES IN CAPE BRETON.

The progress made by this mission, during the last two or three years, has been beyond all that could be expected under the circumstances. At present we have three ministers or missionaries; still it will be some time before we shall feel ourselves independent of the service of the ministers of Pictou in the summer time, at our communions.

Now the time is approaching when all the parties concerned may be reminded of the case, when our people have to make due preparations for holding the feast; and when the ministers referred to can recollect the gratification they have hitherto felt in coming and dispensing the solemn ordinances of the Word and Sacrament to them.

It is readily granted that the way is long, that these ministers will have their hands sufficiently full with their own numerous communions, moreover that one or two of their number are now absent from the country, who used to grace these solemn convocations. But if they reflect on the time not long by-gone, when they would not be troubled with such invitations from this quarter, it is hardly to be thought that the ministers will not consider their friendly aid uncalled for, nor their congregations deem the time mispent on their distant brethren here. And although we have the same number of ministers with our people in Prince Edward Island, where generally the assistance of our Pictou ministers is not required on such occasions, the parallel in the case as regards that quiet little Island no longer holds. Here commonly it is high wind, and when it is not there is no trusting the foul air sleeping for a while in the bowels and subterraneous caverns of the Island.

The trials endured by our people—the abuse heaped on them, the insults offered to them, the misrepresentations made of the stand which they have taken,—no man on the spot has ever made up his mind to divulge beyond the Strait of Canso, nor probably ever will undertake the ungracious task. But often it is that though men refrain, Providence will speak out in its own way.

At present our prospect here is one of continued hardships, and of adverse decisions on churches and church property. Also our political atmosphere is dark enough, ominous of the sure degradation of all concerned, by reason of the individuals "offering" to represent other people, but who cannot represent themselves. But the plan adopted by

the clergy here in general, is to allow sentry to fight out their own battles.

Surely though the world has been always moving, it has never moved so fast as now when the destinies of the Church and of nations seem all as if stowed up in another ark, labouring, and heaving, and straining among the billows of our stormy and portentous times. But the ark of the Church never sirk, nor even be stranded, whilst the Captain of her salvation is on board and holds the helm. Look up all, you people! His eyes look down on you whoever you are and whatever you may be about. He takes cognizance of all and of their work to whom all judgement has been committed and who is constituted the Governor of the world and the Supreme Ruler of the universe. Will you, then, once look up? Some believing in His over-ruling providence—to the comfort, at all times; others who have never believed to purpose, seeking His glory their chief end, their eternal salvation. All events, the day of account is before all.

Now it is humbly requested by our adherents, that two Gaelic Ministers and one minister with English only come over here in August and it is as earnestly prayed for, that what they do, it will be in the fullness of the blessing of the Gospel of Christ Jesus. J. G.

### MEETING OF SYNOD.

Our Synod meeting at Charlottetown closed on Monday evening, 1st July, after five days continuous, yet, on the whole, agreeable work. The attendance both of ministers and representative elders was extremely satisfactory, very few of either being absent from their posts. One of the elders present, the Hon. John Holmes, has reached the 50th year of his eldership, having been appointed in 1817, and a minute, expressing gratitude for his being so long spared to the church was adopted by the Synod at one of its sittings. The members from the mainland had a delightful passage, both going and returning, on board the excellent steamer "Princess of Wales."

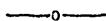
In addition to our own ministers and elders, we were favoured with the presence of several corresponding members: from Canada, the very Rev. Principal Snodgrass, the Rev. Kenneth McLennan, Moderator of the Synod of Canada, and Mr. Brymner, elder, Montreal; and from New Brunswick the Rev. Dr. Henderson, and Rev. Messrs. Caie and Ogg. As usual, the minutes were published in the August No.

### NOTICE.

The editing of the *Record* for the synodical year, now commenced, has been placed in the hands of the Rev. Mr. McCunn—this change being occasioned by the removal of Mr. Pender from Pictou. Communications intended for insertion are, accordingly, to

Addressed: "Rev. Robert McCunn, River John, Pictou Co." Letters on business as before, to the Secretary, Mr. Wm. Jack, Pictou. If the *Record* is to be made interesting to our people, articles and items of intelligence must be forwarded by ministers and others from time to time, and these should be in hand not later than the 20th of each month. If earlier, the publishing of the *Record* punctually, at the proper time, will be much facilitated.

On account of the arrangements of the printing Office, the *first Saturday* of each month is the most suitable time for publishing, which will, therefore, be the publishing day after the present month, and not the 1st as heretofore advertised on the cover.



### NOTES OF THE MONTH.

AN error in the Notes of last month has been already corrected in the *Colonial Standard*. There it was stated that the U. P. Synod in Scotland had decided in favor of organs in their churches in England, while the decision was the reverse.

The most important event to be noticed is the inauguration of the new Dominion, the 1st of July. It is now the duty of christian people to pray in public and private for its prosperity. Everything will depend upon the character of those to whom its interests are committed in charge. The most startling event of this summer is the execution of the young, chivalrous and accomplished Maximilian, by an Indian called Juarez, whom United States sympathy and aid have made successful. The whole affair is truly horrible, and prints a stain in the history of all more or less implicated. The Dominion cabinet has been formed and consists of prominent politicians, who will, no doubt, endeavour to assist the people in accommodating themselves to the new constitution.

In Europe the Emperor of Austria has taken the oath and been crowned King of Hungary—truly a great event. The life of the Emperor of Russia, greatly endangered by an assassin in Paris, has been mercifully spared. The visit of this mighty autocrat to Paris cannot have been very agreeable—while the police had to be constantly on the alert for his safety. Autocracy though a pleasant sort of thing to contemplate from a distance, has its ills of its own. The Princess of Wales improves slowly. The Reform Bill is now before, though Parliament still squabbles about its redistribution. The attacks of some leading papers upon the House of Lords are unavailing. That House, having a character of its own, should be tranquil and quiet. We do not want in Britain two houses of Commons.

The General Assembly of the Church of Scotland has been characterised by amiable

debates. On the "innovations" decision it refused any change. The matter remains with Presbyteries. Dr. Lee's case was delayed by his sudden illness. Dr. Pirie having given in the report of a commission of last year upon patronage, which recommended a change in the law, moved in favor of a change, when his motion was lost by *only two*. Herein is to be found an indication of a wonderful change of sentiment in the church. The report of the commission is very interesting. The Colonial Committee in reporting, express their unwillingness to give any portion of their funds for a Hall in the Lower Provinces, but are willing to give bursaries to students studying Theology in Queen's College, Canada. We have therefore to make the important announcement that the project of establishing a Hall in Halifax, has for the present been crushed. In the weary Cumbrae case, the presentation has been sustained.

A very fine church in connection with St. Paul's congregation, has been founded in Montreal. It is to cost \$60,000. Our Synod has had a very pleasant meeting in Charlottetown—greatly cheered by the presence of the respected delegation from Canada, Principal Snodgrass, Mr. McLennan, Moderator, and Mr. Brynner, Elder, and also greatly enhanced by the considerate kindness of Mr. Duncan and his lady and the generous hospitality of the people of Charlottetown. The presence of Dr. Henderson during the whole, and of Messrs. Ogg and Caie during the most part of the session was of great importance to the discussion upon all subjects but especially upon the union with the New Brunswick Synod. Among many matters worthy of note, which will be seen in the published minutes, last Synod was remarkable for its amicable deliberations—its large attendance of ministers and elders, its resolve to unite with the Synod of New Brunswick at Pictou next summer and its encouraging conferences with leading men of the congregations of the late Rev. Donald McDonald. We hear that the Bazaar in Pictou in aid of the erection of St. Andrew's Church, has been a great success and that the funds realized amount to somewhere about £500. The display was highly creditable to the ladies, whose graces must have made the spending of money a pleasanter exercise than is usual. Our people will be sorry to hear that Mr. Gordon has resigned the treasurership of the Synod's Funds. He has laid our church under many obligations by his liberality and labours in her service. At the Synod, Senator Holmes announced that he had been fifty years an elder. May our staunch old friend be long spared.

Dr. Pirie stated in the General Assembly that, making an estimate for those congregations, which had made no returns, the missionary and benevolent contributions of the Church of Scotland during the past year were above £200,000 str.

It is my earnest prayer that God may bless and prosper you all, both in things temporal and spiritual, and that when your and my earthly sojourn is ended we may meet in the Kingdom of Glory.

Affectionately yours,  
JAMES McDONALD.

## SCHEMES OF THE CHURCH.

### LAY ASSOCIATION

Collected at Barney's River Congregation \$10 10  
Discount on American Money 1 20

\$ 8 90

#### 1867. YOUNG MEN'S SCHEME.

June 20.—Cash Gairloch Con. £3 0 0

#### 1867. SYNOD FUND.

June 20.—Gairloch Congregation £3 0 0  
Musquodoboit do. 1 0 0  
Wallace do. 1 11 6  
24.—St. Mathew's Con. Halifax 3 7 6  
St. Andrew's do. 1 5 0  
St James' Church, Charlotte-  
town, P. E. I. 1 11 3  
St. John's Church, Belfast, 3 0 3  
Albion Mines Congregation 1 15 0  
Barney's River and Lochaber 1 2 6  
Cape John Congregation 0 15 0

£18 8 0

#### 1867. HOME MISSION.

June.—St. Peter's, P. E. I. £9 18 1  
Brackley Point, P. E. I. 0 8 4  
Wallace Congregation 1 5 0

£2 11 5

Pictou, July 9. W. GORDON, Treasurer.

### Account of Cash received by John Crerar for the Lay Association, and paid over to James Fraser, jr. Esq. New Glasgow.

1866.

Dec. 15.—Cash rec'd from Master W.  
Gordon, collected by Miss  
C. Grant, Toney River £1 6 0  
Cash rec'd from Master W.  
Gordon, col. by Miss Jessie  
McKenzie, east end Car 0 8 9

28.—Cash rec'd from Master W.  
Gordon, col. by Miss Ross,  
Loch Broom 0 6 3

1867.  
Jan'y 26.—Cash rec'd from W. Gordon,  
Esq., col. by Miss Sutherland,  
Carriboo, 0 9 0  
Cash rec'd from W. Gordon,  
Esq., col. by Miss Forbes,  
Fraser's Point, 0 1 6

Feb'y 27.—Cash rec'd from Master W.  
Gordon, col. by Miss Ross  
Loch Broom, 0 7 6  
Cash rec'd from Master W.  
Gordon, col. by Miss Jane  
Fraser, Fraser's Point, 0 10 7½  
Cash rec'd from Master W.  
Gordon, col. Miss McKen-  
zie, Spring Point, Carriboo, 0 8 7½

Apl. 12.—Cash rec'd from Master W.  
Gordon, col. by Miss Car-  
son, Pictou town. 0 12

May 14.—Cash rec'd from Master W.  
Gordon, col. by Miss Ross  
Loch Broom, 0 4

20.—Cash rec'd from Jno McLean  
collector, from the Roger's  
Hill Congregation 1 0

June 27.—Cash rec'd from Miss Jessie  
McKenzie, col. east end  
Carriboo, 0 10

28.—Cash rec'd from Rev J W  
Fraser, col from Con of R.  
Inhabitants & P Cove, C B 10 10

July 8.—Cash rec'd from Master W  
Gordon, col by Mr Cullen  
from the Pugwash Con 3 3

£19 19

1867 DR.

July 10.—To cash paid J Fraser, jr  
Esq, by check on bank £19 19  
E. & O. E.

JOHN CRRERAR,

July 10 Treasurer Pictou Branch Lay As.

### DALHOUSIE COLLEGE FUND.

#### FOX HARBOR.

Mr. George McNor \$4  
Mr. Kenneth Nicolson 3  
Mr. A. C. McDonald 1  
Mr. Hugh Bailie 2  
Mr. Murdoch Nicolson 2  
Mr. James Robertson 2  
Mr. Angus Nicolson 2  
Mr. Murdoch Munro 3

Mr. D. McKay, Wallace  
Mr. Thomas Flinn, "  
A Friend, Stake Road

\$19

\$4

1

2

2

3

\$6

### HALIFAX PRESBYTERY HOME MISSION FUND.

#### COLLECTED IN MUSQUODOBOIT CONGREGATION

By Miss Carrie Taylor and Miss Eliza  
McDougall \$8  
" Miss Annie Cruikshank and Miss  
Georgie Matthias 7  
" Miss Maggie McMullin 8  
" Miss Susan Cruikshank 7

Total \$30

June 9—Collected at Lochaber £0 9  
Elders expenses 0 10  
16—Collected at Barney's River 0 13  
Elders expenses 0 15

#### OMITTED AT THE TIME :

1865  
Dec—Roger's Hill Congregation to-  
wards Barney's River Bazaar £2 4