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THE  
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

MARCH. . . . . 1866.



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

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XII.

MARCH, 1866.

No. 3.

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

### The Sabbath.

(From Lectures to Young Men, on the "Shorter Catechism," by Ashbel Green, D. D.)

(Concluded.)

IN our last lecture I endeavored to show that the fourth commandment of the decalogue is *moral*, in the highest and strictest sense of the word; and that it is, of course, of perpetual obligation—requiring us to keep holy to God all such set seasons as he hath appointed in his word, and especially to consecrate to his exclusive service one whole day in seven. Which day of the week ought to be thus consecrated to God, we are now to consider. On this point the statement of our Catechism is, that—"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

There are some, my young friends, who explicitly deny the truth of the first part of this statement; that is, they deny that the obligation to observe the seventh day of the week as a Sabbath, was coeval with the completion of the work of creation, or from the beginning of the world. They insist that it had no other or earlier origin, than the time when the command before us was delivered to the Israelites at Mount Sinai. But this opinion, although adopted and defended by some men of eminence in the church, appears to me to be in direct opposition to the sacred record (Gen. ii. 2, 3), where it is said, "And

on the seventh day, God ended his work which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Those who deny the primeval institution of the Sabbath, say, that the blessing here pronounced on the seventh day, and its sanctification as a day of holy rest, was *prophetic*; that is, God *then* ordained that at some future time—and according to these interpreters, that time was then more than two thousand years distant—the seventh day should be kept holy, and that a blessing should then attend its observance. I must say, that this appears to me one of the harshest and most forced interpretations of a plain passage of Scripture, that I have ever seen. The reason assigned for God's blessing the Sabbath day is, that on it he rested from all his work, and the text distinctly implies that *at that time* he blessed and sanctified it. His resting from his work, and his blessing and sanctifying the day of rest, are represented as contemporaneous. The language in which both facts are announced relates to one and the same period. Yet those from whom we differ in this matter, construe the language in relation to the fact *literally*, in the present time, and the language relative to the benediction and sanctification of the day *figuratively*, as referring to future time—future by the space of two thousand five hundred years. This, my dear youth, is taking such a liberty with the language of sacred Scripture as I deem altogether unwarrantable: and I feel it to be my duty to warn you, not to listen.

to any such interpretation of any part of the oracles of God, let it come from whomsoever it may. Its direct tendency is to discredit divine revelation, by exhibiting it as a doubtful and uncertain guide. Besides, in the present instance, if resting from his work on the seventh day was the reason that God sanctified and blessed it—and this is affirmed in the fourth commandment, as well as in the passage I have quoted—this reason was as powerful for the religious observance of the day, before the time of Moses, as after it. God had a church in the world, as really then as afterwards; and without some specified time for his worship, it would soon have fallen into general, and at last into total neglect; for the whole experience of the world establishes the position, that religious worship, whether private or public, will not long be continued, unless set seasons be appointed for its performance. Nor is it at all reasonable to suppose, that through the long period of the patriarchal dispensation, the people of God were denied the inestimable privilege of that sabbatical institution, which his church has ever since enjoyed.

The only reason assigned by those who adopt the strange opinion to which I have adverted is, that the Scripture is wholly silent, in regard to the observance of the Sabbath, from the time of the creation till the Exodus from Egypt. Suppose the fact to be exactly as this objection states; we may still maintain that it is wholly without weight. We do not read of any observance of the Sabbath during the whole time of the Hebrew judges—a space of about four hundred and fifty years; and yet our opponents themselves do not question that it was observed through the whole of that period. The truth is, the history of the church, in the early ages of the world, is so brief and summary, that its silence in regard to a particular fact is no conclusive evidence that such a fact did not take place. It is not even a strong presumption against the existence of any fact, which is rendered probable by other evidence.

But brief and comprehensive as are the records of the Pentateuch, we do by no means admit that it contains no intimations, or evidence, that a Sabbath was observed, even from the days of our first parents. We read, Gen. iv. 3, 4, that "in process of time," Cain and Abel brought their offerings to the Lord. The phrase "process of time," when literally rendered from the Hebrew, is, "at the end of days;" and this is the marginal reading in our common translation. Now "the end of days," here mentioned, appears to refer to some period by which time was then measured; and it is highly probable, as many judicious critics have observed, that it refers to the end of the week, or the day on which the week terminated, which was the seventh—reckoning weeks from the day on which God rested from his work.

Again. In Gen. viii. 6-12, we have a re-

markable account of the sending forth of a raven, and a dove, by Noah, to ascertain whether the waters of the flood had so subsided as to permit his leaving the ark. Three experiments were made, and it appears that there was an interval of seven days between each. On this the judicious Scott remarks: "The repeated mention of seven days seems an intimation of the observance of the Sabbath in the ark; after the ordinances of which the dove was sent out."

Further—There is positive evidence that a Sabbath was observed by the Hebrews before their arrival at Mount Sinai, and the giving of the decalogue, of which the fourth commandment is a part. When the Israelites were in the wilderness of Sin, which was some time before they entered the wilderness of Sinai, we find that the Sabbath was observed. There is a particular account of this, with an especial reference to the gathering and preservation of the Manna, in the 16th chapter of the book Exodus, which you may read at your leisure. Scott's commentary on this transaction is as follows: "It is remarkable that three miracles were wrought every week in honour of the Sabbath, even *before the promulgation of the Mosaic law*. Double the quantity (of Manna) fell the day before; none fell on the Sabbath day; nor did that stink which they kept for that day. This confirms the supposition that the institution of the Sabbath was from the beginning." If it be alleged, as it has been by some, that the Sabbath was first instituted at this very time—that is, while the Israelites were in the wilderness of Sin—we reply that the allegation is made, not only without evidence, but in opposition to all the evidence which exists in the case. There is no intimation whatever of a new institution or ordinance then appointed and introduced; but on the contrary, the language of Moses most naturally imports, that he reminded them of a divine appointment, of which they had before been apprised. In Egypt they had no doubt been compelled by their tyrannical prince, and his rigorous task-masters, to violate the Sabbath, and perhaps had so long neglected its appropriate duties as to be in a great measure ignorant of them. They had doubtless been accustomed to perform servile labor on this sacred day, and needed to be particularly instructed and guarded on this point. This was done by the divine dispensation in regard to the Manna, and at the same time Moses took occasion to teach them that the whole day was to be spent in the immediate service of God.

Once more. "The division of time into weeks, or periods of seven days, which obtained so early and almost universally, is a strong indication that *one day in seven* was always distinguished in a particular manner. WEEK, and *seven days*, are in Scripture language synonymous terms. This septenary division of time has been, from the earliest

ages, uniformly observed over all the eastern world. The Israelites, Assyrians, Egyptians, Indians, Arabians, and Persians, have always made use of a week, consisting of seven days. Many vain attempts have been made to account for this uniformity; but a practice so general and prevalent could never have taken place, had not the septenary division of time been instituted from the beginning, and handed down by tradition. It has been supposed by some, that the heathens borrowed the notion of the *sacredness* of the seventh day from the Jews. But this opinion will not readily be admitted, when it is considered that the Jews were held in the greatest contempt by the surrounding nations, who derided them no less for their Sabbaths than for their circumcision. All sorts of writers ridiculed them on this account.\*

On the whole, therefore, there is satisfactory evidence that the law of the Sabbath was, with other moral laws, revealed to our first parents at their creation in innocence; that it was observed by them even in Paradise, as well as after their fall; that the patriarchal church regarded it, and partook of its inestimable benefits; that it was inserted, with a clear specification of its requirements and prohibitions, in the moral code which was delivered to the Israelites at Sinai; and to show its high rank in the scale of moral obligation, as well as for its better preservation, it was, with three other precepts of a similar character, inscribed by the finger of God on the first table of moral duties: and if this be so, it puts to rest the question in regard to its being a part of the Jewish ritual. Being in its origin no part of that ritual, but an institution appointed by the Creator from the beginning of the world, and of an inherently moral kind, its observance is obligatory at all times, and among all people.

The answer of the Catechism under consideration also states, that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath." There have been those, however, who have maintained with much ingenuity, learning and plausibility, that the first day of the week was the day of sacred rest originally appointed by God; that this appointment continued till the time of the Mosaic dispensation; and that the seventh day of the week was then appointed to be observed as the Sabbath by the Israelites, for two powerful reasons, in addition to that which was given at the beginning—first, that their sacred day might be different from that of the idolatrous heathens, who had learned by tradition that the first day of the week was to be set apart for religious worship, and who observed it for the worship of the sun, and the other heavenly luminaries—and secondly, in commemoration of the deliverance from the Egyptian bondage, which

is particularly mentioned by Moses in the fifth chapter of Deuteronomy, as a special reason why the Hebrews should remember the Sabbath and keep it holy. It would follow from this hypothesis, that the day which Christians now regard as the Sabbath, is that which was originally appointed by God; and that the Jewish Sabbath was a part of their ritual, and a departure from the primitive order, which was restored when the work of our redemption was completed by the resurrection of Christ. The learned and distinguished Selden is the principal advocate of this system; but as he was a member of the Assembly of Divines that framed our Catechism, he either did not lay his reasonings and opinions on this topic before that Assembly, or, if he did, the answer before us shows that they were not adopted.

The question, you will observe, relates merely to a *circumstance*, in no wise affecting the great doctrine that a seventh part of our time is to be regularly and exclusively devoted to religious duties. This was required of the patriarchs and the Jews, and this is what is still obligatory on Christians. Dr. Doddridge has well observed, that as morning, noon and night, vary in different parts of our globe, this of necessity makes a variation in the reckoning of time, as to the beginning and ending of a day; and that of course the Sabbath does not begin in one place till some hours after it has begun in another. Yet it is one whole day in seven, in regular succession, which all the inhabitants of the earth, according to their own reckoning of days, are required to keep holy. In this consists the essence of the duty; and it has been justly remarked, that the benediction of the fourth commandment is not pronounced on the *seventh day* from the creation, but on the *Sabbath day*, wheresoever, and whensoever, it is properly observed. The opinion which has led to these remarks was adopted by the learned Dr. Kennicott. I shall lay before you his short statement, to which you will yield or withhold your assent, as you may think proper.\*

The concluding part of the answer before us states, that ever since the resurrection of Christ till the end of the world, the first day of the week is to be observed as the Christian Sabbath. This position is denied by a sect of Christians denominated *Sabbatarians*, on the ground that there is no explicit command in the New Testament for the observance of the Sabbath on the first day of the week; and therefore that the seventh day, or the Jewish Sabbath, is still to be held sacred. But we believe that no principle is more obviously reasonable and just than that which is recognized in our Confession of Faith, that which is "deduced from Scripture by good and necessary consequence," is of the same validity as that which is "express-

\* Encyclop. pœdica—article *Sabbath*

\* See note at the end of the Lecture.

y set down in Scripture." The Bible would have been far too large a book for popular use—it would have extended to many volumes instead of one—if every duty, with all its circumstances, had been made the subject of an explicit command. Besides, it was manifestly the design of God, in the revelation of his will, to afford scope for the exercise of the human faculties, and even to require their diligent and candid exercise in order to the discovery of the real mind of his Holy Spirit, in various parts of the sacred Scriptures. Now we assuredly believe, that we can deduce from the New Testament, by good and necessary consequence, that is the appointment of God our Saviour, that the first day of the week is to be observed, from the resurrection of Christ to the end of the world, as the Christian Sabbath. To be convinced of this consider—

1. There is evidence that our Saviour himself met repeatedly with his disciples, when they were assembled together on the first day of the week, and pronounced a blessing on them in their collective capacity. We read, John xx. 19, "that the same day (on which our Saviour rose from the dead) at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, Peace be unto you." And in the 26th verse of the same chapter, we find, that "after eight days (that is, including the day on which this occurrence took place, which was the usual method of reckoning time among the Jews) again his disciples were within; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Although in both these instances, it is said that the doors of the place where the disciples were assembled were shut, and the fear of the Jews is assigned as the cause, yet this does not appear to be the reason of their meeting together, since they could much more easily have concealed themselves by keeping separate than by coming together. The doors, it is plain, were shut, after they came together, to conceal the place of their meeting. The meeting itself appears to have been for religious worship, and to commemorate the resurrection of the Lord; and he sanctioned this procedure, by appearing among them in person, and pronouncing a benediction on them in two instances, and these, the first in which they adopted this practice.

2. It was on the first day of the week, when the primitive disciples "were all with one accord in one place," and probably employed in acts of religious worship, that they received that great and special gift, the miraculous effusion of the Holy Ghost; by which they were not only enabled to speak at once various languages, which they had never learned, but fully to understand the spiritual nature of the Redeemer's kingdom,

and thus to be qualified to publish the gospel in its purity throughout the world; and by which, also, three thousand converts were made in one day, as an earnest of what might afterwards be expected. We are expressly told that this wonderful event happened on the day of Pentecost, a day which received its name because it occurred fifty days after the second day of the Jewish Passover, or rather of the feast of unleavened bread. From this time, they were to reckon seven weeks, or forty-nine days, to the commencement of the Pentecost. This would bring them to a Saturday evening, preceding the Lord's day morning, so that on this morning—the morning of the fiftieth day—the day of Pentecost, in the accurate language of the sacred historian, "was fully come." On this morning, we accordingly find the Holy Spirit was miraculously poured out, producing all the astonishing effects of which we have an account in the second chapter of the Acts of the Apostles. Now, the gift of the Holy Ghost, after the gift of the Saviour himself, is the greatest ever bestowed on our sinful and ruined race: and when we consider that this most remarkable and miraculous instance, or exhibition of the gift, was made on the weekly return of the day of our Saviour's resurrection from the dead; and that when made, it is highly probable the disciples were in the actual observance of that day, as a season sacred to their risen Lord, it seems strongly to indicate that this, in perpetuity, was to be the Christian Sabbath; and that in the religious observance of this day Christians might ordinarily expect that the special influences of the Holy Spirit would be peculiarly imparted—would be more commonly experienced, than on other days—to give a saving effect to the institutions and ministration of the gospel. Nor ought it to pass without notice, that the history of the Church and our own observance demonstrate, that the fact has corresponded with such an indication. The Christian Sabbath has ever been the harvest season, in which, under the influences of the Holy Spirit, souls have been gathered to the Saviour, and the people of God have been refreshed and animated in their Christian course.

3. We have unequivocal evidence that the apostle Paul observed the first day of the week for religious worship, and directed the churches which he had planted to do the same. It is said, Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." You will find, by consulting the preceding verse, that at Troas, where this occurrence took place, the whole time of the apostle's stay with the Church there, on this visit, was seven days. Now, as it is particularly mentioned that he was "to depart on the morrow," he must have arrived among them in



the beginning of the preceding week; and to me it seems highly probable that, although he was in great haste to reach Jerusalem by the day of Pentecost, he consented to remain with them over the Sabbath, that he might have an opportunity to preach to a greater number than could be assembled on any other day, and at the same administer to them the sacrament of the Lord's Supper. At any rate, it is clear from the text, that it was a *wage* in this church to come together on the first day of the week, to celebrate the Eucharist, and for other religious services.

Again. In 1 Cor. xvi. 1, 2, we find this record—"As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident from this passage, that on the first day of the week, in a large number of the Churches gathered from among the Gentiles, by the apostle Paul, a religious duty was, by this order, to be stately performed—the duty of making a charitable provision for the poor saints in Judea, then suffering both by famine and persecution. The distance was great between the Churches of Galatia, in the north-eastern part of Asia Minor, and the Church of Corinth, in Peninsular Greece; and here is a duty which was to be regularly performed, by apostolic command, on the first day of the week, in all these Christian Churches and probably in many others, if not in all that had been planted by this apostle. The specific duty was a contribution to the poor; but the reason why it was to be done stately on the first day of the week, is well explained by Dr. Doddridge, in the following paraphrase of the passage—"When you hold your Christian assemblies on the first day of the week in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, let every one of you lay something by in proportion to the degree in which by the divine blessing he hath been prospered in his affairs; and let him bring it with him to the place of your public worship; then treasuring it up in the common stock, that so it may be ready in one sum, and there be no necessity of making any particular collections when I come." The original words, which in our common version are rendered "let every one lay by him in store," Doddridge, you perceive, translates "treasuring it up," and in a note he says—"We render it, 'let every one of you lay by him in store.' But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first day of the week, in these primitive churches of Corinth and Galatia, is too obvious to need any further illustration, and yet too important to be passed by in entire silence." Now, as the epistle to the Corinthians is directed, not only to them but to "all that

in every place call upon the name of Jesus Christ," it may fairly be considered as intimating, that the first day of the week is to be regarded as the Christian Sabbath, among all people, and "till the end of the world."

4. In Rev. i. 10, we find the apostle John using these words, "I was in the Spirit on the Lord's day." Does any one, I ask, entertain a doubt which day of the week the beloved apostle meant by *the Lord's day*? It is manifest that there was *then* in the Church a day, which was so well known and discriminated by calling it *the Lord's day*, that no other explanation was needed to point it out. In fact it appears that the Christians *then* knew, as well as we do *now*, what day a writer or speaker intended, when he mentioned *the Lord's day*; and it is equally palpable that they, as well as we, could mean by this designation no other than the first day of the week. It doubtless was called *the Lord's day*, because on this day he rose triumphantly from the tomb, completed on this day the work of our redemption—a work more arduous in itself, and more important to us, than the work of creation—and because, for these reasons, he claimed that this day should be regarded as *his property*, and should be observed thenceforth as "the Sabbath of the Lord," in all succeeding generations. If, then, the example of the whole apostolic Church, originating, we cannot doubt, in a command from the Redeemer himself—either in the forty days which he spent with his apostles after his resurrection, "speaking of the things pertaining to the kingdom of God," or in a communication made to them miraculously by His Holy Spirit—for without such authority we cannot suppose they would have established an observance for the whole church—if, I say, the example of the entire apostolic church, thus originating, and fortified by such reasons as I have now, in several particulars, laid before you, is to be an authoritative guide to us, as it indubitably ought to be, then is the first day of the week to be observed, till the end of the world, as the Christian Sabbath.

NOTE.—To which there is a reference at page 43. "There is great reason to believe, that the Sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have begun his computation of the days of the week with the first whole day of his existence. Thus the Sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place; and preserving the same weekly day of worship, but devoting it to the Sun, the Sabbath was thence called Sunday. Thus the Sabbath of the Patriarchs continued to be the Sunday of the idolators, till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of

their worship, from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolators, the Israelites would be more likely to join with them, if they rested on the same day, than if they were to work on that day, and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15.) does not enforce it (as in Exod. xx. 11.) by the consideration of God's resting on the seventh day, which was the Sabbath of the patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God hath commanded thee to keep THIS SABBATH DAY."—*Kennicott's Dissertation on Cain and Abel*, p. 184.

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### Grace in the Pardon of Sinners.

THIS forgiveness is worthy of God and suitable to the chief of sinners. Proceeding from sovereign grace, it reaches the foulest crimes and the most abominable transgressions. By this gracious pardon, scarlet and crimson sins are made *white as wool*, yea, *whiter than snow*. The bloody sons of Manasseh; the madness of rage in a persecuting Saul; the bitter taunts of the thief against the Son of God, when both were in their expiring moments; and the sin of crucifying the Lord of Glory;—these, all these, with their various and horrid aggravations, have been pardoned. These, though inconceivably heinous, and some of them such as were never committed either before or since, have been forgiven by a gracious God. The blood of Christ is possessed of infinite excellence arising from the superlative dignity of Him who shed it; and it is able to cleanse from all sin:—from each sin, be it ever so heinous; from all sins, be they ever so numerous. Thus Grace, like a mighty and compassionate monarch, passes an act of oblivion on millions and millions of the most aggravated offences and complicated crimes.

Did the most abandoned profligates know what forgiveness there is with God, they would no longer be held by the devil under that fatal snare, "There is no hope." Nor would they form the rash conclusion, We have loved strangers, and after them will we go, (Jer. ii. 25). Jehovah is a God of pardon. This is His name, and this is His glory. For thus saith the Lord, I will pardon all their iniquities; and it shall be to me a name of joy, a praise, and an honor before all the nations of the earth, and all the angels in heaven, which shall hear of all the superlative good that I do unto them. (Jer. xxxiii. 8-9). Astonishing words! The Sovereign of all worlds seems to glory in pardoning mercy as one of the brightest jewels in his own eternal crown. Well,

therefore, might the Church cry out, in a transport of joy, Who is a God like unto thee? that pardoneth iniquity (of the most complicated and shocking kind), and passeth by (with the utmost readiness) the transgression of the remnant of His heritage? He retaineth not His anger for ever; and the glorious reason is—a reason which ought never to be forgotten—because He delighteth in mercy.

Come, then, poor trembling sinner, though conscious that the number and magnitude of your sins are inexpressibly great: come, let us reason together, and contemplate the riches of Grace. What though you are by nature an ungodly creature and a child of wrath—though you have, by innumerable transgression, violated the law of God, and incurred its everlasting curse—though you are grown hoary in rebellion against your Divine Sovereign, and look upon yourself as a monster of iniquity—though your sins of heart, of lip, of life; sins of omission, and sins of commission; sins of ignorance, and sins against knowledge, like an armed host in terrible array, besiege you on every side, and call aloud for vengeance on your guilty head—though, to heighten your misery, the enemy of mankind should come in like a flood and load you with horrid accusations; should tell you, that, by your offences, you have dared God's vengeance to His face, and solemnly mocked Him in your duties; and so set a keener edge on all your sensations of guilt; and, to complete your distress, though your own conscience turn evidence against you, ratify the dreadful verdict and pronounce the deserved sentence, so that you are ready to conclude you are almost a damned soul, and that your case is absolutely desperate;—yet still there is relief to be had. Notwithstanding all these deplorable circumstances, there is no reason to sink in despair. For, behold, there is forgiveness with God; and such is His mercy, *He waits to be gracious* in bestowing the invaluable blessing. As He never confers the favor on account of anything amiable in the object, so He never withholds it on account of any peculiar aggravations in the sinner's conduct or character. To dispute this, is to deny that salvation is by grace. Divine mercy is not conditional, narrow, or limited—not like that which is exercised by men, backward to interpose till something inviting appear in its object. No; it is divinely sovereign and absolutely free.

Consider, O disconsolate soul! how many millions now inhabit the regions of immortal purity, and exult in bliss, that were once loathsome with sin, and laden with guilt, pressed with fears, and ready to sink in despair—in a word, altogether as abominable and wretched as you can possibly be. Reflect a moment, and see whether you cannot find, among those spirits of the just made perfect, such as were by nature the same, and, before mercy was shewed, no better by

practice than yourself. There you will find that adept in every kind of wickedness, the idolatrous and bloody Manasseh. There you may see the perfidious Peter—the man who, contrary to the dictates of his conscience, to the warnings of his Master, and to his own most solemn protestations, denied, with oaths and curses, his Lord and Saviour. There you may behold many of the profligate Corinthians—persons that were once a reproach to their country, and a scandal to human nature. While near to the Son of God, and seated on thrones of bliss, you cannot but behold many of those Jerusalem sinners who imbued their hands in the blood of our Divine Lord. The very thought of these must revive the heart of every drooping sinner. In a word, there you will see sinners of every sort and of every size. So that, be your sins like a debt of millions of talents; be they more in number than the stars of the firmament, and heavier than the sand of the sea; yet this full forgiveness superabounds. Let this be your rest, and this your joy: that *Grace reigns in the pardon of sin.*

The next requisite in a complete pardon, is, that it be *free*; or, in other words, not vouchsafed on any conditions to be performed by the sinner. In regard to Christ our surety, the pardon of any, even the least offence, was suspended on the performance of the most dreadful conditions and the hardest terms. The terms—the conditions, were, His incarnation, His most perfect obedience to the divine law, and subjection to the most infamous death of the Cross. As to Christ our substitute, blood was the rigorous condition; blood was the dreadful demand; even the pouring out of His own blood, was the righteous requisition of divine justice. For, without shedding of blood, even the blood of the Prince of Life and Lord of Glory, there is no remission of any offences. The atonement of our glorious High Priest is that which satisfies the claims of justice, which procures the pardon of sin, and pacifies the consciences of men when pained with a sense of guilt.

This forgiveness, notwithstanding, absolutely free to the sinner. It is dispensed according to the riches of divine mercy, and is received in a way of grace. As it is written, "We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." The death of Christ is the meritorious cause, and the glory of God is the ultimate end, that Jehovah has in view when He bestows the blessing. "God, for Christ's sake, hath forgiven you." "I, even I, am he that blotteth out thy transgressions for my own sake." The last passage is so remarkably apposite, that I cannot forbear transcribing it more at large. "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honored me with thy sacrifices. I have not caused

thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of sacrifices; but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." After such a heavy charge—rather, after such a complication of charges, exhibited against them, who could expect but the next words would flash vengeance, and denounce utter destruction? But, to! rejoice, O ye heavens! and shout for joy, O ye children of men! every syllable is balm, every word teems with consolation. Jehovah speaks; let the worst of sinners attend and hear! I, whom thou hast so notoriously offended, even I am He that blotteth out thy transgressions; not because thou art humble or any way qualified for mercy, but for mine own sake—to demonstrate the riches of my grace, and to display the glory of all my perfections. And so fully and effectually shall this be done, that I will not remember thy sins any more. Here we have the Apostle's declaration finely exemplified: "Where sin abounded, grace did much more abound." In the instance before us, we behold a people highly favored of the Lord, neglecting His positive appointments, though easy to be performed: we behold them restraining prayer before God, and quite weary of His worship. Yea, we hear their Sovereign complain that they have caused Him to serve with their sins, and wearied Him with their multiplied crimes; and yet these impious wretches are pardoned. Amazing mercy! Sin abounds like a flood, but grace abounds like an ocean.

ABRAHAM BOOTH.

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### Too Active to Freeze.

I looked to *nature*. It was a clear, cold, winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was *too active and busy to freeze!*

From nature, I turn to *history*. It is sunset on the Alps. A traveller is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in in its horrors, when, bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended

to his Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from his stupor of death. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveller like himself benighted and exhausted, and lying down to be wrapped in the winding sheet spread by the tempest. Earnest for his brother's safety, he puts forth every effort to rouse and animate and raise him; and his exertions are crowned with success. His activity has kept himself from freezing, and saved a fellow-being from death!

From nature and history I turn to the Church. A disciple who has every motive to faithfulness is getting cold, indifferent and unspiritual. He has entered the backslider's path, and is making rapid progress in it, when, by the providence of God and a word from his pastor, he is led to become a tract distributor and a teacher in the Sunday school. Before, he was in danger of freezing, and becoming cold himself, and, like a mass of ice, diffusing a chilling influence around him. But now, he is too busy to freeze. Activity is giving him a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to efforts in the cause of Christ, and for the souls of men.

The water, the traveller, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Maker's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwell, "*who not only struck while the iron was hot, but made the iron hot by striking*"—like the missionary who said, "*If there be any happiness on earth, it is in laboring in the service of Christ*"—like the blessed Redeemer, *whose meat and drink it was to do the will of God*. The vineyard must be cultivated; and the command is that we enter it and work. There is work enough to be done, and the injunction is, that we do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must do the will of God; we must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life."—Selected.

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### On Giving.

Farmers, of all men, are apt to think that they are not able to give because they do not handle much money; but the real truth is, they are, as a class, the best able to give, for

all their labor for years and years has gone into their respective farms as so many savings-banks, and accumulated there at compound interest. These farm savings-banks are yielding large returns this year on account of the high prices of produce, but this is just the reason why ministers and all others on fixed salaries are in straits. The expenditure for food is greatly increased, so that the same salary does not go nearly so far. This, therefore, is the very time when congregations should meet together and resolve to pay up at once all arrears, if there be any, and to increase the salaries of their ministers to the extent required by the times, and begin the system of paying punctually at short intervals, and if possible in advance. If they do so, they will find themselves, we venture to say, no poorer in a worldly point of view, but much richer in soul; and both they and their ministers will realize the truth of the old proverb that he gives twice who gives quickly, or, in other words, that a prompt payment is twice as useful as a long delayed one.

It is clear that a minister should live as comfortably, at least, as the average of his hearers; and to support him in this way it is only necessary for nine men to contribute a tithe of their income. That is to say, every nine families could by voluntarily paying tithes support a minister and his family. Now, it is also clear that the obligations of Christians to give of their substance to the Lord's work are not less than those of the Israelites under the old dispensation, but, on the contrary, much greater. And though there are many other things to be done besides supporting the institutions of religion at home, yet this has the first claim. But as there are more than nine families in most congregations, there will be means for many more objects.

It is not, therefore, generally speaking, any want of ability on the part of hearers if preachers are not adequately supported, but a lack of consideration or of liberality.

Brethren of all the laity all over the country, and of all evangelical denominations, do think of these things, and let your thoughts lead to prompt action at a time when it is so much required by the necessities of those who are averse to pleading on their own behalf, and who should not be compelled to do so.

Let us then respectfully suggest that the lay officers of each congregation consult upon this important matter forthwith, and, if they deem it well, call a meeting of the congregation to lay it before them.—*Montreal Witness*.

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GREAT talent renders a man famous; great merit procures respect; but kind feeling alone insures affection.

LEISURE is a very pleasant garment, but it is a very bad one for constant wear.

**"Blessed are they that mourn."**

[The following beautiful lines are from the pen of Archdeacon Spencer, a truly brilliant ornament of the Established Church]

"THE sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise"—Psalm li. 17.

"BLESSED are they that mourn, for they shall be comforted."—Mat. v. 4, 5.

SWEET dwells the shower on Sharon's le.  
Sweet sighs the gale o'er India's billow;  
Sweet float the forms that fancy weaves,  
Around her poet's dreamy pillow;  
Sweet to the exile's widowed ear,  
The lay of youth remember'd long,  
And sweet to speak, and sweet to hear.  
The music of his native tongue:  
Sweet from the Gueber's perfum'd urn  
Their sunward way his offerings find,  
Sweeter the Prodigal's return,  
Sweetest the Christian's will resigned.

Bright is the wild wave's joyous foam,  
Bright blooms the fruit in Seville's grove,  
Bright glows the cheerful hearth of home,  
Brighter the eye of answer'd love;  
Bright the Peruvian's golden chain,  
Bright in Brazilian mines the gem,  
Brighter Herodias' gorgeous train,  
Brightest the Baptist's diadem.

Lovely the form of absent friend,  
Lovely the maiden's spell-fraught name,  
Lovely the pledge the distant send,  
Lovely the good man's humble fame,  
Lovely the unconquered patriot's bier,  
Lovely the land by martyr trod,  
Lovelier the Christ's Millennium year,  
Loveliest the eternal sign of God.

Mighty Britannia's guarded coast,  
Mighty the Gaul's imperial lord,  
Mighty the proud Assyrian's host,  
Mightier the Slaying-Angel's sword;—  
Mighty the Monarch-Prophet's song,  
Mighty the unrespecting grave,  
Mightier the soul that knows no wrong,  
Almighty He that died to save.

Dear are the mother's accents mild,  
Dear the responsive infant's smile,  
Dear is the father's only child,  
And dear the promise void of guile;  
Dear is the tress of braided hair  
Dearer the farewell fondly spoken,  
Dearest the sacrifice of prayer,  
From heart's subdued and spirits broken,  
Weep, then, thy Saviour bids thee weep,  
As all have wept of women born,  
While seraphs in their glory keep  
The blessed watch o'er them that mourn.

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**South Sea Missions.**

(Continued.)

**ANITEUM.**

ONE of the great crimes of Christian professors, at the present day, is *indifference*. The diverse spiritual states of the seven Churches of Asia were selected by our blessed Lord to be held up before the minds of the Christian world in the foreground of

the prophetic picture of the Apocalypse, as types of the various aspects which the Church should present till time should be no more; and one of the prominent faults of these primitive Christian communities was *indifference*.

"I know thy works that thou art neither cold nor hot: I would thou wert cold or hot," said the deeply displeased Redeemer to one of these Asiatic Churches. At the present time, we have more Laodiceans than Philadelphians. The evidence of this is to be seen in our irregular attendance upon public worship, in the thinness of our prayer-meetings, in the niggardliness of our collections, and the generally temporising nature of our conduct where religious interests are involved. Doubtless there burns a hot, fierce, and often malignant zeal for sect or party in the hearts of many, but a zeal, enkindled by the Saviour's love, for religion *per se*, is undoubtedly more rare.

Those who treat the gospel with coldness and neglect do not know their obligations to the religion of the Cross. Either their *ignorance*, or a thoughtlessness which has the same effect as ignorance, is thus the mother of religious indifference. Modern Laodiceans are in this respect like the ancient prototypes, to whom the Lord said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," &c. If Christian professors only knew what they owe to the gospel—if they only knew that it was the fruitful parent of all the advantages, comforts, and refinements of society—if they only knew that the institutions of Christ form, even in a *socio-economic* point of view, a border that keeps the web of our social life from unraveling—if they only knew that, but for the gospel, they would be untutored savages, incapable of stepping beyond the doors of their miserable huts without a club or spear in their hands, their hands stained with blood, and their hearts dark with ignorance, and on fire with lust and cruelty,—they would feel that to be indifferent to Christian faith and duty was a disgrace to their humanity. To awaken in our minds a clear view of our obligations to Christ in a social point of view, and enkindle our hearts with becoming zeal in our religious duties, let us present a brief picture of what,—ere the Spirit of God directed the missionary to its blood-stained shores—Aniteum was.

By consulting the excellent map of the New Hebrides, which was so seasonably published in the September No. of the *Record*, our ordinary readers will perceive that Aniteum is the most southerly island of the group. Being the nearest island to Australia, from which it is 1500 miles distant, and possessed of a superior harbor, it now forms an admirable base for conducting the peaceful campaigns of the Cross upon the other islands. Its discovery is owing to the nau-

tical enterprise of Captain Cook, its evangelization to the heaven-directed and sustained zeal of John Geddie and lady, and both discovery and conversion owing to the mercy of Him who rules the Church and the nations; to whom be the glory! Its circumference being 40 miles and its population 3,600, it may be considered, in size and inhabitants, about the average of an ordinary Scotch parish, or about twice the size of Pictou Island. The general aspect of the island is said to be mountainous, some of the mountains rising to the respectable height of 3,000 feet. From this and other circumstances, its origin may be deemed to have been volcanic. It contains a valuable soil, on which grow the usual tropical fruits that sustain life,—the taro, bread-fruit, and yam, and, in point of natural scenery, offers a bewitching sight to the eyes of the admirer of nature. The Geddies, while in this country, saw no gardens to be compared in beauty to their own in the far distant home of their adoption,—so beautiful were the flowers, so lovely their form, so delicate their tints, and so varied their kinds. Such is the agreeable refuge which the hand of God has provided for the tempest-driven mariner, a refuge in which he is now as secure from the cruelty of the savage as from the violence of the storm. The olive branch of peace now blooms on these radiant shores, and the voice of the turtle-dove of peace is heard in that land.

The Aniteumese are said to be of an inferior mixed race—some negroes and some Malays—some claiming kindred with Ham, and some with Shem. Like many modern belles in the fashionable world, they did not *tattoo* their bodies, but they *painted* profusely, and wore ornaments in their ears and round their wrists. So nearly do fashionable extremes resemble barbarism! They had no manufactures. The gospel is the enlightened parent of science and art, and without it men are but one remove from the beasts that perish.

They were, like the heroes of classic antiquity, polytheists: but their principal deity was a mythical being called Nugerain. Their world was Aniteum, and Nugerain its creator. This mythical personage was quite a remarkable fisherman, as the following fishing story would seem to prove:—"On a certain day, he went out to fish, and, as he carried on his fishing operations, his hook got fast to some unknown object, and he hauled away till, lo! he brought up Aniteum." Tom Paine and other infidels used to ridicule the Scriptural account of the Fall, because so much evil was alleged to have followed the simple act of eating an apple—not knowing, or refusing to know, that the apple was an invention of their own, and not perceiving that the slighter and more trivial the prohibition, the better was it fitted to be a *test* of obedience. But how would they like the following Aniteumese account of that "unhancement" of human

nature which has been admitted by every inquiring mind? "Nugerain, who was furnished with a shell like a tortoise, cast his shell, and left it behind him when he went to some distant part. During his absence, his children pierced the said shell with the stalk of the cocoa-nut leaf, and burned it with fire, and on account of this the race were doomed to die." A supreme deity with a shell-like a tortoise, offers a fine study to the advocates of mere natural religion, who owe the superior light with which they assail the gospel to the gospel itself; and the scorched shell would form a nice substitute for the Scripture account of the Fall! Viewed as an indistinct tradition of a true history, it is important; but viewed as a rational account, it is contemptible.

There were, in addition to this powerful but most absurd shell-bearing deity, innumerable lesser gods. Like the polytheism of classical antiquity, every place, every disease, every storm, had its god. They worshipped the sun and moon. The lovers of traditional lore, however, will be surprised to hear that in Aniteum the famous "man in the moon" was a woman! As man, in his most degraded state, never wholly loses the instinct of immortality, so the poor Aniteumese held a future state. Their heaven was eating and sensuality; and their hell, being dragged over sharp stones, and a perpetual pinching of the nose and ears.

If such were the religious notions, we may imagine that the moral state of the people would be very debased. The Aniteumese were in constant terror, either from invisible beings or from the murderous club of the assassin. No one could go any distance from his dwelling. The orphan was murdered to save the trouble of nurture. Misery deadened the feelings of maternal affection. The bodies of the slain in battle were cooked and eaten, and the disgusting cannibal feast succeeded the savage encounter. Their battles, in which only two or three were slain, however, presented a favorable contrast to ours, in which thousands of dead bodies are offered up a sacrifice to the unchristian war-demon of Christian men. Widows were invariably slain by strangulation, that their souls might accompany the souls of their husbands to the world of spirits! The widow herself was most anxious for death, and her nearest relation, a father, mother, daughter, &c., was the operator. The details of savage life are of such a nature as cannot even be imagined. The preceding brief remarks ought to suffice to point out our obligation to Him who has called us out of darkness into His marvellous light, and prepare us for appreciating the change which has passed over this island.

A. F.

## Recollections of a Scottish Dominie.

(Concluded)

IN a former article I remarked on the extreme severity of discipline which, some thirty years ago, prevailed in the public schools of Scotland, and endeavored to show that the teacher was not individually responsible for that discipline. It was only a special form of a universal characteristic of the time. The iron hand of authority pressed heavily on society in every direction, and the modern doctrine had not yet been learned that both men and children might be over-governed. We must observe, however, that public opinion has already re-bounded to the opposite extreme, and because punishments were wont to be carried to excess, the notion seems to be generally in vogue that there ought to be (almost) no punishment at all. Because John Howard showed that our prisons were shameful dens of famine, squalor and disease, our prisons must now be palaces without and within, and our greatest criminals must be better lodged, better fed, and better attended than an honest working man. Because men and boys were at one time most cruelly and unjustly hanged for stealing a silken handkerchief, the ferocious murderer is now patted on the head, pitied for the hardness of his fate, and the feelings of humanity are thought to be outraged by the fact of an execution. All the pity that used to be bestowed on the poor victim is now transferred to the poor criminal. A weak and foolish sentimentalism has invaded the sacred seat of public justice, and at this moment, throughout England and Scotland, not one murderer in the dozen stands in any danger of losing his own life. So subject is human opinion to the "falsehood of extremes." When a new idea once fairly gets the wind of public opinion into it, it blazes up into a flame and straightway burns itself to ashes; and then we are in as great darkness as before. This excess of sentimentalism has seriously affected the discipline of public schools, and constitutes the great evil against which teachers have to struggle in the faithful discharge of their duties. In Scotland, owing to the peculiarly favored position of the teacher, this evil is little felt; but in England, and in all the British Colonies, it forms a serious barrier to the progress of education. If the authority of the teacher is not firmly supported by the parents, his usefulness is greatly impaired, and the interests of the pupils must suffer in proportion. There is too much truth in the maxim of John Ratto, that "human beings are by nature indolent and depraved," and the mistake of John consisted in blindly carrying this doctrine to excess, and omitting to temper the rigour of discipline with the mildness of sympathy. Let me entreat all those who love their children, to abstain carefully from all undue interference with the teacher, and

to speak in private with the highest respect of that man or woman to whom is entrusted the intellectual and moral training of those whom they hold so dear. The office of the teacher is a noble and dignified one; and until it is universally felt to be so, the interests of education must suffer. We feel grateful to a physician who cures our child of a painful and dangerous disease, even although he is paid for his trouble. Ought we not to feel a deep debt of gratitude to the man through whose enlightened skill and assiduous care the same child is raised out of the helpless ignorance of nature into the perception and the exercise of the highest faculties with which God has endowed him? He who pours light on the dark mind, and throws open the gates of wisdom to the groping soul, is a benefactor of his race. The minister exercises a high and sacred function, but his success and usefulness greatly depend on the pioneer who has gone before him, and that pioneer is the teacher. It has been the fashion in recent times to declaim against the use of corporal punishment in schools, and to maintain that a school may be governed far better without the use of the rod. In former days the rod was employed without discrimination and without mercy. In fact, it was relied on as the only instrument of government. No doubt this was a grievous mistake, but in my opinion it is a still greater mistake to suppose that it can be dispensed with altogether. One circumstance is very noticeable in relation to the new theory of school government, viz: that no man who has had any practical experience of teaching has ever appeared as an advocate of this doctrine. Theorists and schemers who never knew what it was to conduct a school for any length of time have presumed to dictate how a school should be managed, but all such parties must be dismissed as incompetent to judge the question. When a commission is appointed to investigate any subject, on which a difference of opinion has arisen, the members of that commission are always men who are practically skilled in the matters at issue. If the point to be decided lies within the province of medical science, the witnesses summoned are medical men. If a man entrusted with the administration of a province is charged with mis-government, and a commission of enquiry is instituted, the members of the commission are invariably men who have had personal experience in the art of government, and are capable of appreciating the difficulties of the position. For example, when the recent outcry arose against Governor Eyre on account of the way in which he suppressed the Jamaica insurrection, and an enquiry was demanded by the voice of public opinion, the gentleman selected to conduct the enquiry was himself a Governor. Sir Henry Stork was transferred from the sphere of his own government to the scene of the insurrection, to preside over the commission. When a com-

mission consisting of schoolmasters declares that corporal punishments are altogether unnecessary in schools, we shall accept their testimony and bow to their decision. The doctrine of the English law is that the teacher stands *in loco parentis*, in the place of the parent; and we may ask, where is the father who does not require occasionally, to use the rod among his children? I *once* knew a man who never touched his boys, and he boasted of this on all occasions. He had but two sons, and they broke his heart. One of them turned out a reckless profligate, and shot himself in his twenty-fourth year. The other is at this moment a vagabond, hanging loose on society, and likely to end his days in a penal settlement. The general rule to be observed is, I believe: Never punish with the rod unless it is evident from the character of the culprit that is this the only effective means of correction, and let the punishment be always proportioned to the offence, neither too severe, nor too light; moreover, in every instance let the punishment be administered in a calm and dispassionate manner. When Socrates' bond-servant one day carelessly let fall a precious vase, and broke it in pieces, the philosopher exclaimed, "Were I not in a passion, sir, I would beat you!" an excellent example for teachers and parents to imitate.

I shall now draw towards a close what I had got to say about John Ratho, the Parochial Schoolmaster of F—. And let not the reader suppose that the individual mentioned is one who existed nowhere save on the pages of this *Record*. John Ratho (though he wore a different name) was a veritable man, a Parish Teacher or "Dominie" of the old race which has now almost totally disappeared. I know still of one or two fossil remains of this genus within the bounds of Scotland, old feeble dotard bachelors whom the late Educational Bill swept out of office, to make way for another generation. The old-fashioned Dominie seldom married. He was (as his successor almost always is) a Licentiate of the Church of Scotland and the expectant of a ministerial charge. In many of the lowland counties of Scotland, the ranks of the ministry were thus frequently replenished from the order of Parochial Teachers, and the fortunate aspirant, as soon as he found himself installed in the manse, generally took to himself an help-mate. If his hair, however, had become gray before he arrived at the summit of his wishes, he seldom thought of changing his solitary condition; and no doubt he acted wisely in this respect. It is too late to begin to dream of love when the sun has gone down behind the hills, and all the sky is dim and gray. The roses of June will not bloom amid the snows of December.

John Ratho was a Licentiate of the Church of Scotland, but he never found a patron, and he never took a wife. The reader may conjecture that the question of matrimony was

decided by him according to pure arithmetical rules. A wife was an article whose utility he would determine by averdupois weight. John had no other kind of scales than grocers' scales for weighing anything whatever. Yet there *was* a period in his history—though that period was long gone by before I knew him—when his eye, not wholly blinded by the dust of this world, had glimpses of

"The light that ne'er was seen by land nor sea."

In his early days, it was said that he stood in his pantaloons as bravely as any one, and wore his silver buckle over the knee, and lifted a clear and unwrinkled brow above the earth, and looked like a man; and once, while sitting in his garden in the quiet of a summer evening, an ethereal messenger, clad in shining wings, suddenly appeared before him, as if newly dropped from a rosy cloud. The features of her face were carved in lines of perfect beauty. On her brow sat Heavenly truth as upon a throne, and the light that beamed from her eyes was instinct with an inner glory which filled and overflowed its sanctuary. Innocent peace lay cradled in the twin rose-buds of her lips. She stood clothed all in white samite, and held in her right hand a golden rod, pointed towards the skies. "My name," she said, "is Love. I come to break the dread spell that is gathering over thy heart, sealing all its fountains in the icy chill of death. The god of this world is weaving his mortal coils about thee; and if thou wilt not listen to my voice, thy sinews shall soon be stiffened into stone, and thy forlorn spirit imprisoned in a living sepulchre." Having said these words, she vanished; but all the air was for a while purple with her light, and fragrant with her breath; and the young man arose and stalked hither and thither with stately strides, and seemed for a season the lord of the universe. To speak without parable: Young John Ratho once fell in love; and had he been united, in his early days, to the object of his affection, it is more than likely that all the future of his history would have worn a different hue. He would have been saved from himself. It would have been well for him if he had given away that heart of his, and received another in return. There is a popular belief that the bear, while shut up in his winter dormitory, sucks his own paw for nourishment; and, according to this theory, it is no wonder that he comes forth in the spring to the light of day with his features haggard and his sides fallen in. This is the kind of life which John Ratho lived for many a year. Like the bear in the cave, he preyed on himself and shrunk into a gaunt and bony spectre. Truly it is not good for man to be alone. If the natural affections of the human heart do not run forth in pearly streams, they will stagnate within and breed corruption. The Parish Minister of F— had a pretty daughter, on whom



John had looked with a wonder-struck eye in the days of his youth, and the impression which the young creature had made upon him was never wholly effaced. Lilly Lee was, in temper and character, the very opposite of her slow and silent admirer. Nature seems to rejoice in contrasts, and to bring together, in the bands of wedlock, characters which are the complements of each other. In the present instance, however, she failed. Lilly was rosy with health and sparkling with vivacity, a creature brimming over with life and hope, in whose large clear eyes you could see your own face as in a mirror; yet you could not discern the image very distinctly, for it floated and danced in such a world of quivering light. John was naturally slow, cold and calculating; and yet he delighted to lie on the brink of that busy fountain, and watch the crystal waves dancing up in the sunshine. He liked to look into Lilly's wild eyes. The result, however, was, that Lilly laughed at her lumbering lover, with his mute starings and awkward compliments, and never for a moment believed that *that* was the man for whom her heart was made. The poor fellow saw at last that he was slighted; and having waited humbly for a while at the golden porch of love, looking wistfully to catch a glimpse of the radiant palace within, he slowly departed from the door-step, and returned no more. And well had it been for *both* of these young people if they could have blended their hearts and lives in one. Lilly was left an orphan in her thirtieth year, had by that time drunk the wine of life to the lees, and declined into a faded and fretful coquette. I saw her a few summer's ago, when she was about 60 years of age. After many wanderings in the world, she had come to re-visit the scenes of her childhood and youth. She had a small annuity on which she contrived to live and keep up an outward appearance of gentility; yet all the ingenious artifices of pride could not completely disguise the hard face of poverty. She was neatly and elegantly attired, yet her adornments had not that fresh lustre, which only a well-filled purse is able to sustain. Her former beauty, too, had passed away. Her brow was furrowed, and time had been busy scratching with his sharp fingers long scores about the angles of the eyes. A hot flush seemed to burn on her cheeks, but the rose, in its delicate freshness, had faded away, and there remained only a skeleton of the once velvet flower. She was a guest for a few days at the house of a friend of mine, at which I happened to meet her. On privately asking this friend how Miss Lee contrived to spend her time, he shook his head, and said, "Ah! puir thing, she is muckle to be pitied. I fear she has learned a bad habit. I had often heard that she had taen to the drink, but didna believe it: but now I can see it's o'er true. She has been drunk twice since she came to my house." "And where," I asked, "did she get it?"

"She maun carry it about wi' her," he answered, "for she didna get it here; and when she is just staggerin', she gaugs off down to the auld kirk-yard, and sits and greets on her father's and mither's grave. Puir man, if he could open his ee frae the sleep o' death and see the sad waif that's sittin' o'er his dust, he wouldna ken it was his ain daughter. his bonnie Lilly Lee, that he was sae proud to dandle and nurse in his arms langsyne." "But *how* did this lady acquire such a habit as this?" I said. "You may ask that question at thousands, sir, as muckle left to themselves as she is. It would sometimes be hard to answer. Mr. Lee, the minister o' this parish, was as pure and godly a man as ever lived, and humble, too, and kindly at home and abroad. He watched o'er his flock wi' anxious care, and herded the lambies frae a' ill, and tried to keep them a' in the fauld o' the Good Shepherd. This thirty year he has been sleeping i' the mools, yet his blessed memory sanctifies the places whaur his presence has been. I canna tell how his ain single bairn, for he never had but the one, should have gane the wrang road." "Was the mother a good woman?" "She was a kindly body ta them she had a notion o'." "Was *she* a sober woman?" "I doot," said my friend; "that's whaur the root o' the evil lies; but she's gane ta her rest, and we winna rake up her buried dust."

Oh, fathers and mothers! think of the trust that God has committed to you, and be careful that your children do not rise up, in the last judgment, in testimony against you to condemn you as the murderers of their souls! The best of parents often have, to their grief and sorrow, prodigal children, whose wilful and determined folly defeats *all* the efforts of piety and goodness; yet, in the majority of those instances in which whole families turn out badly, the case may be traced to some pernicious influence which was early at work—some evil seed that was silently sown in the heart long years before, when the soil was quick and fertile. In the case of Lilly Lee, the exalted virtue of the one parent could not save her from the evil example of the other. The heritage which an imperate mother handed down to her, was disgrace and misery. Old men and young! will ye labor night and day for money, that ye may turn it into liquid fire to scath and blast both body and soul? Have you a wife? You are breaking her heart day by day, and sinking her fast into a premature grave. Have you children? Their helpless limbs and tender voices will surely touch your soul with pity. It were better that a mill-stone were hung round your neck, and that you were drowned in the depths of the sea, than that the blood of one of these little ones should be upon your head. Have you a mother? Poor soul! she weeps her eyes sore for you every night, when you think not of her, and pray in

secret to the Father of mercy to pity and save you.

John Ratho was for many years the most distinguished teacher in the North of Scotland. His peculiar talent, as I have shown, consisted in accumulating, and the only thing he knew how to give away, was knowledge. In this art, he excelled most other men. The consequence was, that his school was always overflowing, and the pupils he sent up to the University of Aberdeen, displayed such a marked superiority to those of other teachers, that the Professors could soon distinguish them from the common herd. After having filled the office of Parochial Schoolmaster of F—— for forty years, he retired with a fortune, purchased an estate which yielded a yearly rental of £200 sterling, and built a mansion on it which cost £1500. Yet this man's income, during those forty years, never exceeded about £150 sterling. Poor old man, he was about sixty years of age when he left the old school-house for ever, and went to reside in his new mansion on his estate, and at that age, his naturally strong mind was in ruins. For some years previously, he had ceased to perform any of the duties of the office. He retained the salary, and was legally entitled to be called the Schoolmaster of F——, until his death, but all the work was performed by a substitute. In these vacant years, he wandered about the fields with his long staff, the old dim cloak, and the dilapidated hat, not knowing what to do with himself. A more forlorn and pitiable spectacle than this imbecile old man could scarcely be imagined. The little mind that was left to him was perpetually racked about his worldly affairs. The greedy vampire that had sucked his heart dry, fastened next on his brains, and left at last nothing but an empty husk. During the last three or four years of his life, which were spent in his mansion, he was in a state of drivelling idiocy, believing himself to be a common pauper. He generally sat in the kitchen beside the woman who was paid to take charge of him, moping over the fire, and mumbling incoherent sentences, totally ignorant of his own condition. The spacious rooms of the fine mansion were all naked and tenantless, save a little parlor and bedroom in which the few decayed articles of furniture that had served him in the school-house had been disposed. The walks and parterres which had been laid out in front of the house, were over-grown with weeds. The front door, fast locked, was never opened, and with its rusty knocker and dusty side-panes, and blindness windows, presented a forsaken and desolate appearance. The old man, after sitting for hours perhaps before the kitchen fire, would rise, take his staff in his hand, and advancing, to the wall, would proceed to teach an imaginary class in Euclid. Pointing with the staff to some mystic handwriting on the wall, the forgeries of a diseas-

ed brain, he would correct some blundering pupil, pause, and, scowling across the room, command silence. "Well sir, If  $A = B = C$ —what next?" Then the old fiend would tug at his tail, and, the miser sitting down, would turn out a handful of silver coins which he was allowed to carry in his pocket, and count them one by one again and again for hours together. He was in this deplorable state of mind when I called to see him one autumn evening. I had never been in that district of the country before, but I found the house—a large and elegant building, standing upon a gentle eminence, and commanding a beautiful range of country, consisting of richly cultivated fields flush with verdure knee-deep, or golden with ripened corn nodding for the sickle. The blush of sunset was over all, and the blessing of heaven seemed to rest here, if anywhere. I thought that he who was lord of this lovely demesne, ought to be a happy man. A few stately pines stood about the mansion, at a respectful distance, like tall sentinels, and on the top of the tallest a black-bird was stationed, whistling his evening hymn athwart the tranquil heavens. But oh! the vanity of human hopes and human ambition! The owner of all this wealth and beauty believed himself a pauper! He had coined his heart into gold, and was now a beggar. I found him, as I had been led to expect, sitting in the kitchen. He seemed to know me, but in no other way than as a cow or a horse knows a face with which it has been familiar. I tried every artifice to bring myself home intelligently to his recollection, and for a while succeeded. He ordered the woman to put a fire in the parlour. She obeyed, and we were left alone. He rang the parlour bell, but, when the servant appeared, forgot what he had done, and asked what she wanted? She asked what he wanted, telling him he had called. He bade her bring the wine-bottle, which was brought, and he then filled a glass for himself, and one for me. I knew, of course, that in his youth he had loved Lilly Lee, and I had been informed that only a few years back he had asked Miss Lee—now a very venerable maiden—to be his wife; but as he would not consent to make over his whole property and estate to her, she still refused to take his name. When Miss Lee tried her charms against the god whom he worshipped, the older and stronger idolatry prevailed, and the marriage never took place. "When did you see Miss Lee?" I asked him. At the sound of that name, a gleam of intelligence instantly spread over his countenance. One spark from the ashes of that sacred fire seemed for a moment to light up all the dark void within. A ravening selfishness had been the means of destroying his intellect. That solitary spot of his nature on which alone a beam from heaven had once struck, was yet green and undecayed, while all beside was withered and wasteful desert. It is often

long before that which is good and holy dies within us. Is there not, within the heart of the most hardened sinner, some latent seed of paradise which the dews of heaven, falling at a timely season, may quicken and fertilize? The rod of the prophet summoned water from the flinty rock.

Soon after this period, John Ratho died; and the hoarded fruits of all his life-long toils went to others. As a Teacher, he did great service in his day, and he was the worst enemy to himself. His history shows the great dangers of *bachelorhood*, and the miserable effects of *avarice* on the character and happiness of a man. W. M. P.

Albion Mines, Feby., 1866.

### The Sabbath Question in Scotland.

THAT, at the creation of the world, the Sabbath as a day of rest was appointed, in the second chapter of Genesis, has been received by Christians generally. No doubt, traces of Sabbath observance among Antediluvians and Patriarchs were few and indistinct, yet most Bible readers, persuaded of the appointment, readily believed that they who feared God and called on His name in six days, would be more especially observant of "the one day in seven that He had appointed as a holy Sabbath to Himself." Accordingly, the idea of an *anticipated* Sabbath, or one appointed but not to be observed till thousands of years afterwards, never crossed their minds. It was too refined a theory, unwarranted by facts and not authorized by the sacred historian; wherefore Dr. Paley's conjectural emendation fell still-born, and was merely given as an exercise at the Halls for refutation.

Next: That this Sabbath, instituted at the beginning, was afterwards embodied in the Decalogue, and ushered in with the admonitory note "remember," and concluded with a retrospect to the period of its appointment, "for in six days the Lord made heaven and earth, and rested the seventh day; wherefore the Lord blessed the Sabbath day and sanctified it," was as obvious and uncontradicted a truth. Difficulties there might be as to Sabbath observance, but none as to the Sabbath command—none as to the authority and perpetuity of the Fourth Commandment. But of late years, whether owing to the irksomeness of the restraint imposed by law upon human wilfulness, or to the spirit of novelty abroad, the Sabbath has been first disliked, then attacked. It has been declared to be a Jewish institute not binding upon Christians—to have been but local and temporary, and to be completely set aside by the New Testament. Accordingly, Railway Directors have been driving trains through it, Steamboat Companies prosecuting their trade, and worldly men pursuing their secular avocations on it. But yet Scotland was sound in the core. Few

cities better kept the Sabbath in appearance than Edinburgh—no pleasure trains, no gardens open, no Sabbath excursions. A "solemn quiet reigned around." The Scotch people felt that the argument of their ministers was correct, and that the practice of cessation from work on that day was sound and comely—that, because of it, privileges were given and enjoyed for sacred worship, and that both Church and Country flourished under Sabbath observance. But a new trial was in store. The North British Railway Directors—purely as a matter of gain, as their chairman acknowledged—resolved to test fidelity to principles, and to run passenger trains betwixt Edinburgh and Glasgow. The Churches, as in duty bound, have been forced to take up the scandal, and ministers have spoken out as the occasion and subject required. Among the rest, a distinguished divine of our own Church has published a pamphlet upon the subject, which, being circulated also in this country, has caused a wide-spread feeling. He goes much further than other men, "holding the Fourth Commandment to be abolished,"—not only so, but "the whole ten set aside, under the plea that Christ has fulfilled and discharged us from their obligation, and that, under law to Him, we need no Old Testament rule or precept." Of course, this settles the whole matter, and there is no use in arguing for the Sabbath any longer; but if carried to its legitimate extent, this principle will be found to unsettle more than the Decalogue: it will unsettle the Epistles and Gospels likewise, which rest upon the authority of the Law and establish it. And what is then to come of our religion—broken down and ravished? and how are we to raise a standard against the unbeliever and sceptic? Thus believing (however unintentional on the part of its assailant) that the attack is not confined to the outworks, and that it is the duty of both *Record* and writer to contend for the "faith once delivered to the saints," I shall proceed to examine these views, and to show their unscripturalness and perniciousness, without, however, any disrespect to so eminent and amiable a Divine, whose praise is in all the Churches, and in none more deservedly than in our Colonial one, which he has sought to benefit more perhaps than any other living man in the Mother Country.

A. W. H.

### The Duke of Argyll on "Unions."

HAD the DUKE of ARGYLL not been a Duke and a Minister of State, he would probably have been a Presbyterian divine. Neither can it be doubted that, in the pulpit, he would have been, at the very least, a CAIRD, a TULLOCH, or a NORMAN MACLEOD. His views on religious questions are, at all times, worthy of attention; and on one of these questions he has just spoken out man-

fully and well. In his address in the City Hall on Tuesday, as president of the "National Bible Society of Scotland," his Grace alluded to the desire which has been manifested in certain quarters for a "united Christendom," to be brought about by a union of the English, the Roman Catholic, and the Greek Churches. The Duke showed very conclusively that "union with one set of men very often means wider separation from another set of men," and that the tendency, if not the aim, of the movement so strenuously advocated by Dr. PUSEY, was to detach the Anglican Church from all other Protestant bodies; and thus, while promoting union in one direction, to increase division and widen divergence in another. He farther argued that a "united Christendom" meant only a "great system of priesthood—one system of priesthood over the whole of Christendom;" and wound up this branch of his subject by declaring his belief "that not only is the antagonism of individual opinion a necessary instrument in the maintenance of Christian truth, but that a certain amount of antagonism between different Churches, originating in different opinions, starting in different circumstances, and impelled by different energies, is an essential element in the maintenance of Christian truth."

These are, in our judgment, sagacious and weighty words. Neither were they, as regards the exact time and locality of their delivery, without some character of boldness. Only the evening previously, on the same platform, partly before the same audience, and certainly before the same class of audience, all schism had been denounced as sin, and the doctrine of a broad ecclesiastical combination among the leading Scotch non-conformist churches openly and eloquently advocated. Perhaps on the principle that when bad men conspire good men ought to combine, the City Hall audiences may have seen no inconsistency in deprecating union in the one case and applauding it in the other. But if so, it would only indicate the sophistry of an assumed claim to infallibility—a claim unmistakably assumed and betrayed, although little likely to be avowed. If the principle of a great and dominant priesthood is mischievous in the Roman Catholic, it cannot be advantageous in the Protestant system. Indeed, the maintenance of Christian truth through the conflict of opinion is of the very essence of Protestantism; and the trenchant remarks of the Duke of ARGYLL are therefore, we conceive, peculiarly fitted for home application at the present important juncture.

The speeches at the great "Christian Union Meeting" were unexceptionable, in so far as they showed the beauty and the duty of peace-making, and the pleasantness of dwelling together in amity. The whirligig of time brings about strange transformations; and it could not be otherwise than gratifying to hear those

who were once the most bitter and uncompromising foes of Voluntaryism, speaking of the Voluntaries in terms of admiration, respect, and friendship. But the question arises—why should not the Free, United, and Reformed Presbyterian Churches continue to cherish mutual feelings of good-will, and work harmoniously together, each in its own way, for the diffusion of Gospel truth, and the promotion of the practical charities, without seeking, by means of concessions and compromises involving the suspicion of some relinquishment of principle, to band themselves together under a single, overgrown and largely preponderant ecclesiastical polity? As regards all good and pious purposes, how could they work better jointly than they now do separately? Would there be no danger of their giving way—the moment they found themselves one church, and that the biggest by far in the country—to pride, to arrogance, and to other unsanctified, not to say Popish weaknesses? Is it not, indeed, the direct intention of those engaged in promoting this scheme of a huge, amalgamated, and, as regards numbers, truly national Church, to dwarf the venerable Establishment into the effete and antiquated Church of a miserable minority of the population? After predicting the speedy downfall of the "Auld Kirk," Dr. BUCHANAN exclaimed—"It is obvious and undeniable that no such wall of separation divides from one another the churches which are here represented this evening, as divides them all from the existing Church Establishment." Thus it would appear that the talk about Christian amity is only amity for themselves, for their own selfish purposes; and war, also for their own selfish purposes, to all schismatic and heretical outsiders. Dr. BUCHANAN disclosed another object to be attained by the union of the Free, United, and Reformed Presbyterian Churches. Talking of the evil of division in the Church, "these divisions," he said, "make her discipline all but impotent. The offender, where false doctrine, or ignorance of Divine truth, or personal immorality, expose him to censure, quietly withdraws from his own section of the Church, and creeps to another whose door he finds invitingly open and ready to receive him. In such circumstances, excommunication—which is the Church's only weapon of defence in guarding her own purity where reasonings and remonstrances fail—becomes practically impossible." Thus the plausible idea of Christian union transforms itself into a purely human dream of increased ecclesiastical power, sternly inimical to the religious freedom which the people of Scotland at present enjoy and cherish.

But, for our own part, we must say that our alarm in reference to this union movement is not particularly intense. Our feelings of security arise from the fact that, in spite of all the mellifluous smoothing over of dis-

culities so conspicuous in the recent speeches—particularly in that of Dr. CATRNS—the parties so long rivals, but now so beautifully billing and cooing, are pretty sure, even yet, to “cast out,” as the Duke would say, among themselves; and that, even should this not be the case, there is something sufficiently self-willed and stubborn in the Scottish character to assert and defend the Christian liberties of the nation against any possible church, however aggregated and welded it may be into a denomination of undue and perilous dimensions and influence.—*Glasgow Citizen.*

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### Colportage.

To the Editor of the Monthly Record:—

By your kind permission I will give your readers some extracts from late reports of a few of the Colporteurs of the American Tract Society, in order to give some idea of the work which it is doing,—its need and importance in this Province.

Mr. R. L., Colporteur in Hants County, writes: “I have just been making up my report, and send you an abstract up to this date. I have labored 182 days, and sold books to the amount of \$245, distributed gratuitously \$27 00, forwarded through you to the Society for sales \$68 00, held 40 prayer meetings, found 18 families destitute of all religious books, 18 families destitute of the Bible, visited 67 Roman Catholic families, every one of whom accepted a tract except one; conversed on personal religion or prayed with 95 families, besides many individuals by the way side, and visited in all 2252 families. I have organized several Sabbath Schools, helped forward others which were in operation, visited and encouraged a number of day schools, gave one temperance address, and have laboured constantly to put down liquor drinking and the use of tobacco from one end of the country to the other.

“Met a man—a father, and head of a family—who opposed me with many words, said he did not want any books, and commenced railing at professors of religion, saying that ministers and elders were not any better than others, but often worse. I stated to him that all the inconsistencies of all the professors in the world would not save him or me; that I stood there a stranger to him and he to me; he did not know *my* inconsistencies nor *I his*; that I would lay aside all controversy and come to the point at once. Jesus said:—‘Except a man born again, he cannot enter the kingdom of God.’ Now are you born again? He said he did not believe a man was born again until he died. After talking some time plainly, and at the same time kindly, to him, he became more moderate. He had not yet invited me into his house. I told him I must be going—that it was just possible that we should never meet again on this side the grave, and that if he was willing I would have prayer with him and his family. He invited me into the house at once, brought forward the Bible of his own accord, and seemed deeply interested in the exercises. I parted from him with softened feelings and moistened eyes.”

“Met a woman, on whose mind, at first, I could make no impression. I felt sorry, as she was evidently in consumption. She laughed at every remark I made: said she had no money to buy books—had only one cent. I showed her a little book called “Rules on Holy Living,” price one cent. She said she would take it. I re-

plied I would not sell it to her. This sobered her a little. I told her I would give her the book on two conditions, I holding the book and she also. She asked what they were. I said, *first*, if she would read it carefully from beginning to end, and turn up all the passages quoted from the Bible, and read them too. She said she would. *Second*, would she read it all in like manner *prayerfully*. She hesitated a moment and said she could not, and let a ferret hold on the book. I said, now my good woman, *think* what you are doing. This may be the turning point in your destiny for time and eternity. She asked a few moments to consider. I told her to take time; I would wait. A death silence followed. I lifted my heart to God in silent prayer. At last she answered in a faltering voice, ‘I will try.’ I directed her to the true source of strength, and parted with her much moved.”

Mr. R. C., in Lunenburg County, writes:—“I have visited every settlement, with the exception of Cleoland, in this County, reaching, with few exceptions, every family. Of the Society’s publications, exclusive of tracts I have distributed throughout the County ten hundred; of tracts, over twenty-two thousand pages, very few of the latter have been sold. In nearly every house in the County there is some printed truth as issued by the Society.”

Mr. J. McR., Colporteur for Pictou and Antigonish, writes:—“During the quarter I have travelled over a large portion of Antigonish County, and parts of Guysborough and Pictou. I visited 319 Roman Catholic families. I sold a Testament with notes to a Catholic. He wanted to get one to compare with their own. At C. H. and C. I addressed meetings. The people here are generally poor, being fishermen, in which occupation they failed this fall. There is a wide field for usefulness in Guysborough County for the Colporteurs. Very many of the people are careless, caring for nothing but catching fish and drying the proceeds. There are many noble exceptions, however. I have been treated with much kindness by many of them.”

Mr. C. L. C., Colporteur in Colchester and Cumberland, writes:—“I have spent the quarter just ended in the County of Cumberland. I have found it an interesting field for Colporteur labor. In consequence of not being able to explore the whole County, I devoted the larger portion of my time to the most sparsely settled and destitute parts. I have explored pretty thoroughly a number of settlements situate in remote corners of the County, where I found a considerable amount of moral and spiritual destitution. Most of the places that I visited have no resident minister, and are only partially supplied with the preaching of the Gospel. Many families are seldom visited, and some not at all, by ministers. This makes the visit of the Colporteur more necessary, and much more appreciated.

I found a few families without the Word of God, several without any religious books and a great many with an exceedingly small supply.

I made it a point to read and pray with nearly all the families in the destitute localities, and urge up in them the claims of personal religion. I also held meetings in several places, and good attention and interest were manifested to the Word spoken.

Books were purchased by many with pleasure, and those who were not able to purchase received tracts and small books with expressions of gratitude. I visited several Sabbath Schools and delivered an address to each. The Tract Society’s publications are highly appreciated. Their circulation will undoubtedly produce a salutary effect.

One Saturday afternoon I visited a small settlement comprising thirteen families. I found many of them in a state of physical destitution. I visited nearly all the families that afternoon, conversed, read, and prayed with them, and distributed small books and tracts gratuitously. On Sabbath afternoon, in company with the friend I was stopping with, I visited a family I had not found the day previous, in which one of the inmates, a girl of sixteen, was prostrated on a bed of sickness. I found quite a number of the neighbors assembled, they having called to see the invalid. I embraced the opportunity at once of addressing all present on the subject of personal religion. Marked attention was given while I spoke of the freeness and fullness of the great salvation, and the willingness of the Saviour to save the chief of sinners, urging upon them to accept without delay the offers of mercy. Some present seemed to feel the force of the truths presented. I asked for a Bible and found there was none in the house. I read from a small copy of the New Testament which I carried with me, and after making a few comments thereon engaged in prayer. I then approached the bedside of the sick girl, who was apparently on the verge of eternity. While I conversed with her she wept profusely. I found her extremely ignorant. She could not read, and knew but little of the way of salvation. I endeavored to explain to her the way of justification through a crucified and risen Saviour, and urged her to come to Jesus.

I felt thankful that in the Providence of God, I was permitted to visit this family, and my earnest prayer to God was that my effort to lead this poor girl to the Saviour of sinners might be successful. The parents thanked me with tears in their eyes for visiting them. It was the first visit of the kind they had ever received.

I visited a new settlement, where I found the inhabitants in indigent circumstances and quite destitute of religious books. They told me that during their eight years residence in the place they had never received a visit from a minister of the Gospel. As they were a good distance from a place of worship, they seldom attended—some of them not at all. My visit to them was exceedingly acceptable, and I trust, profitable to myself. I felt when going from house to house, warning the careless, instructing the ignorant, and encouraging the feeble Christian, that the work was truly blessed. I read, prayed, and conversed with the families, and supplied every one of them, by sale or grant, with good books. They thanked me kindly for visiting them, and invited me to come again."

It will be seen from these extracts that the work of this Society is not a mere bookselling operation, undertaken or prosecuted for pecuniary gain. While it aims to supply families and Sabbath Schools throughout the land, with a pure, religious literature at a low price, its great object and aim are to seek those living without the Gospel, and in a spirit of Christian love and benevolence, carry to them the message of salvation in the works of Baxter, Bunyan, Doddridge, Venn, and other kindred authors. Striving by words of earnest counsel and exhortation, by reading the Scriptures and prayer, to lead them to seek an interest in the Saviour.

During the year, twelve Colporteurs have been employed in this Province. A large portion of the more needy parts of it has been explored. Many families hitherto without a copy of the Word of God have been supplied, the officers of the Bible Societies kindly furnishing copies of the Scriptures for that purpose. Many without any religious reading have had a suitable volume presented to them. Prayer has been offered at many a fireside for the first time. Tens of thou-

sands of tracts full of soul-saving truth have been distributed. Thus this Society co-operates with the ordained ministry, and is an important auxiliary in the work of *Home evangelization*. Will it not commend itself to all Christians and philanthropists? A. McBEAN.

## THE CHURCH IN NOVA SCOTIA.

### Truro and Adjacent Stations.

SESSION HOUSE, ST. MATTHEW'S, }  
Halifax, Feb. 7th, 1866. }

Dear Sir.—The enclosed, received since the November meeting of this Presbytery, was read to-day at the quarterly meeting of the Court, and ordered to be sent to the *Monthly Record* for publication.

This statement was drawn out by Rev. Mr. Philip previous to his demitting the charge of the congregation at Truro.

I am yours truly,  
C. McDONALD,  
Clerk to Presbytery pro temp.

### MEMORANDUM FOR PRESBYTERY OF HALIFAX.

It may be stated that the amount of debt on the building, which two years ago was £315 2s. 1½d. is now reduced to £160 0s. 3d. The whole sum is due to two individual members of the Church.

The amount paid by the people of Truro, Salmon River, and the McLeod branch of North River, towards salary, has been £80 currency per annum. The McCallum branch has contributed, for the services given there, £7 10s., making the average amount of salary received from the people during the two-and-a-half years of my ministry, £82 10s.

During the last twelve months, an officer has been paid £10 per annum for ringing the bell, keeping the Church clean, supplying fire wood, &c. All this was formerly done, but *very inefficiently*, for £5. The Church has, within the same period, been supplied with Lamps, which it entirely wanted before.

The financial state of the congregation may therefore be said to be satisfactory.

I understand that the people bind themselves to pay £80 per annum towards salary to the minister who may be sent to them, but they hope to be able to raise that amount to £90, provided matters proceed as favorably as they expect. The congregation are zealous and hopeful, and will, I am confident, do their best. Owing to the work connected with the Railway near Salmon River, a number of new residents has been brought to that neighborhood, and Mr. McLean, our Elder there, is of opinion that £25 per annum may soon be paid for the monthly services at that station. The sum hitherto contributed has been £20. This station, although distant from Truro 14 miles, is one of great importance, and must yearly become more so. The nearest place of worship from the point where I have been accustomed to conduct divine service, is about 8 miles distant. The Salmon River station has, during these two-and-a-half years, been solely occupied by us.

At the present moment, I think it is extremely desirable to have regular services kept up at Truro and the stations connected with it. Several parties not formerly connected with the Church, have, within the last two years, purchased or rented pews, in the hope of receiving regular ministrations, and it would be dangerous to weaken the confidence of the people in the stability of the Church. Wm. M. PHILLIP.

Truro, 14th Nov., 1865.

### Presentation.

ON the evening of Friday the 2nd inst., a deputation, consisting of Messrs. John McPherson and Alex. Cameron, waited on the Rev. William Stewart, and, in the name and on behalf of the congregation of McLellan's Mountain, presented him with a very handsome and costly Riding Sleigh, together with a Whip and Reins, as a token of their respect for him as their pastor. The Sleigh was built by Messrs. Colin and Mitchel Cameron, brothers, New Glasgow.—*Col Standard.*

OBITUARY.—On the 7th January, at Wallace River, in the County of Cumberland, Mr. JAMES FLEMING, in the 60th year of his age. He was driving home a heavy load of firewood when, by the slipping of his foot on the forward part of the sled, he was dragged under the runner and crushed with the weight of the load passing over his body. He expired almost instantaneously, nearly in sight of his own dwelling.

The deceased was a ruling Elder in the congregation of that place in connection with the Church of Scotland; and the sad death of this good man has left a painful blank in his family, in the Church, and in the community at large.—*Com. to Hx. Colonist.*

### Notes of the Month.

THE papers by last mail announce the meeting of the Imperial Parliament. The speeches in the House of Commons on the Address referred principally to Fenianism. An amendment, moved by the O'Donoghue in favor of the redress of Irish grievances, was negatived by a very large majority. Fenianism causes considerable alarm in Ireland as appears from the transportation of troops into that country. Arrests continue to be made, and weapons are manufactured in secret. It is a significant fact that the Irish government has decided against trusting the militia this year. There are abatement of the cattle disease in eastern districts, but the general improvement in this respect is slight.

THE Reform Bill will not be tabled for some considerable time, if parliamentary gossip is to be believed. It is supposed that the mixed composition of the Cabinet will render it a difficult matter, Lord Russell being jealous of Mr Gladstone, and the old Whigs being too conservative for the lately admitted Radicals. Reform meetings have been held in the leading towns. The meeting at Glasgow was characterised by extreme radical views and feelings, and was but a poor index of the opinions of the thinking portion of the Glasgow public. There is admitted to be apathy among the working classes in the matter, and a dread among the influential men of making changes that might commit legislation to the hands of mere numbers.

THE last month has become memorable by fearful storms at sea and great destruction of life and property. The foundering of the steamship "London" forms one of the most appalling disasters on record. She went down with 220 on board, many of the passengers being persons of affluence and fame. G. V. Brooke, the distinguished tragedian, the Bishop of Sydney, Rev Mr Draper, an eminent Methodist clergyman, and Mr Kerr, a minister of the Church of Scotland, with his lady, were among the lost. Twenty-one of the crew and passengers escaped in the pinnace. The event has created deep emotion in the hearts of all who have read the terrible narrative.

OUR PROVINCIAL PARLIAMENT has assembled with the usual forms. Mr Holmes moved the reply to the address in the Upper House, and happily alluded to the presence in the person of Sir W. F. Williams of the original of the picture which for some years had hung on the walls of the Hall in which they were met. By the failure of our delegates in obtaining a renewal or satisfactory revival of the Reciprocity Treaty, which expires on the 17th March, our public men will have to undertake the important business of taking measures to preserve our trade, which may in the first instance be diverted from its usual courses. The Speech officially states that contracts have been entered into for the construction of railroads from Truro to Amherst and from Windsor to Annapolis.

THE London Times makes Fenianism and the unpopularity of the Roman Catholic clergy by reason of their loyal opposition to it, the text for advocating a State provision for the Roman Catholic clergy in Ireland—a measure that would astonish the Roman Catholics as much as the Protestants. The statistics of Jesuitism lately published show how marvelously the head of the Apocalyptic seven-headed and ten-horned beast that was wounded to death, especially at the glorious reformation, is healing up. The Jesuits had 1532 (!) foreign missionaries in 1864, being 242 more than they had in 1863. No less than 276 of these are employed in North America.

BISHOP COLENSO, whose rationalistic views have offended the friends of the Gospel, and, whom the ecclesiastical authorities of the Church of England have been unable to expel from the Church, has been met with much opposition in assuming his former position in Natal. An attempt was made to keep him out of his cathedral church, but the attempt was a failure, the civil power carrying the day.

THE Duke of Argyll, in a long speech from the chair at a meeting of the National Bible Society of Scotland, in Glasgow, gave utterance to views not very acceptable to the unusually large body of F. C. and U. P. clergy and people, who were present. Starting from the universally admitted right of private judgment, he argued, first, that large unions were not desirable, because truth was compromised and religious liberty was endangered, while on the other hand, that truth and individual liberty were gainers by a number of religious bodies; secondly, that while there ought to be confessions of faith in churches, a certain latitude must be allowed those who subscribe them. To such views, approximating to those of Principal Tulloch, and Dr McLeod, Dr Cairns took exception. The Duke, however, adhered to his former statements.

A large meeting was held on the following evening in the same place, for the purpose of agitating the laity on the proposed union of the United Presbyterian, Free, and Reformed Presbyterian Churches. Dr Buchanan maintained the broad thesis that divisions in the Church had all originated in encroachments of the civil power. He complained of disunion weakening discipline and nullifying excommunication. His first proposition it would be difficult to prove, and the power of excommunication is one which evidently makes the public of Scotland very cold towards the proposed union. An established Church cannot oppress the people, for, so long as established, it is restrained by the laws of its constitution, and protected while it remains within their limits, but a large voluntary association can make and change its laws at pleasure, and may become oppressive and unjust.

THE SABBATH QUESTION continues to receive attention. Dr. McLeod's speech gave birth to

two controversies, which are in reality separate and independent—the authority of the Decalogue and the authority of the Lord's Day. The Rev Mr McQuisten of St Matthew's, who voted with Dr McLeod in the Presbytery, has published a sermon controverting the Dr's views, while Mr Burns of the High Church has preached a sermon in favor of them. Though there had been no Decalogue at all, the authority of the Sabbath would have stood unshaken, as the Fourth Commandment only reiterates an ancient institution, and it is but an emphatic utterance of a command to be found in other parts of the law of Moses and the prophets. As to the Decalogue, surely if its opponents will not allow it more weight than the other moral precepts of God's Word, they must find more difficulty in assigning it less. While the moral law is much enhanced and more firmly established in the hearts of believers by the gospel, yet it exists independent of the gospel. It is an independent power, or else how can it be a schoolmaster to bring us unto Christ? As to Sabbath observance, the Jewish Sabbath was a festival—not a fast, and there is no contrariety between the Jewish and Christian Sabbath, except that since the resurrection of Christ we have reason to be more religious—that is, more joyful and happy. To make a Sabbath to satisfy irreligious people, is what neither God nor man can do. Anti Sabbatarian ranters, under the pretence of freeing people and giving them enjoyment, would enslave them by making one-half of the people work to procure pleasure for the other half. The result would soon be, that in an age of competition, all would soon be working, and there would be no Sabbath at all. At the same time, while strict Sabbatarians, we should be charitable, and remember that all men do not rest in the same way. The confined artisan rests in the open air, and the out-door laborer rests in the house; and the believer, saying with David, "How amiable are thy tabernacles, O Lord of Hosts! my soul longs, yea, thirsts for the courts of the living God," will find his dearest rest upon earth in the Church of polished living stones—in the fellowship of his believing brethren.

A. P.

OPERATIONS, we are glad to observe, have been commenced with a view to the immediate removal of St Andrew's Church in this town, and the erection of a handsome structure on the old site, which will be an ornament to the town and a credit to the public spirit of the congregation.

#### Sums paid as Third Instalment for Dalhousie College, by New Glasgow Congregation.

Rev Allan Pollok	\$80 00
John W McKay	1 00
James McKenzie, merchant	2 00
James Fraser, Junr, Esq	80 00
Basil Bell, Esq	20 00
William Fraser, Foundry	6 66
John F McDonald, Esq	10 00
James Fraser (Downe), Esq, MPP	33 33
Alexander Holmes, merchant	4 00
Thomas E Fraser, merchant	10 00
Alexander McLeod	3 33
Hector McKenzie, Albion Mines	20 00
William Fraser, M D	20 00
Alexander Cameron, Elder	2 66
John Munro	2 66
John Grant	1 70
Malcolm Fraser	2 06
William Cameron, Linnesay	3 00
John McKenzie, Esq, M R	2 00
Allan Weir	6 00
James Grant	6 00
Colin Ferguson	2 00

#### List of Monies received for Lay Association, from Collectors of St. Andrew's Congregation, New Glasgow, for year ending 31st Jan., and paid over to Jas. Fraser, Esq., Central Treasurer.

1ST QUARTER.	
Miss Margaret C. McDonald, and Miss Caroline Lippincott, for S. Div., N. G.	£1 5 1
Miss Sarah Fraser, and Miss Annie McKay for N. Division, N. G.	1 6 10
2ND QUARTER.	
Miss McDonald and Miss Lippincott,	£1 6 8
Miss Fraser and Miss McKay,	1 3 10
3RD QUARTER.	
Miss McDonald and Miss Lippincott,	£1 5 4
Miss Fraser and Miss McKay,	1 3 7
4TH QUARTER.	
Miss McDonald and Miss Lippincott,	£1 5 7
Miss Fraser and Miss McKay,	1 5 4
Total	
A. FRASER, Downie, Secretary.	£10 14
New Glasgow, Feb. 24, 1866.	

#### Lay Association, E. Branch, East River.

Irish Mtn., Annie Cameron, collector,	£0 10 7
Springville, Annie Holmes, do.	0 14 3
Middle Set E Side, Margt McDonald, do.	0 10 7
Blanchard Road, Margt Cumming, do.	0 6 0
Lower Set W Side, Caroline Forbes, do.	0 15 7
Up Set W Side, Christy McDonald, do.	0 13 8
Coronomie Set., Annie Urquhart, do.	0 12 6
Suthld's Mtn., Elizabeth McDonald, do.	0 5 9
£4 8 7	

D. A. HOLMES, Secretary.

Feb 10, 1866

To J. Fraser, Junr., Treasurer.

Miss Holmes and Miss Fraser,	£0 11 8
Miss Margaret McDonald,	0 14 4
Miss Mary McDonald,	0 14 0
Miss Annie Urquhart,	0 6 9
£2 5 10	

D. A. HOLMES, Secretary.

February, 20, 1866

To JAMES FRASER, JUNR., Treasurer.

#### Lay Association, W. Branch, E. River.

QUARTERLY COLLECTION.	
Sec. No. 1.—Jane Ross, Mary McKay,	£0 18 7
2.—Anna J Gordon,	0 15 0
3.—Isabella McLean, Christy McDonald,	1 0 0
4.—Barbara Sutherland, Catherine McLeod,	0 10 7
5.—Christy McLean, Mary J. McDonald,	1 0 7
6.—Mary Gray, Marg't. Gray,	0 16 3
Total	
DANIEL GRAY, Secretary.	£5 1 1

Hopewell, Jan. 31st, 1866.

#### SCHEMES OF THE CHURCH.

1866 HOME MISSION.	
Feb 24—Collection St Andrew's Church congregation, Pictou	£4 15 0
Collection River John cong,	1 1 6
£5 16 6	
W. GORDON, Treasurer.	
Pictou, 1st March, 1866	