

morning, in the most perfectly polite and ladylike language, her distinct impression that you were a brute, and will probably, as you know, preserve in consequence a dignified and injured demeanor all day; whereas Bill and his wife will both by this time have quite forgotten their little difference in the busy toil of their humble existence. Well, slatternly I think you called her; but the time which the charming mistress of your establishment spends in adorning her stately person, poor Molly has employed in "tidying up" for a sick neighbor, and sat up with her half the night besides. It is difficult, certainly, with our modern notions, to recognize any sacredness in dirt; but I confess, under the circumstances, I regard Mrs. Green's *dishabille* with much greater reverence than I could ever have bestowed upon that under-garment of pious memory which St. Somebody (I forget her name, and in any case should suppress it from motives of delicacy) after wearing it unchanged, for some fifteen years, bequeathed to the kisses of the faithful.—*Blackwood's Magazine.*

To the Point.

The *Foreign Missionary* contains the outlines of a sermon which we commend to the attention of all preachers and congregations who have undertaken the erection of meeting-houses, or any other religious enterprise:

Text.—Nehemiah 4: 6; "The people had a mind to work."

This refers to the Jewish church, who rebuilt the walls of Jerusalem.

- I.—Notice their circumstances:
 1. They were poor, very poor.
 2. They were greatly harassed by their enemies.
 - II.—Notice their disposition:
 1. They had not a mind to rest.
 2. They had not a mind to look on.
 3. They had not a mind to talk.
 4. They had not a mind to plan and advise.
 5. They had not a mind to find fault.
 6. But they had a mind to work.
 - III.—Notice the result:
 1. Their work was done.
 2. It was well done.
- Application: "Go thou and do likewise."

Christian Messenger.

HALIFAX, MARCH 16, 1859.

The Christian Sabbath.

THE late effort on the part of the writer of "the Claims of the Catholic Church" to call in question the Divine authority of the Lord's Day, and place it on the foundation of Human Tradition, would not have been sufficient, in itself, to call for any attention from us; but when we find the view there taken, in effect, endorsed by one who takes for his motto, "The Bible is our great Church Directory and Statute Book," and an institution which has been cherished by Christians generally, in all ages, spoken of so slightly, we feel that it ought not to be passed over without notice. We do not, however, think it is the intention of our contemporary to detract from the sacredness of the Lord's Day, by his statement that "there is as much Scripture authority for infant baptism as there is for the religious observance of the first day of the week;" his object is rather to divert attention from infant baptism, and secure for it some additional weight, by putting that rite on the same basis. But lest it should be supposed by either Catholics or Protestants that this is the true position of the Christian Sabbath, we shall endeavour briefly to place before our readers what we think of this matter, as we find it in the Sacred volume.

The writer of the pamphlet, above referred to, in speaking of what he calls the "necessity of tradition," after treating on infant baptism, and shewing that its authority is based on Tradition, afterwards proceeds to apply the same rule to "the observance of the first day of the week instead of the Jewish Sabbath." He then asks, "What authority have we for the change?" and after incorrectly replying "None whatever," proceeds to remark:—

"We read, indeed, of the Christians meeting together on that day, and of a certain collection appointed to be made on that day, and we read that St. John 'was in the Spirit on the Lord's Day.'" But what have these allusions to do with the observance of the Sabbath? It is said, however, that the Sabbath was changed from the seventh day to the first day of the week. This is certainly the fact—but we want to know by what authority this change was made, and on this point, as well as the fact itself, Scripture is entirely silent."

If this be a fact we must admit that the day has but slight claim to our respect, but we ut-

terly deny the conclusion to which he has come, and are perfectly willing to rest the claims of the Lord's Day on "our Great Church Directory and Statute Book."—The Bible. Subsequent history indeed confirms the fact, but we find its origin in the New Testament, and referred to repeatedly there.

Let us for a moment consider the original institution. From Genesis ii. 1-3 there appears to have been a seventh day set apart, even from the beginning—in the Garden of Eden—in the time of man's innocence. This with the other remnant of Paradise—the institution of marriage—may be considered universal laws binding on all men from the first to the remotest ages, and we find that where one of them has been disregarded, to the same extent the other has suffered depreciation. It is, perhaps, worthy of remark that the tampering with the marriage relation, by the Roman Catholic Church, by imposing a state of celibacy on the Priesthood, and on certain orders of female ecclesiastics is setting aside the great natural law of mankind, and is detrimental to the interests of morality. So, any trifling with the Sabbath law is calculated to create a want of respect for the great Lawgiver, and produces a state of uncertainty with respect to all His laws and ordinances. Once shew that either of these institutions—the Sabbath, or the Marriage relationship—rests on human authority, and give man the power of abrogating it, either by Tradition, Indulgence, or any other means, and the sacredness of the other will soon be left at the mercy of the same uncertain and imperfect law-maker. But, once establish a sound sentiment in any community that the Sabbath is an ordinance of God, and it lays the foundation for reverence for all His laws, whether amongst those which were subsequently embodied in the code given to Moses—the ten commandments—and afterwards in a still more brief and beautiful form by our Lord and Saviour in his two great Commandments—Love to God and love to man—or those of a more restricted or special character.

We have occasional references to this institution of the observance of a seventh day, which lead us to conclude that it has been observed by the people of God in all ages.

We find that our Lord from the commencement of his public ministry, and even before that time, (Luke iv. 16.) was in the constant practice of joining in the Sabbath worship of the Synagogue. It is true, he relaxed the rigidity which the Jewish rulers, by their Traditions, had invested the observance of that day, by declaring that "the Sabbath was made for man, and not man for the Sabbath."

Jesus continued to observe the Jewish Sabbath during his life,—it is not necessary to quote texts to shew this. We also find that on the first day of the week, after his resurrection, his disciples, who had before been scattered, assembled together and shut the doors, after which Jesus himself miraculously appeared in their midst.—(John xx. 19.) This is the first Scripture account of the Lord's people meeting on the Lord's day. Again, we find in verse 26, that after eight days—that is, on the return of the first day of the week, the disciples were again met together, thus repeating the act of observing the Lord's day. There is, also, pretty satisfactory evidence that the effusion of the Holy Spirit on the Day of Pentecost (Acts ii. 1) occurred on the first day of the week, when "they were all with one accord in one place." Further, we have the passages referred to in the above quotation from Mr. Maturin's pamphlet, where "we read of Christians meeting together on that day," &c., but how the writer can, by the question—What have these allusions to do with the observance of the Sabbath? ignore their relation to the subject, we are at a loss to conjecture.

We consider the instance of Paul's preaching at Troas on "the first day of the week" after staying there seven days—(Acts xx. 7)—good evidence that they were accustomed to observe that day, for the purpose of worship and breaking of bread. Paul doubtless stayed that he might be with the disciples two Lord's days. Again, 1 Corinthians xvi. 2, and Rev. i. 10, we think, sustain the same conclusion.

Taking, then, the first universal law of the Sabbath—setting apart one day in seven, not as a mere Jewish observance, but introduced at the creation and continued through all ages, and placing it beside this observance of Christ and his disciples after his resurrection, and we have abundant testimony to conclude that "the first day of the week" was the Christian Sabbath—the Lord's day—and was so considered by them.

Having, as we think, brought forward sufficient testimony from the Scriptures, we may venture to indulge in a text from early Christian history—tradition.

Justin Martyr, A. D., 154, gives an account of the mode of worship then customary, and says, "on the day called Sunday a meeting is attended by all, whether they live in towns

or in the country. There the memorials of the Apostles and the writings of the Prophets are read as long as the time permits. The reader then giving over, the presiding minister preaches a discourse, &c.—Apology, Sec. 87, 88. Others might be adduced but we must not enlarge. Every candid reader will not hesitate to admit that on this point—respecting the observance of the Lord's Day,—Scripture is not entirely silent.

The article in the last number of the *Witness* headed "The Anarchical Anabaptists," does not require any remark from us. If his own readers are satisfied with it, we only say they must be very confiding and not difficult to please.

Notices of New Books.

THE LOSING AND TAKING OF MANSOUL; or Lectures on the HOLY WAR, by Alfred S. Patton, A. M., author of "Kincaid, the Hero Missionary," "Light in the Valley," &c., &c.—284 pages. Sheldon & Co., New York.

We cannot better give a brief view of these lectures on Bunyan's great work, supposed by some to have greater claims to originality than even his "Pilgrim's Progress," than by copying the title prefixed to each lecture:

1. Mansoul taken by the enemy; or, man in his primal innocence and fall.
2. A plan devised for the recovery of Mansoul; or, the Great Redemption.
3. Mansoul besieged; or, earnest and effective preaching.
4. Mansoul assaulted; or, the Lord working with us.
5. Mansoul subdued; or, grace triumphant.
6. Reorganization of the town government; or, the fruits of righteousness.
7. Indications of revolt in Mansoul; or, devices of the adversary.
8. New Schemes of treachery in Mansoul; or, tempting sins.
9. Entrance of Immanuel into Mansoul; or, Christ our joy and strength.
10. The town seen in its first beauty; or, the soul made perfect in holiness.
11. The Spiritual war reviewed; or, Satan vanquished.

The work is got up in very nice style, as usual by the firm whence it emanates. It has several good illustrations.

CHRISTIAN BROTHERHOOD: by Baron Stow, D. D. Gould and Lincoln, Boston,—108 pages.

This small book is in the form of a letter to the Hon. Heman Lincoln, from the pastor of one of the largest Baptist churches in Boston. Its object is to promote a greater degree of union amongst Christians generally, by calling their attention to the points of agreement which exist amongst them, rather than, what is too often the case, the points on which they differ. He treats the subject under three heads:—1st. "The union that is desirable." 2ndly. "Considerations that render Christian union desirable," and 3rdly, "Some methods by which our own denomination may probably contribute to the promotion of Christian brotherhood."

Sheldon & Co.

We understand that Mr. Blakeman has retired from the Publishing House of Sheldon, Blakeman, & Co. of New York. The new firm are about to put forth a number of useful and interesting publications, such as the premium book, "which shall best teach the distinctive principles of the Baptist to youth." Also a Class Library, "especially adapted to the wants of Bible Classes;" a Baptist Church Directory, by Rev. E. T. Hiscox; a Commentary on the New Testament for Sunday School, Teachers and Bible Classes, by Rev. A. C. Kendrick, editor of *Olschhausen's Commentaries*; Dr. Williams' new book on Charity and the Gospels; Neander's *Planting and Training of the Christian Church*, edited by Dr. Robinson of Rochester Theological Seminary; new work by Rev. C. H. Spurgeon; another from the pen of Dr. Caldicott, showing the relation of Christian Ordinances to the purity of the Church; the losing and taking of Mansoul, or Lectures on the Holy War, by Rev. A. S. Patton; two Question Books, by Rev. H. C. Fish, one a Child's Catechism, the other for more advanced scholars.

THE Royal Mail Steamer *Arabia* arrived on Wednesday last with the English Mails. The latest dates are to the 26th February.

Strong apprehensions of impending war still agitate the whole of Europe. Although the French Journals partially deny the warlike intentions of the Government, yet the great naval and military preparations of both France and Sardinia strongly betoken the probability of hostile operations in some direction. It is said that both the French and Austrian troops are to be withdrawn from the Papal States. In such case an outbreak among the subjects of the Pope is highly probable. Great activity prevails in the English Dockyards in placing the Fleet upon a powerful and efficient footing to meet whatever emergency may offer. Although the declared resolve of England is to observe a strict neutrality in case of a Continental war, unless driven to hostilities by urgent necessity, we greatly fear that such necessity would too

soon become apparent. The deepest suspicion seems to rest upon the good faith of the French Emperor, who, it is thought, is very desirous of personal distinction as a Military leader. It will be the common wish, we doubt not, that if he is so rash as to attempt to emulate the restless ambition of his uncle, his reward may be the same which the unscrupulous system of aggression of that great warrior so deservedly entailed upon him. It is hoped that the fear of consequences and the involved state of the French Finances will act as strong dissuaves against adopting hostile measures.

The Prince of Wales is on a visit to Rome, where he has been received with great respect by the Pope. However little favour heretic England may really find in the eyes of His Holiness he cannot afford to treat her with disrespect.

The news from India is good, and it would seem that entire tranquility will shortly be restored to that troubled country. Nana Sahib is reported to have fled into Nepal, the neighbouring independent kingdom. As far as uninterrupted misfortune and defeat can be a punishment for his crimes, he has had his share of them.

General Intelligence.

Domestic and Foreign.

PROVINCIAL SECRETARY'S OFFICE, Halifax, March 8th, 1859.

APPOINTMENTS.

To be additional Justices of the Peace in the County of Annapolis—Jacob Chute, Chute's Cove; James Foster, Marshall's Cove; Dimock Gates, Margaretville; William Dargie, Jr., West Dalhousie; James W. Spurr, Perot; Robert Neily, Nictaux.

To be one of the Coroners of the County of Annapolis—John Brenton, Wilmot.

To be Members of the Board of Commissioners of Schools for the Eastern District of Annapolis County—The Rev. Michael Pickles in place of the Rev. William Wilson, removed from the District; the Rev. George Armstrong in place of Aaron Young, declined to act.

To be one of the Commissioners for Ministers' Lands, Annapolis—John A. Morse.

To be an officer for the protection of the Revenue at Granville Ferry, Annapolis—Reid Hall.

To be a Commissioner of Sewers at Habitant, Cornwallis, Kings County—Ebeneser Bigelow, in place of Joseph Northup, deceased.

To be additional Justices of the Peace for the District of Argyle, County of Yarmouth—Joseph White, (son of Frederick), Obed Wilson Slocomb, Peter Surette, and Cyrus Babin.

Politicians are busily engaged in Lunenburg. We understand that there are three Conservative candidates in the field: Messrs. Jost, Zwicker, and Lordly.—*Express.*

We understand that the sum of £4,500 will be levied on the people of this country for Railway damages the present year, of which sum the city will have to bear the large proportion of £3,600.

HONORS TO THE HON. S. CUNARD—The London *Globe* states that a Baronetcy is about to be conferred on Mr. Cunard, the great shipowner, and that Mr. Nicholson, of Australia, is to receive a similar honor.

SUCCESS TO ENTERPRISE.—The brig *Neander* sailed from this port last week with a cargo of 250 tons of Plaster, the product of Shubenacadie, and received here ex Railway. The shipment of this article of commerce from this port promises to form an important item of our exports. The Shubenacadie Plaster is very much superior to that produced at Windsor, and is said to be admirably adapted for Masonry purposes. We learn that Wm. Lawson, Esq., to whom the credit is due of having opened the Shubenacadie Plaster Quarries, intends embarking largely in the export of that commodity to the United States, and elsewhere.—*Journal.*

SUDDEN DEATHS.—A solemn scene occurred in the Central Baptist Church, Chebogue, on Sunday last. It is customary for the worshippers in that Church, at the close of the sermon, on the invitation of the minister, to offer some remarks by way of exhortation. On this occasion, after the delivery of the sermon, by the pastor (Rev. Mr. Tabor), Capt. John Hilton rose and addressed the congregation in a calm, impressive manner, closing with the admonition, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh," when he sat down, and instantly fell from his seat—a corpse. His remains were conveyed in the hearse to his late residence. Capt. Hilton was 63 years of age, and was much respected by all who knew him, and has left a large family. We understand he had been for some time affected with disease of the heart, but on the day of his death and for some days previously, shewed no symptoms of ill health until the moment when, without a struggle, he ceased to breathe.

On Monday, 21st ult., Capt. George Taylor, a well known and highly esteemed inhabitant of Weymouth, started on horseback for the residence of Mr. Hoyt (about a mile distant), whence his daughter, Mrs. Lovett (wife of Capt. A. B. Lovett, of Yarmouth), was to leave per coach for Digby. He got as far as the Bridge, when he suddenly became ill, dismounted, and fell. He was conveyed, speechless, into the house of Mr. Hegan, where he expired within an hour.—*Yar. Herald.*