

implied in being a Christian. Are you willing to perform these duties?" "I do not know but I am." "You are the head of a family. One of the duties of religion is family prayer. Are you willing to pray in your family?" "I should be," he replied, "if I were a Christian. But it cannot be the duty of such a man as I am, to pray. The prayers of the wicked are an abomination unto the Lord." "And is it not," said Dr. N., "an abomination unto the Lord, to live without prayer? But just let me show you how you deceive yourself. You think you really desire to be converted. Just as soon as I mention a duty which you are neglecting, you begin to excuse and justify yourself, on purpose to keep your sin out of sight. You are not willing to see, that it is a heinous sin to live in the neglect of family prayer. How can you expect to be brought to repentance, until you are willing to see your sinfulness? And how can you flatter yourself that you really desire to be a Christian, while you thus close your eyes against truth?"—*Memoir of Newton.*

Missionary Intelligence.

LONDON MISSIONARY SOCIETY.—The jubilee was held in Exeter Hall on the 25th of September. Sir Culling Eardley Smith, Bart., was in the chair, and the meeting was addressed by Dr. Vaughan, Mr. Bickersteth, Drs. Bunting, Leitchfield, Dixon, Harris; Messrs. James Hamilton, W. L. Alexander, Angell James, &c.

CHANGES IN CHINA.—The Rev. Dr. Abel says, "The China I knew a few years ago is not the China in which I am now residing. We can no longer say to the Churches at home 'Ye are straitened in us.' The fields, the villages, the junkies, the shops, the crowded streets, the numerous temples, are all open to us. Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them, they come to us. Many a time have I retired wearied and exhausted, but their voices have rung in my ears, and I have found little or no relief." And yet he fears the hearts of the Churches are not prepared to send the men and means necessary.

DEATH OF DR. GRANT, MISSIONARY TO THE NESTORIANS.—Letter from Rev. J. L. Merrick, to the Rev. W. Glen, dated Oronough, 16th June, 1844.—Perhaps you may not hear till this reaches you, that our zealous and devoted brother, Dr. Grant, has gone to his reward. Yesterday we were all struck dumb, as it were, by the mournful tidings, that this indefatigable labourer for the Mountain Nestorians, was taken forever from them. We were fancying him on his way to America, with the widowed Mrs. Hinsdale and her child, when, to our astonishment, we heard he had gone to a better country, even a heavenly. His constitution was so robust, and he had escaped so many dangers of various kinds, that we were little prepared to hear of his fall especially as he was expecting, this spring, to set out on another visit to America. The Nestorian mission, temporarily settled at Mozul, had been reduced, by death, to three individuals—Dr. Grant, Mr. Lawrie, and Mrs. Hinsdale, the last of whom was soon to have returned home. Dr. Smith, who came to the East last year, had received instructions to visit and reside for a time at Mozul, and reached that city about a week before Dr. Grant was taken ill, which was on the 5th April. At first, our dear brother supposed it was only a cold, but his disease soon proved to be a typhus fever, which was then epidemic at Mozul. On the 14th of that month, Dr. Grant's intellect became obscured, and was never perfectly lucid till his departure. But dark as the cloud was upon his mind, he never uttered an expression, says Dr. Smith, which had he been entirely conscious, he could have wished unsaid. His mind was wandering among the mountains of his beloved Nestorians, or travelling homeward, as was his plan, or

dwelling on his Redeemer, whom, even in that bewildered state, he recognised as his own all-worthy and almighty Saviour. Towards the close of his illness, hopes were entertained that a favourable crisis was taking place; but it soon appeared that he was sinking under the violent disease, and in the afternoon of the 21th of April last, he was released from the shackles and cares of mortality, and entered, as we trust, into that rest which remains for the people of God. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." I have been thus particular in describing the departure of our dear brother, because I am persuaded you will sympathize with us, and feel an interest in that which affects our own mind. Ten years ago the 31th of next month, Dr. and Mrs. Grant arrived at Constantinople, where I was then temporarily residing. They were my travelling companions to Persia, and thenceforth my much esteemed friends. Mrs. Grant died on the 14th of January 1833, and her mortal remains, with two children, lie interred by the Nestorian church in this city, while he sleeps on the other side of the Koorlish mountains at Mozul. Peace and joy to their memory.—*United Secession Magazine.*

AMERICAN BOARD OF FOREIGN MISSIONS.—The anniversary meeting of the Board of Foreign Missions, commenced at Worcester, Massachusetts, on Tuesday, 10th inst. The Hon. Theodore Tilton, Esq. presided. There was an immense assemblage, including individuals from every part of the country. The expenses of the Board for the whole year in sustaining all their operations at home and abroad have been two hundred and forty-four thousand three hundred and seventy-one dollars, which with a balance against the Board last year of thirteen thousand and twenty-two dollars, is two hundred and fifty-seven thousand six hundred and ninety-three dollars and eighty-two cents; while the total receipts of the Board have been two hundred and thirty-six thousand three hundred and ninety-four dollars and thirty-seven cents, leaving a balance of twenty thousand nine hundred and ninety-nine dollars and forty-five cents as the present indebtedness of the Board. This Board has at present one hundred and thirty-five ordained missionaries, and the number of church members actually converted from heathenism, now under the care of the Board, exceeds twenty-five thousand.

The following are the chief items of expenditure:—For missions to South Africa one thousand six hundred and eighty-three dollars; West Africa six thousand six hundred and ten dollars; Greece three thousand four hundred and ninety dollars; Turkey thirty-three thousand five hundred and eighty-seven dollars; Syria seventeen thousand and ninety-seven dollars; Nestorians of Persia eleven thousand six hundred and one dollar; Mountain Nestorians two thousand and sixty-nine dollars; Bombay three thousand and seventy-five dollars; Ahmednuggur eleven thousand eight hundred and forty-nine dollars; Madras five thousand four hundred and thirty-six dollars; Madras (about) twenty-three thousand dollars; Ceylon twenty-six thousand eight hundred and seventeen dollars; Siam seven thousand eight hundred and sixty-eight dollars; China five thousand seven hundred and sixty-eight dollars; Borneo four thousand and sixty-three dollars; Sandwich Islands thirty-six thousand four hundred and ninety-one dollars; Cherokee Indians three thousand six hundred and fifty-three dollars; Choctaws four thousand and thirty-five dollars; Oregon three thousand five hundred and sixty-nine dollars; Ojibbeways two thousand and fifty-seven dollars; Indian missions in New York three thousand two hundred and nineteen dollars; Indian missions in general three hundred and sixty-five dollars.

THE DESTINATION OF THE JEWS.—Here are two familiar facts. The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final

cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naphtha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumbings, separate and inmixable? And why, again, when every other forsaken city after an age or two is forgotten by its people—why has Jerusalem such strong affinity for its outcast population, that the city refuses any other permanent inhabitants and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and with the people, and unless the place and the people have yet something to do with one another?

CALCUTTA.—The Rev. Dr. Duff, in alluding to the external difficulties in the way of the spread of the gospel in India, gives a singularly distressing instance:—"That while it is held a conclusively settled point of law, that in the case of heathen fathers, their children, not of legal age, belong exclusively and absolutely to them; moreover, when such a youth is converted to Christianity, the law, as repeatedly decided, delivers him up to his father, to take him where he pleases, and deal with him as he lists;—nevertheless, it has been recently decided in the highest courts, that in the case of a parent converted to Christianity, his children shall not be delivered up to him, but that they must be left with their heathen friends! Surely the Christian British public will instantly bestir themselves, by petition in behalf of the persecuted Christians in India, and not suffer such an obstacle to the spread of the gospel to intervene. Surely native converts have sufficient evils to contend with at the hands of their own kindred, without subjecting them to this cruel perversion of British law."—*Missionary Record.*

Miscellaneous.

RELIGIOUS INTELLIGENCE.

NUMERICAL AND MORAL STATISTICS OF FREECHURCH, AND THE ESTABLISHMENT.

Population of Scotland in round numbers,	2,600,000
Deduct of outcasts from every Church,	500,000
" Dissenters,	500,000
" Free Churchmen,	700,000
	1,700,000
This would leave in the Residuary,	900,000

We believe that we have very considerably under-estimated the numbers connected with the Dissenting Churches and the Free Church; and that we have as much over-estimated the numbers in the Establishment. Moreover, the numbers of the Establishment are being daily reduced, while the numbers in the Free Church are daily increasing. So that even in point of numbers we have about divided with the Residuary, the population formerly within the pale of the Established Church.

This leads us shortly to vindicate the claim of the Free Church to "the possession, within her ranks, of nearly all the piety and all the worth" that, previous to the disruption, were found in the Establishment. We do not indeed claim to have taken with us all that was good in the Establishment. For we left good men behind. Neither have we left behind all that was bad in the Establishment. For no doubt we have taken too much even of what was bad along with us. But we do claim to have left the bulk of the bad behind, and to have carried off the bulk of the good. It is of course somewhat difficult to prove this to strangers, and still more difficult to prove it to men amongst ourselves, who shut their eyes and ears to a thou-