

In conclusion, we gladly avail ourselves of the remarks of a respected contemporary, who is connected with one of the established churches, on the subject of Christian liberalism:—"At the hazard of hearing puny voices echoing their sneers about latitudinarianism, I do not hesitate to say, that divine grace does not teach the Christian's heart to turn in coldness and apathy from all God's dear children, except those who may happen to bear his own distinctive name. I do not hesitate to say, that a narrow and exclusive zeal—that sectarian views and feelings—seem to me marvellously inconsistent with the large outgoings of God's love in the human heart. These were not the views of the great minister of the Jewish economy,—There ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, my lord Moses, forbid them. And Moses said unto him, enviest thou for my sake. Would God that all the people were prophets, and that the Lord would put his Spirit upon them?"

"These were not the views of the great Apostle of the Gentiles. 'Some,' said he, 'indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds, but the other of love, knowing that I am set for the defence of the gospel. What then?—Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.'

"These were not the views of the great Head of the Prophets and Apostles. 'Master,' said an over zealous disciple, 'Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.' For no other reason; and a very good reason it is, with every bigot, of every age—he followeth not us. 'But Jesus said, forbid him not: he that is not against us, is on our part.'

"These are not the views of the principle I now advocate. It thankfully recognizes the success of *different* denominations, and, in so doing, seems to me in sweetest harmony with the Gospel. It does not require of us to abjure or sacrifice any of the distinctive principles with which we are conscientiously imbued. Neither does it condemn our warmer emotions of joy, over every token of favour, which the great Head of the Church may vouchsafe to the peculiar section of the vineyard with which we individually stand connected. But it distinctly recognizes it as a privilege and an honour, to sympathize and co-operate with others, our Christian brethren, who, by God's blessing, are doing good service in the world—occupying important stations on the watch-towers of Zion—and sending forth well-trained soldiers to the battle-field of the Gospel."

THE character of the Christian Missionary, and the glorious effects produced by the Gospel through his instrumentality, are beautifully described in the following extract from the leading article in a late number of the (Halifax) *Guardian* :—

"Human laws, with all their blood-stained sanctions, and all their gloomy penalties, have failed to restrain even men's outward conduct—much more are they inefficient to controul the inward workings of men's turbulent passions, or to subdue the fierceness of their malignant dispositions. There are a thousand—yea, ten thousand external circumstances, to which they cannot possibly be available. But they do not even pretend to deal with the wild world of the sinner's unrenewed heart. They profess to encourage industry, to require integrity, to promote social order. Yet, if they were all-sufficient to accomplish this much,

they would still leave the most important aim of genuine philanthropy untouched. He is a true patriot who does most for the public good—who does most to subserve the ends of justice, truth, harmony, charity, and national prosperity.—Therefore do I venture, humbly, yet confidently, to solicit the expression of your gratitude, for the prospects of success which are opening up before Missionary exertions.

"The Missionary, indeed, does not profess to enlighten mankind on any new scheme of philosophy, or on any fresh discoveries in science. Though, at the same time, it is not unworthy of notice, that the truths which he unfolds have no tendency to stupify the human mind. On the contrary, there is perhaps nothing that produces so quickening and vivifying an influence on man's intellect, as the word of God. Nothing that so wonderfully enlarges man's understanding, so rapidly refines and purifies his taste, as that gracious Revelation, which at once instructs him in the knowledge of a Being clothed with all possible perfections, and brings him, through the medium of personal and exquisite enjoyment, to the spiritual apprehension of most sublime realities, embodied in language of unsurpassed beauty, pathos, and simplicity.

"The Christian Missionary, nevertheless, does not make the refinement of men's taste the chief object of his ministrations. He comes more particularly to announce tidings, which are emphatically called, 'good tidings,'—'Good,' because they warn perishing sinners of their imminent danger. 'Good,' because they point to a never failing refuge from all peril. 'Good,' because they recognize the presence and the Sovereignty of a holy and gracious God in all the transactions of life. 'Good,' because they guide every step of man's pilgrimage—control and purify all his passions—regulate and sanctify all his affections—temper and sweeten all his feelings—elevate and exalt all his views. 'Good,' oh! most 'good,' because they comfort the children of sorrow under affliction, strengthen them under trials, cheer them under difficulties, support them under bereavements, and crown them with the unfading laurels of victory in the very arms of death.

"Yes! wherever the cross is planted, there, 'the wilderness and the solitary place is made glad, the desert doth rejoice and blossom as the rose,'—there, trees of varied beauty, and of heavenly fruit, planted by God's own hand, spread their branches to the ripening sun—there flowers breathing the fragrance of Paradise, and blooming in the holy freshness of Eden, expand to the wrapt sense. There, men begin to live, as true philanthropists would have them live, faithfully performing the varied duties of their several stations, 'enduring in all things, as seeing him who is invisible'—there, men learn to die, as rational beings should seek to die, with a reasonable hope of a happy immortality beyond the grave. Yes! were the principles of the Gospel universally to receive their just and legitimate place amongst men, then might dungeons and scaffolds be swept from the face of creation, as hideous, unnecessary excrescences.

"Blessed be the God of all consolation and love for these 'good tidings!' Will you not join me in praising his holy name, for all that he has done to make them known—for all that he has promised yet more to do—and for the pledge that we have in the experience of the wonderful past, for the ample fulfilment of his promise, in the still more wonderful future!"

#### REVIVALS OF RELIGION IN THE UNITED STATES.

FROM all parts of the land (says the *New York Observer* of March 26) we hear more or less of the movements of the Holy Spirit upon the heart of the Church. The work is not loud but deep. It is generally unattended by those excesses which in years past have marked religious excitements, and we are inclined to believe that the churches of this country are becoming more healthy in action, more pure in faith and practice, more systematic in Christian duty, and consequently that the way is preparing for them to enjoy the more permanent and desirable influences of the revival spirit.

We have only room for the following extract :—

#### REVIVAL IN BOSTON.

SINCE the last notice in the *Recorder*, on this subject, there has been evident progress in this good work. It is apparent in the greater affection of Christians for each other: in the spirit of prayer, and kindness towards the poor and destitute; and in the readiness of many to engage in every good work.

Recently there was a meeting of Sabbath school teachers and superintendents, where eighteen schools were represented, from ten of which particular reports were made; and in these ten schools two hundred and fifty children and youth, within a few months, are supposed by those best acquainted with them, to have been born of the Spirit. The revival is confined to no class of persons, old or young, rich or poor. It would be impossible for any one, at this time, to number the converts, and many of the wisest are unwilling that it should be attempted. The revival, which has been as general among the Baptist and Methodist, as among the Orthodox Congregational churches, probably extends with considerable power at the present time, to as many as sixteen churches, of the three denominations above-mentioned. From the progress of the work within the last fortnight, it appears to be rather in its early stages, than in its full power.—*Recorder*.

#### RELIGIOUS INTELLIGENCE.

##### MISSIONS IN THE PACIFIC OCEAN.

THE interesting article which follows was written by the Missionaries in the Pacific Ocean. Mr. Murray is the Visiting Agent on behalf of the London Missionary Society. The Samoan Islands are one of the new stations lately occupied by the faithful servants who are gathering "the Isles to the Lord."

##### SAMOA ISLANDS.

ATA, UROLU.—The Lord graciously visited Tutuila before I reached it; but his power has been more signally displayed since. I have had great delight in seeing how the searching address of Mr. Murray reached the hearts of the auditors. We have seen them sit in most solemn and rivetted attention during great part of a long discourse, and then, one and another, no longer able to restrain the bursting feelings of their hearts, would cry aloud, and faint away; and ere long, as if the house were shaken with "a rushing mighty wind," almost the whole would be melted and broken down, in the most piercing cries and deep drawn groans. At another time, the stillness and breathless earnestness of the whole assembly, would call to mind the great day of account, when all shall stand before the Judge; and this would continue from beginning to end unbroken. But the village, and the jungle around, would afterwards resound for hours, more than once it has done so during the whole of the night, with the weeping and lamentations of sinners now come to a knowledge of their awful state. And again, on the next opportunity of assembly, Mr. Murray, merely appealing from the privacy of close communion with Him who wields the hearts of all men,—breathing, as it were, the very air of deep devotion, and his emaciated face and heavy sigh showing but too well how he labored, being in travail for souls,—he would not have pronounced a few words, with a view of inducing preparedness of spirit for the service, or a few sentences from the Word of God he read, when all at once, as by some wondrous, unusual influence, the assembly would be melted down, and the softest feeling expressed by the deep sighs and sobs which for twenty or thirty minutes would put a stop to public service.

We always observe signs of an especial spirit of prayer among the pious people before such seasons as these; and this spirit Mr. Murray made it his constant endeavour to excite and encourage, placing sole reliance on the outpouring of the Spirit, and feeling assured that to earnest prayer this would never be denied. And O how often have we been called to adore that grace which condescends to acknowledge the feeble efforts of the feeblest and most unworthy of its subjects, and so abundantly to respond to them.

At the times of these especial awakenings, we were constrained, though Mr. Murray's weak state of health rendered him very unfit for it, to hold meetings every day; in which addresses, laying the truth simply open, as represented in different parts of Scripture, and urging its personal acceptance, were interspersed with prayer and praise. The assistance of some of the more advanced natives was often made use of, as Mr.