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HALIFAX, N. S., WEDNESDAY, MARCH 19, 1862.

WHOLE No. 662.

Religious Miscellany.

No room for Jesus.

Who sought the inn at Bethlem that day,
When, from the cold, inhospitable portal,
The virgin mother early turned away,
Al! little knew they of the guest immortal,
Who sought the inn at Bethlem that day,
When, from the cold, inhospitable portal,
The virgin mother early turned away.

The Roman's pride, the Pharisee's ambition,
Soldier and priest, might any entrance win,
But Christ in vain without for admission—
There was no room for Jesus in the inn.

No room for Jesus! and the same strange story
Is spoken still by the same human voice;
Still crying sinners meet the Lord of glory,
Whom houses and hearts too full to give him place.

Minds, in whose spacious chambers earthly learning
Unwraps the kingdom heaven's wisdom claims;
Majestic wills, that, endless glories spinning,
Chain down their energies to trivial aims;

Hearts, large enough to taste seraphic pleasures,
Created God's eternal love to gain;
That prize upon the world's unworthy treasures;
These are the thresholds where Christ stands in vain.

No room for Jesus! There is never wanted
Room for the rich, the wealthy, or the great;
Unasked, unought, a place to them is granted—
Only Immanuel must knock—and wait.

No room for Jesus! when the hope of heaven
Enters no door his footsteps have not trod,
When he alone to mortal man has given
Room in the holy paradise of God!

No room for Jesus! Let the world take warning,
Lest it be called to bear its final doom,
And in the solemn resurrection morning,
It stands at heaven's gate to find "no room."

No room for Jesus! Lord, assist thy power—
Cast out all claimants that oppose thy grace,
We would a desert, till thou showest thy face.

O! only Saviour, all our idols leaving,
We yield thee room within our fullest love;
Thy gracious word of promise still believing,
That thou preparest room for us above.

No room for Jesus! Terrible and dreary
Would be a life, a death, by thee unblest,
Dwell in us here, then give our spirits rest,
Room with thee, Lord, in thy eternal rest.

On Redemption.

Redemption, in theology, denotes our recovery from sin and death by the incarnation, oblation, life, death, resurrection, ascension and intercession of our Lord Jesus Christ, who on that account is called the Redeemer. Job xix. 25, Isa. li. 20. The following things may be attended to in this matter of redemption, viz.: An explication of it; the moving cause of it; God; the procuring cause of it; Jesus Christ; our state of bondage until it is applied to us; the parts of it, viz., redemption by price, and redemption by power, &c., &c.

1. Let us strive to explain redemption, or rather what we are to understand by this doctrine; and for this purpose let us have recourse to Scripture. To redeem, is to buy back persons or things formerly sold or taken by paying a due price for them. Lev. xxv. 24. It signifies to deliver from distress and bondage by exertion of great power and love. The Hebrew God or his kinsman redeemer, who was also nearest of kin to him, had through poverty mortgaged his inheritance; the goal was to buy it back. If he had sold himself into slavery, the goal was to pay back his ransom. If he was murdered, the goal was to avenge his blood. If he died childless, the goal might be to raise him up, and raise up to him. Num. v. 8, xxvii. 11, xxxv. Deut. xxi. 8, Ruth iii. 4. Did not this goal typify Christ assuming our nature, purchasing our happiness, recovering our liberty, avenging our blood on Satan, and his agents, and raising up a seed of saints zealous of good works?

2. The title redeemer, supposes with reference to the redeemed that they are in a state of bondage and captivity to sin. And all mankind are in this deplorable state, as appears from Eph. ii. 1, 3.

3. The moving cause of redemption is God's love to a lost world. "Where is the sacrifice and ransom for sin?" Isa. li. 1, because with mighty power and kindness he rescued the Hebrews from their bondage and trouble, and often delivers the oppressed; and he through the precious blood of his son, saves from deepest slavery and woe, to endless glory and happiness.

4. The only redeemer of men is the Lord Jesus Christ, who being the eternal Logos or Word, assumed the human nature; and so was and continued to be God and man in two distinct natures, and one person for ever. He is styled Redeemer, ransom, or the person who delivers men from the captivity of sin. This term is applied to him in Scripture. Matt. i. 21. "To give his life a ransom for many." Matt. xx. 28. "In whom we have redemption through his blood, the forgiveness of sin." Eph. i. 7, Col. i. 14. And he "obtained eternal redemption for us." Heb. ix. 12. "He gave himself a ransom for many." 1 Tim. ii. 6. Christ died for the redemption of transgressions, i.e. that he might make full satisfaction for them. Heb. ix. 16. He is made of God to us redemption, he is prepared and is given of God to us an all-sufficient Satisfaction, as the purchaser, price, treasury, and substance of our complete deliverance from sin and misery, to holiness and happiness. 1 Cor. i. 30. And he is the only Redeemer, because there was none capable of the vast undertaking but himself. "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. xlii. 7. Thus Christ as our redeemer paid the price of our redemption; by his intercession he pleads for and procures it; by his Spirit he applies it to our souls. Christ redeems men by price and power, or by ransom and conquest; as it is generally so termed by divines, both of which we shall consider.

Hebrews vi. 22—Revelations xli. 7.

As the little plant growing
Fast upon the rock we see,
So would I be ever clinging,
Rock of ages, unto thee!

Winds may blow, waves may dash over,
Finner still the lipped blades;
So would I rest on Thee, my Saviour,
Ever safe whatever betides!

O! let me be slothful never,
But with faith and patience strong,
Hope my steadfast anchor ever,
"Even Jesus," all my song!

"For us," He goes within the veil
That hides our heaven from view,
His intercessions must prevail,
And all shall enter too.

Weak though I am, yet in His strength
To conquer, I am striving;
Mine, the inheritance at length,
With the redeemed throng!

Cor. Montreal Witness.

Religious Intelligence.

The Late Dr. Morrison.
Dr. Morrison never forgot himself in his travels. His religion was unaffected by change of scene or society. It so pervaded his whole being as to form a second and a better nature. Travelling from Bath to London on one occasion, he found himself inside the coach in company with two young ladies, the daughters of an aristocratic family. He was struck by the beauty of the journey's end—a clergyman in the neighborhood of London. The young ladies had just been visiting a religious relative at Bath, and seemed like birds escaped from imprisonment. Their conversation was full of life and merit.

"I could not stand it much longer," said one of them significantly. "It was nothing but Methodism."

"Do you know what Methodism is?" said Dr. Morrison quietly.

"I think it is just talking about religion all day long, and nothing else."

"Now, I don't think that is ever intended," was his quiet answer.

The door was now fairly opened. Dr. Morrison pursued the conversation, we may well suppose, with that genial earnestness and consummate tact, which distinguished him. One of the young ladies, however, stood out very resolutely against his views of religion; and when the coach stopped at the cross road, where friends were waiting to receive them, Dr. Morrison said to her—

"Well, my young friend, let me request that before you go to bed to-night you will read a chapter of your bible and pray to God that he will enlighten you upon these subjects."

"Well," she replied, "I am much obliged to you, at all events."

"Not at all obliged," said he, "for I am obliged to defend the truth, whenever I hear it called in question."

Many years passed away, and the circumstance had almost vanished from his memory, when he was invited to a dinner by some members of his church who had recently spent an evening in another part of London, and had met with a clergyman and his wife, who spoke much of Dr. Morrison, and were very desirous of seeing him. The object of this party was to furnish the opportunity of his return to the city.

During dinner the conversation flowed freely, and the clergyman's wife, young and interesting, was frequently observed looking towards Dr. Morrison in silence, but with tears in her eyes. After dinner the party went into the garden, and walking with Dr. Morrison alone, the clergyman said to him, "I cannot tell you, sir, how much I am indebted to you."

"I was not at all aware that you were indebted to me," was the natural reply.

"You have observed my wife," said the clergyman. "She is the best of wives, and best of mothers. Christianity has made her so, and it is through your words that she became a Christian."

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Spain.

THE PRISONERS FOR THE GOSPEL.—The Secretary of the Protestant Alliance on the 6th inst. received information that Matamoros and Alhama have been sentenced for seven years to the galleys, and to four years of the same. There will be an appeal from the sentence, but it is feared it will be in vain. They have been previously tried and acquitted of alleged political offences, so that the present sentences are solely for reading the Word of God.

The *Clamor Publico* of Dec. 23, 1861, contains the following letter from Manuel Matamoros:

Prison of the Audiencia at Granada.
Respected Sir,—I have just read in the newspaper, entitled *La Correspondencia* of Seville,

Spain.

from the dead, succeeded up to heaven, and there intercedes for guilty man, and sends down gifts on them. These things present very important doctrines of the gospel to our view, and which are intimately connected with redemption. They may be ranked under the following general heads, viz.: The Incarnation, the Office of Christ, his Humiliation and Exaltation.

It would be useless to record *seriatim* the several gold discoveries made in this district from the first valuable one, in April last, down to the present time. I shall confine myself mainly to a statement of a few known leading facts relative to the present prospects at each of the localities where gold has been found in most considerable quantities. It may be premised that a large part of this Atlantic coast district is too rocky to be cultivated agriculturally, while none of it offers such great inducements to the agriculturalist as other parts of the Province; consequently a large proportion of it is still in a wilderness state, and the settlements of those who have peopled it are, for the most part, confined to the vicinity of the coast, and the banks of streams flowing into the Atlantic. This fact may account in some degree for the gold discoveries not having been made until this late period. It also affords a reasonable ground for the belief that they will be much extended hereafter; for already—within the summer of 1861—gold has been found at places 250 miles apart, and at various intermediate places far removed from each other. As explorations have been confined as yet to the immediate vicinity of the coast and of cleared lands, the probabilities are that nearly the whole of this extensive district, already described, is more or less unexplored. Generally speaking there has not been a sufficient denudation of the rocks of this district to afford a hope that any "alluvial" diggings will be discovered which shall prove at once rich and extensive. Spots are, indeed, found upon the lower grounds in the vicinity of the quartz reefs where the surface earth is especially rich in gold dust; but these spots are so far as yet known of moderate extent, and the surface earth is but of slight depth. It is possible that future explorations will lead to the discovery of more valuable alluvial diggings than any now known to exist. The greater part of the gold yet obtained in Nova Scotia has been extracted from quartz veins, which are included in slate or quartzite. It is scarcely doubtful that this quartz mining is that which will always prove to be the most reliable and profitable in this country.

General Miscellany.

The Gold Discoveries of Nova Scotia.
TO THE EDITOR OF THE LONDON TIMES:
SIR,—The discovery during the past year of gold in Nova Scotia is one that has already been made known to the British public through the medium of the newspaper press. I have not yet seen in any of the English journals anything more in relation to this matter, than a brief notice of the simple fact of such a discovery. As there now seems to be little doubt as to the importance of the discovery itself, and as it is also of importance that the British public should be in possession of a full information upon the subject as it is procurable, I beg leave to contribute to that end the following facts, trusting that they may prove not unacceptable to the readers of The Times.

The Peninsula of Nova Scotia Proper approaches, in its coast outline, the form of a right-angled triangle, the hypotenuse of which is presented to the Atlantic. The coast of this longest side has a direction nearly north-east and south-west. Its length, from Cape Sable to Cape Cansu, is about 200 miles; and Halifax, the provincial metropolis, is situated about midway between those points. That portion of the area of Nova Scotia which is known to be of auriferous formation, consists of a band extending along the Atlantic coast for the whole of this 200 miles; of irregular width; at its western termination it is some 60 miles wide, but gradually narrows as we follow it eastward, until it almost terminates in a point at Cape Cansu. This whole district is formed by gneiss as of the lower aluvian formation.

Religious Miscellany.

No room for Jesus.

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The virgin mother early turned away,
Al! little knew they of the guest immortal,
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Soldier and priest, might any entrance win,
But Christ in vain without for admission—
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1. Let us strive to explain redemption, or rather what we are to understand by this doctrine; and for this purpose let us have recourse to Scripture. To redeem, is to buy back persons or things formerly sold or taken by paying a due price for them. Lev. xxv. 24. It signifies to deliver from distress and bondage by exertion of great power and love. The Hebrew God or his kinsman redeemer, who was also nearest of kin to him, had through poverty mortgaged his inheritance; the goal was to buy it back. If he had sold himself into slavery, the goal was to pay back his ransom. If he was murdered, the goal was to avenge his blood. If he died childless, the goal might be to raise him up, and raise up to him. Num. v. 8, xxvii. 11, xxxv. Deut. xxi. 8, Ruth iii. 4. Did not this goal typify Christ assuming our nature, purchasing our happiness, recovering our liberty, avenging our blood on Satan, and his agents, and raising up a seed of saints zealous of good works?

2. The title redeemer, supposes with reference to the redeemed that they are in a state of bondage and captivity to sin. And all mankind are in this deplorable state, as appears from Eph. ii. 1, 3.

3. The moving cause of redemption is God's love to a lost world. "Where is the sacrifice and ransom for sin?" Isa. li. 1, because with mighty power and kindness he rescued the Hebrews from their bondage and trouble, and often delivers the oppressed; and he through the precious blood of his son, saves from deepest slavery and woe, to endless glory and happiness.

4. The only redeemer of men is the Lord Jesus Christ, who being the eternal Logos or Word, assumed the human nature; and so was and continued to be God and man in two distinct natures, and one person for ever. He is styled Redeemer, ransom, or the person who delivers men from the captivity of sin. This term is applied to him in Scripture. Matt. i. 21. "To give his life a ransom for many." Matt. xx. 28. "In whom we have redemption through his blood, the forgiveness of sin." Eph. i. 7, Col. i. 14. And he "obtained eternal redemption for us." Heb. ix. 12. "He gave himself a ransom for many." 1 Tim. ii. 6. Christ died for the redemption of transgressions, i.e. that he might make full satisfaction for them. Heb. ix. 16. He is made of God to us redemption, he is prepared and is given of God to us an all-sufficient Satisfaction, as the purchaser, price, treasury, and substance of our complete deliverance from sin and misery, to holiness and happiness. 1 Cor. i. 30. And he is the only Redeemer, because there was none capable of the vast undertaking but himself. "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. xlii. 7. Thus Christ as our redeemer paid the price of our redemption; by his intercession he pleads for and procures it; by his Spirit he applies it to our souls. Christ redeems men by price and power, or by ransom and conquest; as it is generally so termed by divines, both of which we shall consider.

Hebrews vi. 22—Revelations xli. 7.

As the little plant growing
Fast upon the rock we see,
So would I be ever clinging,
Rock of ages, unto thee!

Winds may blow, waves may dash over,
Finner still the lipped blades;
So would I rest on Thee, my Saviour,
Ever safe whatever betides!

O! let me be slothful never,
But with faith and patience strong,
Hope my steadfast anchor ever,
"Even Jesus," all my song!

"For us," He goes within the veil
That hides our heaven from view,
His intercessions must prevail,
And all shall enter too.

Weak though I am, yet in His strength
To conquer, I am striving;
Mine, the inheritance at length,
With the redeemed throng!

Cor. Montreal Witness.

Religious Intelligence.

The Late Dr. Morrison.
Dr. Morrison never forgot himself in his travels. His religion was unaffected by change of scene or society. It so pervaded his whole being as to form a second and a better nature. Travelling from Bath to London on one occasion, he found himself inside the coach in company with two young ladies, the daughters of an aristocratic family. He was struck by the beauty of the journey's end—a clergyman in the neighborhood of London. The young ladies had just been visiting a religious relative at Bath, and seemed like birds escaped from imprisonment. Their conversation was full of life and merit.

"I could not stand it much longer," said one of them significantly. "It was nothing but Methodism."

"Do you know what Methodism is?" said Dr. Morrison quietly.

"I think it is just talking about religion all day long, and nothing else."

"Now, I don't think that is ever intended," was his quiet answer.

The door was now fairly opened. Dr. Morrison pursued the conversation, we may well suppose, with that genial earnestness and consummate tact, which distinguished him. One of the young ladies, however, stood out very resolutely against his views of religion; and when the coach stopped at the cross road, where friends were waiting to receive them, Dr. Morrison said to her—

"Well, my young friend, let me request that before you go to bed to-night you will read a chapter of your bible and pray to God that he will enlighten you upon these subjects."

"Well," she replied, "I am much obliged to you, at all events."

"Not at all obliged," said he, "for I am obliged to defend the truth, whenever I hear it called in question."

Many years passed away, and the circumstance had almost vanished from his memory, when he was invited to a dinner by some members of his church who had recently spent an evening in another part of London, and had met with a clergyman and his wife, who spoke much of Dr. Morrison, and were very desirous of seeing him. The object of this party was to furnish the opportunity of his return to the city.

During dinner the conversation flowed freely, and the clergyman's wife, young and interesting, was frequently observed looking towards Dr. Morrison in silence, but with tears in her eyes. After dinner the party went into the garden, and walking with Dr. Morrison alone, the clergyman said to him, "I cannot tell you, sir, how much I am indebted to you."

"I was not at all aware that you were indebted to me," was the natural reply.

"You have observed my wife," said the clergyman. "She is the best of wives, and best of mothers. Christianity has made her so, and it is through your words that she became a Christian."

The circumstances were then recalled, and that the clergyman's wife, young and interesting, was frequently observed looking towards Dr. Morrison in silence, but with tears in her eyes. After dinner the party went into the garden, and walking with Dr. Morrison alone, the clergyman said to him, "I cannot tell you, sir, how much I am indebted to you."

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"You have observed my wife," said the clergyman. "She is the best of wives, and best of mothers. Christianity has made her so, and it is through your words that she became a Christian."

Spain.

THE PRISONERS FOR THE GOSPEL.—The Secretary of the Protestant Alliance on the 6th inst. received information that Matamoros and Alhama have been sentenced for seven years to the galleys, and to four years of the same. There will be an appeal from the sentence, but it is feared it will be in vain. They have been previously tried and acquitted of alleged political offences, so that the present sentences are solely for reading the Word of God.

The *Clamor Publico* of Dec. 23, 1861, contains the following letter from Manuel Matamoros:

Prison of the Audiencia at Granada.
Respected Sir,—I have just read in the newspaper, entitled *La Correspondencia* of Seville,

Spain.

from the dead, succeeded up to heaven, and there intercedes for guilty man, and sends down gifts on them. These things present very important doctrines of the gospel to our view, and which are intimately connected with redemption. They may be ranked under the following general heads, viz.: The Incarnation, the Office of Christ, his Humiliation and Exaltation.

It would be useless to record *seriatim* the several gold discoveries made in this district from the first valuable one, in April last, down to the present time. I shall confine myself mainly to a statement of a few known leading facts relative to the present prospects at each of the localities where gold has been found in most considerable quantities. It may be premised that a large part of this Atlantic coast district is too rocky to be cultivated agriculturally, while none of it offers such great inducements to the agriculturalist as other parts of the Province; consequently a large proportion of it is still in a wilderness state, and the settlements of those who have peopled it are, for the most part, confined to the vicinity of the coast, and the banks of streams flowing into the Atlantic. This fact may account in some degree for the gold discoveries not having been made until this late period. It also affords a reasonable ground for the belief that they will be much extended hereafter; for already—within the summer of 1861—gold has been found at places 250 miles apart, and at various intermediate places far removed from each other. As explorations have been confined as yet to the immediate vicinity of the coast and of cleared lands, the probabilities are that nearly the whole of this extensive district, already described, is more or less unexplored. Generally speaking there has not been a sufficient denudation of the rocks of this district to afford a hope that any "alluvial" diggings will be discovered which shall prove at once rich and extensive. Spots are, indeed, found upon the lower grounds in the vicinity of the quartz reefs where the surface earth is especially rich in gold dust; but these spots are so far as yet known of moderate extent, and the surface earth is but of slight depth. It is possible that future explorations will lead to the discovery of more valuable alluvial diggings than any now known to exist. The greater part of the gold yet obtained in Nova Scotia has been extracted from quartz veins, which are included in slate or quartzite. It is scarcely doubtful that this quartz mining is that which will always prove to be the most reliable and profitable in this country.

General Miscellany.

The Gold Discoveries of Nova Scotia.
TO THE EDITOR OF THE LONDON TIMES:
SIR,—The discovery during the past year of gold in Nova Scotia is one that has already been made known to the British public through the medium of the newspaper press. I have not yet seen in any of the English journals anything more in relation to this matter, than a brief notice of the simple fact of such a discovery. As there now seems to be little doubt as to the importance of the discovery itself, and as it is also of importance that the British public should be in possession of a full information upon the subject as it is procurable, I beg leave to contribute to that end the following facts, trusting that they may prove not unacceptable to the readers of The Times.

The Peninsula of Nova Scotia Proper approaches, in its coast outline, the form of a right-angled triangle, the hypotenuse of which is presented to the Atlantic. The coast of this longest side has a direction nearly north-east and south-west. Its length, from Cape Sable to Cape Cansu, is about 200 miles; and Halifax, the provincial metropolis, is situated about midway between those points. That portion of the area of Nova Scotia which is known to