

Jesus' sake, and that she had no longer any desire to be free from him. Exclaiming, "Well, If it be thus, God will help you!" Yaukel left her. This was the turning-point; it was then that the King sent a sharp arrow into the heart of his enemy; the same King directed his steps on Sabbath following, for the first time, to our Church, and melted his heart so that he wept bitterly. The Sabbath after to his great surprise, he saw his wife baptized without his having known of it before. There was a manifest change in his life after this, and he began to inquire with much anxiety. However, the strong convictions under which he then laboured wore off, and for two years he lived in a state of carelessness and unconcern. Oh, it is a dangerous thing to let the Lord go when he comes to bless us with showers of grace! His excuses were manifold; he could not come for instruction; he could not possibly shut his shop in the daytime, and at night he was weary. But the Lord had not grown weary of him, and it pleased Him one Sabbath, last June, to waken him from his sleep and to send him a final message. The words in the morning, "Think not that I am come to send peace," &c., convinced him, as he afterwards stated, that his hope had been the hope of the hypocrite, and that his peace with God was yet to make. And when he returned in the afternoon in an anxious state, the Lord sent another call to him by the words, "Zaccheus, come down, for to-day I must abide with thee." Then, it seems, he began to cry for mercy. On Monday morning, whilst working as usual, and pondering over the state of his heart, he suddenly felt as if the Lord himself entered into his little room, and with a loud voice called to him, "Zaccheus, come down, for to-day I must abide with thee!" With joy and trembling, for he felt how solemn it was that God had come thus near to his soul, he endeavoured to give himself up to the Lord Jesus, and he felt as if he was accepted: and his sins forgiven. His sorrow was turned into joy; now he could shut his shop at mid-day, he could leave his work, he could find time to pray, and he shall not forget the seasons which I had with him on that day, and on every day of many following weeks. He continued to be in the same joyful frame of mind and unshaken confidence of his acceptance with God, and has since stood the trials of peculiar temptations to our great satisfaction. His lively temperament, however, called for special watchfulness, and this made me hesitate to comply with his repeated request for baptism till Mr. Allan returned, and was likewise convinced that there was a work of grace in him. Blessed be the Lord, "out of stones he raiseth up children unto Abraham."

THE INDIA MISSIONS.

It is the opinion of not a few, that spiritual life is at a low ebb among the Churches of this land, and that our activities and multiplied agencies and efforts have not produced fruits at all commensurate to the means employed. There are extremes in regard to this. Some are all gloom, others all brightness; but the Church's work is advancing amid all our baseless hopes on the one hand, and our dark dependencies on the other.

This is true, at least to some extent, of foreign lands. Every thing referring to the work of evangelizing the heathen, and the progress of truth among them, is interesting to the friends of religion; and, as exhibiting that, we gladly give insertion to the following extract from a letter dated at Calcutta, 7th February last. It is addressed to a gentleman in Edinburgh, by Mr. Andrew Morgan, who proceeded to that city some months ago as the rector of an educational institution there, and all who have enjoyed opportunities for estimating the sound judgment and sagacity of that gentleman, will attach no small value to his testimony:—

"I had the pleasure to attend a conference of missionaries of all denominations, in Mr. Ewart's,

on Tuesday morning. It was most refreshing for me to come into contact with the heroes of the Cross among heathen for the first time. Their society was most delightful, and the matters of interest to the Church and their peculiar field were taken up and discussed, with the feeling of men whose hearts are right with God.

"In the evening of the same day, I enjoyed a greater treat still, if I may be allowed such a mode of comparison. This was a meeting of the Native Temporal Aid Society. It is composed of, and its business is conducted by, converted natives of all castes, orders, and denominations; and really the whole management does great credit to the good sense of these men, most of whom are young; and the objects contemplated and carried out, as well as the strain and scriptural vigour running through their Report and speeches on the moving and seconding of motions, say much for their Christian character generally. The Society, as its name imports, directs its attention principally, but not exclusively, to relieve the indigent, the sick, and the dying. This is a great fruit of genuine Christianity. But they don't lose sight of the great end of the gospel. They carry the Truth itself in their hearts, as well as the money in their hands, and embrace every opportunity of bringing it home to their brethren's hearts. It was most refreshing to me to hear the great principles of Chalmers,—about giving out Christian liberality, and expressing friendly sympathy,—propounded to a numerous audience of natives and Europeans, and advocated with the vehemence of Eastern eloquence by native Hindus and others, even when I scarcely understood more of their language than *Doughster Doonegh* (Dr. Duff). The sight of this meeting gave me a proper view of the success of missionary labours. There was not a word of hearsay about it. All was ocular demonstration. A multitude,—an assembly of converted heathen is such an anomaly as never fails to make the world sceptical; and frequently makes the faithful to waver, when such a thing is a mere matter of report. Who can resist the sight of his eyes and the hearing of his ears, and the unmistakable earnestness of a native's voice? This is a fine corrective for the true, and might be made a sharp incentive for the nominal, Christians.

"I know your heart would yearn,—would feel you could not tell how,—if you saw how the big black eyes of the native look on Dr. Duff, even when he only sits in a chair beside them,—how they stare and smile, and endeavour to get at his heart when he opens his mouth, so that you would imagine that their very eyes and features would speak out. He is their father. His look says he is their kind-hearted Christian benefactor. He acknowledges them in a manner which is quite voluntary, and without effort. I never saw anything in human intercourse so finely natural."

Dr. Duff.—We understand that various parties in town have received letters from Dr. Duff, intimating his purpose to continue to labour as a missionary, in preference to accepting of the professorial chair. Where so many men, all equally seeking the welfare of the Free Church and its College, have differed in opinion, it might be rash in us to give forth a decided judgment on the subject. One thing, however, may be stated. We are sure that the resolution of our devoted missionary will give unfeigned joy to the friends of the cause in India. His declining to accede to the wishes of many of his friends in Scotland is another proof, added to many given before, of his consecration to that work which unquestionably ranks among the greatest of all that the Church is called to promote, and of his attachment to those among whom he has laboured so long. We trust that his decision may be overruled for good to many in India, and cannot doubt that thousands in this land, as well as there, will make it an object of frequent supplication on behalf of Dr. Duff, that "the Lord would send him help from

the sanctuary, and strengthen him out of Zion,—would remember all his offerings, and accept of his burnt-sacrifice."—*Edinburgh Witness*.

PERSECUTION AND ECCLESIASTICAL TYRANNY—IMPRISONMENT OF THE REV. J. SHORE.

In consequence of the imprisonment of the Rev. James Shore, A. M., by the Bishop of Exeter, a meeting of the friends of religious liberty was held in Exeter Hall. The attendance was large. The following speech, delivered on the occasion by the Rev. Thomas Binney, (Independent,) who was recently in this city, is calculated to throw light on the history of the case.

We would adopt the language of the Free Church Presbytery of Edinburgh, in their letter to Mr. Shore:—"The fact that you are not free to leave the communion of the Established Church of England, and serve Jesus Christ your Lord according to your conscience, in another sphere, is a flagrant outrage on the liberty of a British subject, and the right of private judgment, and makes void the law of toleration, which has hitherto, since the era of our glorious revolution, been the boast of our happy country."

There is good reason to hope that this case will rouse the friends of civil and religious liberty, and lead to such salutary legislation, as will place every faithful minister of Christ, whatever may have been his ecclesiastical connexions, in a position in which he shall be at full liberty to declare the whole counsel of God:—

SPEECH OF THE REV. T. BINNEY.

When the chapel in which Mr. Shore ministered was built, Mr. Edwards the vicar, gave Mr. Shore the nomination, the Bishop licensed it, and he entered upon his duties. In 1834, the vicar died, and Mr. Brown succeeded him. No fresh nomination was required; Mr. Shore was not informed that he ought to be nominated again, the Bishop did not apprise him by any official act that he continued him in the chapel; but one incumbent died, another succeeded him, and Mr. Shore retained his position for nine years afterwards. In 1843, Mr. Brown exchanged livings with Mr. Cousens. When Mr. Cousens was expected to come into the vicarage, the Bishop of Exeter wrote to Mr. Shore to state, what he had not done before, namely, that he should expect a fresh nomination, otherwise he could not continue him as a minister of the chapel. Mr. Shore replied, that he should attend to the suggestion.—Mr. Cousens arrived on Saturday, the 14th October, and, on the following Monday morning, Mr. Shore waited upon him, and asked him for the nomination. Mr. Shore speaking of it said:—"Mr. Cousens frankly told me that the matter was out of his hands, and he had engaged with the Bishop not to give me the nomination.—(Loud cries of "Hear, hear.") He also told me and I quote these words from a letter that I wrote to the Bishop, and the statement the Bishop has not denied, 'Mr. Cousens told me that your Lordship thought fit to communicate to him such an expression respecting me, that he said it was utterly impossible for him, as an honest man, with any regard to his character to nominate me.' If he did so, it would only make him ridiculous and contemptible, as your Lordship would not license him!" That was the private understanding between the Bishop and Mr. Cousens, while he was writing to Mr. Shore to tell him to get a nomination from Mr. Cousens. (Loud cries of "Hear, hear.") "This, then," says Mr. Shore "was my position. I had two letters from the Bishop urging me to get the nomination, and yet