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THE

CHRISTIAN RECORD.

PUBLISHED MONTHLY.

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PICTOU, N. S.

PUBLISHED FOR THE PROPRIETOR,
At the Office of Messrs. Stiles & Fraser,
Publishers & Booksellers.

THE
CHRISTIAN RECORD,

A

RELIGIOUS MAGAZINE,

Published in Monthly Numbers.

1843—1844.

Edited By

The Rev. HUGH DUNBAR,

AUTHOR OF "THE DUTY AND BLESSEDNESS OF CONTRIBUTING
TO THE CAUSE OF RELIGION."

"Get Wisdom: and with all thy getting, get Understanding."

Volume 1.

PICTOU, N. S.

PUBLISHED FOR THE PROPRIETOR,
AT THE OFFICE OF MESSRS. STILES & FRASER,
PUBLISHERS & BOOKSELLERS.

PROSPECTUS
OF A MONTHLY MAGAZINE,
TO BE ENTITLED
THE CHRISTIAN RECORD.

ANY person of common intelligence, and an ordinary share of zeal for the promotion of the cause of vital religion within these Provinces must perceive at once the many advantages which would be secured to the community by the possession of a *Domestic Religious Magazine*, conducted upon proper principles. In a pecuniary point of view, such a Publication would effect a considerable saving, as it would constitute so much home manufacture, which would prevent the necessity for the importation of so large a quantity of reading matter from abroad. Considered also on a religious ground the benefits of such a Work would prove incalculably great. By this means we should be made more intimately acquainted with the state of the religious world at large, and be thus better able to mark the progress of the Redeemer's Kingdom not only within our own bounds but likewise in foreign parts. Such a Publication would also furnish an opportunity to those who are able, and might be found willing to do good in every possible way, to extend their labours of love beyond their own immediate sphere of action, and dispense some morsels of choice food to multitudes of Christ's flock more remote. Ignorant of the existence of such a Work in this Province, and with a view to supply this want, a Periodical is proposed to be published, under the title of

THE CHRISTIAN RECORD.

The design of this work is the greater extension of religious knowledge throughout Nova Scotia, and the neighboring Provinces, by the adoption of means adapted to the exigencies of the country and the times, and suited to the wants and the taste of the great mass of the people.

THE CHRISTIAN RECORD will contain, besides Domestic Intelligence and Original Communications, Expositions of select portions of Scripture, with an occasional approved Sermon—Extracts from the works of celebrated christian writers, ancient and modern, foreign and domestic—The most recent account of those Bible, Missionary, and other Religious and Benevolent Societies, so effective at the present day—References to the most renowned religious Publications of the age in which we live—Interesting Tales and Anecdotes—Biographical and Obituary notices of distinguished religious characters—Statements of remarkable events recorded in Ecclesiastical history—Poetry, original and select, together with a short sketch of

passing occurrences, and such other topics and matter as will tend to enrich the work, and render its perusal an entertaining instructive, and a profitable employment to families and private individuals.

THE CHRISTIAN RECORD, while it will form no alliance with any party or religious sect, as such, will cherish a due regard for, and do equal justice to, the respective views of every Christian denomination. Its great object shall be the exhibition of Divine truth, in its general, particular, and practical bearing upon the character and prospects of mankind, as rational and moral agents, irrespective of the sometimes peculiar, uncertain, and even doubtful interpretations of men in reference to points of minor importance. Here the publisher, without professing any adherence to the system of "Accommodation," will endeavour as far as practicable, to inhibe the spirit, and to regulate himself by the injunction of the apostle Paul, expressed in the following address to the Corinthians. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

In this work the reader will be constantly reminded of his demerit, moral defilement, and exposure to punishment, by reason of his violations of the law of God. He shall be taught that every human effort to reclaim the sinner must prove ineffectual, without a superior and Divine agency. The Lamb of God shall be pointed out as he who taketh away the sin of the world. The exemplification of Faith by good works will be unceasingly and strenuously enforced. Such articles will be introduced as will prove suitable ingredients to be incorporated in the daily supply of the spiritual food of the saints. And it may be found necessary occasionally to sound an alarm in God's holy mountain, because of the impurities which seem to be collecting around His Zion. Such is an outline of the plan of a Work which proposes to embody all the valuable matter that may tend to render it worthy of universal patronage and support.

THE CHRISTIAN RECORD, from its cheapness, the convenience of its form, and the end which it contemplates, will, it is humbly yet confidently trusted, meet with ample encouragement. Ministers of religion, Parents, Teachers, and all others who love our Lord Jesus Christ in sincerity are respectfully solicited to patronise this benevolent undertaking.

This Periodical is to be published in Monthly Numbers, each containing Thirty-two Octavo pages, neatly printed on good paper; and is to be covered and stitched. A Title page and an Index will be furnished with each volume.

Pictou, July 4, 1843.

(For Terms see page 32.)

INTRODUCTORY REMARKS.

KNOWLEDGE is an acquisition so valuable that it can never be appreciated too highly, nor sought with too much assiduity. This ingredient enters largely into the composition of excellence of character, and fits its possessors for performing their part with usefulness and success in the different departments of life. Impressed with a sense of the great importance of this point, when the distinguished favour was conferred upon Solomon, to be allowed to determine the object of his choice, his request was, "O Lord, my God, give thy servant an understanding heart." To contribute to the attainment of that species of information which alone can qualify man for moving with propriety in that exalted sphere which the author of his being destined him to occupy, shall prove the constant aim of the Editor of the following pages.

In presenting the first number of the CHRISTIAN RECORD to the patronage of the public, the Proprietor wishes to be understood that no effort has yet been made to warrant him to incur the expenditure necessarily attendant on the publication of such a periodical. He trusts, however, that as he is influenced in undertaking the work, not so much by the prospect of any personal gain to be derived from it, as by an earnest desire to advance the religious interests of a Christian community, an appeal to their liberality will not be made in vain.

In the present circumstances of the country, laboring under a general depression in business, and teeming with weekly newspapers, to levy a tax on the public for the support of an additional periodical may at first sight appear unseasonable. When it is considered, however, that the taste of multitudes of readers of the present day very much disposes them to confine their attention to the perusal of periodicals, and that the matter furnished by the generality of the works of this description now in circulation is of a secular character, the necessity for the introduction of something more congenial to the wants and wishes of the Christian reader, and better calculated to promote his spiritual improvement, will readily appear.

The nature and plan of the CHRISTIAN RECORD are sufficiently elucidated in the Prospectus; and therefore for the benefit of those who may wish to refer to it, as well as to preclude the necessity for farther remarks upon this point, it will be found prefixed to the work. The Proprietor has now only to assure such as may feel disposed to honor him with their support, that he will spare no exertions to render the publication worthy of their patronage.

This work, it is trusted, will speedily be introduced into the habitations of Christians of every denomination, and will be especially encouraged into the dwellings of those who are precluded by distance, or otherwise, from attending constantly upon the services of the sanctuary, as it will be found to contain much instructive and interesting matter, calculated to supply, in some measure, the want of more important means of religious improvement and spiritual comfort.

As soon as the first number of the CHRISTIAN RECORD comes from the press, copies of it will be addressed as extensively as possible, to those individuals whose accustomed liberality induces the confidence that they will not willingly withhold their aid from this humble attempt to disseminate, in a varied and pleasing form, the truths and requirements of the sacred volume. Here, however, the Proprietor is aware that, in consequence of his limited acquaintance with the community, he will unavoidably omit to forward the work to many who would be disposed to rank themselves among his supporters; but this omission he will feel happy to correct whenever such persons will be pleased to favour him with their address.

The readers of the CHRISTIAN RECORD will not expect that any one number will contain an article on every subject embraced in the scheme. All that is proposed is to fill up each number with interesting matter, ranging itself under one or more of the several topics expressed in the prospectus.

From the unprecedented low charge of the CHRISTIAN RECORD, the public will perceive that a strict adherence to the terms will be indispensable to the success of the work.

Correspondents are respectfully informed that the columns of the CHRISTIAN RECORD will be always free to receive such communications as will tend to promote the general design of the work.

Finally, the conductor of this work commends it to the approbation and blessing of the great Head of the Church. Being well persuaded that no human exertion, however great, or however judiciously made, can secure the high end at which this publication ultimately aims without a superior and Divine agency, his earnest supplication is, that through means of this humble endeavour, God may be pleased to glorify Himself, and save sinners.

THE
CHRISTIAN RECORD.

Vol. 1.

July, 1843.

No. 1.

ON MIRACLES.

A MIRACLE, in the popular sense, is a prodigy, or an extraordinary event which surprises us by its novelty. In a more accurate and philosophic sense, "a miracle is a work effected in a manner unusual, or different from the common and regular method of providence, by the power of God himself, for the proof of some particular message, or in attestation of the authority of some particular divine messenger."

In judging of miracles there are certain criteria, peculiar to the subject, sufficient to conduct our inquiries, and warrant our determination. Assuredly they do not appeal to our ignorance, for they presuppose not only the existence of a general order of things, but our actual knowledge of the appearance which that order exhibits, and the secondary material causes from which it, in most cases, proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary effects of his agency, it would impress no conviction, and probably awaken no attention. Our knowledge of the ordinary course of things, though limited, is real; and therefore it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference.

The argument for the divine authority of the Jewish religion, and more especially of Christianity, arising from the miracles that were wrought to confirm them, is a subject of great importance, and deserves the particular attention of the biblical student. Happily for Christians of the present day, the doctrine of miracles has been investigated by a host of able writers during the last century; and by Drs. Campbell, Douglas, Farmer, Paley, Gregory, Chalmers, and others, it has been placed in such a luminous point of view, that little remains to be added by any subsequent writer. The following observations on the subject will be found to exhibit a compendious statement of the question.

I. STATEMENT OF THE ARGUMENT FROM MIRACLES.

Let us suppose any man assuming to be an inspired teacher, in any place, to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise

a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity in making so extraordinary a claim, be removed by this miracle? and his solemn affirmation that he had received such and such doctrines from God be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural power was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural knowledge. A palpable deviation from the known laws of nature in one instance, by the infinitely wise Author of them, implies an end of the utmost importance; and in such a case as this, it is nothing less than the witness of God to the truth of the man.

Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

Now the history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles, as the grand palpable evidence of its truth and divinity. *The pretended miracles mentioned by pagan historians and poets, were not even pretended to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry.* Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages long prior to the era of the writers by whom they were recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of comparison, not to say of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

(To be Continued.)

ECCLESIASTICAL INTELLIGENCE.

By the arrival of the late English mails we are put in possession of much interesting information relative to the state of Ecclesiastical affairs in Scotland. The long-threatened disruption of the national Church of that section of Great Britain, has at length taken place; and as might have been naturally expected, it has produced a very powerful sensation in the minds of the people throughout every part of the nation. On Thursday, 18th of May last, the day on which the General Assembly of the Church of Scotland

met at Edinburgh, a secession from the Establishment took place, consisting of Dr. Welsh, their Moderator, at their head, and a very considerable proportion of the clergy, most distinguished for learning, talent, and piety, of which the national Church could boast. This event was not expected, and therefore its occurrence did not fail to excite among all classes the most intense surprise. It was generally supposed that, notwithstanding all that was said and done by the Non-Intrusionists or evangelical party in the Church, when matters came to a crisis, and when the clergy would find themselves reduced to the necessity of either abandoning their state endowments, or of sacrificing their religious principles, they would find some pretence for retaining their status and their principles. The bold and manly stand which they have taken, however, in defence of the cause of their divine Master, proved that those men were actuated by a principle, for which at first they received no great credit.

It may be observed in a few words that the cause of the present disruption of the Scottish Church, has been the supposed undue interference of the civil courts, in the case of the settlement of ministers in vacant congregations, and the countenance which the Government seemed to have lent to this interference. Our space will not allow us to go into all the details of this important affair; nor is this perhaps necessary, as the columns of most of the British, and many of the Colonial Newspapers, are so full of matter bearing upon this ail-absorbing question. In a work of this kind, however, which professes to be devoted to the subject of religion, we should not find ourselves justified, if we neglected to take notice of an event so extraordinary in its own nature, and so important in its probable consequences to the Church of God as the present certainly is. The remarks and extracts which will be found below, will furnish our readers with a view of this recent secession, and of public opinion in reference to the step which the Non-Intrusion party have taken.

From the Edinburgh Weekly Register.

THURSDAY, May 18, 1843.

The great excitement which prevailed in the town since the beginning of the week, regarding the near meeting of the Assembly was this day increased to the utmost intensity. Thousands arrived from all parts of the country yesterday, and during the morning of to-day; and from an early hour, the crowded state of the streets, especially from the High Street, down to the North Bridge, and along to St. Andrew's Church, showed that something of a wide-spread, all-engrossing interest was about to take place. The demands for admission to St. Andrew's church, could not be supplied to one-tenth of their extent—great numbers even of the ministers and elders, being unable, owing to the crowded state of the building, to obtain admission. The public gallery was filled to overflowing at an early hour,—many, principally ladies, having been there so soon as at four and five o'clock in the morning,—and long before the proceedings commenced was crammed to suffocation,—the pressure from the multitude at the door, unable to get in, rendering the position of those standing inside anything but agreeable. The whole house was in fact, filled from the floor to the very ceiling. The seats round the throne were also all occupied by ladies at an early hour.

Before proceeding to the High Church, the Most Noble, the Marquis of

Bute, her Majesty's Lord High Commissioner, held his first levee in the Throne Room of the ancient palace of Holyrood, which was thronged with a large assemblage of noblemen and gentlemen, naval and military officers, &c., &c.

Exactly at a quarter past twelve, the trumpets announced the approach of the Lord High Commissioner, who took his seat in the State carriage with his chaplain, (the Rev. Mr Lee); the band then struck up "God save the Queen." The court in front of the Palace of Holyrood was guarded by a detachment of the 66th regiment, and a troop of the sixth Dragoon guards. The procession proceeded round the Calton Hill up the North Bridge and High Street.

About a quarter to one o'clock, his Grace and his attendants entered the High Church. After the usual salutations, divine service was commenced by Dr. Welsh, the Moderator of the last General Assembly.

Immediately on the conclusion of the service, the Assembly adjourned to St. Andrew's Church, going down by the Mound, through Hanover Street, and along George Street.

At twenty-five minutes to three o'clock, the Moderator, (Dr. Welsh) arrived, and took the chair. Lord Belhaven arrived about the same time, and occupied one of the chairs at the Clerk's table. A few minutes afterwards, the playing by the band of the Queen's Anthem, announced the arrival of his grace the Commissioner, who accordingly entered immediately, accompanied by the Lord Provost and others,—the whole assembly and audience standing to receive him. Dr. Welsh opened the proceedings by a very appropriate and solemn prayer. After which a number of members entered who had been unable to obtain admittance before, among whom were Dr. Chalmers, Dr. Gordon, and Dr. Macfarlan of Greenock, who were received with bursts of applause, and took their seats on the left of the Moderator. Silence having been shortly afterwards obtained.

Dr. Welsh, Moderator, rose and said—According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges,—proceedings which have been sanctioned by Her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our constitution, so that we could not now constitute this court without a violation of the terms of the union between Church and State of this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion, are fully set forth in the document which I hold in my hand, and which, with the permission of the House, I shall now proceed to read."

[The protest we cannot insert because of its length.]

"Immediately on reading the protest, which was listened to with breathless attention, Dr. Welsh handed it to the Clerk, bowed to his Grace, left the chair, and proceeded to the door of the Assembly, followed by Dr. Chalmers, Dr. Gordon, Dr. Macfarlan of Greenock, Dr. Brown of Glasgow, Dr. McDonald of Ferintosh, and the whole body of adhering ministers and elders. The effect of their movement on the audience was striking,—a loud cheer burst from the gallery, which, however, was suddenly hushed, and the whole audience stood gazing intently on the scene below, very many of them in tears. The whole body formed into a line of procession, four

abreast and proceeded down by North Hanover Street, Dundas Street, Pitt Street, &c., to the Hall at Tanfield, Canonmills, preceded, accompanied, and followed by immense multitudes of people—a large number of windows along the line being, as in George Street, filled with ladies waving their handkerchiefs. When they reached Tanfield, they were greeted with a loud and continued burst of cheering from the multitudes which had assembled to receive them; and on entering the Hall, the part of it assigned to the public was found filled to overflowing, with a large and most respectable company. Those parts of the Hall devoted to ministers and elders were soon also filled, and the sight of the immense mass of people congregated, upwards of 3000 persons, had a most magnificent effect.”

Dr. Welsh now took the chair, and after constituting the meeting by a very solemn and appropriate prayer, he pronounced a short eulogium on Dr. Chalmers, and moved that he should be Moderator, which was carried by acclamation, the members of the meeting, and all present, coöping and waving their hats and handkerchiefs. Having been thus constituted under the name of the “Free Presbyterian Church,” the first few subsequent days were occupied principally in discussing matters connected with their secession from the Establishment, and in making arrangements for the furtherance of business.



On Tuesday, May 23, the Free Assembly, now amounting to 435 ministers, adopted and signed the following

DEED OF SEPARATION FROM THE ESTABLISHED CHURCH OF SCOTLAND.

“The ministers and elders subscribing the protest on Thursday, the 15th of this instant May, at the meeting of commissioners chosen to the General Assembly appointed to have been that day holden at Edinburgh, against the freedom and lawfulness of any assembly which might then be constituted, and against the subversion recently effected in the constitution of the Church of Scotland, together with the ministers and elders adhering to the said protest, in this their General Assembly convened, did, in prosecution of the said protest, and of the claim of right adopted by the General Assembly, which met at Edinburgh in May, eighteen hundred and forty-two years, and on the grounds therein set forth, and hereby do, for themselves and all who adhere to them, separate from and abandon the present subsisting ecclesiastical Establishment in Scotland, and did, and hereby do, abandon and renounce the status and privileges derived to them or any of them, as parochial ministers or elders of the said Establishment through its connexion with the State, and all rights and emoluments pertaining to them, or any of them, by virtue thereof: Declaring, that they hereby in no degree abandon or impair the rights belonging to them as ministers of Christ’s Gospel, and pastors and elders of particular congregations, to perform freely and fully the functions of their offices towards their respective congregations, or such portions thereof as may adhere to them; and that they are and shall be free to exercise government and discipline in their several judicatories, separate from the Establishment, according to God’s Word, and the standards of the Church of Scot-

land, as heretofore understood; and that henceforth they are not, and shall not be subject, in any respect, to the ecclesiastical judicatories, established in Scotland by law, reserving always the right and benefit accruing to them or any of them, under the provision of the statutes respecting the Minister's Widow's Fund; and further declaring that this present act shall noways be held as a renunciation on the part of such of the ministers aforesaid as are ministers of churches built by private contributions, and not provided or endowed by the State, of any right which may be found to belong to them or their congregations, in regard to the same, by virtue of the intentions and destination of the contributors to the erection of the said churches, or otherwise, according to law, all which are fully reserved to the ministers aforesaid and congregations. And further, the said ministers and elders in the then General Assembly conved, while they refuse to acknowledge the supreme ecclesiastical judicatory, established by law in Scotland, and now holding its sittings in Edinburgh, to be a free assembly of the church of Scotland, or a lawful assembly of the said church, according to the true and original constitution thereof, and disclaim its authority as to matters spiritual yet in respect to the recognition given to it by the State, and the powers in consequence of such recognition belonging to it with reference to the temporalities of the Establishment, and the right derived thereto from the State, hereby appoint a duplicate of this act to be subscribed by their Moderator, and also by the several ministers, members of this Assembly now present in Edinburgh, for their individual interest, to be transmitted to the Clerk of the said ecclesiastical judicatory by law established, for the purpose of certifying there that the benefices held by such of the said ministers or others adhering to this Assembly as were incumbents of benefices are now vacant, and the said parties consent that the said benefices should be dealt with as such."

We subjoin the two following extracts, from papers published in the Metropolis of the nation, to show the estimation in which this movement is held by the British public.



From the "London Morning Chronicle."

"Up to the present moment there are numbers of intelligent persons in England who profess a total indifference to the Scotch Church question, because they cannot bring themselves to take the time and trouble to comprehend it. The most indifferent of those, however, will surely be excited to something like a feeling of interest by the proceedings which have followed the meeting of the General Assembly on Thursday last. It is no every-day occurrence to witness a body of clergymen voluntarily abandoning a national establishment, and throwing themselves on voluntary support; and this severe test of conscientiousness is enhanced by the circumstances connected with it. The seceders retire, not because they think an Establishment wrong, and voluntarism right, but because they can no longer maintain a connection on terms at variance with their sense of duty: and, therefore, whatever opinions may be entertained on the question, no man can regret this voluntary abandonment of the endowments provided by the State in any other light than a signal testimony to the moral power of sincerity, and as such,

calculated to enlist our sympathies on behalf of the men who have exhibited it.

“The prominent part which Dr. Chalmers has taken in the Secession, is one of the most remarkable of its features. His broad and massive genius—his peculiar but ardent and overpowering eloquence—his claims as the advocate of humanity and science, as well as the minister of religion—all have contributed to clothe him with a universal reputation, and to uphold him in the face of the world, as at once a great and a good man. Rightly or wrongly, whatever course he may adopt, cannot be treated with contempt by any man who has any portion of self-respect. The zealous advocate of Church Establishments, he has become the leader of a voluntary association—of a Free Church; and yet the reasons on which he defends the course he has taken, have a certain kind of awkwardness, which can hardly be read without a feeling of pain. Be it known that the Dissenters of Scotland have considerably sympathised with the seceders from the Church on learning that they were honestly bent on fulfilling their intentions; they naturally look upon the movement as strengthening the principal of protest against all connection of Church with State.”

From the London Morning Advertiser.

“The judgment and tactics of the Evangelical clergy have, throughout the great and protracted controversy, exceeded all praise. Never was the path of any body of men, contending for a great principle, beset with so many shoals and quicksands. Unnumbered were the devices—many of them most ingenious devices—which their enemies resorted to, with the view of either decoying or driving them from the scriptural ground on which they had taken their stand. * * * In addition to all, there was not only the want of sympathy, but the most inveterate hostility, on the part of the Voluntaries. Happily—and none more heartily rejoice in the change which has taken place, than ourselves—happily it is otherwise now. Nor were these the only discouragements and dangers which beset the path of the Non-intrusionists. They had a hostile Government and a hostile legislature to contend against. They had, in a word, nothing to hope for from any earthly quarter. They had to assert their principles with the certainty, or all but the certainty, constantly staring them in the face, that the result must be either the abandonment of their principles, or the relinquishment of their livings. Nor were they without the powerful temptation arising from the earnest entreaties of persons in high places, calling themselves their friends, to think of their comfortable manes, their certain livings for life, their status as ministers of an Establishment, and the claims which their wives and children had in them. Peers in the House of Lords, and Colquhouns in the House of Commons, sought to seduce them from the high and holy position they had taken up by appeals to their feelings as husbands and fathers and by urging on them the considerations of worldly ease and comparative affluence. And when all these appliances were found to fail, and politicians and others saw that they were not to be either driven or decoyed from their purpose, Lord Aberdeen, in the name of the Government, came forward at the very last moment, and by a stroke of the most consummate Machiavelian policy, sought to entrap them into an abandonment of the

Non-intrusion cause.—We allude to Lord Aberdeen's announcement, ten or twelve days ago, of the intention of Ministers to bring forward a Non-intrusion measure, which, in appearance, was most liberal, but which, in reality, would have proved no measure of Non-Intrusion at all.

"All, all, has failed. Threats and promises—frowns and smiles—force and fraud, have alike been had recourse to in vain, to cause the Evangelical clergy to swerve from what they conceived to be the path of duty. They have acted up to their principles: they have redeemed their pledges. They have seceded from an Establishment in which they could no longer remain without doing violence to their conscience. And they now stand before Europe and the world living examples of the power of gospel-principles. We use no rhetorical or inconsiderate expression, but speak advisedly and in strict accordance with the dictates of truth, when we say that, considering the great and manifold temptations by which their integrity has been assailed, the seceding clergy of Scotland exhibit at this moment one of the noblest moral spectacles the world ever witnessed. Who can withhold his veneration from such men? They are the worthy descendants of the illustrious Covenanters.—For ourselves, our admiration of their conduct knows no bounds. Their ministrations, there cannot be a doubt, will now be crowned with a far greater measure of success than they ever were before. They will henceforth speak as men having authority. They will come before their hearers in the aspect and attitude of living martyrs for the truths which they preach. Who shall compute the amount of good which such men will now accomplish? Nor will that good be confined to the present generation: their example will benefit and bless the remotest posterity."



The General Assembly of the Church of Scotland, as also that of the Free Presbyterian Church, and the Synod of the United Secession Church in Scotland, have all concluded their sittings in May last; but our space will not admit of our giving a view of any of their proceedings.

THE RIVER OF DEATH: A DREAM.

I HAD been spending an evening with a valued friend, discussing, with more animation, I fear, than profit, three new miracles, for which he was vouching, when the hour of family prayer summoned us to higher thoughts and more holy feelings; and our last remarks were, I hope, such as we should not have lamented indulging in, had we been on the very verge of heaven. Indeed, we were not in idea far off from that blessed region; for we had been speaking of David, who neither on earth nor there had any whom he loved in comparison of God; and of St. Paul, who, when the time of his departure was at hand, was ready to be offered; and of saints and martyrs in more recent ages; and lastly, of Bunyan's setaphic picture of the passage of his Pilgrim over

the river to the celestial city. My friend had repeated with glowing delight the following passage: "Now I further saw, that between them and the gate was a river; but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

"Then they addressed themselves to the water; and, entering, Christian began to sink; and crying out to his good friend Hopeful, he said 'I sink in deep waters; the billows go over my head; all the waves go over me. Selah.'

"Then I saw in my dream that Christian was in a muse awhile; to whom also Hopeful added these words, 'Be of good cheer, Jesus Christ maketh thee whole;' and, with that Christian brake out with a loud voice, 'Oh! I see Him again! and he tells me, when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian, therefore, presently found ground to stand upon; and so it followed, that the rest of the ground was but shallow; thus they got over. Now upon the banks of the river on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, 'We are ministering spirits, sent forth to minister to those that shall be heirs of salvation.' Thus they went along towards the gate.

"The talk that they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there you shall have white robes given you and your walk and talk shall be every day with the King, even all the days of eternity."

"And now were these two men, as it were in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever: Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

"Now I saw in my dream that these two men went in at the gate; and, lo! as they entered they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy; and that it was said unto them, 'Enter ye into the joy of our Lord.' I also heard the men themselves sing with a loud voice, saying, 'Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever.'

"Now just as the gates were opened to let in the men, I looked in

after them, and behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal."

As my friend bade me adieu at night, he smiled and said, "Well, we shall know these things better when we have crossed the river." "We shall see and know," I replied, "even as we are seen and known." "Yes," said he playfully, "and you will then leave behind you your incredulity;" "And you, it may be," replied I, "your modern miracles." Thus ended our discourse; but the subject dwelt on my mind as I retired to rest, and the impression it left may perhaps account for the following dream.

I thought I stood on the margin of the river of death, as described by Bunyan, and saw before me, on the distant heights on the other side, the heavenly city. Martin's enchanting picture in Southy's Pilgrim's Progress presented itself to my eye in my sleep, and lovely was the prospect that extended before me.

But soon my attention was drawn to the numerous travellers who approached the stream; some crossing it willingly, nay, joyfully; others, alas! forced into it with reluctant struggles, "driven away in their wickedness, and without hope in their death." Some of this last class I gazed at till they came to the gate of the city, where I saw them turn pale and tremble, as they read in letters of fire the awful sentence that excluded them from its felicities: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." I shuddered as I beheld the vast multitudes thus shut out, and saw them with weeping, wailing, and gnashing of teeth turn to the left hand, where quickly, they were lost from my sight in the lake that burneth with fire and brimstone. It is not my purpose to depict these wretched groups; which, alas! comprised more than those who seemed verbally to be included in the above inscription; and to consist of all, however high-sounding their claims, who had not on that wedding-robe, which is the righteousness of the saints. I turned my eyes from them, that I might contemplate the blessed spectacle of those who were entering through the gates into the city; and so entranced was I with the glorious prospect, that for a time I could only think of their joys, and try to echo at a distance a few feeble notes of the song of victory which resounded from their lips.

But after a while, as I began to make more particular observations on the travellers and on the country, I remarked all along, on both sides of the road, and on the banks of the river, a variety of heaps or hillocks, of which I at first did not understand the nature. At length, however as I looked more narrowly, I saw that they were caused by the pilgrims, who, as they passed along on their journey, doffed one and another incumbrance, till at length, they had less and less left as they advanced, except the wedding-garment, which none of them threw away; no, not even in the river, where they often made the last struggle to keep a few articles which they peculiarly valued and had hitherto firmly retained, but which they were always glad to relinquish be-

fore they arrived on the other side. The margin of the stream, as I said, was covered with these little heaps, as the road had been before.

I observed that there were some of the larger hillocks, especially early on the journey, which none of the pilgrims passed without depositing on them some burden or superfluity. These heaps, being common to all, I shall not particularly describe; but it will be easily understood that the better knowledge a traveller obtained of the heavenly city, and the warmer his aspirations after it, the more ready was he to cast away whatever he learned would be inadmissible within its walls. Every known sin, imperfection, and infirmity, most gladly did he, when in his right mind, try to get rid of; but it was only gradually that he obtained knowledge and resolution for this purpose: so that it often happened that a little further on the road a pilgrim was seen to divest himself of what just before he had carefully cherished; and even on the borders of the stream itself, some travellers could not be persuaded to give up all but their wedding garment.

I saw a joyful band of infants, and these needed to cast away nothing, but the burden of the flesh and the guilt of original sin, and then invested with the robe necessary for all, they were fit at once for the heavenly mansions. Another group of little ones followed; and these at first sight appeared innocent, and free from incumbrance, like the former; but upon closer inspection I found, that besides swelling the great heaps just mentioned, to which all alike contributed, they had acquired a few things which needed to be cast away; so that many a deposit was there by these little ones of proud looks, and selfish passions, and lispng falsehoods, and impotent revenges. The other larger heaps along the road I stay not to describe; they comprised every weight that could stay the traveller, and every sin that easily beset him, but which he had laid aside as he thought of the King of the promised land, and hastened on his way to behold Him in his glory.

But what, said I, struck me chiefly, was an accumulation of these heaps—some of them not little ones—on the very margin of the stream itself, nay, floating on its mid-waves, for I observed that it often happened that a traveller, after he divested himself of his more obvious incumbrances, had ignorantly or obstinately retained to the last moment some favourite article, which he fondly fancied would not be excluded as contraband on the other side of the stream. These articles were not, indeed, like those first thrown off, so heavy as inevitably to sink him in the billows, or to cause him to be rejected at the gate of the city as a thief and a robber; but they were still of a style and fabric wholly unsuitable for admission into a land of perfection. I examined several of these heaps, and was almost inclined to smile at the singularity of their contents. "What, said I, to a pilgrim who happened to approach, "are yonder strandings and wave-drifts that so thickly line the margin of the river?" "They are," said he, "the failings, oddities, over-statements, misconceptions, and peculiarities of good men. See how tightly some of the travellers button them up to the last—but, look! there they go, one after another—not a vestige, you see, reaches the opposite shore. Mark yon sedate pilgrim." "Yes," said I, "I know him well: he is a beloved friend of mine; a

Quaker, I am sorry to say; but I doubt not he is baptized with the Holy Ghost, and spiritually though not literally, with sacramental purification." "The same," replied my companion! "but see! he intended I have no doubt to carry his broad brim across the stream with him; but it would not do—no; there it floats; and has drifted away to yonder enormous heap of cassocks, mitres, crucifixes, and Methodist bonnets." How will yonder divine, thought I, get over with that enormous heap of sermons? He is, I well know, a sincere servant of Christ; a man anxious for the glory of God and the souls of his flock; but with what strange and novel notions does he interlard his discourses! Look! there is the whole bundle afloat! he has recovered here and there one, much water-soaked and torn; but scarcely a trace of others is left, except the text and doxology. But, happily, he himself is safe, and has entered the city, and little heeds he now the trifles which he has left floating on the current. David, I doubt not, carried over his harp, for it was already attuned to the melodies of heaven; and St Paul his "books and parchments," for they were of divine inspiration; but he lost his thorn in the flesh, as he long before had resigned his pharisaism, and whatever else was contrary to the name of Jesus of Nazareth. A zealous Anti-pædobaptist, I remarked, had oddly enough procured a portable adult font; and an acquaintance of mine, an ultra-High-churchman, whose name I shall not mention, an enormous model of a steeple; but they were both glad to let them go when they were mid-way in the river, and to lay hold of the same plank, and get over safely together. What heaps of theological controversy were there scattered all along the shore! I saw Mr. Fletcher land arm and arm with Mr. Harvey, and Mr. Wesley with Mr. Toplady; but a fine confusion of mutual rubbish they all left behind them: still, what they rescued in common was of inestimable value. Fenelon had intended to get over a few consecrated wafers and hallowed relics: they were but light, he thought, of floatage: but he was glad at length to get over himself without them; and get over he did and had a joyful seat assigned him; but his wafers and relics drifted down the stream. A somewhat erratic friend of mine made sure footing on the blissful shore; and happy was I to see him arrive there, though almost destitute, except of that wedding-garment, which, amidst many alarming struggles, I trusted he had never relinquished: but alas! what a medley did he leave behind him of "orations" and "homilies" and multi-form books of quaint device and perilous concoction. I observed that some writings, which I had thought would have done very well to go over entire, had lost many leaves; among which I noticed even Hooker's Polity, and Luther on the Galatians. The Bibles which floated over had all parted from their Apocryphas; and the Prayer-Books from their Companies to the Altar, though various pages of the latter were recoverable.

Many of the heaps were nearly decayed, so that I could scarcely discern their contents; some perhaps from age, such as pilgrim's shoes and anchorite's wallets, which have not been much used, except in the church of Rome, since the dark ages; but others had perished prematurely, from natural intrinsic decay, being nearly new, yet mouldy.

One of the most recent heaps was a pile of prophetic speculations, as large as Absalom's barrow; but I believe it looked larger than it was, being much tumified, though of little weight. Zealously and conscientiously did some of the pilgrims, and true pilgrims too; struggle to hold it together; but it was too unwieldy in mass, and separately much of it was lighter than the froth and straws floating on the river; so that I apprehend very little of it was landed.

It was truly delightful to hear the good men who arrived safely over conversing together in brotherly mood, as each had now forgotten his former peculiarities and failings, and one common topic engrossed all voices. When Watts and Doddridge began a sacred chorus, I expected to hear some friends of mine protest against joining with them, as they had worked their way to heaven illegitimately, not being entitled to covenant mercies; but so it was that all parties took up the strain, nothing reluctant, and the Hosannah went round in the full diapason of heavenly harmony. Bishop Hooper, I observed, had not on his sacerdotal robes, which he used to protest so much against; but then Cranmer had not his; so that they made a very good picture together. In short, I perceived, that, as long as there existed none of the causes of disqualification which were written on the gate, or elsewhere in the heavenly records, there wanted nothing but the waters of the river to wash off incumbrances, and bring all to uniformity of thought and feeling; so that each forsook his whimsies as heartily as he had before forsaken his sins. And then, when these *er-quæ* had been sloughed off, how free, how graceful did the glorified spirit appear, clothed in the royal robes of investiture of its new celestial dignity!

As I was intently gazing on these things, I saw approach the friend with whom I had spent the evening, with his three miracles buckled in a new satchel on his back. Tightly did he grasp them, and gladly did he plunge in with them strapped on his shoulders; but I observed that they soon burst the bag by their own volatility, and ascended to the clouds, lighter than air-balloons. I was about to exclaim, not very good naturedly, "Be thankful, my friend, that you have escaped yourself, and that from fancies you have not been permitted to glide to worse." when it became my own turn to pass over; and large, far larger than I had ever thought of, was the load which I had to throw off; far larger, I am sure, than that of my beloved friend. As I threw off the whole and plunged in, the shock awoke me.

One lesson, among others, I have learned from my dream—namely, that we ought to be content to forsake *every thing* for the excellency of the knowledge of Christ Jesus our Lord: not merely to acknowledge the doctrines of grace, to discard known sins, and to trust in the righteousness of the Redeemer; but to look to our ways in minor matters; to avoid those lesser incumbrances which appear so conspicuously in my dream, and willingly to cherish nothing, professing to be religion, here, which we do not hope may be transported, in spirit at least to a better world. I do not mean that we should be indifferent to any thing that we consider to be truth, or indulge in licentious laxity of opinion, or esteem all notions alike, or revel in the lati-

rudinarian candour of a time-serving generation: far, very far from it; but, still, it may soften asperities, and promote Christian affection, to distinguish between those things which we must cast one after another upon the heap, and those which we expect in common to retain. I do not think that I ought, in order to please my pious Dissenting friend, to cast away my Prayer Book, or to blow up the church tower: I think a surplice very comely, an organ very melodious, my Oxford cap very convenient, and even a mitre not mis-shapen: but if we are to meet in heaven, as I trust we shall, there should be some limits to our discrepancies upon earth; neither of us conceding what he believes to be a portion of the great mass of truth, but each bearing and forbearing with the other in love. I do not expect to find all the contents of Mr. Nisbet's book catalogue in heaven; but I will not therefore anathematize any really faithful servant of Christ because he entertains what appear to me some odd notions on Prophecy and the Millennium; and I think he ought not to anathematize me because I do not see my way clearly to his conclusion. I will not call another brother a hypocrite because he says he can conscientiously unite with Neologians and idolators, with drunkards and swearers, for the distribution of Bibles, but would feel contaminated by the approach of Locke, or Lardner, or Milton: only let him not think me an oppugner of Scripture, and an enemy to the Godhead of Christ, because I do not see the consistency of his scruples. I cannot follow some of my friends to what appear to me their semi-Popish views of the sacrament of Baptism; I think them superstitious and opposed to the spiritual character of the gospel; but I will not therefore place them beyond the gate of salvation: only let them not reprobate me as an infidel, because my notion of a sign and seal approaches less visibly the doctrine of the *opus operatum*.

And so, again, of some nice questions on assurance, Calvinism, and other points; things, I mean, not absolutely essential to salvation, and on which good men have differed, and probably ever will differ. At all events, let each begin with casting the beam out of his own eye, and then shall he see more clearly to remove the mote from his brother's eye.—[Christian Observer.

SACRED BIOGRAPHY.



ENOCH.

THE personage whose name is given above, was the son of Jared, and the father of Methuselah. He was born in the year of the World six hundred and twenty two, and being contemporary with Adam for more than three hundred years, he possessed every opportunity of knowing from him, the history of the creation, the circumstances of man's apostacy, God's designs of mercy toward mankind, and many other important facts. An ancient author affirms that he was the father of astronomy; and Eusebius supposes that he is the same with the Atlas of the Grecian mythology.

But his fame rests upon a better foundation than his skill in natural science. The encomium bestowed on him was, that he "walked with God." While mankind displayed their rebellion against the Sovereign of heaven and earth, and were exposing themselves to a fearful punishment, he obtained the testimony, and enjoyed the consciousness "that he pleased God." This he did by his exemplary deportment in general, and the attention which he paid to the external exercises of religion in particular—this he did by the soundness of his faith, and the purity of his heart and life. (See Heb. 11 : 5, 6.) The design of the apostle, in the discourse containing the above passage is to make it appear that there has been but one means of obtaining the divine approbation since the fall, and that this means is, the exemplification of a life of faith and holiness.

Enoch is said by another inspired writer, to have foretold the antediluvian world of the coming of Christ to judgment. (See Jude 14, 15.) This prophecy is a clear, and at the same time an awful description of the day of final retribution, when the Messiah shall sit upon his throne of justice, to determine the everlasting condition of mankind, according to their true character; and it shows that the different offices of Christ both to save and to judge, or as Prophet, Priest, and King, were known to the holy Patriarchs. On what the Apostle Jude founded his declarations, has been matter of much speculation. Some have produced a treatise, called the "Book of Enoch," which it is pretended, contains the cited passage; but as its authority is not proved, and internal evidence sufficiently marks its spurious origin, it is reasonable to conclude that this prophecy was either traditionally handed down to the apostle, or that it had been specially communicated to him.

In the translation of Enoch from this world, God departed from the ordinary course, and gave him an exit glorious to himself, and instructive to mankind. To convince the world how acceptable holiness is to him, and to show that he had prepared for those that love him a heavenly inheritance, he caused this ancient saint to be removed from the present abode of men into his own glorious presence, without experiencing death.

NERO.

We shall next direct the attention of our readers to the character of Nero. The name of this person is not mentioned in Scripture; but he is indicated by his title of Emperor, and by his surname Cæsar. To him the apostle Paul appealed after his imprisonment by Felix, and his examination by Festus, who was swayed by the Jews. The apostle was therefore carried to Rome, where he arrived A. D. 61. Here he continued two years, preaching the gospel with freedom, till he became famous even in the emperor's court, in which were many christians; for he salutes the Philippians in the name of the brethren who were of the household of Cæsar, that is, of Nero's court, Philip, 1. 12, 13; 4, 22. We have no particular information how he cleared himself from the accusations of the Jews, whether by answering before Nero, or whether his enemies dropped their prosecutions, which seems probable; Acts 25: 21. However, it appears he was liberated in the year 63.

Nero, the most cruel and savage of all men, and also the most wicked and depraved, began his persecution against the christian Church, A. D. 64, on

pretence of the burning of Rome, of which some have thought himself to be the author. He endeavoured to throw all the odium on the Christians: those were seized first that were known publicly as such, and by their means many others were discovered, and were insulted even in their sufferings. Some were sowed up in the skins of beasts, and then exposed to dogs to be torn in pieces; some were nailed to crosses; others perished by fire. The latter were served up in pitched coverings, which, being set on fire, served as torches to the people, and were lighted up in the night. Nero gave leave to use his own gardens, as the scene of all these cruelties. From this time edicts were published against the Christians, and many suffered martyrdom, especially in Italy. The apostles Peter and Paul are thought to have been martyred, consequent on this persecution.

The Revolt of the Jews from the Romans happened about A. D. 65 and 66, in the twelfth and thirteenth of Nero. The city of Jerusalem making an insurrection, A. D. 65, Florus there slew three thousand six hundred persons, and thus began the war. A little while afterwards, those of Jerusalem killed the Roman garrison. Cestius on this came to Jerusalem to suppress the sedition; but he was forced to retire after having besieged it about six weeks, and was routed in his retreat, A. D. 66. About the end of the same year Nero gave Vespasian the command of his troops against the Jews. This general carried on the war in Galilee and Judea during A. D. 67 and 68, the thirteenth and fourteenth of Nero. But Nero committing suicide in the fourteenth year of his reign, Jerusalem was not besieged till after his death. A. D. 70, the first and second of Vespasian—[Ency. R. Knowledge.

SELECT POETRY.



THE THUNDER-STORM.

'Fear not, thy God is with thee.'

It comes!—the rushing wind has burst
 The silence and the weight which nurst
 Its gathering strength: deep as the tomb,
 One heavy cloud sweeps on in gloom;
 A few faint gleams of broken light—
 A streak of blue—All else is night!—
 Not the soft night of moon and star,
 But made by elements at war.

A human step is on the heath—
 A child that bears a wild-flower wreath:
 Wild o'er the mountains howls the wind:
 The moon's fair vale is far behind,
 She is alone: her large blue eye
 Turns timid to the awful sky;
 The innocent, the loved, and the young.

To whom the widow's heart has clung ;
 The dear reminder of the past,
 On whom all future hope is cast.
 Guarded by all thy mother's tears,
 Sweet orphan, shake from thee thy fears ;
 Tremble to mark God's might above,
 Tremble, but cheer thy dread with love !

Though dark the tempest o'er thy head,
 Not this the tempest thou shouldst dread—
 Dread thou the storms which coming time
 Must mingle with thine hour of prime—
 The tempests of the heart, which none,
 However they subdue, may shun.
 The feverish hope, the vain desire,
 Envy, repentance, grief, and ire,
 The trust deceived, the faith betray'd,
 The wrong that only Heaven can aid :
 These wait for all, and these must be
 A portion of thy life and thee,

Ah ! when in after-years, if care
 Or toil seem more than thou canst bear ;
 And sleepless night, and anxious day,
 Wear life in heaviness away ;
 Think thou, amid thy weary lot,
 How this storm pass'd and harm'd thee not,
 The Hand that kept the wind-swept lull
 And lonely moor is with thee still.
 The same to save, the same to spare,
 Let thy lip guard its early prayer.

Thy wrongs are register'd on high,
 Thy tears a holy hope shall dry,
 Thy toil, meet harvest will return,
 Thy grief is as the fires that burn
 And purify it, that thy heart
 Has kept its early faith apart ;
 If thou canst raise a heavenward brow
 As trustingly as thou dost now ;
 meekest faith and piety
 Can say—Thy God is still with thee.

L. E. L.

A PASSAGE FROM SAINT AUGUSTINE.

Long pored St. Austin o'er the sacred page,
 And doubt and darkness overspread his mind
 On God's mysterious being thought the sage.
 The triple person in one godhead join'd :
 The more he thought, the harder did he find
 To solve the various doubts which fast arose ;
 And as a ship caught by impetuous wind
 Tosses where chance its shatter'd body throws,
 So toss'd his troubled soul, and no where found repose.

Hented and feverish then he closed his tome,
 And went to wander by the ocean side ;
 Where the cool breeze at evening lov'd to come,
 Murm'ring responsive to the murm'ring tide :
 And as Augustine o'er its margin wide
 Stray'd, deeply pondering on the puzzling theme,
 A little child before him he espied :
 In earnest labor did the urchin seem,
 Working with heart intent, close by the sounding stream.

He look'd, and saw the child a hole had scoop'd.
 Shallow and narrow, in the shining sand,
 O'er which at work the laboring infant stoop'd,
 Still pouring water in with hasty hand :
 The saint address'd the child in accents bland :—
 "Fair boy," quoth he, "I pray, what toil is thine ?
 Let me its end and purpose understand."
 The boy replied,—"an easy task is mine,
 To sweep into this hole all the wide ocean's brine."

"O foolish boy !" the Saint exclaimed, "to hope
 That the broad ocean in that hole should lie !"
 "O foolish Saint !" exclaim'd the boy, "thy scope
 Is still more hopeless than the toil I ply,
 Who think'st to comprehend God's nature high
 In the small compass of thine human wit :
 Sooner, Augustine, sooner far shall I
 Confine the ocean in this tiny pit,
 Than finite minds conceive God's nature Infinite !"

EXAMPLES OF BENEFICENCE

ALFRED THE GREAT.

ALFRED THE GREAT, who was one of the best princes England ever produced, divided his revenue into two parts; one of which he dedicated to sacred uses, and the other to secular. That moiety which was dedicated to sacred uses, he subdivided into four parts, one of which was dispensed to the poor in general; another dedicated for religious houses of his own founding; a third was given to the public schools; and the fourth employed in rebuilding and repairing monasteries, and other public foundations both at home and abroad. The other moiety, devoted to secular uses, was likewise subdivided into three parts, one for the support of his household the other for the payment of his workmen; and the third for the entertainment and relief of strangers who resorted to his court.—[Hist. Eng.

ROBERT BOYLE.

THE honourable Mr. Boyle was a man of extensive learning, one of the most exact inquirers into the works of nature that any age has known; and what reflects the greatest honour on himself and upon Christianity is, that while he was an accurate reasoner, he was also a firm believer. His religion was not a mere profession by which he was distinguished from an Atheist, a Jew, or a Turk, but he suffered it to have its due and genuine influence on his life and actions. He did not only wish well to the cause he espoused, but endeavoured to diffuse that light and knowledge even in the most distant parts, which he saw so absolutely necessary for the present and future welfare of mankind. This indeed is the noblest kind of charity, and therefore discovers the warmest benevolence. But Mr. Boyle's generosity and beneficence did not stop here; it was discovered in innumerable instances relating to the external wants and distresses of his fellow-creatures; and conferred too in such a manner as enhanced their value. But these I shall omit, and represent him only as an example of beneficence in the propagation of Christianity. "He was at the charge of the translation and impression of the New Testament into the Malayan language, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book of the *Truth of the Christian Religion* into Arabic; and was at the expense of a whole impression, which he took care to order to be distributed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the Company thought it became them to be the doers of it, and so suffered him only to give a share towards it. He was at seven hundred pounds charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed largely both

to the Impression of the Welsh Bible, and of the Irish Bible in Scotland. He gave during his life three hundred pounds to advance the design of propagating the Christian religion in America: and as soon as he heard that the East India Company were entertaining propositions for the like design in the East, he presently sent an hundred pounds for a beginning and an example; but intended to carry it much farther, when it should be set on foot to purpose. He had designed, though some accidents did upon great considerations divert him from settling it during his life, but not from ordering it by his will, that a liberal provision should be made for one who should, in a very few well-digested sermons, every year set forth the truth of the Christian religion, in general, without descending to the subdivisions amongst Christians; and who should be changed every third year, that so this noble study and employment might pass through many hands, by which means many might become masters of the argument.—[Life of Mr. Boyle, p. 36,—37.]

SCRIPTURE ILLUSTRATIONS.



JER. XVII. 13. "They that depart from me shall be written in the earth." Harmer illustrates this phrase by an extract from Peter de la Vaile's remarks upon India:—"I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed with very fine sand. When the pavement was full, they put the writing out; and, if need were, strewed new sand from the little heap before them, wherewith to write further." Harmer, we think with much reason, supposes that Jeremiah must have had this temporary method of writing in view, as contrasted with more permanent documents attended to in scripture. See Psalms lxix, 28. Ezekiel xiii 9. It is a curious illustration of the perpetuity of an oriental custom, that children were probably taught writing in the days of Jeremiah, just as Dr. Bell, more recently, and De la Valle long since, found them taught in India. The only wonder is, that this useful and economical practice was not imported into Europe till the present century.

SELAH.—This expression occurs in the Book of Psalms seventy-four times, and three times in the prophecy of Habakkuk. Its signification does not seem to be known. Some suppose that it is a note of the ancient music, the use of which is not now understood. Calmet says it anticipates the end, or a pause; but as it is not always found at the conclusion of the sense, or at the end of the Psalm or song, it is probable, as Genesis suggests, that it denotes a repeat. It is evident that it always follows some highly important sentiment, and is a proper call to reflection.

From the Edinburgh Witness.

THE CHURCH.

A voice on the hills of Scotland !
 A voice in the barren heath !
 A stirring of the martyr dust,
 That lieth underneath !
 The good old cause is owned again,
 As in the days of yore,
 And the Banner of the Covenant,
 Streams on the storm once more !

We hail thee ! ancient Banner—
 'Neath which our fathers fought !—
 The very stains are sacred,
 From THEIR true heart-stream caught !
 Once more we rally round thee,
 Our holiest and our best—
 Nor let a standard-bearer faint,
 Until we reach our rest !

Not in a quiet haven
 The bark must hope to ride,
 That bears the gospel freight of peace,
 O'er the world's adverse tide !
 Not to earth's smile and sunshine,
 The Church of Christ must cling—
 When did the usurper's minions love
 The children of a king ?

On through the barren desert !
 On 'neath the world's dread frown !
 The thorns that strew our pathway o'er,
 Fell from our Master's crown !
 Bearing the vessels of our God,
 Striving beneath His eye—
 Our beacon be the " Burning Brush !"
 Our record is on high !

From the *Presbyterian*.

WITHOUT GOD.

It is the characteristic of the wicked that they are "without God in the world." They have not his love in their hearts nor his fear before their eyes. The world is filled with practical atheism, and many who have a high opinion of themselves would be surprised did they know that they were obnoxious to this charge. The folly of this kind of atheism in a single aspect may be presented; we mean in the very common practice of making our arrangements for business or pleasure without including God in them. How many whose religious profession implies high, holy, and heavenly purposes, thus practically exclude God from their most favourite plans and pursuits! One, for instance, will say that he will go into such a city and buy and sell and get again, without reflecting that there is an unseen hand above him, which thwarts or succeeds his purpose as it pleases. He cannot go a step or prosper in a single enterprise in opposition to the divine will. God may either frustrate all his projects, and effectually hold him back from wealth, or as is often the case, he may pour into the lap a rich abundance, and make it utterly impotent to increase in the slightest degree the possessor's happiness. It is in the projects of pleasure, as it is in those of profit. They may be planned with exactitude, comprise the sources of all earthly enjoyment, and be most carefully guarded against disappointment; but if God be not in them, they are, as many have mournfully discovered, utterly futile. Disappointments will arise, expectations will be unrealized, and even if all the outward circumstances be favourable, God may easily indispose the mind to enjoy them. Whenever we look abroad, 'alas! whenever we look within, we discover the wrecks of many a fair scheme of happiness projected without a due place assigned to God. Many tax their invention, bring every thing under contribution, and imagine that their schemes must succeed, and in succeeding, must render them happy; but the event does not justify the expectation. The slightest derangement of our corporeal system, a head-ache or a tooth-ache will put to flight the pre-arranged plans, and leave the expectant chafed and vexed, instead of exhilarated and happy. All this and unspeakably more than we have alluded to, results from forgetting the duty to honour God. Let the opposite plan be tried: let God have the first place; let all things have a reference to him; in anticipations of pleasure, let his blessed image be the point of attraction and his grace the source of blessing, and then judge if disappointment be possible. Is not God the orderer of providence, and *can* he not make everything redound to the good of those who trust in him? Is he not infinitely merciful and *will* he not? A sinner's plans of enjoyment may depend on a fair sky and a genial air, but cannot God defeat his plan by sending his "rough wind" and deluging the earth with rain? Or, on the contrary can he not promote the happiness of his creatures by making the elements combine their influence for that purpose? Even in temporal arrangements, the believer in God who is constantly sensible of his dependence on him, is sure to enjoy a purer pleasure from the outward beauties of nature, the pursuits of literature, the social relations, or even in the lawful gratification of appetite, than the man who resorts to these things independently of God. He enjoys God in every thing, while the other

enjoys nothing purely, because in nothing does he find God. This leads to another remark. It is freely admitted that as the world is now constituted, or rather we should say disorganised, there are perpetual interruptions to man's happiness. The good and the bad are subject to disappointment, pain and grief; but if the plans of happiness of the one are not without God neither are his sorrows and griefs. This is an important difference between the two. The most wicked who can live without God in all their thoughts, have a lingering hope that they will not die without the beams of his reconciled face; but in most cases it is a forlorn hope; not so with the other class. They have been accustomed to include God in all their plans, and to look up to his blessing the charm of life, and the intervention of worldly losses and sorrows does not alter the case. It furnishes an occasion for the richer manifestation of the loving kindness of the Lord. We may suppose such a one as we are describing, planning with humble submission to God; he naturally calculates that with health and friends, a competent measure of wealth, he may enjoy life with God's blessing; but afflictions thicken on him as they did on Job; his health fails, his friends die or prove false, his worldly substance slips from his hold. A worldly planner under these circumstances would in desperation say, Ye have taken away my gods, and what have I more? But the other finds God still left when every thing eludes his grasp, and he finds infinitely more happiness without the world, but with God, than he that forgets God could, in possession of the world without the divine presence. Happy, happy is he who is not without God when the storms of adversity assail him; when the cold winds of death begin to blow upon him, and the dread scenes of eternity open upon his view. Should the reader desire this blessedness, let him remember to make no plan for his own happiness in which God does not occupy a conspicuous place.

AN ADDRESS TO THE AGED.

I WOULD wish to put these questions to every person, but chiefly to those advanced in life. We have two aged characters at the first advent of our Lord, who form bright examples for your imitation, when considering his second coming; Simeon and Anna.

They were waiting for the consolation of Israel. Day after day they were entering into the temple, hoping they might see the Lord's Christ. No sooner did he appear, than Anna gave thanks to the Lord, and "spoke of him to all them that looked for redemption in Israel;" and Simeon taking his Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." What beautiful models for your imitation in this latter day! Their loins were girt and their lamps burning. With joy and gladness they beheld their Saviour.

Is it thus with you my aged friends? Whether the Saviour speedily comes, or not, you must speedily meet him. What will it be to meet him unprepared! Consider, that you have the sins of a long life all upon you; a

course of fifty, sixty, or seventy years, without one of the sins of these years being forgiven. Oh! think of this. Think again, that you have no clothing to cover you in that day; no wedding-garment, in which to meet the king; but you stand with all the spots and defilements of sin visible upon you. Think also, that your heart remains in the state in which you were born: with this increased evil, that it has become more unfit for heaven, by the earthly dispositions it has so long indulged. Oh! think of these things. The thoughts may not be pleasant at the moment, but they are wholesome thoughts. For, when the Lord comes—yes, when death comes it shall be too late to think. Now is the accepted time; the happy moment, when you may reflect to your eternal benefit. For, as if to encourage you in these thoughts, the Lord invites you to enter into his vineyard even “at the eleventh hour.”

I had lately a most pleasing visit from a person between seventy and eighty years of age, who was in deep concern for his eternal welfare. He said that it was not till that age, that he had begun to consider his ways; but that he now would be thankful for any instruction. Do you then who are advanced in life, now prepare to meet the Lord. And as your memory may not be so strong as in former days, that I may not burden it, I will only request you to recollect these few things—that your readiness consists in your sins being pardoned; in your person being accepted in Christ; and in your heart being changed by the Holy Spirit: and that the way to obtain these blessings, is to cast yourself upon the Saviour, and, exercising simple faith in him, to cry with earnestness, “Lord Jesus, save me.” Oh! that the Holy Ghost may bring this prayer to your remembrance, and incline your heart to use it, for the Lord’s sake!—[From Stewart’s Advent.

I T E M S .

The Marquis of Breadalbane, it is said has contributed the sum of £10,000 to the funds of the late Secession from the Church of Scotland.

Mr. Smith of Nottingham, a member of the Church of England, and brother of Mr. Able Smith, the London Banker, has subscribed the sum of £300 per annum to the same funds.

The people of Prince Edward Island have recently given the sum of £25 sterling, for the purpose of aiding in the circulation of the Scriptures in China.

In a speech delivered by Dr. Chalmers on the 18th day of May, on the financial affairs of the Free Presbyterian Church, it was stated that there was already subscribed the sum of £232,000.

The Treasurer of the *Domestic Missionary Society*, Pictou, acknowledges the receipt of FIVE POUNDS from “A Friend to Missions.”

OBITUARY.



“All flesh is grass, and all the goodliness thereof is as the flower of the field.”

It is our painful duty to record in this our first number, the death of **CHRISTIANN**, eldest daughter of the late Rev. Dr. McCregor, East River, and wife of Abram Patterson, Esquire, Pictou, who departed this life early on Sabbath morning, the 25th ult., in the 46th year of her age, leaving a husband and six children, and an extensive circle of relatives and acquaintances to lament their bereavement.

Of the deceased it can be said that she knew the holy scriptures from a child. Gifted by nature with an amiable disposition, and trained up under the government of strictly exemplary and pious parents; the religious lessons which they uniformly taught, her docile mind was ever ready to learn; and her after life afforded a pleasing evidence that the instructions which she received in her juvenile years fell upon her heart as good seed upon the ground. By the conscientious discharge of the duties of a daughter, a wife, and a mother, she furnished an example highly worthy of imitation. For a number of years she was a member of the Rev. J. McKinlay's congregation, and by her habits of self-denial, self-sacrifice, and self-control, she adorned the profession which she had made. While she was in life, it appeared to have been her principal aim to prepare for another and a better world, and, therefore, as the grim messenger approached, she was enabled to meet this last enemy with undaunted and christian fortitude, and in the confident expectation of a complete victory under Christ the Captain of her salvation. *“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.”*

By the removal of the deceased from our society, we cannot avoid experiencing those sensations of grief which this dispensation of providence is calculated to produce; but let us not mourn as those who have no hope, but be followers of them who through faith and patience inherit the promises.

BLESS'D be the everlasting God,
the father of our Lord;
Be his abounding mercy prais'd
his majesty ador'd.

When from the dead he rais'd his Son,
and call'd him to the sky,
He gave our souls a lively hope
that they should never die.

To an inheritance divine
be taught our hearts to rise;
'Tis uncorrupted, undefil'd,
unfading in the skies.

Saints by the pow'r of God are kept
till the salvation come:
We walk by faith as strangers here;
but Christ shall call us home.

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