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EDITOR, REV. JOSEPH BELCHER, D.D.

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TO CORRESPONDENTS AND OTHERS.

To not a few friends, who in various ways have expressed their kind solicitude for our success, we would avow sincere and ardent gratitude. Our present number very feebly represents what we intend our Work to be, if we meet with due encouragement. If each of our present subscribers will kindly obtain another, it will go far to accomplish our wishes; our Printer will then procure a new fount of type for the work, and engravings shall shortly embellish it. Let our friends try what they can do—or rather what they will do, for they can do all we desire.

Eta' has our best thanks. He is, however, mistaken. We are under no influence, whether denominational or otherwise. No man shall deprive us of our freedom in all matters relating to our office.

All communications intended for the Editor should be sent to him, free of expense, to the care of the Publishers. All Advertisements and Letters on Agencies, &c. to the Publishers direct, the Editor having no connection with business transactions.

THE CHRISTIAN GEM.

Importance of Periodical Literature.

Most of our friends will see the propriety of a few remarks on the subject indicated in the title of this paper, in connection with the commencement of an undertaking, novel in its character, but which, we cannot doubt, will prove the precursor of many similar publications.

Light is not of more importance to the physical world than is knowledge to the mind of man. It releases him from the fetters by which he is originally bound, it elevates him from his native degradation, and brings him into contact with all that is true and noble. On this account the wise man tells us "that for the soul to be without knowledge is not good."

But men, like infants, cannot at once be introduced into the full blaze of light. They need that portions should be gradually but frequently administered, "till their senses be fully exercised to discern good and evil." Hence in every civilized country, and especially in England, it has been found desirable at short and regular intervals to publish small books, which should at once create a relish for information, and partly gratify it, while it directs the attention of their readers to other and even more valuable sources where their thirst for information may be gratified.

No classes have felt more of the importance of this line of conduct than the religious portions of the community; here is the origin of the almost innumerable monthly magazines, denominational and general, suited to all ages and all stations,—to the publication of which may be clearly

traced the intense desire for information which marks the parent country.

It may occasion some surprise, that these provinces, where poverty, in its absolute sense, is entirely unknown,—where morality and religion so happily flourish,—and where a demand for increased intelligence so universally prevails, have not long since been furnished with at least one religious miscellany as the companion of the domestic circle, or of the traveller. Whatever may have been the cause of the deficiency hitherto, it is now supplied; and happy shall we be if our valued friends in this our adopted land will mould our work and make it bear in distinct and legible lines the superscription of Him to whose glory it is dedicated.

We have no extraordinary professions to make; whatever we possess of tact derived from long experience in the conduct of similar works is freely dedicated to the service of our friends;—our extensive acquaintance with the leading ministers and other literary gentlemen in England and the United States will present facilities for obtaining whatever matter for our little Gem may appear desirable;—of parties we know none, excepting that which obtained the name of *Christian* in the Syrian city of Antioch; and our work will be free to every writer who is disposed to send short lively instructive articles adapted to please and to profit our readers, and to unite the whole church of Christ.

Our present number is not, except in its general spirit and character, a specimen of what is intended to follow. It remains for our writers to determine the extent of its literary and christian excellence, and for our readers to say whether our publishers shall be encouraged to obtain a new fount of type and to add pictorial illustrations. Our work is now affectionately commended to the cordial patronage of our friends, while we ask them to present the fervent prayer for success to Him,

Whose frown can disappoint the proudest strain,—
Whose approbation prospers even ours.

EDITOR.

Success of the Ministry dependent on Divine Influence.

By Rev. T. Archer, D.D., London.

CONSIDER the history of the modern revived church. Behold the churches of Christ at home, quivering into life under the heart-inspired and heart-touching preaching of Whitefield; and the churches of America, experiencing "times of refreshing" under the ministerial labour of Edwards, displaying in his writings the most wondrous elasticity of mind, power sufficient to develop the subtleties of metaphysics, and yet able to stoop down to the infirmities of the most uninformed. Go back to the days of the Reformation, when the cardinal doctrine of justification by faith was exhumed from the mass of rubbish that for ages overlaid it. Amid the dim shadows of that period move giants in thought and purpose, giants the more colossal when side by side with the pigmy, heartless assailants of their fame in modern times. There is Luther with his leonine courage, and childlike simplicity; Calvin by legal studies fitted to break through the cobwebs of error, and by classic taste prepared to group and illustrate truth in its loveliest forms; Knox, noble in the manhood of Christian principle, firm in that moral intrepidity that did not quail before the fury of the multitude, nor was moved by the glance of beauty, or the tears of a queen; and Melancthon, full of tenderness of soul, finely contrasting with, and not only so, but powerfully modifying the stern vigour of his great coadjutor. Go back still further, overleap the pet specimen, the model era of Anglo-catholicism, the mediæval church, and fixing your gaze on the apostolic ages you find the same great fact, variety of agency, and through that variety, adaptation of power; in Peter, with his burning zeal; and John, with his seraphic love; in Paul, whose imagination and intellect were so exquisitely proportioned, that you may say of him as has been said of a modern orator, that his logic was his rhetoric, and his rhetoric his logic; and in James, overflowing with practical, every-day, homely philosophy. Here then is vast variety

of mind, of constitutional temperament, of education, of habit, of attainment. But is it not refreshing to find all one in *one* grand point;—all delight to be lost in the blaze of Messiah's glory—all rush from human applause with instinctive veneration to hide themselves behind the shadows of the cross? Rich as might be the garlands they wove, lovely as might be their hues, exquisite their odours, gathered in the classic retreats of Greece, or to the Christian in the still holier and more classic soil of Esdraelon and Carmel, all with the heart of one man place first, foremost, and loveliest of all, the rose of Sharon; and amid the variety of dialect, and illustration, and eloquence; amid the moving appeals of one, and the severe dialectics of another; amid the simple oratory of the first, and the finished periods of the second; amid the triumphs that crowned their labours, you hear the murmur of grateful hearts, the confession of self-annihilated souls: not by might, nor by power, but by Thy Spirit, Oh Lord of Hosts! Who among us, fathers and brethren, cannot join in that heart-sprung confession that comes down to us from the remoteness of antiquity, and swells in volume by every day's experience? Who among us cannot say that those sermons have been most practically and powerfully useful, which have been most studied under the teaching of God's spirit, and delivered with the greatest dependence on, and most fervent prayer for His influence? Academical students of the Divine oracles, and their future ministers, catch as you may classicism of taste, cull from Parnassus its fairest flowers, acquire firmness and tone to your understanding by bracing and scientific gymnastics, store up the largest masses of patristic lore, analyze with the most critical skill and the most perfect apparatus the word of God—but oh! lodge it deeply in your heart as a great, practical, eternal truth, the recorded experience of a man of gigantic powers and inspired mind, that “Paul planted, and Apollos watered, but God gave the increase.”

No illustration of these principles can be demanded more striking than that of the relative success of the preaching of our Lord and his apostles. Never was one

more qualified to win souls than He was. That eye so clear in honesty and melting in love—that countenance so eloquently benignant and yet so divinely commanding—that voice so fitted to pierce the soul by its mingled firmness and sweetness—His knowledge of all truth, intuitive and complete—the logic of miracles—the credentials of His embassy—His untiring patience—all were fitted to attract and impress. Willingly did the people hear Him; they hung with silent rapture on His lips—never did one speak unto them like Him; yet how few were converted by His ministry! Charmed they were by the liquid melody of His tones, the condescension of His conduct, the lustre of His deeds, but under the best ministry the earth ever received their souls remained petrified in sin. Mark the contrast! Peter appears and preaches a sermon full of the Gospel, yet distinguished by no peculiar features of eloquence, no magic to captivate men's hearts, and three thousand are added to the church. Whence proceeds the difference? The ministry of Christ was the ministry of sacrifice, the ministry of the apostolate was the ministry of the Spirit; and no sooner was that sacrifice complete than the descent of the Holy Ghost proved its acceptance, rewarded him that offered it, and filled its teachers and their exhibition of it with living power from on high.

Effect of a Tear.

IN a little village, in the northern part of England, open-air services, for the purpose of preaching the gospel to the ignorant and the profligate, had been carried on during nine successive summer seasons, and not without some salutary effects, as evidenced in the reformation of character and conversion of heart of several of those who came to hear what "the babler" would say. But whilst certain individuals received the word with pleasure and profit, others only attended in order to indulge their feelings of malevolence against their most seriously disposed or pious

neighbours. Of this latter class was Joseph K—. Full of self-righteousness and prejudice, he despised in his heart the preacher, his message, and all who loved the truths which he declared.

In the week, he was by necessity associated with two or three, who, since the preaching of the gospel in their village, had tasted that the Lord was gracious, and who, as a consequence, ardently longed that others should enjoy the same holy privileges and pleasures as those in which they participated. But Joseph K— despised all their desires and efforts, because in his heart he viewed them only as hypocrites or, as enthusiasts. Many a word in season was dropped by these plain Christians in their daily intercourse with their fellow-labourer. But for a long time all was to no good purpose. K— remained insensible, caring for none of these things. During the winter, his master ordered him and John B— to thrash together in a barn. And often between the strokes of the descending flail was many a stroke tenderly aimed at K—'s conscience. However, the only return which he usually made was a taunting answer, as to some people being righteous overmuch; or else a silent, yet significantly contemptuous sneer. But his associate in labour was a man of a patient and tender spirit, yet of very susceptible feelings. He grieved inwardly at the hardness and impenitence of heart manifested by his neighbour. At length, having on one occasion spoken to K— very kindly about his need of a Saviour, and of the things which related to his everlasting peace, and seeing that he disregarded all B—'s counsel, and would have none of his reproof, the fountains of his grief were suddenly broken up, and turning toward a dark part of the barn, a gush of grief burst forth, and betrayed itself rolling down the cheeks of the poor and pious, yet despised thrasher. But although B— had turned aside and endeavoured to hide his tears by hastily wiping them away with the rough sleeve of his smock frock, K— saw the big round tear glistening in his fellow-labourer's eye, who silently but thoughtfully resumed his work, by diligently plying with his flail the corn which lay spread out on the thrashing floor.

The tear, by the overruling power of God, did more than all the sermons he heard from the preacher under the elm-tree, or all the kind and truly Christian exhortations of his associate in labour. That tear subdued his heart. He was melted into tenderness and godly sorrow for his past sins. From that moment he considered—"What!" thought he, "shall John B—shed tears on my account, and yet I have never shed one tear about my soul's concerns!" After much inward conflict, he obtained joy and peace in believing. He began soon to love the minister and the people, whom before he as heartily despised. He became, in consequence, a better husband, a kinder father, a more sober and industrious member of society, and is now a humble, consistent member of a Christian church.

National Literature.

By Rev. W. R. Williams, D. D. New York.

LITERATURE not only displays the moral and intellectual advancement of the people at the time of its production, but it exercises, if necessary, a powerful influence in hastening or in checking that advancement. It is the Nilometer on whose graded scale we read not merely the height to which the rushing stream of the nation's intellect has risen, or the degree to which it has sunk, but also the character and extent of the harvests yet to be reaped in coming months along the whole course of these waters. Thus it registers not merely the inundations of the present time, but presages as well the plenty or sterility of the yet distant future. The authors of a nation's literary products are its teachers—in truth or in error; and leave behind their imprint and their memorial in the virtues or vices of all those whom their labours may have reached. The errand of all language is to create sympathy; to waft from one human bosom the feelings that stir it, that they may awaken a corresponding response in other hearts. We are therefore held responsible for our words, because they affect the

happiness and virtue of others. The word that drops from our lips takes its irrevocable flight, and leaves behind it indelible imprint. It is in the stern language of the apostle, in the case of some, a flame "set on fire of hell;" and consuming wherever it alights, it "setteth on fire the course of nature;" as, in the happier case of others, the word is a message of salvation, "ministering grace unto the hearers." Reason and Scripture alike make it idle to deny the power of speech over social order and morality. And literature is but speech under the influence of art and talent. And a written literature is but speech put into a more orderly and enduring form than it usually wears. We know that God and man hold each of us responsible for the utterance of the heart by the lips. Human tribunals punish the slanderer because his words affect the peace of society; and the Last Day exacts its reckoning for "every idle word," because that word, however lightly uttered, was the utterance of a soul, and went out to influence, for good or for evil, the souls of others.

And if the winged words, heedless and unpremeditated, of a man's lips are thus influential, and enter into the matter of his final account, it cannot be supposed that these words when fixed by the art of writing, or scattered by the art of printing, either have less power over human society, or are in the eye of heaven clothed with less solemn responsibilities. A written literature embalms the perishable, arrests the progress of decay, and gives to our words a longer life and a wider scope of influence. Such words, so preserved and so diffused, are the results too of more than ordinary deliberation. If malicious, their malice is malice premeditated. If foolish, their folly is studied, and obstinate, and shameless. The babbler sins in the ears of a few friends, and in the privacy of home. The frivolous or vicious writer sins, as on a wider theatre, and before the eyes of thousands, while the echoes of the press waft his words to distant lands and later times. And because much of this literature may be hasty and heedless, ludicrous in tone, and careless in style, soon to evaporate and disappear, like the froth on some hurried stream, we are not to

suppose that it is therefore of no practical influence. The English stage, in the days of the last two Stuarts, was of a reckless character;—the child of mere whim, the progeny of impulse and license. Many of its productions were alike regardless of all moral and literary rules,—the light-hearted utterance of a depraved generation: full of merry falsehoods and jesting blasphemy, fantastic and barbarous in style, as well as irreligious in their spirit. Yet he must be a careless reader of history, who, because of its reckless, trivial, and profligate character, assigns to it but a limited influence. It did in fact grievously aggravate the national wickedness whence it sprung.

Closet Prayer.

THIS is indispensable to growth in grace. That professing Christian who is not in the constant habit of secret communion with God—if, indeed, he be a true child of God—has lost one of the most delightful evidences of his adoption, and certainly foregoes one of his sweetest privileges, and leaves undone an obvious duty. That professor of religion who has never known what it is to hold sweet converse with God through Jesus Christ, in the secret retirement of his chamber, has never known the extent of his privilege, to say the least; and it is greatly to be feared he has never experienced the transforming influences of the Holy Spirit upon his heart. One once asked the Saviour, while he was on the earth, “Lord, are there few that be saved?” And he answered, “Strive to enter into the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.” And in the word of God I have read the question: “If the righteous scarcely be saved, where shall the sinner and ungodly appear?” And then I have asked myself the question—Where will the *deceived professor* appear? He who rests quietly and securely in the arms of a false and delusive hope, where, O where, will such an one appear? Has he ever been regenerated? No; for none are regenerated except those who have made an

unconditional surrender of themselves, and all they have and are, to God, so to be moulded and guided by his Spirit and to be disposed of as infinite wisdom shall direct, both for time and for eternity, thereby intending to designate their desire and purpose; God helping them, to devote themselves supremely to the service and the will of God. And such professors will pray in their closets daily. They have voluntarily and decidedly chosen God as the portion of their souls; and it is only in communion with him that they can gather from the tree of life the living fruits of his love, and the inestimable blessings of his righteousness. It is here alone that they can unbosom all their cares to Him who careth for them, and who is able and willing to comfort them amid all the conflicts of earth. It is here they derive fresh courage and strength for the contest. It is here they are changed from glory to glory. It is here they behold the lovely face of their great High Priest, and appreciate his office. In a word, it is here that the battle is either lost or won—where the suppliant must cry, victory or death!

Reader! if thou prayest not in thy closet, tremble for thy hope!—if thou lovest not the “calm retreat,” the “bower of prayer,” examine thyself well. “Be not deceived; God is not mocked:” thy heart is well known to him that sitteth upon the throne; and if thou hast not the spirit of Christ, thou art none of his. “Awake, O sleeper! Arise! Call upon thy God, if so be he will hear thee, that thou perish not.” Let it be a delight to thee to say with the poet:

Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

D. E. J.

Scriptural Illustrations.

THE BRUISED REED.—“*A bruised reed shall he not break.*”
—Isa. xlii. 3. The Good Shepherd mends, not breaks his reeds, when they are bruised. I have seen an Highland shep-

heard piping as if he could never grow old; his flock listening, and the rocks ringing around him; but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away, and made another. Not so our Shepherd; he examines, and tries, and mends, and mends the bruised spirit, until it sings sweetly of mercy, and judgment, "as in days of old."—*Dr. Waugh.*

How beautiful and striking an illustration of our Redeemer's kindness to those who have sinned! A planter walks out into his grounds, and among the reeds growing there, is one, young, green and slender, which a rude blast has broken. Its verdant top is drenched in the water which bathes its root; and perhaps he hesitates for a moment whether to tear it from the spot and throw it away. But no, he raises it carefully to its place, carefully adjusts its bruised stem, and sustains it by a support till it once more acquires its former strength and beauty. Now Jesus Christ is this planter. Every backsliding humbled Christian is a bruised reed; and, oh, how many are now thriving and vigorous, which his tenderness in the hour of humiliation has saved.—*Abbott.*

PURIFICATION OF THE SOUL.—"By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." Isa. xxvii. 9. Affliction is a fair glass to represent the veil of sin, and the vanity of the creature; to embitter the world, and disgust the affections towards it. Fall in, therefore, with the gracious designs of God; follow home every affliction with prayer, that God would follow it with his blessing. God kills thy comforts out of no other design but to kill thy corruptions with them. Wants are ordained to kill wantonness; poverty is appointed to kill pride; reproaches are permitted to pull down ambition. Happy is the man who understands, approves, and heartily sets in with the design of God in such afflicting providences.—*Flavel.*

POSITION OF THE HEART.—"A wise man's heart is at his right hand, but a fool's heart is at his left. Eccles. x. 2."—Is not the meaning of this text, that a wise good man hath his heart ready, can speedily serve him, instantly re-

coil upon himself; but a wicked foolish man's heart is awkward and unskilful, a *left-handed* heart, unwieldy and unready for any good work?—*R. Steele.*

PURCHASE OF THE TRUTH.—“*Buy the truth, and sell it not.*”—Prov. xxiii. 23. Solomon does not name the price of the truth, because its value is beyond all price. As when we advise a friend to purchase some very valuable and necessary article, we say, ‘buy it, give what you will for it, let nothing part you.’ So here, buy it at any rate! It cannot be too dear! Give up ease, wealth, or reputation, rather than miss it! Part with your most darling prejudices, preconceived notions, beloved lusts, or any thing else that may stand in the way! And having got it, make much of it—sell it not! no, not at any price! Make shipwreck of anything rather than of faith and a good conscience. Part with life itself rather than with divine truth. How important must be that truth of which we should be thus tenacious!—*A. Fuller.*

DEPARTURE FROM VANITY.—*Turn away mine eyes from beholding vanity.* Psa. cxix. 37. A Labourer's wife, whose desire it was to train up her children in the “nurture and admonition of the Lord,” having occasion to send a little girl to fetch a pitcher of water from the well on one of those seasons set apart for ungodly deeds and idle vanity, commonly called Revels, told her that if she looked at the stalls with a longing eye only, she was in the sight of God as bad as if she went there. When the little girl came back the mother asked her whether she had looked, ‘No, mother,’ she said, ‘I turned away my head, and kept it down, and made haste to get home as fast as I could.’ Is there not in this simple fact a volume of important instruction to the Christian traveller, whose way lies through a world of vanity?

THE CUP OF SALVATION.—“*I will take the cup of salvation, and call upon the name of the Lord.*”—Psa. cxvi. 13. The cup here alluded to, is a cup of thanksgiving, which, while the guests drank, they blessed the Lord and praised him for his mercies. The phrase is taken from the common practice of the Jews in their thank-offerings,

wherein a feast was made of the remainder of the sacrifices, and the offerers, together with the priests, ate and drank before the Lord; after which, among other rites, the master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for the beneficence which, was then acknowledged, and then gave it to all the guests. If David, in that early period of the church of God, could indulge in such fervent gratitude for the mercies he received, what should be our feelings who enjoy the full blaze of divine revelation, and with what zeal should we extend the gospel of our salvation.

THE LITTLE HILL.—"I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." Psalm xlii. 6. We know a good deal of the geography of the land of Judea. We can find the land of Jordan, and of the Hermonites; but what or where was this hill Mizar? The word signifies the little hill; and it would have been better so to have translated it. It seems to have been a spot rendered very dear to David, by the occurrence of something very interesting and encouraging there. I have been always led to conjecture that it was the place in which he had been so wonderfully saved from the lion and the bear. He was then a shepherd. Suppose him some clear starry night, watching over his flock. While leaning on the edge of the fold, he looks and sees a bear creeping round the base of the hill: suppose him on another evening attending late his fleecy charge; and as soon as he had laid down his harp, he heard a lion growling as he issued from a neighbouring wood; and in each instance he had thrown himself upon the foe, and slain him, and rescued the lamb that he had seized! what an impression would this have made upon his imagination; and how could he ever have occurred to it without gratitude and confidence! If there be probability in this conjecture, his language will be much the same as his avowal to Saul when going to engage Goliath.—*Jay.*

THE LOVE OF CHRIST.—"Who shall separate us from the love of Christ?—Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Nay, in all these things we are more than conquer through him that loved us."—Rom. viii. 35, 37.

There is beauty and truth, as well as quaintness, in following comment on this passage, by an old writer:

Stars shine brightest in the darkest night—spices smelt best when bruised—young-trees root the faster for shaking—gold looks brighter for scouring—juniper smells sweet in the fire—the palm trees prove the better for pressing camomile, the more you tread it the more you spre it. Such is the condition of God's children: they are oft most triumphant when most tempted—most glorious when most afflicted—most in favour of God when least in man's—as their conflicts, so their conquests—as their tribulations, so their triumphs—true salamanders, that live best in the furnace of persecution, so that heavy afflictions are sometimes the best benefactors to heavenly affections; and where afflictions hang heaviest, corruptions hang looser—and grace that is hid in nature, as sweet water in rose-leaves, is then most fragrant when the fire of affliction is put under to distil it out.

Our lives, our blood, we here present,
If for thy sake they may be spent;
Fulfil thy sovereign counsel, Lord.
Thy will be done, thy name adored.
Give us thy strength, thou God of power;
Then let men scorn and Satan roar;
Thy faithful witnesses we'll be—
'Tis fixed, we can do all through thee.

CONSCIENCE.—“And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons.”—Gen. iii. 7.

It is so in every age and in every part of the world. The moment a man becomes consciously guilty, his eyes are opened to the knowledge of evil;—he feels himself naked, and seeks a cover or a hiding-place: he is full of shame, and cannot endure to be looked at even by his fellows;—he endeavours by some flimsy pretext, some apron of fig-leaves, to screen either himself, or the deed he has committed, from their eyes. But most of all does he feel his

akedness before God, and endeavours to hide from his presence. Happy, indeed, is he who, with this consciousness of guilt and shame, is able, by any means, to discern covering that may conceal the naked deformity of his maker. One such covering there is, and but one, and blessed is he who is permitted to lay hold of it, and to put on—it is the robe of the Redeemer's righteousness.—*Dr Mason Good.*

Facts and Thoughts,

RULES FOR A CHRISTIAN'S FAMILY.—1. We have no time given us to throw away, but to improve for eternity. Therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, that it may minister grace to the hearers.

2. We are not anxious to gossip on the news of the town, or to be informed of the business of others, but as it might lead to exercise the various duties which we owe to God and our neighbour, described in the tenth chapter of Luke.

3. We have nothing to say of the misconduct of others. Therefore, let not the fault of any absent person be mentioned unless absolute necessity requires it. May God preserve us from a censorious, criticising spirit, so contrary to that of Christ.

4. We offer the right hand of fellowship to every one that cometh in the name of the Lord; yet we receive none in doubtful disputation. But whosoever loveth the Lord Jesus in sincerity, the same is our brother, and sister, and mother; 'for God is love.'

5. We neither receive nor pay visits on the Lord's day. For we and our house desire, particularly, on that day to serve the Lord.

6. We earnestly wish every one to reprove us faithfully when we deviate from any of these rules. So shall we be as guardian angels to each other, and as holy mingled flame ascending up before God. And as many as walk according to these rules, 'Peace be unto them.'

A PUNGENT ARGUMENT.—We happened last Sunday afternoon to be at the Bethel in North Square. The house was running over with seamen, who filled the body of the house, the stairs to the pulpit, and even the pulpit itself. We give the following extract from the sermon of the afternoon, as a fair specimen of the style in which the Rev. Mr. Taylor makes a practical application of an important truth, “I say, shipmates, now look me full in the face. What should we say of the man aboard ship, who was always talking about his compass, and never using it? What should you think of the man, who, when the storm is gathering, night at hand, moon and stars shut on a lee shore, breakers ahead, then first begins to remember his compass, and says, ‘Oh, what a nice compass I have got on board,’ if before that time he has never looked at it? Where is it that you keep your compass? Do you stow it away in the hold? Do you clap it into the fore peak?” By this time Jack’s face, that unerring index of his soul, shewed visibly that the *reductio ad absurdum* had begun to tell. Then came, by a natural logic, as correct as that of the school, the *improvement*. “Now then, brethren, listen to me. Believe not what the scoffer and the infidel say. The Bible, the Bible is the compass of life. Keep it always at hand. Steadily, steadily fix your eye on it, Study your bearing by it. Make yourself acquainted with all its points. It will serve you in calm and in storm, in the brightness of noonday, and amidst the blackness of night; it will carry you over every sea, in every clime, and navigate you, at last, into the harbour of eternal rest.” Could anything be more in point? After all, refine as much as we will, this is preaching. What is much vaunted grammar, what are words, save instruments merely for quickening the understanding, stirring the emotions, and carrying good thoughts home to the heart.—*Boston Transcript*.

THE PRAYING MINISTER.—The following anecdote is sometimes related by aged Christians in New England;—An unpleasant rupture took place between the Rev. Mr. Alden, late of Bellingham, and a Mr. Mann, a member of his church. All at-

tempts for a reconciliation were in vain. At length a number of ministers were called together for consultation and advice, among whom were the Rev. Messrs. Stillman, of Boston, Manning, of Providence, and Backus, of Middleborough. The Conference was holden at the house of the Rev. W. Williams, in Wrentham, and they spent the afternoon, and almost all the following night, in their pious efforts; but the parties were unyielding, and there was not the least prospect of a settlement. For a long time the Rev. Mr. Backus, author of "The Church History of New England," and other excellent works, had sat with his head bowed down, and appeared to be sleeping. A little before break of day Mr. B. rose up, saying, "Let us look to the throne of grace once more;" and then knelt down and prayed. The spirit and tone of his prayer were such as to make every one feel that the heart-searching God had come down among them. The result was, the contending parties began immediately to melt, and the rising sun saw the rupture healed and closed up for ever.

I have often heard that good man pray. The efficacy of his prayers did not consist in length, nor in their gaudy dress; but it seemed that he and his God loved each other, and that he was at home before the throne of grace. I heard the last sermon which he ever preached. It was delivered in his own dwelling-house, from 1 Peter, ii. 9. I remember well the piety, pathos, and unusual earnestness, which characterized that discourse. His religion made him willing to die.

COMELY THINGS.—These things are comely and pleasant, and worthy of honour from the beholder. A young saint; an old martyr; a religious soldier; a conscientious statesman; a great man courteous; a learned man humble; a child that understands the eye of its parents; a cheerful companion without vanity; a friend not changed with honors; a sick man happy; a soul departing with comfort and assurance.—*Bishop Hall.*

STANDARD OF FAITH.—If all the writings of the fathers, and all tradition had been buried in the sea of oblivion, an honest inquirer with the Bible in his hands, would make out a system of religion not very different from that which he now receives; just as a clear-headed mathematician would work out all the problems of a book as certainly, though not as easily, without, as with the aid of a teacher, or of the investigations of those who have preceded him.

POETRY.

The Sabbath Day.

Thy *morn*, sweet Sabbath day !
 I love thy early, quiet, balmy *morn*.
 For thee, fresh hopes and heavenly thoughts are born ;
 And many a ray
 Of love divine pours in upon the soul,
 Which turns to God, scorning the world's control.

Thy *noon*, sweet Sabbath day !
 Oh ! how I love thy high and solemn *noon* ;
 From thee, my God ! and from this blessed boon,
 No thoughts shall stray,
 But adoration deep, and fervent praise
 From the soul's inmost depths my lips shall raise.

Thy *eve*, sweet Sabbath day !
 Far more I love thy still, calm, dewy *eve* ;
 At that blest hour my soul this state would leave,
 And soar away
 On angels' wings, beyond the stars to rise ;
 And spend an endless Sabbath in the skies.

The Sun.

"Stand still, refulgent orb of Day,"
 A Jewish hero cries ;
 So shall at last an angel say,
 And tear it from the skies.

A flame intenser than the sun
 Shall melt the golden urn ;
 Time's empty glass no more shall run,
 Nor human years return.

Then, with immortal splendour bright,
 That glorious sun shall rise
 Which through eternity shall light
 The new-created skies.

Then, sun of nature roll along,
 And bear our years away ;
 The sooner shall we join the song
 Of everlasting day.

BUTCHER.

Lines written in a Bible.

Were all the books the pens of men have writ,
 Stored with their learning, eloquence and wit,
 Their thoughts profound, and most impassioned verse,
 And those which deeds of gods and men rehearse,
 Together brought to charm the human soul,
 'This single volume would transcend the whole !
 Here is the history of the human race,
 The mystery, too, of God's redeeming grace ;
 Morality and wisdom from above,
 In suffering taught, and sealed by dying love ;
 The strains which have been hymned by angel choirs,
 The songs that saints shall sing to golden lyres ;
 A chart below ; a title to the skies :
 Salvation, knowledge, truth, within this volume lies.

THOMPSON.

Perseverance in Prayer.

PRAY on ! pray on ! great things are done
 By prayer, and mighty victories won !
 Pray on ! pray on ! and never cease ;
 Prayer is our armour, strength, and peace !

Pray on ! pray on ! and faint thou not :
 What were we on this earthly spot
 Without that refuge, sure and blest,
 A Father's ear, a Father's breast ?

INTELLIGENCE.

The Colonies.

HALIFAX.—The different religious denominations in our city are all manifesting activity indicative of increase. Two new large and handsome erections are in progress for the Episcopalians in Brunswick street, and in Morris street ; the former for the use of the Military under the pastoral care of the Rev. Dr. Twining. The Church of Scotland has sent out a deputation from that country to visit their community in this and the adjoining Provinces, who created a pleasing excitement by their labours in Halifax ; the Church of Scotland have just held their Synod in St. John's Church, and are preparing for vigorous action. The Methodists have obtained two new preachers ; and the few Congregationalists

among us are in high spirits that the Colonial Society in London are about to send a minister of that body to commence a new interest in the city.

AMHERST.—The Baptist Association, at their recent session at Amherst, adopted forms of Registration of births, marriages, and deaths, to be kept by their minister in all their places of worship, which forms, however, we regret to see, are not published. They also adopted a petition to the Legislature, asking for an act to make the said Registers, or attested copies thereof, legal evidence in all Courts of Justice. We hope that this example will be followed by all other Denominations. The subject is one of great and daily increasing importance.

CANNING.—The New Brunswick Association of Baptist Churches was held on July 7th and following days. The Rev. Joseph Crandall was elected Moderator. The aspect of Religion in the churches is far from gratifying, but our brethren seem to have instituted some vigorous proceedings, from which we trust, by the divine blessing, much good may arise.

England.

We learn from the English papers that the physical and moral state of that country is truly deplorable. Our friend Alderman Challis, Lord Mayor elect of London, said the other day at a public meeting—"Only think for one moment of the physical evils to which the population of our metropolis is exposed. It is presumed that from 70,000 to 100,000 rise every morning without the means of procuring a single meal—destitute of all that is necessary to sustain existence; orphans of humanity; no one caring for them—driven almost to desperation by their circumstances." The Rev. G. Heaten, Chaplain to the county jail of Gloucester, says, in a recently published pamphlet, "I engage to make out the fact that in knowledge the masses of this country are far behind the inhabitants of many of those we have been accustomed to call savage or barbarous." The 62,522 charges that were entered last year on the metropolitan police sheets alone, and the heavy calendars which the several assizes presented last year, fully corroborate Mr. Heaten's opinion. The inhabitants of these happy Provinces have a very imperfect idea of the extent and value of their enjoyments when compared with England.

Two highly respectable Baptist gentlemen in England have offered a prize of one thousand pounds for the best painting produced within two years, illustrative of the baptism of Christ. The paintings are to be exhibited in London.

Scotland.

The following brief sketch of proceedings in connection with the different bodies of Presbyterians "at home," will be interesting to very many of our readers:

The General Assembly of the Established Church of Scotland met in the New Hall, on the Castle Hill, Edinburgh. The Marquis of Bute, the Lord high Commissioner, was present, and a large assemblage of the aristocracy and gentry. Dr. Hill, of

Glasgow, was chosen moderator. The High Commissioner announced that her Majesty had placed at their disposal the sum of 2,000*l.* for the promotion of Christianity in the Highlands and Islands of Scotland. The moderator then said, it was their earnest prayer that nothing might occur that should induce her Majesty to withdraw from the church that affectionate confidence with which she was pleased to approach that assembly, or to alter that position in which she stood as the *nursing mother of religion*.

The General Assembly of the Free Church held its sittings in the hall, at Canonmills, Edinburgh. Mr. Henry (now Dr.) Grey, late Moderator, delivered an able and appropriate discourse from the 8th verse of the second epistle of John. The spacious hall was crowded. The assembly having been constituted with prayer, the roll of members was made up. The late moderator proposed Dr. M^r Farlan, of Glasgow, as moderator for the ensuing year, which was seconded by Mr. Fox Maule, and unanimously agreed to. The moderator, on taking the chair, said, that instead of 470 congregations, corresponding to the number of out-going ministers of the time of the disruption, there are now 700 congregations and 625 ordained ministers; and the number of adherents, old and young, may be fairly estimated at a third part of the population of Scotland. About five hundred churches have been built, and the expense of their erection has been entirely defrayed in many instances by the congregations. He referred to the necessity of an equal contribution, according to the means of each congregation, for the sustentation fund, and to the progress of the church's missionary schemes; and afterwards called attention to the subject of Popery, in regard to the support which it is receiving from government, and the duty which devolved upon the church to resist the endowment of Maynooth. The moderator also alluded, in affecting terms, to the loss which the church has sustained since last assembly, by the death of Dr. Abercrombie and of Dr. Welsh. He announced that Dr. D'Aubigne was to be present in the assembly. On Friday the assembly was engaged for a considerable part of the forenoon sederunt in devotional exercises. Dr. Makellar then brought forward the report of the board of missions and education, and was followed by Dr. Wilson, Mr. Dunlop, and others, who gave a most interesting account of this department of the church's labours. The evening sederunt was devoted to the discussion of Sabbath observance.

The United Secession and Relief Synods have recently concluded their sittings at Edinburgh. The meeting of the former Synod extended over two weeks, and was of a most exciting and interesting character. There never was such a numerous attendance of members. The great source of interest was the debate on the doctrine of atonement—a question which has long agitated the Secession church. The discussion ran very high. It was resolved by a majority of 84 to 28, that Dr. Marshall be admonished by the moderator for the charge of Arminianism brought against Dr. Brown, and for holding tenets not in accordance with the doctrines of the church. Dr. Marshall submitted to the admonition, but refused to retract. He said that he viewed the censure as a

victory and a triumph; and on retiring from the bar, he was met and congratulated by a number of his friends. Friday was devoted to missions and other pressing business, and the Court adjourned to the 21st July ensuing. It meets so soon, to finish business which has been left, but principally to settle the charges against Dr. Brown before the meeting of the Theological Hall, Glasgow. The Relief Synod closed its sittings on the same day. The principal topics which occupied its attention were—the union with the United Secession church which is likely soon to be effected, the state of the finances, and various matters of internal government. It was estimated that, during the last eight months, 6,500*l.* of debt had been cleared; and if the sums collected by congregations who had not applied to the fund for aid were taken into account, the debt paid would amount to 10,600*l.* Resolutions condemnatory of university tests, the Maynooth bill on non-endowment principles, and appointing two delegates to the meeting preliminary to the proposed Conference of Protestant churches throughout the world, were unanimously adopted. The next Synod was appointed to be held in May, 1846.

Europe.

ITALY.—In the late encyclical letter of his Holiness, the adherents of the Pope were warned against reading the History of the Reformation, written by Merle D'Aubigne. One consequence of this notice of the work above named is, that a translation has been made into Italian for the purpose of enlightening the inhabitants of the Italian States upon a subject so deeply interesting to every Christian mind. Large subscriptions have been made in New York for the publication of D'Aubigne, translated by an eminent scholar of that city.

FRANCE.—Rev. Mr. Stewart has published his own observations in those departments of France where the religious schism among the Catholic population had recently taken place; in a single town, not less than 3000 persons, out of a population of 10,000, renounced Popery, to attach themselves to the Protestant worship; while in several other places, in addition to those which we have already heard, the spirit of inquiry, and the disposition to cast off all allegiance to the Church of Rome, is bursting forth.

The East.

The Mohammedans are making no effort to sustain the system, are building no mosques, nor repairing old ones, and assign as a reason for this course, that according to the Koran, Mohammedanism is to pass away, and therefore it is of no use to do ought to maintain it.

JERUSALEM.—Proposals have been issued by Mr Ward Cresson, for publishing at Jerusalem a paper to be called—"Day-break," to be published quarterly at \$1 a year. The prospectus says:

"The design of this periodical is, 1. To convey to the reader the

fullest information relating to Jerusalem and the East, and also to the relations of the Ottoman power in regard to the Christian's hope and faith, the coming of the Messiah. 2. The religious and physical condition of the Jews, and their hopes and expectations. 3. The climate, vegetables, expenses of living, mineral productions, and state of health. 4. Agriculture, animals, arts, and taxes and duties levied by Government. Persons desirous of becoming subscribers to this periodical are requested to forward their names to Mr. Warder Cresson, Jerusalem."

INDIA.—The London Morning Herald says:—"The activity of the Jesuits in almost every part of India is great, their energy unflagging, and their influence is rapidly extending throughout the country. Their rise has been extraordinarily rapid; and as there are among them men of high ability and good character, it is impossible for a member of the Protestant community to look on with unconcern. Their emissaries are engaged every where, to an extent suspected by few, often disguised, always subtle, and in every position most dangerous."

GREECE.—Dr. Jonas King, a very excellent Missionary at Athens, writes under date of March 21 that the prospects of this country are becoming exceedingly bright. It has a free press and newspapers; a university, gymnasium, and many schools, both for males and females; and he is permitted fully and faithfully to publish evangelical truth; public opinion is becoming too strong to allow its enemies to stop him.

United States.

The Metropolitan Almanack and Laity's Directory for 1845, published by the Roman Catholics, states that all the most important points around the borders and throughout the centre of the United States are occupied by them. There are, according to this work, in the States 21 Roman dioceses; 675 churches; 592 other stations; 572 clergymen on missions; 137 clergymen otherwise employed; 22 ecclesiastical establishments; 320 clerical students; 10 literary institutions for young men; 29 female religious institutions; 63 female academies; 94 charitable institutions; and a population of about 1,250,000. They have doubled in ten years. We are gratified to learn that the Rev. Dr. Judson, the distinguished Missionary at Burmah, is on his way to pay a visit to the United States. We hope that means will be taken to induce him to look at us in these Provinces.

Africa.

It is stated in a letter recently published in the American National Intelligencer, that a new race of people have been discovered near the Mission established by the American Board at the Sannon, who are described as being far superior to any upon the coast, and whose language is represented as very harmonious and beautiful. They have among them a tradition that some two centuries ago, a stranger came to their country and instructed their fathers in civilization and in duties. They have a general ac-

acquaintance with the facts and doctrines of the Scriptures, and thirsting for general knowledge. They are now removing from the interior towards the coast, and the missionaries cherish hope that by their agency Christianity may be widely diffused.

NOTES ON BOOKS.

The Spirit of God in the Conversion of the world: a Sermon by the Rev. T. Archer, D. D., London: Snow. Halifax: sold by Mr. Manning.

This excellent Sermon, preached by our valued Presbyterian brother, the minister of Oxendon Street Chapel, before the London Missionary Society in May last, is throughout a fine blaze of eloquence. The characteristic ardour of the preacher is eminently sanctified, and we trust the success of this well-timed discourse will be all that the preacher can desire. It may be obtained in order, for sixpence currency, and we would recommend our readers, especially our clerical brethren, not to forget it. Another part of our present number presents an extract.

Lectures for these Times. By Rev. J. M. Cramp, A. M. 12 pp. 308. London: Houlston and Stoneman. 1844.

This interesting work, from the pen of our old and valued friend now President of the Baptist College at Montreal, is composed of fourteen lectures delivered in England in the winters of 1842-43. The preface says, "The author has aimed to furnish a brief, accurate statement of facts and principles, with which all professing Christians, and especially the younger members of our churches, should be familiarly acquainted. He ventures to indulge the hope that the volume will be serviceable, as an introduction to argumentative treatises, or the works of ecclesiastical historians. Of course it will be understood that the volume is constructed on the basis of evangelical Protestantism, and advocates the voluntary principle in the support of religion. It manifests extensive reading, contains a mass of condensed and animated reasoning, and a spirit of ardour towards all Christians.

Vital Christianity: Essays and Discourses on the Religion of Man and the Religion of God. By A. Vuot, D. D., Professor of Theology in Lausanne, Switzerland. Translated, with an introduction, by the Rev. R. Turnbull. Boston: Gould, Kendall & Lincoln. Halifax: sold by S. H. Harrington.

This beautifully printed volume presents us with an elegant translation of one of the most admirable books of recent European origin, claiming the attention of the thoughtful of every class. We can assure our clerical brethren of every denomination, and our well-educated among us that a treat awaits them in this volume such as they seldom realize.

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September 1, 1845.

JOHN NAYLOR.

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Gilt, black bordered, black edge and plain Post Paper; Note Paper, all sizes and quality; plain and fancy Envelopes, with or without boxes; Queen and Albert Royal Cabinets; Sewing Wax, all colours and sizes; together with a large and varied assortment of neat and fancy articles in his line, all of which will be sold very low for Cash.

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