

preaching the gospel, and soon formed another church, thirty miles from Sandy Creek. Many of the new converts became preachers, and plunged into the work without any human preparation, borne away by the love of Christ and compassion for perishing souls. County after County received the truth from them, and churches were rapidly organized, Mr. Stearns being generally engaged on such occasions. "He seems to have professed the talent of arranging the materials when collected, and well understood discipline and church government." Some of the preachers travelled southward, and evangelized South Carolina and Georgia. Others went northward, into Virginia. "Sandy Creek," said Morgan Edwards, "is the mother of all the Separate Baptists. From this Zion went forth the word, and great was the company of them that published it. This church, in seventeen years, has spread her branches westward as far as the great river Mississippi; southward as far as Georgia; eastward to the sea and Chesapeake Bay; and northward to the waters of the Potomack; it, in seventeen years, is become mother, grandmother, and great-grandmother, to forty-two churches, from which sprang one hundred and twenty-five ministers, many of which are ordained and support the sacred character as well as any set of clergy in America." This was written in 1775.

Thus Shubael Stearns's impression was realized. He was really called to do a great work. And he toiled on to the end, becoming at length a patriarch among the churches. It is said of him that "his voice was musical and strong, which he managed in such a manner as one while to make soft impressions in the heart, and fetch tears from the eyes; and anon, to shake the very nerves, and throw the animal system into tumults and perturbations;"—that "in his eyes was something very penetrating, which seemed to have a meaning in every glance;"—and that "many stories have been told respecting the enchantments of his eyes and voice." Whatever may be thought of such statements as these, it is indisputable that God greatly blessed the good man's labours.

Shubael Stearns died at Sandy Creek, Nov. 20, 1771.

Yours truly, MENNO.

From my Study, Dec. 11, 1858.

Christian Messenger.

HALIFAX, DECEMBER 22, 1858.

REVIEW.

The Extent of the Atonement.

BY REV. THOMAS W. JENKYN, D. D.

This edition of the work, just issued by Gould & Lincoln, Boston, was carefully revised by the author just before his death. Its clearness of style, strength of diction and soundness of argument are attested by the ablest reviewers on both sides the Atlantic. If sometimes assertion and statement seem to occupy the place of reasoning and proof, it is to be remembered that the latter are often to be found in a previous part of the work, and that in a treatise so comprehensive and massive, and yet so brief many things must be taken for granted as known and acknowledged by the reader or carried along with him in the train of thought.

The book has fifteen chapters; the first the nature and design of the atonement, the last on the moral grandeur of the doctrine. The atonement in its relation to the person of the Son of God—to the perfections of God—to the purposes of God—to the works of God—to Divine moral Government—to the Providence of God—to the whole system of Divine truth—to Sin—to the salvation of men—to the work of the Holy Spirit—to the church—to the various dispensations of revealed religion—to the eternal state of the universe.

In chapter 1. our author defines an atonement to be "Any provision that may be introduced into the administration of a government, instead of the infliction of the punishment due to an offender—any expedient that will justify a government in suspending the literal execution of the penalty threatened—any consideration that fills the place of punishment, and that answers the purposes of government, as effectually as the infliction of the penalty on the offender himself would; and which thus supplies to the government just, safe and honorable grounds for offering and dispensing pardon to the offender." This definition is illustrated by the case of Daniel who could not be "delivered" by Darius for want of an "atonement," and by that of Zaleucus

who contrived to lose one of his own eyes in order that his offending son might be honorably pardoned.

The author proceeds, "Atonement is an expedient not contrary to law, but above law. . . . The death of Christ is an atonement for sin committed, it is a public expression of God's regard for the law which has been transgressed; and it is an honorable ground for shewing clemency to the transgressors. . . . it must be evident that the atonement of the Son of God did not consist in suffering literally the identical penalty threatened, or the identical amount of penalty due to a certain number of offenders for a certain number of offences." The writer goes on to explode what is called "Commercial Atonement;" and to cite the Apostolic example of preaching the gospel to "every creature" and to "all the world."

In chapter II. the requisites of an atonement are considered, and applied to the person of Christ, as it respects His dignity, relationship to mankind, active righteousness, personal substitution, voluntariness and sufferings. In this chapter, especially in the last section, are found the views of the author on some of the most fundamental points in his book—on the most amazing truths which men are called to contemplate. With him, the reader may reverently pause near by these glorious depths.

Our limits do not permit us to follow further the contents of this profound work, or to discuss the merits of its positions and arguments. To thinking Christian men it will open rich veins of thought, and deep mines of truth; while yet its language is so lucid as to occasion very little obscurity to the ordinary reader. Its sublime conceptions and bold steady tone are well suited to stir the mind and urge it along the path of earnest inquiry. Many will find here, wrought out in well defined system, what had often occurred to them only in floating fragmentary forms. If in some respects its conclusions shall not stand, entire, the test of sound criticism, it still deserves to be read and read again,—to be studied and studied again, with God's word in hand.

Pastors and thoughtful christians in our churches throughout the province, will not need to be told, that it is their interest to procure the work.

We copy the author's closing sentence, "Think what believers were when Christ came to seek and find them—and think what he has made of them by his blood and Spirit—and you will approve of their having no song in heaven but "Worthy is the Lamb that was slain for us." B.

BEHIND TIME.—Some of the readers of the Morning Chronicle have found the editor of that paper lagging behind in making use of the recent movement in New York in favour of the Bible in Schools, he therefore tries to make up for it by giving them yesterday morning near two columns of railing, aimed at ourselves.

We gave last week a full account of the late meeting in the Cooper Institute, held for the purpose of condemning the practical exclusion of the Bible from some of their Schools, as reported by the New York Chronicle, one of our own Baptist papers, and added our own entire approval of the movement. The Morning Chronicle of yesterday, on the other hand, gives a portion only of the same report, but takes care to leave out the two most important paragraphs, which may be seen in our last, commencing:—

"The opposition to the Bible does not proceed, he (James W. Gerrard, Esq.) said, from political or religious feeling. It is because the people of New York have been so forgetful as to place in the chairs of the School officers men who have no religion to quarrel about," &c.

Had the Editor quoted these paragraphs also, and so placed the matter fairly before his readers, it would have spoiled his whole article. He has, however, made up for this omission, by applying epithets to ourselves for which he not only brings not a particle of proof, but, if he were not determined beforehand to distort the truth, would find in our pages abundant evidence to prove the contrary. We say now, and have always contended that the Bible must not be excluded from our Schools.

The sketch on another page of preaching in the National Theatre, New York, gives an interesting account of one feature in the efforts to bring the gospel to the masses.

The opening of St. Paul's Cathedral, London, and of various public Halls in other places in Great Britain, are also gratifying indications of a similar desire on the part of different bodies of Christians.

There is danger, however, as expressed in the said report, that frequently the

arrangements do not fully meet the necessities of the parties on whose behalf the efforts are made, and that regular church-goers form a large proportion of the congregations so gathered. This effort, however, seems to have succeeded admirably in avoiding such result.

Almanacs.

WE are desirous of making the Christian Messenger increasingly useful to its readers as a good family newspaper and intend to devote a small portion of each number during the ensuing year to

AN ALMANAC,

containing such things as are frequently required in families,—the changes of the moon, the rising and setting of the sun and moon, the time of high water, &c. &c., together with some historical and other items such as may be deemed of value.

The prognostications of the weather, however, as ordinarily given in the Almanacs, are such that any one, who uses his own observation and judgment, may discover that but little value should be attached to them. Rules are sometimes given for forming an opinion on the kind of weather which, under certain circumstances, may be expected, but if our Nova Scotia Almanac-makers have made use of any of these Rules, a glance will be sufficient to shew that they must be very imperfect. Those who have common sense to guide them (and we know none of our readers who have not) are about as able to predict what weather may be expected as the wisest of those gentlemen. A comparison of the weather table as given in our three almanacs in any month of the year exhibits an amusing difference. We will, for instance, compare them for the month of April.

Table with 4 columns: Date (April 1-30), BELCHER, CUNNABELL, PROVINCIAL WESLEYAN. It contains weather forecasts for each day, such as 'Some rain', 'Overcast', 'and dull', 'Still continues unsettled', 'Rather more pleasant', 'Warmer, with occasional showers', and 'A cold storm may be now expected.'

Predictions of the weather are a relic of Francis Moore, the Astrologer, which still clings to his successors. Prophecies, such as he pretended to give, of coming changes in the political world, have long since been discarded. These also might as well have been banished.

We have by our side a little Almanac for the year 1701, with its red letter headings, Sundays and holidays,—quite a curiosity in its way,—157 years old. The "Observations" on the months, shew that although Almanac-makers have not made much progress in acquaintance with weather predictions, they being then about as ambiguous as now, yet in Agriculture and other matters, treated of by them, there have been considerable changes for the better.

This piece of antiquity observes,—

ON JANUARY:—

"This is the season for good Husbands to lop and prune superfluous branches from Fruit-trees, uncover their Roots, set all kinds of Quick-sets and Fruit-trees in the New of the Moon. Be sure the Wind be not North nor East; and set the same sides to the South and West, which grew at the first. Set Beans, Pease and Parsnips. The weather mild and Moon decreasing, dig Gardens, drench weak & sick Cattle, Kine with Verjuice, Horses with Water and Ground Malt sodden with a little Bran.

In this Month let not Blood, nor use Physick, unless necessity constrain thee. Beware of taking cold, for Rheums and Flegm do much increase this Month. It's hurtful to fast long; to drink White-wine fasting is good. Use Meats that are moderately hot, for the best Physick is warm Diet, warm Cloaths, and a merry honest Wife."

ON FEBRUARY:—

If necessity urge, you may let Blood, but be sparing in Physick; And be sure when a warm day comes, to prevent taking of cold through carelessness, for the warm air this month is not lasting, but oft deceives us to our prejudice.

In this month, slimy Fish, Milk and the like, that do opilate and stop the Liver and the Veins, and thicken the Blood, are to be eschewed as Enemies to Health.

ON MARCH:—

Now advise with the honest and able Astrological Physician. It is good to purge & let blood, for in this Month the Humours and Blood increase, and gross feeding breeds gross Blood and Humours; therefore use Meats of good digestion, and such as afford good Juice & Nutrient to the Body. Forbear all things salt, purge the Blood by Potions and Blood-letting. Sweet-Meats and Drinks are commendable. Be sure to eat in the Morning before you drink.

ON APRIL:—

Let good House wives mind their Gardens, and begin to think of their Dairies.

In Gardning ne'er this Rule forget, For to sow dry, and to set wet

The use of Physick becomes now seasonable, also Purging and Blood-letting. It is good to abstain from Wine, for many Diseases will be taken thereby to the ruine of many.

This Month the Pores of the Body are open, and apt to receive Physick; therefore this is the best time to remove and prevent causes of sickness, or for speedy remedy in extremity: Pray to God for a Blessing.

ON MAY:—

Now every Garden & Hedge afford thee Food and Physick. Rise early, walk the Fields by running streams, the North and West sides. Sage and sweet Butter are an excellent Breakfast. Clarified Whey with Sage, Scurvy-Grass Ale, and Wormwood Beer, are wholsom Drinks. Green Whey excellent against Cholera. Eat and drink betimes in the Morning. Abstain from Meats that are hot in Nature, and salt in Quality.

ON JUNE:—

"Take heed of cutting Herbs or Flowers, with Knife, but rather gather them with your Fingers. Let honest moderate Labour and Exercise procure your sweat. Use thin and light Diet, and chaste thoughts tend to Health. Lie not unduly on the Ground, or over-hastily drink.

Distilling of Roses, and making of Syrups and Conserves are now in prime: Use a light and thin Diet, for the Stomach is weaker now than in the former Months. Clarified Whey boiled with cold Herbs, is very wholsom."

ON JULY:—

"Forbear superfluous drinking, but eat heartily; use cold herbs and meats, abstain from Physic. Now the Rivers are more wholsome than the Baths. In time of Pestilence keep your Chamber Windows shut till the Sun have force of shining. Perfume your Chamber every Morning with Tar, upon a Chufing-dish or Coals. Use Carduus Benedictus boiled, and drink fasting.

ON OCTOBER:—

Sow Wheat and Rye, remove young Plants and Trees about the New Moon, observing this as a reasonable Secret, that in setting, you carefully place that side to the South and West, which were so before you took up the Plant; otherwise the cold kills it. Gather your remaining Winter-Fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two Years, if you intend to have store of Roses.

The Garments you last Month hung on your Backs in jest, now button them close in good earnest: Cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole Winter's cold. Consult with your Tailors, as well as Physicians.

Contentment swells a Mite into a Talent, and makes a Man richer than the Indies.

ON DECEMBER:—

"Look well to thy Cattle, blood Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchen thy Apothecaries Shop hot Meats & Brothy Physick, and a well-spread Table the proof of thy Charity to thy poor Neighbors."

We have received by the hands of Messrs. Mackinlay, THE SPEECHES and PUBLIC LETTERS of the Hon. Joseph Howe. Edited by William Annand, M. P. P. These two volumes are got up in first style. They will be quite an addition to our Nova Scotian literature, and esteemed of great value by many parties.

OUR London dates by the Arabia, which arrived on Thursay, after an extremely rough and boisterous passage, are up to the 4th inst.

The news from the East is somewhat later. The rebels are still in considerable force in Central India and the Kingdom of Oude, and actions have taken place in several instances, in which the Insurgents have as usual been always routed, in some cases with great loss of lives and warlike stores. As the season for active operations advances, Lord Clyde, (Sir Colin Campbell) is preparing for an effectual scale of operations, to thoroughly suppress the rebellion at its centre in Oude. The Queen's Proclamation, declaring India an integral part of the Empire, under the direct control of the Royal Authority, had been received, but not publicly notified, which was to be done in all parts of India simultaneously. As it will contain, no doubt, a general amnesty for past offences, except in some special cases, it is believed that it will have the most beneficial influence in quieting the country.