

attention, is very encouraging. The great drawback is—the want of more labourers. At present I am all alone in the work here, not having even a native helper. I am often sadly grieved when, in preaching, my strength fails me, with no one to follow—while a large audience stands round to hear more. Often, when I can speak no longer with a loud voice to the crowd, they eagerly draw nigh me to listen to a quiet conversation. It is really painful to be all alone among so many; for one's strength fails before the people are satisfied.

I have, however, been favoured with occasional aid—and most welcome it was. In September, Bernard, of Chitoura, spent fifteen days with me; during which period we had the pleasure of preaching twice a day to multitudes of people.

Then, on the 18th October, our dear friends the Parsons came over from Agra, and they remained here until the 9th inst. Mr. Parsons and myself visited the city daily, and we had every reason to thank God and take courage. Crowds of people flocked to hear us daily, and we hope some of them heard to profit.—*Missionary Herald.*

### Christian Messenger.

HALIFAX, MARCH 9, 1859.

The following from the February number of the *Monthly Record of the Church of Scotland in Nova Scotia*, will, we doubt not, awaken sympathy in the minds of the more favoured adherents of that communion. It should also make us all value more highly the benefits of a gospel ministry. While we profit by these blessings ourselves, we should use every exertion in our power to send them to those who are destitute. Patriotism and Christian philanthropy alike call upon us to extend the blessings we enjoy. By doing so, our own souls will be the more benefitted by them. "There is that scattereth and yet increaseth." "He that watereth, himself also shall be watered."

OUR PROSPECTS.—"Looking at the present state of our church, one of the most painful and pressing questions is—what comfort can we discover for ourselves in the future. We are indeed commanded to expel the thought of to-morrow, in so far as such thought may mar the performance of duty in the present hour, or render us discontented in the enjoyment of the present mercies, which a kind Lord showers upon us; but not as regards a wise and prudent provision for future wants or probable dangers and calamities. If then the most prosperous live in the hope of better things, how much more shall those, who are oppressed with difficulties or encompassed with serious wants—and these respecting the highest requirements of sinful and dying men. By hope we are saved from ruin, and by despair, ruin is accelerated.

Taking this view, we must confess that our present condition as a church, has much in it of the sad and the sorrowful. We can say in all sincerity, that we seldom enter the precincts of the house of prayer, in which we are wont to call upon the name of the Lord, but we think of the cheerless condition of our brethren throughout the country, who are not summoned into the tabernacle of God, and of those families who have no opportunity of ministering in "the beautiful house" in which our "fathers worshipped" and where are our "pleasant things." Across this country in particular, there runs a dark line of spiritual destitution. From Earlton, that place of primitive piety and godly simplicity, to the head of the East River of Pictou, are eight large congregations without the regular ordinances of a cherished faith. These, be it remembered, are not an indiscriminate mass, without elders and churches—forming a missionary field merely, to be gained over to the Christian religion, or to the communion of a particular church, by the labors of an earnest evangelism. They are regular congregations, that have had pastors, and among them there is an enlightened understanding of the doctrines, and a sincere appreciation of the privileges of Christian worship. These eight congregations have churches, and some of them the finest in the land, and many of them have manes and glebes for future incumbents. They are Christian churches in every sense but one, and that is the superintendance of those who may break unto them the precious bread of life. The longer this state of things continues, the more urgent is the call. Since some of these congregations have enjoyed the ordinary ministrations of the word, a generation has risen up, to whom the public institutions of the gospel are strange and almost unknown. From the two points we have specified, is a distance of forty or fifty miles thickly settled with people, the majority of whom are our adherents. Think of that, ye more favored brethren!

"But what are our prospects? Let us calmly consider the case. We would remind our people, then, that ten students from our Church here are prosecuting their studies preparatory to the gospel ministry in Canada. Can it be that they will not return to their native land? Can it be that they will leave their brethren famishing, and feed strangers? "We are assured, that most, if not all of them, will return and help to build up our Zion, and repair the walls of our Jerusalem."

THE CAUSES WHICH, SINCE THE REFORMATION, HAVE LED TO THE REVIVAL AND INCREASE OF POPEERY. *Fourth Lecture before the Protestant Alliance.* By Rev. J. L. MURDOCH, A. M., Windsor.

The worthy author of this Lecture prefaces it with an Advertisement, in which he argues in the following manner:—

A charge has been brought against the Protestant Alliance, to the effect that it is "wholly of a political character;"

This Lecture, which was delivered before the Protestant Alliance, was, in substance, delivered before the Synod of the Presbyterian Church of Nova Scotia, twelve years ago:

Therefore, the Protestant Alliance is not "wholly of a political character."

Probably there may be some persons who will understand this argument, and be convinced by it. For ourselves, we can see only a "most lame and impotent conclusion."

Of the Lecture, we have nothing particular to say. It is a clear, calm, and cool production. Mr. Murdoch points out certain facts and modes of policy which have led to "the revival and increase of Popery."

All Protestants should give good heed to them. Whenever governments seek to secure the influence of religious denominations of any kind, whether Protestant or Roman Catholic, by petting, pampering, or bribing them, they wander from the right path, and sacrifice principle to policy. The doctrine of the union of Church and State is a great and mischievous heresy; there will be no lack of corruption and turbulence while it remains in the world. When it is rooted up, the good seed will have more room to grow.

Mr. Murdoch informs us that "the late Derby Ministry of 1852" fell "by the combined influence of Catholic voters;" that "the same power overthrew the late Palmerston Ministry;" that it was also "the same power in this Province which overturned the late Administration;" and that the present "Derby Administration"—"feeling that they can hold the reins of power only as long as they can retain the favour of Jesuits, have become in their hands as supple and as slimy as eels."

After adducing sundry facts, showing how the power and influence of Popery have increased, Mr. Murdoch says, "All this has come out of the Emancipation and Parliamentary Reform Bills, wrought, as these have been, by the Priests and Jesuits, most effectually as means of advancing the interests of Rome." He then adds—"Query—What would be the consequence of the proposed Reform in the Parliament of Nova Scotia?"

Nevertheless, it is to be devoutly believed that the Protestant Alliance and its Lecturers abstain from all interference with politics!

#### Rev. W. C. McKinnon.

MESSENGERS EDITORS—

The Rev. W. C. McKinnon has written a long letter to the *Provincial Wesleyan*, complaining of the notice of his Lecture in the *Christian Messenger*. He will not believe that his rhetoric is faulty or his logic defective. I cannot help it. My assertions are true, nevertheless.

I referred to the inaccuracy of his quotations. Quoting from memory is well enough for the pulpit, but a writer for the press should copy from the book, not trusting his recollection.

At p. 19 of his Lecture Mr. McKinnon has this: "Christ by one sacrifice made perfect all things."—There is no such passage in "Heb. vii." to which he refers.

At p. 20, this quotation occurs:—"By one sacrifice Christ perfects them for ever who believe." This is an inaccurate reading of Heb. x. 14, "For by one offering he hath perfected for ever them that are sanctified."

In his reply, Mr. McKinnon repeats the first of these passages—omits the second—refers the first to Heb. x. 14—and then says that he has given the sense, and that "the words are as found in the Catechism of the Romish Church." That is, that for "them that are sanctified," the Catechism reads "them who believe." If he really quoted from that Catechism he ought to have said so. But when the Scriptures are quoted in Romish documents, the Vulgate Latin is always used. Now, in Heb. x. 14, that version has "sanctificatos," conformably to the original, which word is faithfully translated in the Rhemish Testament. Whence the "Catechism" obtained the expression "them who believe," I cannot imagine. Griesbach gives no various reading to that effect. Wycliffe has, "halowid men;"—Tyndale has, "them that are sanctified;"—I have examined the principal European versions, and find that they

all translate in the same way. I must own that I am completely puzzled; and the more so, because I can find no reference to the passage in the "Catechism of the Council of Trent."

I am sorry to learn from Mr. McKinnon himself that "his style in the Lecture is habitual;" yet even he will probably allow that "it is never too late to mend." A hint or two might be useful to him—but he meets me with, "I have written more in my life-time than he has, and probably as well;"—so I retire.

THE REVIEWER.

#### The "Witness" again.

OUR contemporary has not succeeded in bringing forward his texts, either from Scripture or Tradition, to sustain his bold statements which we copied last week, but in an article headed "The way Quotations are cooked," charges us with giving unfair quotations, and instances the one in which we showed that he contradicted himself. He had not honesty enough, however, to inform his readers that we copied his article in full. Our readers, therefore, were fully able to judge whether we sought to give any other sense than that his language conveyed, or took "one part of a statement" while omitting "another part equally important." Had he told his readers this fact, it would have spoiled his heading, and damaged his article very materially. They would then have seen that he alone is chargeable with "cooking quotations."

In reference to his remarks on Sabbath observance he wishes to make some explanation, as he says he did not write exactly what he intended. He now says:—

"With regard to Sabbath observance what we wished to say was that there is as much Scriptural authority for infant baptism as there is for the religious observance of the First day of the week. It seems we did not express ourselves plainly enough for our clear-headed contemporary."

As to his expressing himself "plainly enough," how could we possibly tell what "he wished to say." We could only deal with what he did say.

Perhaps he will next week find that he has not now said exactly "what he wished to say." His readers will, we hope, appreciate his "clear-headed" remark: made, we presume, because we took him at his word.

It is somewhat amusing to find how our contemporary treats our evidence, that a Halifax Presbyterian minister admitted that he had no Scripture authority for Infant Baptism. After making a quotation from our article of last week on this subject, he exclaims:—

"We must say that this is extraordinary. Probably the "Presbyterian minister" referred to was erroneously reported; or perhaps it was a mere slip of the tongue. Either supposition is more probable than that an intelligent Presbyterian minister would use the language attributed to him."

Our readers will set their own estimate upon such profound argument. Of course it is perfectly unanswerable!! We are really sorry, however, to see such trifling with an ordinance of the Christian Church. If our contemporary thinks God's Word entitled to no more serious consideration, we can only say, it is to be deeply deplored.

The letters of our correspondents on another page, will throw light on this matter.

THE ESTABLISHED CHURCH IN SCOTLAND.—Quite a remarkable movement is now in progress among the adherents of the Established Church of Scotland. Two very obnoxious settlements were made in spite of the people within a short time. This convinces most people that Lord Aberdeen's Act is useless. The Patrons were very cautious for a few years after the Disruption and they generally tried to consult the likings of the people. Now however they begin their old work of Intrusion again, and God-fearing people in the Establishment who see this cannot rest satisfied without trying to devise a remedy. The matter was recently discussed in the influential Presbytery of Glasgow.—*Presbyterian Witness.*

The Rev. Dr. Gillan, in moving that the General Assembly take the whole subject of the collation (settlement) of Ministers into its most serious consideration, with the view of obtaining legislative sanction for such a measure as will secure the settlement of acceptable and suitable presentees, concluded his speech with the following remarks:—

"What is required to keep us all fair and square, and up to the mark of the times? Why, a more definite measure to regulate Church Courts, and one more liberal in regard to the voice of the people. Let us have something based on a more fixed and tangible principle than an exercise of authority on our part, or a conscientious discharge of duty. Let us have the consent of our members as an indispensable element in the formation of the pastoral union; not only our will as office-bearers, but theirs as the object of our care. Should we fall back on the call, we do no more than our formularies

dictate, than the practice of our Reformers confirms. If we fall back on the Veto we gain our point in another form; though, with our memorialists, I greatly prefer the call. I do so because it admits females."

"Our days are days of reforms in State, why not also in Church? Every party is conceding more than it did to the voice of the subject, and this is a tide which ought to be in our favour, when launching once more the Non-intrusion boat. Sir, it is not so much the British Parliament as it is the General Assembly I dread. I therefore move that the overture already read be transmitted for the General Assembly. (Loud applause.)"

BELINDA DALTON: or, Scenes in the life of a Halifax Belle; founded on fact. By Mary E. Herbert, Halifax. pp. 60.

Miss Herbert deserves encouragement in her efforts to add to our Nova Scotia literature. These scenes are very naturally drawn, and might doubtless apply to many who have passed through similar experiences.

WE have as yet had no addition to our last week's news.

Our own Legislature are progressing somewhat slowly, with what will probably be the chief measure of the Session—the Representation Bill. It is treated as a party question, and is consequently debated on both sides with much pertinacity. No very probable conjecture can as yet be hazarded as to the time of completing the public business.

In the American Congress, the most important question which has come under debate has been that of the proposed purchase of Cuba. It does not seem likely that any thing effective will be done by Congress towards accomplishing the desired object, or, if there should be, that the Spanish Government would lend a favorable ear to the proposition.

Lord Elgin is still in China, having gone up the Great Yellow River, which waters a large portion of the very centre of that vast Empire. His objects, diplomatic or commercial, do not appear to be precisely known. His return will doubtless afford much information as to the present state and prospects of the country. Of the progress of the insurrection which is still raging in the heart of the Empire, little is known. Enough, however, to render it by no means improbable that an entire change of dynasty may very shortly take place. We must naturally feel anxious to hear what are to be the effects of the Christian elements, which are undoubtedly working in the ranks of the Insurgents.

We observe that M. Chiniquy, the French Priest, who, with about 10,000 of his countrymen from Lower Canada, emigrated to Illinois, becoming in effect a Protestant Colony, has been lecturing in Montreal and Quebec, where he was received and listened to with great cordiality by large numbers of the Canadians, but has been expelled from the latter place by a mob. He appears a sincere Christian man, and it is highly probable that the bold and decided stand he has made against priestly intolerance will have a large effect in opening the minds of his countrymen to more enlightened views of religion, of which they have so much need.

### General Intelligence.

#### Domestic and Foreign.

PROVINCIAL SECRETARY'S OFFICE, Halifax, Feb. 21st, 1859.

His Excellency the Lieutenant Governor, having been pleased to appoint William A. Henry, Esq., Q. C. and M. P. P., to be one of the Executive Council of this province, that gentlemen was this day sworn, and took his place at the Council Board.

ORPHAN ASYLUM.—The stone building lately owned by, and the residence of, Mr. Johns, has recently been purchased by Messrs. J. C. Cogswell, W. Cunard, and Miss Cogswell, for the sum of £1,500, for the purpose of making it a permanent home for the above Institution, which was commenced a year or two since by the latter lady, in connection with the Rev. Mr. and Mrs. Uniacke.

H. Reid, Esq., delivered a highly interesting lecture on "the City of Edinburgh," in the Temperance Hall, on Thursday last. His reference to the historical events, both civil and ecclesiastical, which that city had witnessed, was peculiarly interesting.

The graphic view he gave of the several disruptions from the Established Church, from that of the Secession to that of the Free Church, commanded the rapt attention of the audience. The lecturer drew a contrast between many of the ancient barbarous practices, of which some relics remain, and the present enlightened state of that part of Great Britain, which showed that great progress had been made in the criminal code as well as in educational matters.