

was enthusiastically applauded, and furiously attacked. The friends of improvement extolled him as the greatest of all the benefactors of his city. What, they asked, were the boasted inventions of Archimedes, when compared with the achievement of the man who had turned the nocturnal shades into noon day? In spite of these eloquent eulogies the cause of darkness was not left undefended. There were fools in that age who opposed the introduction of what was called the new light as strenuously as fools in our age have opposed the introduction of vaccination and railroads, as strenuously as the fools of an age anterior to the dawn of history doubtless opposed the introduction of the plough, and of alphabetical writing. Many years after the date of Hemming's patent there were extensive districts in which no lamp was seen.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 5, 1850.

DIVINE SOVEREIGNTY.

The attainment of consistency in one's sentiments is not a point to be arrived at in a day. Our minds are of limited capacity, and our means of information are often very circumscribed, and few are so really studious and meditative as to work out the various bearings and relations of their opinions the one with another. It is only in this way however, that one can attain harmonious and systematic views of religious truth.

The idea of Divine Sovereignty seems in the minds of many, who claim exclusive regard for this important scripture doctrine, to be entirely distinct and dis severed from all connection with the exercise of authority to command, or of right to be obeyed, and restricted mainly or wholly to God's uncontrolled action; in other words, that God alone works, and so works as to relieve men who are his subjects from all exercise of free moral agency.

If such are exhorted or persuaded, or commanded according to the inspired precept they seem to feel in duty bound, lest the divine sovereignty should be disturbed, to wait and to stand still, and not take the Lord's work out of His hand.

We consider such views, patented though they may be by the inveterate prejudices of wilful men, to be grossly inconsistent, and diametrically opposed to the doctrine they are supposed to define and support.

What king would be content with such a measure of sovereignty as left him alone subject to his laws? What parent would be satisfied with that degree of authority over his children which allowed them to decline all attempts to obey? The more strenuously we insist on the Sovereignty of God, to be consistent, the more ready must we be to hear every message from God, and to obey all his commandments; whilst it is the height of absurdity to glory in this doctrine as the source of special comfort, and yet live in neglect of known duty, or in disobedience to any known command. Nothing could be more applicable to such ones than our Lord's reproof:—"Why call ye me Lord, Lord, and do not the things which I say." The obedient, willing disciple shows in the most unmistakable way his belief in divine sovereignty, let him choose what terms he may to define his creed.

MISSIONARY SUCCESS.

It is delightful to witness the progress of truth and of the religion of Jesus Christ. Our readers will see reference in another column to the removal of two of the great obstacles which in India have hitherto impeded missionary success.

Now that converts can retain their property after their conversion from dumb idols, the missionary will be able to get the ear of multitudes who hitherto were unwilling to give any serious attention to their messages. Although genuine conversion implies a willingness to give up all for Christ, yet we must have their attention to the claims of the gospel before such conversion can be effected; and whatever operates to shut men's ears, or to keep them from the means of grace and from hearing the word of God is a serious obstacle to the minister or missionary.

Withholding government aid from the idolatrous rites of the Hindoo will affect the condition of the natives and the question of missions very greatly and very favorably.

Our readers are aware that very long, laborious, and hazardous pilgrimages are yearly performed to the great Idol Juggernaut.—From 100,000 to 150,000 annually make

these pilgrimages, of which vast number it is estimated by competent judges one tenth die on the road to or from the Idol from want or from disease generated in connection with the pilgrimage. To support the display of these annual festivals, when such an offering is made to their Moloch, the British Magistrates in India have paid annually from their treasury 23,000 rupees or nearly £300. The opposition to these two measures, at last happily effected, has been very determined not only by the idolatrous natives and their priests but by the East India Company which has reflected the native opinions; but truth has triumphed and religion will be much promoted whilst the cause of humanity, for those who look no higher, will be seen to be greatly served.

We feel special satisfaction in recording these triumphs, because they have been promoted as was the emancipation in the West Indies, mainly by the persevering and earnest protests and labours of the Baptist Missionaries.* What Christian, what Baptist will not from these successes derive a new incentive to engagedness in the precious cause of missions.

* And we are happy to see that an acknowledgement to this effect was made at the recent annual meeting of the London Missionary Society.

We insert brother Farquharson's letter in regard to the American Bible Union, though we differ with him in regard to the propriety of such an organization under such circumstances, which cannot fail in very many cases of setting it in antagonism to the American and Foreign Bible Society, whose course hitherto has been such as to entitle it and its managers to the most implicit confidence and affection of the denomination.

At the recent session of the Nova Scotia Baptist Association, Resolutions were adopted to this effect, and the American and Foreign Bible Society will continue to receive their contributions, and will doubtless very shortly be giving brother Rand's translation of the Micmac Testament to the hitherto neglected Indians of that tribe.

We see that the Maine Baptist Convention, at their recent session, two weeks since, gave a very unanimous expression of their unabated interest and confidence in the American and Foreign Bible Society.

Action of the same tenor was taken at a meeting of the Pastors of Boston and vicinity in the vestry of Bowdoin Square Church, on Monday morning, June 24th.

An erroneous impression is likely to be made abroad and in these Provinces by the fact of Dr. Maclay's name appearing among the Vice-Presidents of the new organization. We see it stated by the correspondence of the Watchman and Reflector that the Dr. declines an agency in their service, and still continues his adherence to the American and Foreign Bible Society. Whenever the English version is decided upon, so as to come openly and fairly before the public, and its merits be proved and known it will probably affect many, who, till that time, however anxious they may be to see the present version amended will remain satisfied with the faithful and successful labors of the old Society.

We omitted to acknowledge a few weeks since the politeness of the Secretary of State for Massachusetts, in sending us a copy of "The Transactions of the Agricultural Societies of Massachusetts," published by the State printer. We have made copious extracts from this valuable publication in our paper for several weeks. It contains upwards of 400 pages of choice matter. We have failed also to notify our readers that we have been replenishing our stock of books at the Depository, and have now a larger collection than ever before with many valuable new works. We shall embrace the first leisure opportunity to make up a Catalogue. Cash orders as usual immediately attended to.

We regret very much to publish anything that may seem disparaging to the Proprietors or Agent of the Steamer St. John, for we have always esteemed them very highly.—They are every way accommodating, and deserving of large patronage. An Advertisement however has appeared in Bills about town during the week, proposing to take passengers to Bellisle Bay next Lord's Day, to attend the Baptist Association. For fear that the scandal of so discreditable a matter may fall upon some of the Ministers or the Churches of the city and vicinity, we would inform our readers that no one of them has had aught to

do with it; and furthermore we hope that no Baptist Church member would demean himself, and disgrace his Church so much as to encourage such a violation of the Sabbath.

One thing we know that the Eastern Association will not feel itself at all flattered by such an attendance, nor do we think it would refrain from giving some public expression of its disapprobation.

If the Saint John takes a company we hope the time will be changed to Monday morning at an early hour, we would like then to see her filled.

The Christian Times mentions great damage done to shipping by the icebergs this season. Several vessels have recently been sunk, and whole crews have perished. One vessel was destroyed within 30 miles of the harbor of Saint John's, Newfoundland.

Steamboat disasters have become so numerous as scarce to excite surprise; but several of the recent ones have been so destructive to life as must startle the most callous. In connection with one on the lakes 300 lives were lost, and one nearly as destructive to life has just occurred between Liverpool and Glasgow, on a clear fair morning, and within 300 yards of the shore.

We must notify our Agents and friends once more of our wants. It will be a very great accommodation to us as well as justice if we can receive the remittances of subscriptions now due within the two coming weeks.

We are much obliged to our friends for their attention in procuring new names, and hope to be in frequent receipt of their favours of this kind. Unless the money is sent strictly in advance, be sure of the integrity of the men or withhold the name, as we buy and pay for every paper we furnish.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

CARLETON.

BROTHER VERY,—Your Christian readers will no doubt be pleased to learn, that the cause of truth and grace is still onward in Carleton. Zion's waste places are really comforted, and her wilderness is assuming the Eden bloom. The gracious work of God is still onward and upward. The Church is blessed with monthly accessions of the flower and hope of this part of the city. We had two delightful seasons of baptism last month, and others, converted to Christ Jesus, will come forward soon.

A deep and heavenly solemnity pervades our congregations, and the old Meeting-house has become too straight for us. The new house is nearly completed without, and measures are now going into effect for its inward and entire completion. May it please the Lord to accept it at our hands and fill it with his glory. Your's in Christian affection,

EDWARD N. HARRIS.

July 5th, 1850.

[FOR THE CHRISTIAN VISITOR.]

FREE CHRISTIAN BAPTISTS.

According to appointment Quarterly Meetings of the Free Christian Baptists were commenced at this place on Saturday the 22d instant.

The Ministers present were Elders Wayman, Gunter, McLeod, and Dobson.

The meetings were conducted in the following order. On Saturday at 10 o'clock, A. M. a large assembly convened at the Free Baptist Meeting House in Upper Settlement. Elder Gunter introduced the exercises by delivering an appropriate discourse from Jer. viii. 22. "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

A conference was appointed for the afternoon of the same day, to commence at 3 o'clock. This was truly an interesting season. While the brethren from various parts of the province stirred up each other's "pure minds by way of remembrance," the hearts of many were gladdened.

After prayer meeting on Sabbath morning Elder Gunter again preached to an overflowing audience, from Gen. xxiv. 49. "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." The fact that Abraham's servant was sworn truly

to obey his master's orders was dwelt upon by the speaker, as being a striking type of the solemn obligations that rest upon the divinely commissioned servants of the Most High, to discharge faithfully their duty. On Sabbath afternoon Elder McLeod preached an interesting sermon, founded on the parable of the barren fig tree.

On Monday morning at 7 o'clock the ministers and messengers from the different churches held a conference for the transaction of business connected with the denomination. At 11 o'clock Elder Gunter delivered a brief but impressive discourse from Isa. liv. 13, and was followed by the other ministers and a number of the brethren and sisters in lively addresses.

At 3 o'clock, P. M. the congregation again assembled. The afternoon was spent in general exercises. This was the most encouraging of all the meetings. The place seemed awfully solemn on account of the presence of the Lord, Christians rejoiced, backsliders confessed, and the impenitent trembled.

On Tuesday, at 9 o'clock, A. M., Elder McLeod preached from Job xxviii. 7, 8.—"There is a path which no fowl knoweth, and which the vulture's eye hath not seen, &c." This was considered an admirable discourse. The speaker dwelt particularly upon the security of those who are in the path referred to in the text, and the awful danger of such as are not. Another meeting, which was the last of the series, was held at 4 P. M. of the same day, in which the Lord was sensibly near to bless and comfort his children. W.

P. S. Since Elder Gunter left this place he has baptized six believers, in a settlement about 15 miles below this, where his labours have been much blessed during the past year.—The labours of Elder McLeod, in the eastern part of the Province, have also been abundantly blessed during the past 18 months, and four new churches have been planted there. A number of his converts gave their attendance to the above meetings and seemed to enjoy the love of God.

Sussex, June 23th, 1850.

[FOR THE CHRISTIAN VISITOR.]

Brunswick, Maine, June 25, 1850.

REV. E. D. VERY.—Dear Brother,—Since writing my last letter to you, my mind and hands have been so fully occupied, as to prevent me writing, as I have wished to do, very fully, regarding past and passing wants in which we are all deeply interested and concerned as the followers of Christ.

You have not been an indifferent observer of what has been agitating the friends of the American and Foreign Bible Society for nearly a year past, and more especially during the last two or three months. The views which you have expressed in regard to that subject in the "Visitor" which has come to my hands to-day, are judicious, and highly Christian. Those views have been with a small exception, what I have held for many years. I was hopeful that the American and Foreign Bible Society at its annual meeting in May, would, while resolving to proceed in the course which it has hitherto followed with such distinguished success and consistency—express its readiness to co-operate with other evangelical Christians both in this country and in Great Britain in getting a thoroughly correct version of the Sacred Scriptures in the English language. I was hopeful too, that the Society would not countenance as a body, the efforts which had been for months in progress by a number of its members in New York, &c., to inflict a deep and disgraceful stigma on those men of God who had for years labored so faithfully, efficiently, and disinterestedly in the Bible cause, as well as in all our benevolent institutions, because they had dared to propose a new correct version of our Bible for those speaking the English language. But so far as it was possible, that stigma was given to the character of those worthy brethren at the meeting, and resolutions were passed by a large majority, which binds the Society to the present English version, which prohibits the Society from adopting any other version, and which may result in an entire change of the Society's Constitution and future operations.

I hailed, therefore, with sincere satisfaction the organization of "The Bible Union," whose object is "to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world." This Union is composed of voluntary members without any distinction or difference of