

near, to bring eternal things to these young hearts. Almost without warning the angel of death came and looked in at the windows; and then he entered one of the rooms, and one young lady, the hope and joy of her friends, was smitten down. She had but a few hours in which to cry for mercy, ere her voice was silent forever. She *did* cry for God's mercy, and the breath of many prayers went up with these cries. But the scene closed, and the young and the beautiful was among the dead. Solemn was the funeral. Amid sobs and tears, her coffin was brought out, and her companions followed their friend to the place where the remains were delivered to her sorrowing father. Those who witnessed the scene will never forget it. But the dead passed away, and the Angel of Mercy found no hearts opened by these sorrows. Eternal things seemed awful, but no impression that was abiding seemed to be made by the event.

"Some months after this, there was an unseen One visiting the institution of which we speak. The young ladies felt his presence at their morning and evening devotions; they felt his presence in their rooms, and they met him in their very walks. The halls, the rooms, the very grounds, were hallowed by that presence. The object of the visitor seemed to be to go, unseen, from heart to heart, weaving small silken cords to each, by which the heart might be gently drawn towards heaven. These cords were so delicate and small, that the least jar or effort would break them. All the young hearts confessed that they were not moving towards heaven, and all said that they ought to, and wished to; but the moment that the Angel of Mercy attempted to fasten these cords to them, they would rudely snap them. There was not one to which he did not try to fasten them, and not one that did not resist; some of them violently, some of them openly, some of them secretly; some few packed up their trunks and went home, for fear they should have to go towards heaven. The Angel of Mercy went back to the heavens, and told his King that not one was willing to be led to everlasting life. 'Go back,' said the voice of Infinite Love. 'Go back,' I knew all this from eternity. I foresaw it all. But I cannot let them all perish. Go back and ply your mission, and I will make some of them willing in the day of my power.' Again, on swift wing, flew the messenger of mercy. It was now found that when he went to all the hearts, they did not all treat him alike. Some of them welcomed him, and said, 'Bind my heart to the throne of God as firmly as you can.' Some rejoiced with much trembling. Some were anxious lest the cords were not actually fastened to their hearts. And now the song of praise burst out; and the face kindled up with a soul quickened, and Peace shook from her wings the odors of the skies, and Hope came and sealed them on the forehead as his own. It was found that the silken cords, which at first were so small as to be like the spider's web, grew stronger and firmer, if not resisted or broken. It was now seen that all were alike unwilling, but that God would not suffer them all to perish in their unwillingness; and no songs were louder than those which celebrated a love that overcame their unwillingness.

"Now, Crawford, I want to ask you, if it was not kind in God to come in and make these hearts willing to be saved, when not one would have been, if left to itself?"

"Certainly," said Crawford, "it was kind."

"Well, if it was kind in God to do this, was it not kind in him to determine to do it before he did it?"

"I should think so."

"But when can God, who knows everything, determine to do anything, except from eternity? This is the reason why he is said from all eternity to elect some to everlasting life. It is just as if God should determine to let General Kellogg get rich, while I remain poor. That determination must be eternal, because all God's plans are, and must be, eternal."

"Did all the school become Christians?" said Edward.

"No. One young lady had very powerful emotions and urgency from the Angel of Mercy, but she refused—"

"Was there only one such?" interrupted Crawford.

"Yes, there were quite a number. But I speak of one as an example of the rest. She was the child of many prayers. Her mother never went to her pillow without praying for her child. No pains or expense had been spared upon her. She made vows and broke

them. She was at times tender, and then hard. She wept but little, and less and less. She heard the heavenly messenger knock at the door of her heart, and felt his soft hand upon that heart; but she struck that hand, and broke off the silken ties as fast as she felt them. She grew less troubled, then indifferent, till at last the angel left her and went back to the heavens. She had no more fears or tears after his departure. She wondered how she could ever have been so distressed about her soul. She secretly laughed at her former fears. She was left to herself."

"Did she always remain so?" asked Crawford.

"The last I knew of her, she did. But now to the point which has troubled you so much. Suppose that this young lady never becomes a Christian; is it not her own fault? God's electing some to everlasting life had nothing to do with her salvation. It did not make her resist, and harden the heart in sin. It did not touch her, any way. And now don't you see that, in all his ways, God is holy, just and true?"

The boys assented. And it was now getting to be dark. The little lame boy fixed his bright eye on the beautiful star of evening, and looked as if he would have said something; but as he continued silent, Mr. Fox thought it best to leave him to his own reflection.

TERMS OF THIS PAPER.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 19, 1861.

The Bible.

The reaction in Europe appears to be conducted by the enemies of revelation, and as though convinced that their pretensions were not supported by Scripture, nor compatible with what the Scriptures require of every man, the most determined efforts are made to impede Bible distribution, and to keep men in ignorance of what it reveals. This direct rebellion against God, and daring conflict with his government must certainly involve those concerned in it in confusion and disaster. How long they may be allowed to carry the semblance of success cannot now be known.—Saints suffer, the wicked triumph and rejoice; the intelligence is rapidly communicated from land to land, and those who have an interest at the throne of grace bear with united supplications the cause of the oppressed before Him who can disappoint the devices of the crafty. It is not to be wondered at in view of what is now transpiring in Europe, that the fear prevails that the next year will be one of great events; after the shameful retractions of solemn pledges, and the violation of constitutions which had been conceded to the popular will, it is questionable if revolutions, when they come again, will stop half-way in their course. Once deceived, and that so recently, the same pretenses will not suffice again.

In that shock, which we most confidently expect, we believe those nations only will escape which admit not only the reading of the Scriptures, but the observance of its precepts. To allow men to read and then imprison them and fine them for doing what they conscientiously believe themselves taught to do, is, to say the least, no less an outrage than to deny the right or privilege of reading; and, if every nation in Europe is to be convulsed, where the civil power is invoked to compel men's consciences but a very small part will escape.

The Governments of the continent have been no more famed for their autocratic tendencies, than has England in every age for timely concessions. These concessions have been well guaranteed and have not been retracted. That they have not been made when first demanded, and that they have sometimes been very long delayed is doubtless the principle reason of their permanence when made. No one can doubt for a moment that this is and must in the nature of things be the policy of England. Concessions must yet be made; some of them seem unreasonably delayed, but the public opinion is forming and maturing, which will

suitably value and maintain them when made. The extension of suffrage and the abolition of tythes, and in fact the severance of Church and State must come. The Lord never joined them together, but did most plainly pronounce them distinct, and necessarily distinct; and with the more perfect recognition of what He has appointed, and of what natural and just rights belong to men, concessions will be made. The bible will authorize this, and the reading of the bible will at the same time create the demand and prepare the people to receive and rightly use them when made.

Those who would propagate infidelity and ridicule the bible and attempt to bring it into contempt, as many professed reformers in England are now doing, because of the delinquencies and inconsistencies of the so called "church," and expect, in this way, to secure or enjoy liberty, are most infatuated and are adopting the very method which alone the enemies of liberty find available to perpetuate oppression.

Both the rulers and people of the British Empire have reason to cleave to the Bible. The free circulation of it, and the knowledge of what it contains, and the liberty of doing and enjoying all that it enjoins and authorizes, is the best security for both, giving the one a loyal and happy people, the other a wise and just government.

ACADIA COLLEGE.

We understand that Bro. Isaiah Wallace is authorized to solicit annual Pound Subscriptions, to meet the current expenses of Acadia College. We hope Brethren in this Province when solicited will not be disposed to withhold. The prospects of the College were never more encouraging than now, and it is succeeding beyond the hopes of its friends. The energy with which Dr. Cramp devotes himself to the work of instruction, and the confidence and respect which he commands from the students are most auspicious omens.

New-Brunswick, we are happy to say, now compares most favorably so far as our denominational interests are concerned, with any other of the British Provinces of North America. Among the Ministers there is unbroken harmony and cordiality, and among the churches a remarkable unanimity. We know of no one question pertaining to our affairs which is causing division of sentiment among us. When solicited directly for aid to conduct our Missionary or Bible operations, there is a decidedly increasing readiness to respond. We see no other denomination proceeding with more rapidity or steadiness in numbers, in intelligence, or in enlightened religious philanthropy than are the Baptists. We find this to be the opinion of all the Ministers with whom we meet, and it is certainly most gratifying.

One great need now is of more Ministers. Many of our most respectable and able Churches are without Pastors. Nothing will do more to awaken a proper enquiry in every Church for the gifts with which the Head of the Church has favoured it, or to open the way for the successful employment of all such gifts, than a due regard for our Educational Institutions, and especially our Seminary and College.—Never was the good hand of a smiling Providence more plainly visible than in giving us those to whose care the credit of these institutions is now entrusted. They are abundantly competent for their duties at home, and when abroad among the Churches, whether in preaching or in the business details of public meetings, they win by their affability, their sound discretion and sincere piety the kindest regards of their brethren. Surely then the Baptists will not hesitate to follow the leadings of such a Providence, nor lack the wisdom and liberality to give them every encouragement and support. We hope Bro. Wallace will succeed largely in his solicitations.

THE PROTEST.

Since the publication of the solemn protest against us in Halifax, a fortnight since, for the "unchristian" treatment which the Micmac Mission and "other subjects" have received in the Visitor, and especially in its editorials, we have received the names of 33 new subscribers. We are happy to say we have not yet met with the first man to express boldly or even to hint remotely that he differs from us in this matter, or is dissatisfied with what we have written or published; nor has the first word of dissent reached us by letter except from members of that Committee. If there are such dissentients we would be glad to know it, and we will cheerfully give their names, and fairly publish their objections. As for the protest published, or the one threat-

ened to come before a public meeting, lest the Baptists should be "partakers of our Sins" by recommending or taking such a paper as the Visitor, we care nothing about it. We have tried the Baptists of these Provinces, and have no fears of trying them again; and if the writer of the solemn protest or the paper that lends its aid, expect better success in this crusade than in that against the Deputation to England we are willing to await the issue. The laboured attempt to turn attention away from the point at issue is too evident to deceive their good sense; and they who have never feared the real lion or his Index Expurgatorious will not be much alarmed at the sight of a skin.

We learn by a letter from a gentleman in Liverpool that the Rev. James Lister, Pastor of the Pleasant Street Baptist Church in that town, died on the 23d ult.

Mr. Lister has been long and justly venerated as among the most excellent and useful Baptist clergymen of England.

Brother Mutch writes as follows from Moncton, Dec. 17.

"I left Norton the 15th inst., and passed through Salisbury to Moncton, where I found brother Newcomb, who assisted me very much in disposing of my books. I spent three days on Lute's mountain, preached twice on the Sabbath, and administered the Lord's Supper to the Church. Since I came here I have sold 220 volumes. Send me a parcel to this place, from whence I wish to proceed to Sackville as soon as I receive a further supply."

We have put up this supply and enclosed in it a small parcel for Rev. D. Crandal, one for Dr. Guimarin, and French books and tracts for brother Knight.

A unanimous invitation has been extended by the Baptist Church in German Street, to Rev. Samuel Elder, of Fredericton, to become their Pastor. We do not yet learn his decision.

Rev. J. D. Casewell, late Pastor of this Church has sailed for England, in hopes of recovering his health.

Rev. David Harris is at present with the Baptist Church in Carleton, having taken the pastoral care for a stated period.

Brother Miles is informed if Mr. Wm. E. is not credited with 20s. on his list, it is a mistake in copying, as he is so on our books.

Rev. William A. Coleman has kindly consented to act as our Agent during his Missionary tour and stay at the North Shore and Eastern section of the Province. He is therefore authorized to receive subscriptions and payment for the Christian Visitor.

Will brother Wallace pay particular attention to our Terms—we shall not sanction any variations from them.

LETTERS RECEIVED.—Mr. E. Shaw, with remittance; Mr. C. W. Dimock, do.; Rev. G. F. Miles, do.; Mr. Newton Burpe, do.; Rev. E. F. Foshay, do.; Mr. I. Wallace do.; Mr. J. H. Hughes, do.; R. E. Steves, Esq., do.; Rev. D. Crandal, do.; Mr. Jordan Crandal, do.; Rev. A. Match, do.; Mr. John McQuarrie, do.

Mr. Isaac North, I. E. Potter, Esq., Rev. S. T. Rand, Mr. Isaiah S. Webb, Rev. E. F. Foshay, Rev. John Francis, Rev. G. F. Miles.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DOMESTIC MISSIONS.—No. V.

In accordance with a previous statement I will notice in the present article some beneficial results which would flow from a more extensive proclamation of the glorious gospel in these Provinces. The full amount of benefit experienced by any kingdom, county, or even neighbourhood, watered by the pure and gentle stream that flows from the infinite fountain of everlasting love, is far beyond the estimation of any earthly being. It can only be unfolded by the ceaseless ages of immortal glory. Yet imperfect as our knowledge may be as to those heavenly and eternal results, this much we well understand, that the water of life is calculated to make the wilderness like Eden, and the desert like the garden of the Lord. On the other hand, those lands which have never felt its reviving power are moral wilds,