

don sufficient, yea millions have found pardon and yet there is room. Oh sinner, why will you perish? why will you harden your heart when he has said "Though thy sins be as scarlet they shall be white as wool," and "Come unto me all that labour and are heavy laden, and I will give you rest." "Those that seek me early shall find me," and numerous others that I might introduce to your notice, but I deem these sufficient if you are at all inclined to hearken to his voice?

I am well aware of the pride of the human heart. I feel sensible of the warfare that is going on within the breast, the self-abasing thought, that God will not save you in any other way than he saves the basest sinner, who is spent his days in open rebellion against God's laws, profaning the Sabbath day, and in fact committing every sin that is opposed to God's laws, while you are a good, moral, benevolent person, attending the means of grace and improving every opportunity of doing good. But remember, morality will not save you; nothing but the efficacious blood of Christ can expiate for your sins. He shed it freely, a ransom for the guilty. You must come to him stripped of all your own righteousness: throw down your weapons of rebellion, nor fight against Him any longer. All these rebellious things must be thrown aside, and you must give yourself unreservedly to Christ; he will receive you, he stands with open arms to do so, grieving to see you so unbelieving and faithless.

Then my young friends, will you stand amazed at the mercy, and long suffering of the Saviour, at your apathy and indifference; he might have cut you off in the midst of your sins, and yet be just. Now can you extol the riches of his grace in plucking a brand from the flame; you see that you were on slippery places and fiery billows yawning beneath. Grace has saved you. Oh, precious boon. Oh glorious inheritance. You can now of a truth exclaim,

"I would not change my blest estate
For all the world calls good and great,"

I need not tell you that your soul is of infinite value, this you are well aware of. Can you estimate the misery of one lost soul? Can you in a Christian land barter your soul for the vain pursuits and allurements of this world? Oh how fleeting, how delusive, you grasp and they are gone; you see your young companions one after another laid in the silent tomb, you perhaps shed a tear over their remains, yet this is soon, too soon alas! forgotten.

Eternity, dread word, fraught with meaning, can you fathom it? yet when millions of years, yea tens of millions shall have rolled away, eternity shall only have begun. Will you choose to take up your abode among those who would not have Christ to reign over them? or will you choose God as your portion, your everlasting inheritance? Trifle not, God is not mocked; neither delay. The pale messenger may this moment have drawn his arrow, and soon will the poison diffuse itself through every vein. The king of terrors will fasten his fangs deep in your heart, and clasp you to his bosom, and bear you away victorious. Should this be the case, can you welcome his approach. Can you say cheerfully, "Come welcome death, I'll gladly go with thee."

Reader, may the Lord graciously rivet your attention to these things and in that last great day save you. This is the sincere wish and prayer of
LUCILLE.

[FOR THE CHRISTIAN VISITOR.]

Pursuant to appointment, the York County Total Abstinence Convention, met in the Kingsclear Meeting-house on Saturday the 22d of March; and after the Committee, appointed to revise and consolidate the rules and bye-laws of the Convention had reported progress, the President took the Chair, and called the meeting to order, which was then opened by singing and by prayer.

The Delegates from the different Societies having reported themselves and taken their seats, the recommended rules were read before the Convention and adopted.

On motion of Asa Dow, Esquire: Resolved, That this Convention invite the co-operation of the Order of the Sons of Temperance, to enable them to carry out the object of this Society, to suppress the use of intoxicating drinks. Carried.

On motion of James S. Beek: Resolved, That in the opinion of this Convention the time has arrived when the Legislature of this

Province should be called upon to interfere by statute to interdict the importation, manufacture and sale of alcoholic stimulants. Carried.

On motion of G. E. Sutherland: Resolved, That in order to carry into effect the object contemplated in the foregoing resolution, it is necessary that the Legislature should be petitioned on the subject—and further resolved, that a Committee be now appointed to prepare said petition, and that copies of the same be printed and circulated for signature in every Parish and settlement in the County.—Carried.

This is to meet an expression of the House of Assembly—"we don't want to go ahead of the people,"—and we hope that other Counties will join their petitions with ours on this subject at the next sitting of the Legislature.

Resolved, That James S. Beek, Asa Dow, James Thompson, Isaac Killburn, Joseph H. Dykeman, Thomas Curry, Nicholas Wheeler, and Obadiah Akerly, be a Committee to prepare and circulate said Petition.

On motion of James Workman: Resolved, That in the opinion of this meeting no person whatever his qualifications may be for a legislator, is worthy of the office who will either use Spiritous Liquor or cause it to be used; and that every person obtaining a seat in the Legislature, using intoxicating liquor, or causing it to be used inflicts more evil upon the country than he can possibly obliterate while in that office; and it is the determination of this meeting in future not to give their interest for the support of any person who is not an advocate of Temperance.

Ordered to lie on the table for three months. The meeting was then addressed by Mr. Aaron Hart, Rev. Thomas Saunders, Theophilus R. Estey and W. H. Needham, Esquire, who spoke at considerable length, showing the rise and progress of Temperance in this Province; what moral suasion had done, and what legal suasion was now required to do. The meeting then adjourned for three months—to meet at Prince William on the second Thursday in July, at 2 o'clock, P. M. Z. J. CURRY, Secretary.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—It is pleasing and edifying to reflect on the present position and prospects of Zion in this locality. Long and dreary was the night of darkness that hung gloomily over the prospects of the little band in this place, while their harps were suspended on the willows, and all the daughters of music were brought low. Various and powerful were the discouragements under which we commenced our protracted meeting, but very soon favorable indications were visible; the attention and number of the people rapidly increased; the language of the poet appeared very appropriate to my mind on this occasion:

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
With blessings on your head."—Cowper.

The manifestation of divine mercy on this memorable period was truly sickening and powerful. The hearts of many were quickly dissolved by the melting love of Jesus, while he threw around their naked souls the garment of praise, whispering peace to the mournful captive, cutting asunder the powerful fetters which long held him in bondage. While the praises to God were sweetly ascending from many hearts overflowing with their first love to the adorable Redeemer.

Here the hearts of many tender parents were made glad while beholding their children bending before the mild sceptre of Jesus, receiving the rich blessing of his grace. It is a memorable event in the history of this Church, and we hope only an omen of a fuller and wider extension of truth around these places. While we saw the stout heart tremble beneath the power of God, and the proud sweetly humbled by his grace, it was truly an edifying sight. Such a season as this would be hailed in the Courts of Heaven with a rapturous joy by those pure spirits that constantly watch the movements of the Redeemer's kingdom on earth with intense delight, "as they are ministering spirits sent forth to minister to those who shall be heirs of salvation." There is nothing transporting on earth, beheld with so deep interest by God himself, as the advancement of his own kingdom; the continuation of all other things here entirely depend on the existence and extension of the Redeemer's kingdom on earth. Here God displays his richest blessings to mankind, un-

folding the proper end and existence of man, leading him through this medium to discover his future greatness and glory, disclosing to his astonished vision the unparalleled glories of the divine nature.

The power which produced this revival, has shaken the moral atmosphere for some distance round this locality, producing a deep inquiry in many hitherto indifferent about this indispensable subject, who are unsatisfied with the mere form of Godliness, but wish to know its power. O how long will our fellow-men be satisfied with the mere shadow of religion, while the substance they utterly reject? Such are satisfying themselves with the mere shell, while others burst through and find a delicious repast on the kernel. Indeed there can be no meaning in a religion that does not satisfy and support the soul in the view of eternity. It must be something tangible, at least to the mind, and capable of yielding true comfort to the disciple. Such is the religion of Jesus; it gives rest to all that embrace it. 63 have been solemnly buried with their Lord by baptism. We hail the return of our blessed Redeemer to his own inheritance, in this place; long may His banner of love be spread over us—long may the beams of His grace enlighten us, and illuminate our path through this barren wilderness, to that celestial City where all the redeemed shall meet to celebrate his matchless glory for ever. Many of those who professed, are the fruit of father McCully's previous labours, and others who bore the burden and heat of the day, and we have entered into their labours. Brother W. Parker, from Sackville, has laboured faithfully and successfully. Brothers Miles and J. Francis, likewise F. Coggsell and A. Mutch, all have contributed in carrying forward the cause here. J. ROWE.

Maccan, April 3, 1851.

[FOR THE CHRISTIAN VISITOR.]

THE WORLD WE LIVE IN.

Some people are always grumbling about Evils. The eye of such an one has fallen upon this first sentence, and it may have disturbed the bile and deepened the vinegar aspect of the countenance; and he hastily exclaims, Are there not evils? Is there aught else but evil? While we admit the former, we can say yes to the latter. Illustrations or examples of the first. Is it not an evil to purpose or do anything with the intention of deceiving? Is it not an evil to be as uprarious and as unpleasant as a storm at sea, and blustering and noisy as a Sou' Wester, when obligation says you should be as calm as a summer sun-set? Just as peaceful and as inviting. Is it not an evil for the religious professor who avows solemnly that he has the mind of Christ to show in all he says and does that he has a mind quite the opposite? O yes, this is a great evil. It is in near neighbourhood with those things of evil odour—Fire and Brimstone. What a proof it is that the heart is poisoned through the deceitfulness of sin! May the improper love of gold "Dissolve away in wisdom-working grief." Had we skill to weave words of power and conviction, we would pierce the miser's heart, but it should be with the darts of love. How unlovely! how unhappy in his isolation and selfishness! How perfect is the contrast that he forms to Him who was love embodied. Did it not give mellowed sweetness to his speech? A soft and soothing power to his looks? And a tenderness and warmth to his heart, every beat of which was a pulsation of love? Is it a thing to be desired to stand as a contrast to Him who gave not gold—not stately mansions—not fields waving with harvest—but himself? to what? sufferings great and complicate—to the experience of a curse that would have blighted and blasted the universe, and have dashed to atoms the fabric of human happiness! Memories of sanctity and love pervade the whole firmament of his being, and his death, was the Just for the unjust. You see much of beauty in all things that are not veiled over with the darkness and deformity of sin.

But most in his deep loveliness
Whose life of perfect righteousness.
Starred o'er with grace and truth serene
The pure in heart their God have seen.

There is a deep and solemn beauty, an inexpressible something that seems to overtop even the awful and sublime in this single manifestation of the benevolence of God. By this one element his whole life was made as fragrant and solemn as burning incense in the Temple of Eternity. Selfish men! Miserable men! look on this till your cheeks crimson with shame, and your hearts melt with grief.

"Dear, and yet dearer for its mystery."

Is it not an evil for one to enter your house as a friend, receive your hospitality, and when leaving acknowledge himself delighted with your courtesy, intelligence, and cheerful and buoyant spirit, and then do, what? express the same sentiments to others? Say how delighted I was! No: but just set on and black you. Sometimes by *inuendo*, and sometimes by direct downright charges. Some good natured phrase is so repeated that it is made to convey a meaning you did not dream of, or some act of courtesy and pure love is so spoken of as that it must have meant something, but that is *hidden*, and the listeners to defamation, *guess* at it. And in this what a vast amount of irreligion they are guilty of! The object of their remarks, poor fellow! What is he? Perhaps something a little above a Demon, but depend upon it, he has a heart of rottenness, the tongue of a deceiver, and a great deal besides that's of the very—but you shall guess the quality. Thus to reward and bespatter, perhaps a weak but good natured man, does not seem just the thing. We had rather see humanity, or rather the being, who, by mistake, thinks this to be his nature, give some other development. Perhaps this is to be almost as wicked as the unbought critics, when they try to *dam* a rising man with faint praise. We could add to our stock of Evils, but will not, and in our next, we shall endeavour to find some good in the World We Live In. J. D. C.

[FOR THE CHRISTIAN VISITOR.]

AMHERST, April 5, 1851.

DEAR BROTHER VERY.—I felt to rejoice with you and to praise God with all my heart for the manifestation of his love and power in the City and Portland. I thank God that I do feel some of the blessed sensations of satisfaction which are peculiar to such as have realized a travail of soul for sinners, in reading in the Visitor, from week to week, the cheering intelligence that He that "dwells between the cherubims is shining forth" in your midst. Go on from conquering to conquer, most illustrious and mighty prince, Immanuel. You will be glad to learn that we also can report progress, viz., since my last, 28 have been baptized and added to the Maccan Church, 3 do. to the Point DeBute Church, and five candidates received this afternoon for baptism here to-morrow; among them three heads of families, viz., Mr. Moses Lowe, William Logan, Esq., late M. P. P. for this County, and Mrs. William Logan, and two females in the bloom of youth. There will be baptism also in Point DeBute to-morrow. Thank God, the prospect is exceedingly cheering. How happy you must all be, and may you be still happier, is the prayer of

Your's sincerely,
JOHN FRANCIS.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—Since I last addressed you the good work of the Lord has continued to prosper among us. I had the pleasure this day of baptising six of the Lord's children in the presence of a very large and solemn congregation, and five on the Sabbath before last; twelve have been baptized since the revival commenced, and we are encouraged to believe that the work has but just commenced. There is a deep solemnity on the minds of people, and many are under conviction of sin. I should be happy to have a visit from any of my Ministering brethren. My circuit is large and my health poor, but I have reason to bless the Lord he makes his strength perfect in our weakness. I am much gratified to hear that the Lord is blessing my dear brethren in the City. May the blessed work increase until it spreads throughout our Province and the whole world.

Very affectionately yours,
D. CRANDAL.

Moncton, April 5th, 1851.

RELIGIOUS LIBERTY IN SPAIN.—El Clamor, the progressiva paper published in Madrid, has lately been arguing in favour of perfect freedom of religious worship, urging, among others, the following reasons:—"Without the freedom of worship," says El Clamor, "capitalists who are not Catholics fly from us; and this is one of the most influential causes of our lamentable decay, the effect of religious intolerance and persecution. Even opulent Americans have, on this account, gone to establish themselves in France and England."