

country temples in the plain, taking with them the mules and part of the baggage, including the rifles and ammunition of the strangers.—Meantime Huertis had communicated his intended escape to a confidant, who instead of accompanying betrayed him, and he was sacrificed by the priests on the altar of the sun. But he had implicated none of his associates, and that very night they succeeded in scaling the walls and joining Vaalpeor. Before the alarm was raised, the whole party was mounted and on the march, under the lead of Velasquez. Their pursuers came up with them just as they reached the opening of the valley. Here ensued a conflict in which they slew many of those who disputed their flight, without loss to them, save that the Kaana boy received a wound under his eye, the scar of which he still retains. They encountered no further serious obstruction, and in fourteen days they reached Ocosingo. Here the Indian guard was disbanded, and here Vaalpeor died. Velasquez, with the two little Kaanas, reached San Salvador in the middle of February.

These Aztec children are now in this city. We saw them yesterday in an upper room at the Clinton Hotel. The race of priests to which they belong is supposed to have become Lilliputian by the degeneracy which results from limiting intermarriage to those of their own caste. The specimens brought here are perfect in form, but slight. Maximo, the boy, is only thirty-three inches in height, and Bartola, the girl, is three or four inches shorter. Their ages can only be conjectured; but there are indications of maturity about the boy that are seldom, if ever witnessed at so early an age as twelve. The girl is supposed to be about nine. Their skin is of the Indian hue, hair and eyes jet black, the latter large, brilliant and expressive. The hair is wavy and very beautiful. Their neat little figures were exhibited to great advantage, in black stockinet dresses, fitting closely to their bodies and limbs, and short, fanciful tunics. They received us with easy gaiety. Indeed, they seem to have perfect confidence in all who approach them. Nothing restrains their lively, juvenile propensities. They seemed to derive infinite amusement from their tin cups, presenting them, as in giving-water, to all who were present, and finally to the cane on which they seemed to think it fun alive to ride horse-back fashion. They are exceedingly docile and affectionate, and the little girl seemed emulous of receiving as much notice as her companion. Their heads are singularly formed—the forehead forming nearly a straight line with the nose, and receding to an apex which it forms with the back of the head—strikingly similar to the sculptured figures on Central American monuments. Nor are they less peculiar in their manners and carriage.—In general their attitudes exhibit perfect grace; but we noticed that whenever the boy sat on the floor, as he frequently did, he invariably sat upon the inside of his legs and thighs, bending his knees outwards, and forming with his legs on the floor the letter W inverted. This attitude we have frequently seen exhibited in drawings from Egyptian sculptures.

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CHRISTIAN VISITOR.
 SAINT JOHN, FRIDAY, JANUARY 16, 1862.

We make no apology for introducing the lengthy but admirable article from the Puritan Recorder, headed "THE COMING CRISIS OF THE WORLD." A report has been circulated for a day or two past that a war had actually broken out between England and the autocrats of the Continent. We do not credit this report; but we coincide wholly and entirely with the sentiments of the Editor of the Puritan Recorder. What may be in store for the nations we know not. We feel happy to believe, however, that come what may upon others, England and the United States will be found upon the side of Truth, Religion, Progress and Liberty; and that they will stand together, and we have no dismal doubts or foreboding as to the issue. We would call careful attention to the article referred to.

The following is an extract of a letter to the Editor.
 "A Sermon has been preached by Rev. E. F. Foshay in the new Baptist Chapel, Harvey, (Roshea,) which has been building by Mr. George Coonan.
 "The sermon, which was the first delivered in the house, was occasioned by the death of William Henry, eldest son of Mr. George and Lavinia Coonan, who was drowned on the afternoon of Nov. 22d, 1851. This promising young man had been zealously engaged in assisting his father to complete the Chapel before the winter set in, but was thus unexpectedly cut off. He was much esteemed, and a large congregation was in attendance. The sermon was delayed in the hope that his body might be found. In this his afflicted parents have been disappointed."

Some individual the last week practised an imposition upon us by sending a note stating that Rev. J. A. Smith was married on the 8th inst.
 The folly or the malice of the author of it is our only apology. Elder Spragg will doubtless accept this for the use that was made of his name. To Elder Smith we have made what amends we could, as also to the lady of his choice, by a due performance of the rite as the law directs. The impostor, if we knew him, we would recommend to the House of Assembly for a public grant at least of a sugar whistle for his wit and bravery.

We would hereby acknowledge the receipt of Ten Shillings for the French Mission from the second Baptist Church, Grand Lake. Also, Twenty Shillings for the same object from a lady in this City.
 The Aztec Children on Exhibition at New York, are said to be attracting great attention from the public. We cannot say how far the details given on our first page with reference to these people are to be credited. We copy from the N. Y. papers.

LETTERS RECEIVED.—Mr. Lewis Keith, with remittance; Mr. Elisha Shaw, do.; Mr. A. Allward, do.; Rev. E. F. Foshay, do.; Rev. E. Kierstead, do.; Mr. John S. Colpitts, do.; Mr. Alexander Cane, do.
 Rev. John Chase, John W. Barrs, Esquire, Mr. Peter Knight, Rev. S. Elder, Mr. W. Hamilton, Mr. W. P. Cutten; Mr. N. Burpe; Mr. Henry E. Seelye.

Correspondence.
 [FOR THE CHRISTIAN VISITOR.]

DOMESTIC MISSIONS.—No. VIII.
 In this, our closing article, we shall briefly call the attention of our readers to a few miscellaneous observations which naturally arise from the contents of the foregoing numbers.
 1. We have stated that a vast number of the inhabitants of New-Brunswick and Nova Scotia are almost wholly destitute of the means of grace. Now, if this be the case, which cannot be doubted, it must be evident to all, that it calls loudly for much mutual labor. Hence, we should constantly offer our prayers to the great Lord of the Vineyard for more labourers, as our number at present is very inconsiderable when compared with the requirements of our Vineyard.
 2. We should likewise exert ourselves to the utmost of our ability in giving these labourers the necessary preparation for this high and responsible work. The religious prosperity of our country in the future, depends very much upon the qualifications of the rising ministry: and at no period of our history, since our venerable Fathers first waged war with the powers of darkness in these Provinces, have we more required a pious, educated, and active ministry than at the present, for as fast as our population increases, especially by emigration, just so fast Universalism, Infidelity, Jesuitism and various other systems of error are being scattered through our land. And notwithstanding the emissaries of darkness are sowing these tares through the length and breadth of our country, yet many of our own people cry out both by words and actions, we don't require an educated ministry! for our fathers in the Gospel, did more good than the Ministers do now-a-days, and they were uneducated. Far be it from us to depreciate the labors of those mighty men of God; yet they lived in *their day* and we live in *ours*.
 3. It is important that the rising ministry should be thoroughly prepared, so far as a

preparation by man is concerned, to maintain their position in the great struggle for truth that is now going on in our world. It is likewise very necessary that we should support these institutions without the existence of which, this preparation cannot be obtained. Our College at Horton, whose prosperity is closely identified with ours as a denomination, we regret to say, is not sustained as it should be, and we must say that the indifference that so strongly marks many of the professed friends of Acadia College in relation to its support, fully demonstrates that they are exceedingly blind to their own interests. The amount of labor to be performed by the teachers of that institution calls loudly for an additional Professor, who could and ought to be sustained. We are delighted to say, however, that to our own knowledge, the ability, diligence, and interest manifested by those worthy men who teach in the College, have greatly endeared them to every young man within its walls.

But I would just add, that if the Baptists expect to retain the young men in these Provinces who are coming into the ministry, they must elevate that College to a position equal to those in the United States, for many of them feeling that the age demands it, are determined to have a thorough ministerial education, and if they cannot obtain it at our own College, they will go to the States as they are continually doing—and what are the consequences? Why the consequences are that the Americans throw around them their usual charm, and also, we behold their footsteps no more in these Provinces. Now we need all these young men, and we can as thoroughly educate them as the Americans can if we only make an effort. I feel thankful that almost, if not all, the young men now at Acadia College who are studying for the Ministry (they number eleven) are determined to expend their time and talents in the Provinces, and not forsake them in their time of trouble.

We have reason to hope that a brighter day is about to dawn upon Acadia College, and we hope that its prosperity will not be retarded by any political spirit, which in our estimation has almost been its downfall. In closing this article we would say to the young men coming into the ministry—ever take into consideration the destitution of our own Provinces, and never forsake the land where your fathers strove to establish truth, until you behold the sons and daughters of this country brought under the glorious influence of the gospel. And may the Lord give us all a disposition to engage in spreading the gospel through our own Provinces and the whole world. E.

[FOR THE CHRISTIAN VISITOR.]

What an example is set before us in our blessed Master! How is his whole life, from earliest youth, dedicated to the pursuit of true wisdom, and to the practice of the most exalted virtue! When you see him at twelve years of age, in the temple amongst the doctors, hearing them, and asking them questions on the subject of religion, and astonishing them all with his understanding and answers. You will say perhaps, "well might the Son of God, even at those years, be far wiser than the aged; but can a mortal child emulate such wisdom? Can such a pattern be proposed to my imitation?" Yes, remember that he has bequeathed to you his heavenly wisdom, as far as concerns your own good. He has left you such declarations of his will, and of the consequences of your actions, as you are, even now, fully able to understand, if you will but attend to them. If then you will imitate his zeal for knowledge; if you will delight in gaining information and improvement, you may, even now, become wise unto salvation. Unmoved by the praise he acquired amongst these learned men, you see him meekly return to the subjection of a child, under those who appeared to be his parents, though he was in reality the Lord; you see him return to live with them, to work for them, and to be the joy and solace of their lives, till the time came when he was to enter on that scene of public action for which his Heavenly Father had sent him from his own right hand, to take upon him the form of a carpenter's son.—What a lesson of humility is this. When having received the glorious testimony from heaven of his being the exalted and beloved Son of God the Most High, he entered on his public ministry, what an example does he give us of the most extensive and constant benevo-

lence!—how are all his hours spent in doing good to the souls, and bodies of men! not the meanest sinner is below his notice; to reclaim and save them he condescended to converse familiarly with the most corrupt as well as the most abject. All his miracles are wrought, to benefit mankind, not one to punish and afflict them. Instead of using the Almighty power which accompanied him, to the purpose of exalting himself and treading down his enemies, he makes no other use of it than to heal and to save. Our Saviour appears to have had three grand purposes in descending from those eternal hills of his glory and everlasting blessedness and condescending to dwell amongst men. The first to teach them true virtue, both by his example and precept; the second, to give them the most forcible motives to the practice of it, "by bringing life and immortality to light," by showing them the certainty of a resurrection and of a judgment, and the absolute necessity of obedience to God's laws; the third, to sacrifice himself for us, to obtain by his death the remission of our sins, upon our repentance and reformation, and the power of his bestowing on his sincere followers the inestimable gift of immortal happiness, beyond the flight of time. What a tremendous scene of the last day does the Gospel place before our eyes! of that day, when you, and every one of us shall awake from the grave and behold the immortal Son of God on his high and glorious tribunal, you will behold the eternal Son of God coming down the parting skies, attended by all the glorious and high intelligences of heaven, and celestial beings, of whose superior excellence we can now form no adequate idea; when in presence of mankind, of those holy angels, and of the great Judge himself, you must give an account of your past life and hear your final doom, from which there can be no appeal, and which must determine your fate to all eternity. Then think, if for a moment you can bear the thought, what will be the desolation, shame and anguish of those wretched souls who shall hear the dreadful words, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." O my Christian friends, I cannot support even the idea of your becoming one of those undone, lost creatures; I trust in God's mercy, that you will make a better use of that knowledge of his will which he has vouchsafed you, and of these amiable dispositions he has given you. Let us, therefore, turn from this scene, this insupportable view; and rather endeavor to imagine, as far as possible, what will be the sensation of your souls if you shall hear the heavenly Judge address you in those transporting words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Think what it must be to become an object of the esteem and applause, not only of all mankind assembled together, but of all the angelic host of heaven; of our blessed Lord himself, nay, of his and our Almighty Father himself; to find your frail flesh changed in a moment of time into a most glorious and celestial body, endowed with perfect beauty, health and agility; to find your soul cleansed from all its faults and infirmities, exalted to the purest and noblest affections, overflowing with divine love and rapturous gratitude; to have your understanding enlightened and refreshed; your heart enlarged and purified, and every power and disposition of mind and body adapted to the highest relish of virtue and happiness.—Thus accomplished, to be admitted into the society of amiable and happy celestial beings, all united in the most perfect peace and harmony, all breathing nothing but love to God and to each other; with them to dwell in scenes more delightful than the richest imagination can paint; free from every pain and care, and from all possibility of change or satiety; but above all to enjoy the more immediate presence of God himself; to be able to comprehend and admire his adorable perfections in a degree, though still far short of their infinity; to be conscious of his love and favour, and to rejoice in the light of his countenance. But here all imagination fails, we can form no idea of all that bliss which may be communicated to us by such a near approach to the source of all beauty and all good; we must content ourselves with believing that it is what mortal eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. The crown of all our joys will be to know that we are secure of possessing them forever. What a transporting idea! to be with the King of glory as long as eternity shall endure. ARTHUR.

Dorchester, Jan. 9, 1862.