

doom of the wicked,—let your desires take a nobler flight, and aspire after those transcendent honors, and that brighter crown of glory which await those who have excelled in virtue; those that have come out of great tribulation, who have washed their robes and made them white in the blood of the Lamb; and let the animating thought, that every secret effort to gain his favour, is noted by your all-seeing Judge, who will, with infinite goodness proportion your reward to your labors, excite every faculty of your soul to please and serve him. The only sure foundation of human virtue is religion, and the foundation and first principle of religion is in the belief of the one only God, and a just sense of his attributes, that is, to form such a notion of the Deity as is agreeable to truth and consistent with those infinite perfections, which all profess to ascribe to Him, to form worthy notions of the Supreme Being as far as we are capable, is essential to true religion and morality, for as it is our duty to imitate those qualities of the Divinity which are imitable by us, so it is necessary we should know what they are, and fatal to mistake them. Can those who think of God with servile dread and terror, as of a gloomy tyrant, armed with Almighty power to torment and destroy them, be said to believe in the true God? in that God who, the Scriptures say, is love? the kindest and best of Beings, who made all creatures in bountiful goodness, that he might communicate to them some portion of his own unalterable happiness!—who condescends to style himself our Father? and who pitieth us as a father pitieth his own children? Can those who expect to please God by cruelty to themselves or to their fellow-creatures, by horrid punishments of their own bodies for the sin of their souls—or, by more horrid persecution of others, be called true believers? Have they not set up another God in their own minds, who rather resembles the worst of beings than the best? Nor do those act on surer principles who think to gain the favour of God by senseless enthusiasm and frantic raptures, more like the wild excesses of the most depraved human love than what is due to the pure and Holy Father of the Universe. Those, likewise, who murmur against his providence, and repine under the restraint of his commands, cannot firmly believe him infinitely wise and good. If we are not disposed to trust him for future events, to banish fruitless anxiety, and to believe that all things work together for good to those that love him, surely, we do not really believe in the God of mercy and truth. If we wish to avoid all remembrance of him, all communion with him, as much as we dare, surely we do not believe him to be the source of joy and comfort, the dispenser of all good. How lamentable it is, that so few hearts should feel the pleasures of real piety! that prayer and thanksgiving should be performed as they too often are, not with joy and love, and gratitude: but, with cold indifference, melancholy dejection, or secret horror. It is true, we are all such frail and sinful creatures, that we justly fear to have offended our heavenly and gracious father; but let us remember the conditions of his forgiveness; if you have sinned, "sin no more." He is ready to receive you whenever you sincerely turn to him; and He is ready to assist you, when you do but desire to obey him. Let your devotion, then, be the language of filial love and gratitude; confide to this kindest of Fathers every want and every wish of your heart; but submit them all to his will, and freely offer him the disposal of yourself, and of all your affairs. Thank him for his benefits and even for his punishments—convinced that these also are benefits, and mercifully designed for your good. Implore his direction in all difficulties; his assistance in all trials; his comfort and support in sickness or affliction; his restraining grace in time of prosperity and joy. Do not persist in desiring what his Providence denies you: but be assured it is not good for you. Refuse not any thing he allots you, but embrace it as the best and properest for you. Can you do less to your Heavenly Father than what your duty to an earthly one requires? If you were to ask permission of your father to do, or to have any thing you desire, and he should refuse it to you, would you obstinately persist in setting your heart upon it, notwithstanding his prohibition? Would you not say, my father is wiser than I am, he loves me and would not deny my request if it were fit to be granted; I will, therefore, banish the thought, and cheerfully acquiesce in his will? How much rather should this be said of our Heavenly Father, whose wisdom cannot be mistaken,

and whose bountiful kindness is infinite! Love Him, therefore, in the same manner as you love your earthly parents, but in a much higher degree—in the highest your nature is capable of. Forget not to dedicate yourself to his service every day; to implore his forgiveness of your faults, and his protection from evil every night, and this not merely in formal words, unaccompanied by any act of the mind, but "in spirit and in truth;" in grateful love and humble adoration. Nor let those stated periods of worship be your only communication with him: accustom yourself to think often of him, in all your waking hours; to contemplate his wisdom and power in the works of his hands; to acknowledge his goodness in every object of use; to delight in giving him praise in your inmost heart. You cannot conceive, if you have not experienced, how much such silent acts of gratitude and love will enhance every pleasure, nor what sweet serenity and cheerfulness such reflections will diffuse over your mind. On the other hand, when you are suffering pain, or sorrow, or are confined in an unpleasant situation, or engaged in a painful duty, how it will support and animate you, to refer yourself to your Almighty Father, who dwells in the heaven of heavens, surrounded by all the heavenly host, and the spirit of just men made perfect. Christ is still on the mercy seat, knocking at the door of your heart, that the fountain of your sins may be broken up, that your souls may be cleansed from all your pollution, and fitted to dwell with your Saviour to all eternity. Yours, in Gospel bonds,

ARTHUR.

Dorchester, February 14, 1851.

[FOR THE CHRISTIAN VISITOR.]

HUMANITY IS CONCERNED IN THE SPREAD OF THE GOSPEL.

One would imagine that the gospel of Jesus could have no enemies. It breathes only peace, it has but one object—to promote the felicity of mankind. It sweetens the cause of philanthropy and strengthens every connection of human life. The only favour it entreats is that men would not harm themselves; and while it pours a thousand blessings on the present transient existence, and lightens all the trials of the way, it shows wretched erring man the path of life. And yet every man's hand is lifted up against it. From its birth to the present hour every age has blended all its wisdom and all its force to crush Christianity.—Had it required the man to sacrifice his first-born for his transgression, the fruit of his body for the sin of his soul, who would have wondered that nature should rise up against it? Yet strange to say the horrible religion of the Gentiles which actually did require this unnatural offering was supported and defended against Christianity with vehement obstinacy. The rage of man on the one side exhausted itself in defence of altars on which their children had been immolated, and on the other was directed against a religion which hastened to overthrow these blood-stained altars, and which said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Had it destroyed the peace and existence of society, had it scattered war and blood-shed over the earth, had it trampled on the dearest rights of human nature—why then some reason might be given for the wrath of man against it. But it disseminates peace and good will to man, abroad upon the earth, while it brings in a revenue of glory to God. We can take its most furious persecutor by the hand, when he raves—"Away with it from the earth," and say, "Why, what evil hath it done?" and he shall be unable to lay one sin to its charge, unable in any one instance to prove that it has been injurious to society, unable to deny that it has been productive of the most beneficial effects, that it has removed all the clouds of heathenism, that it has distinguished the fires through which wretched parents caused their children to pass, and in which the fruit of their body was consumed, that it has given the world a new and perfect code of morality, that it has thrown open the gates of immortality, that it has removed the bitterness of death, and that it has established, solely and unaided, the doctrine of the resurrection of the dead. He shall be compelled to admit all this, and yet without a single reason, merely from his natural enmity to it he will continue to despise, to reject, and to persecute it. Humanity is concerned in the progress of this religion. Humanity raises her voice in favour of revelation, and entreats, "Rise up Lord, let thine ene-

mies be scattered, and let them that hate thee flee before thee."

J. F.

Sackville, Feb. 6, 1852.

[FOR THE CHRISTIAN VISITOR.]

CHRISTIAN CONSOLATION IN AFFLICTION.

Are you very weak? Is sickness in the chamber, and death at the door? Come then let us sit down with Death and Eternity in view and encourage each other from the word of God. What is there frightful in death, which our blessed Lord and Redeemer has not taken away? Do the pangs of dissolution alarm us? Shall they be sharp, they cannot be very long, and our blessed Lord with whom are the issues of death knows what dying agonies mean. He has said in the multitude of his tender mercies, "Fear not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of righteousness." This promise authorises us to say with becoming boldness "though I walk through the valley of the shadow of death I shall fear no evil, for thou art with me; thy rod and thy staff comfort me." Are we afraid to enter the strange invisible world? It is the world to which our Divine Master has gone, where he has prepared mansions for us, and all his people, and has appointed his angels to conduct us thither. Having such a convoy what should we dread going to our eternal home where our all-bountiful Redeemer is? Why should we be reluctant? are we concerned on account of what we are to leave? It is leaving the worse for the better. If we leave our earthly friends, we shall have more loving and lovely companions; we shall be admitted among the innumerable company of angels, and to the general assembly and church of the first-born, who are written in heaven. Do we leave the ordinances of religion which we have attended with great delight? Leave the word of God which has been sweeter to our souls than the honey to our taste? We shall enter that temple not made with hands, and join the happy choir that rest not day nor night, saying, "Holy! Holy! Holy! Lord God Almighty, who was and is and art to come." If our Bible is no more, we shall have all that was promised in it, and behold all described in it. If we drop the map of the heavenly Canaan it will be to take possession of the blessed territory, to enjoy that city that has no need of the sun or moon to shine in it, for the glory of God and the Lamb is the light of it. Oh my friends, blessed, forever blessed, be the grace of our God and the merits of his Christ, we should exchange the scanty stream for the boundless ocean. If we no longer gather the first ripe grapes we shall gather the abounding never-ending vintage. W. A. COLEMAN.

North Esk, Miramichi, Feb. 6, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—We have to-day been made to feel that salvation is of the Lord. One young man who is engaged in teaching a school, in Salisbury, yesterday arose in our Conference Meeting and related to the Church, that the Lord had converted his soul, and that he wished to follow his Redeemer in the ordinance of Baptism. He was received by the Church, and to-day a very large assembly of people met at the water side, where Elder Herrit buried the willing convert in the liquid stream. The congregation was solemn, and we hope the Holy Spirit is working on the minds of a number of our youth, and that our hearts will soon again be comforted by seeing others forsaking their sin, and following the blessed Saviour in his ordinances. That the Lord, in great mercy, may work in all our hearts, that we may be made to love him more and serve him better, is the prayer of your unworthy brother.

JOSEPH BLAKENEY.

Salisbury, February 7, 1852.

[FOR THE CHRISTIAN VISITOR.]

A LEAF FROM MY PORTFOLIO, No. III.

BY MINNA MAY.

That dying scene! how mournfully sad it seemed, and yet there was so much of simplicity and piety mingled with it, as to render it a scene of unequalled loveliness—throwing as it were a spell of enchantment around the heart of every favoured beholder. How often have I recalled with a tear that anxious, expiring face—that pleading, yet happy coun-

tenance, ever and anon beaming with glorious radiance beneath the shadow of the peaceful wing of a pardoning God, who has said, "My rod and my staff shall comfort thee." And now a shadow floating o'er the youthful brow, portraying unmistakably the inner feelings of the patient sufferer e're she said, "I believe thou art the rock of my salvation—yes, oh! that my faith could cling closer to the glorious promises!" "I know that my Redeemer liveth," "but, oh, for a more convincing proof of his pardoning love." Friends gathering round, bowed in the deepest humiliation before the angel of death, pouring forth with faltering accents, the burden of their laden hearts.

Angel spirits seemed summoned by the breath of prayer, in order to attend her released spirit to that holy celestial dwelling place, where the wicked cease from troubling and the weary are eternally at rest—where she anticipated reposing through a never ending eternity, in the bosom of a dear and merciful Saviour. As prayer and supplications were, we fondly hope, ascending as grateful, holy incense to the presence of Him who inhabits the sacred Heavens—she exclaimed, "oh, how beautiful—how sweet is prayer." And as the words of a sweet hymn were breathed in a plaintive air, her joy seemed replete, while a beam of surpassing happiness irradiated her dying features. She spoke of musical sweetness, "the melody is unearthly; the tones seem to proceed from the blessed land;" and with words like these, was her young breath swept away, and the unfettered spirit, we trust, is mingling with glories of which earth can have but a dim and obscure conception. Beautifully young and fair in life—but spiritually lovely in death. A sweet exotic here, transplanted on this cold, sinful earth, survived its uncongeniality scarce fifteen summers, then winged her way to her dear native home, a place as indescribably delightful—as everlasting as the Almighty Creator of all things.

Dearest Ada thou art gone,
To mingle with a Heavenly race;
To couch thy praises in a song,
Of holy, sweet, redeeming grace.

FOREIGN GRANTS OF THE AMERICAN TRACT SOCIETY.—The Committee of the American Tract Society have designated \$18,000 to be remitted to the various Evangelical Missionary Stations by the 1st of April next.

Of this amount the following sums have been designated for Baptist Missions:

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| China, | Hongkong, | \$300 |
| | Ningpo, | 300 |
| | Shanghai, | 100 |
| Assam, | | 600 |
| Burma and Karens, | | 400 |
| Orissa, | | 300 |
| Telongoos, | | 300 |
| Greece, | | 400 |
| Hamburg, | | 700 |
| France, | | 300 |

\$4200

The above Society commences the year with 200,000 subscribers to the American Messenger in English, and 30,000 in German, and are receiving liberal aid towards carrying out a design for the employment of 1000 Colporteurs.

THE CONTRAST.—The papers are setting the Sultan and Pope in contrast—as follows:—

The Sultan of Turkey, a Turk and Mohammedan, has just issued a firman in favor of the Christian Protestants, allowing them to meet together freely, and permitting their marriages and births to be registered.

The Pope has granted the permission of using "fat," in culinary operations on fast days during the year 1852. The time of Lent is excepted.

The Roman Catholic authorities of St. Louis have come out very strong against Kossuth. The adherents of the Church there have declared that they are opposed to the spirit of the age as Protestant. They say: "Its wisdom we regard as folly; its progress as destruction; its liberty as licentiousness; we seek to reform and not to please it; to convert and not to flatter it; what it values we wish to despise, and what it most contemns are what we regard as the only infallible, sacred and most precious truths."

Government contributes £200 towards the expenses of the erection of the new Roman Catholic Chapel at Greenwich, recently opened.