

by contact of soul with soul, did the church of Christ increase. And I may add, if any one will read the gospel with this view, he will be surprised to observe how much of the recorded teaching of Christ consists of conversation addressed to individuals, in the ordinary intercourse of life.

(To be Continued.)

To Subscribers.

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The Christian Visitor.

SAINT JOHN, FRIDAY, DECEMBER 9, 1853.

The Season for a Revival.

The history of religious revivals, as they have existed in our churches for many years past, has been limited, with a few exceptions, to the winter season—hence the impression upon the minds of many persons, that we have no right to look for those blessed seasons of spiritual refreshing during the busy months of summer, when commercial men are pressed with the multiplied engagements of their calling, and when farmers are so necessarily employed in cultivating the soil, and in gathering in the fruits of their industry. This inference, we think, is exceedingly unsound in theory, and highly injurious in practice. God has no where told us, that we are to be actively engaged in his service, striving by earnest prayer, and by diligent and well directed efforts, to gather souls to Christ in the winter; but that we must not be thus occupied in the summer. It is plain, from his word, that we as the followers of Christ, should always be doing good, praying without ceasing, and striving every moment of our existence, for the conversion of a lost world to God. Men die in the summer as well as in the winter, and it is just as fearful to go to perdition amid the fragrance and the glory of the former, as it is during the solitude and dreariness of the latter: we believe, God is always willing to hear the prayers of his people, and to crown with his blessing their efforts in his service. This law he has established in his kingdom, and it is as unvarying as the decrees of his eternal will. It is the fault of his church, that there has not been one continuous outpouring of his spirit from the days of the Apostles to the present time, sweeping away the mountain hills of idolatry, which sin has reared, and deluging the whole earth with the knowledge and glory of God. Our iniquities separate between us and our God, and our sins cause him to hide his face from us.

But while we thus speak, we cannot but feel that the winter has special claims upon religious men, in regard to the progress of the Lord's work. To the tiller of the land it is a season of comparative leisure, and this is true also in relation to merchants, mechanics, and professional men generally. They must therefore, as a matter of course, have more time for the cultivation of their minds, for meditation and prayer, and for making direct efforts for the salvation of souls, than they have when more pressed with the duties of their worldly avocations. Such being the fact, we are not surprised that the enquiry should often press itself upon the minds of God's ministers, and that they should bear it to their closets in sighs and prayers before the mercy seat. Shall we have a season of refreshing in our church this winter? and that they should be oppressed with the thought if it does not come this winter, we shall be likely to have a year of spiritual drought and barrenness. And who that has ever realized the immense value of precious souls, can pass such a year without pangs of indelible anguish? A whole year of spiritual famine in God's church!! No backsliders reclaimed, no poor sinners rescued from the curse of a violated law, and inspired with the song of redeeming love!! What an awful blank in the history of such a church. With all the elements of religious action, and power at command, and charged by her sovereign Lord to employ them diligently in his service, she has slumbered at her post, and while the enemy of God and man has been active and vigilant in decoying immortal souls, and drawing them down to the dark chambers of death,

she, in her backslidings has said, a little more sleep and a little more slumber!

The summer is past, and we have had but few, very few revivals in any of our churches. The winter has come, and shall this auspicious season, which has been so signally blessed in years gone by, pass, leaving us cold and barren and dead? Let this question, dear brethren, come home to every heart, and to every conscience, and ponder it upon your bended knees in your closets. For if we have a revival, it must commence there in the deep searching of our own hearts, in the humble prostration of our own spirits, and in the renewal of solemn engagements to enter upon a new life.

Where is there one, minister, deacon, or private Christian, that has not abundant cause thus to humble himself before his maker, and repent in the depths of heart felt sorrow for sins of omission and commission? "Let him that is without sin cast the first stone."

Ministers of the gospel should see that the present period is not neglected by them. They must be an example to their flocks. They from the high towers of Zion must cry aloud and spare not. We live in an age demanding energetic zeal, and persevering activity in the Ministers of the Sanctuary. The great struggle of man for elevated civilization for posts of influence and power, and above all, for amassing the riches of the world, is putting the faith of the gospel to a most severe and trying test. As men rush on with enthusiastic devotion after the unrighteous mammon, there must be correspondent zeal and consecration on the part of those, who would maintain the purity of christianity, and extend its light and glory to the ends of the earth.

The world is evidently preparing rapidly for a mighty struggle. The forces of light and darkness, of truth and of error, are mustering for the fearful conflict. A righteous Providence is unfolding great principles in human progress, and indicating to us that wonderful changes are at hand. The social world is all life, action and power, and as with the trumpet's blast summons the church, to the exercise of a more vigorous faith, a purer devotion, and a higher style of piety. The church of God must not be satisfied with simply holding the ground she has taken. Her mission is aggressive, and she must go on from conquering unto conquer.

The season of the year, the spirit of the age, and the signs of the times, unite with the word of God and the retributions of eternity in calling upon us as Christians to awake and put on strength, and hasten with burning zeal and ardent love to seek the world's redemption. Who will obey the summons and enter anew into solemn covenant with the Almighty to be wholly his? What Parent will engage with enlarged faith in striving to lead his unconverted children to the foot of the cross? Where are the Minister and flock that are prepared to pledge themselves to wrestle in united prayer until the Lord shall descend by his spirit in their midst, to regenerate and save? Those who do this will be revived themselves, and they will communicate the reviving element to others, and thus it will go from heart to heart, until the wounds of Zion are healed, her converts multiplied, and angels made to rejoice over ten's of thousands born to God.

PROGRESSION.

NO. IV.

It is true that there is a King in Zion, and it is also true that he has a perfect right to destroy his enemies, and to punish the corrupted of his truth; but it is also true that his kingdom is not of this world, and he is pleased to tolerate the most perfect freedom of opinion. This freedom of thought is the only safeguard of truth; for, when we deny to others the privilege of *thinking wrong*, we deny to ourselves the privilege of *thinking right*.

It would be both interesting and profitable to examine, from this angle of vision, the different sects of Christendom, and see how their doctrines and practices accord with the teachings of the Bible and the true principles of progression. The Bible is the only standard of morals. We talk about moral philosophy, moral science, and the natural standard of right and wrong, as if these were realities, and not merely high-sounding words; but if there really is such a standard, what and where is it? There is none other than the Bible, and in the interpretation of the Bible every man is responsible for his own faith and practice. Hence, the importance of encouraging the Bible Union, which is pledged to

produce a FAITHFUL TRANSLATION. This freedom of thought furnishes the noblest food for his intellect, for he is thus stimulated to INVESTIGATION. He is thrown upon his own resources, and made to think for himself; and thus he grows in grace, and in a knowledge of the truth. Nor are there any bounds fixed to the soaring energies of his aspiring mind, but he is stimulated to go forward from grace to grace, in the open way to perfection.

Let his investigations, however, be limited by the decision of a council, or the *ipse dixit* of a creed, and there is no longer any room for intellectual growth; consequently, all Catholic countries are overshadowed by dark clouds of ignorance, and fettered by the iron chains of superstition; and we find the communicants of all churches ignorant and degraded, bigoted and intolerant, in a degree corresponding to their tyranny of opinionism.

Hence we can understand the conduct of Calvin toward Michael Servetus. He could understand the errors of Rome, and peril his life in opposing those errors; but while thus thinking and acting, he could not tolerate in another the privileges that he claimed for himself, and consequently he could torture and put to death one who, in some things, doubtless, was nearer the truth than he, and perhaps in all as conscientious and as good. That Calvin was conscientious, few persons will deny—that he was far in advance of the age in which he lived, will be admitted by all; but neither his transcendent genius, nor his great learning, could elevate his expanded mind above the spirit of persecution. And to persecute for conscience sake, is to mistake the whole genius and tenor of the Christian religion.

The same misconception led our pilgrim fathers, after they had been driven by persecution from the Old World into the forests of the New, to persecute and to practice in their turn the very crimes they had condemned in others. This is the way of persecutors. When they are the subjects of persecution, they can see the heinousness of its character; but when they are the persecutors, they think themselves acting for God, and defending the truth of his holy word.

Let us be careful how we condemn Calvin and our forefathers, for the spirit of persecution is not yet driven from the world. Men sometimes slander, and defame, and point the finger of scorn at each other, for mere differences of opinion; and if these things be done in the green tree, what would not be done in the dry? If this spirit is manifested in the light of the nineteenth century, and in this land of liberty where men dare not persecute for conscience sake, what might we not expect in an age of comparative darkness, when men had the power to put infidels and heretics to death?

If we took as much pains to show how unimportant and how small are the differences that separate us, as we do to magnify them and give them an unreal importance, the sects of Christendom would soon be unknown, and all the lovers of the Bible would be called together in unity of faith; and if these were united in heart and purpose, they would very soon send the gospel to the remotest bounds of the earth, and light up its solitary places with the glory of the Lord.

We visited the church at St. Martin's on Saturday last, and were much interested in the state of things there. Elder Smith, the Pastor, informed us that the church was emerging from the sad state in which it had been for some years past. He is much encouraged in his flock, and speaks highly of their walk and personal attachment to him. This is a good sign of health and prosperity. "The labourer is worthy of his hire." When the people forget this, and cease liberally to support the ministry, immediately we may write Ichabod on the walls of the chapel, and on the hearts of the attendants. We preached to them on Sunday morning, after which we administered the Lord's Supper—lectured again in the afternoon—addressed them in the evening on the importance and privilege of prayer—after which, several of the brethren engaged most fervently in that delightful exercise. On Monday morning, we visited the brethren from house to house—were pleased to hear that they were quite satisfied with the visitor—OBTAINED TWELVE NEW SUBSCRIBERS, all of whom paid in advance, and the agent, James Moran, Junr., Esq., who appears a noble minded man, said he thought he should be able to procure more names.

This is a noble example for other churches as there were a great many papers taken before.

We were agreeably surprised upon receiving from the hands of the Treasurer of the church, J. Moran, Senr., Esq., six dollars for our Lord's day labours, which we immediately said we should place to the credit of the "Bible Union," which we are thankful to hear has taken the right hold of the affections of the people there. May the God of the Bible bless them and reward them for their kindness to one of the most undeserving of his servants! We engaged to preach at the 2d church on our way home, but we mistook our way and did not know that we had passed the Howard Settlement, 'till we reached Mr. Beauty's House of Entertainment, some miles, and then were not able to return, as our horse was taken ill on the road. We deeply regret this as we wished much to have seen our friends there—understanding several more in that locality wished also to take the *Visitor*, which will still augment the St. Martin's list. We will preach to them the first Sunday our horse and the weather will permit us to reach so far.

A letter from Dr. Cramp, dated Dec. 3rd, says:—"That Bro. Arthur Crawley, and wife will leave on Monday the 5th, by way of Halifax, intending to go by the British steamer to Boston. They expect to sail about the 19th." The Dr. adds, "his designation will take place here to-morrow."

May these youthful missionaries of the cross be borne in safety over the bosom of the mighty deep, to the land which they have chosen as their future home, where they hope to be instrumental in guiding benighted heathen in the path to bliss eternal! It is not a life of ease or of luxury which they have selected; but one of privation, of cross bearing, and of tribulation. They must henceforth grapple with heathenism in all its diversified forms of ignorance, brutality, and opposition to God. Thou great Jehovah arm them for the warfare, sustain them in the cheerless night of adversity; throw around them the guardianship of thy paternal care, make darkness light before them, and spare them long to witness in that distant land of idolatry, the mighty triumphs of that gospel, whose celestial message they have gone far hence to proclaim!

Acadia College.

Never were the prospects of this Institution so flattering as at the present. Three able Professors are now at their respective posts, all sharing in the undivided confidence of the country as men fully qualified for their work—the Academy, under the judicious management of Mr. Hart, is rapidly filling up, and the number of students such, as to render additional rooms absolutely necessary for their accommodation. Add to this, the fact of an endowment amounting to £10,000, and the manifestation of a determination to swell that sum to at least £15,000; and we cannot but feel that a gracious Providence is affording ample cause of encouragement to all who are aiding in this work.

The plan suggested in Dr. C. Fawley's letter for completing the rooms in the College building must meet the approval of the churches, and we feel assured they will respond most cheerfully to his appeal to furnish the necessary means for accomplishing so important an object. What church that is able will fail to have its name inscribed there, as feeling an interest in the cause of education, and as ready to contribute especially to the improvement of our rising Ministry?

We rejoice to hear of the safe arrival of Professor Stuart at Wolfville. We believe that his return to his former position in the College, is an event that will be regarded with unfeigned pleasure, not only by the Baptist people of these Provinces, but by the country generally.

We have just seen the first number of the *Saint John Free Press*. We welcome this Gentleman into his new field of labour. His editorials are manly and evince the Scholar and Gentleman. The selections and arrangements do him credit. We are also glad to find he has already so many advertising friends. We heartily wish him success.

Elder Thomson presents his thanks to the Rev. D. Crandall, for the interest he takes in the "Visitor." He will visit the places of which he speaks at his earliest convenience. The Dollar has been received, the paper sent of which he speaks, and the small balance to which he alludes carried to the credit of the right party.