

pace, in their opposition to the Scriptures, with that which, for many centuries, has proceeded from "the Eternal City" of Rome, spreading a blighting and deforming influence over the moral character and evangelical aspect of the nations of Europe. Ignorance, superstition, oppression and infidelity have ever been, and still are, the natural fruits of that influence. That influence, however, is destined by God to be destroyed. The stone cut out of the mountain without hands must fall, and is falling upon the iron and the clay of that image whose brass, silver and gold are already broken to pieces. The world's conversion—advance space—the time of the end draws near—the kingdom of Christ must fully come, and kingdoms, dominions and constitutions of this world, which have long been hostile to, and in the way of that kingdom, must, in the appointed time, and to the appointed means, give way. The iron and the clay of the Babylonian image are passing under prophetic fulfillment. The Eastern Empire is in the last stages of political consumption. The Western Empire is under nervous excitement. Infidel France long assailed the Scriptures. Austria, Belgium, Russia, Spain, Portugal and Italy have long opposed their untrammelled use in Europe. China, Japan, and the dominions of the followers of the false prophet have long opposed them in the East. But now, as your report shows, all the powers of Europe begin to yield to the decree of heaven and the claims of Scripture. France cannot always successfully oppose their claims—nor can Austria—nor can Italy—nor can all the states of the world, or united powers of Europe, much longer hinder their free circulation and use. Those powers themselves are to be renewed and taken out of the way; because that, "in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand for ever." We do not pray, then, on this topic as they who have no hope of being answered. Happy, happy thought!—the Scriptures, at last triumphant, universally received, and the mountain of the Lord's house filling the whole earth. Amen and amen. Hallelujah, for the Lord God omnipotent reigneth gloriously throughout all lands. Shall we live to see it? No—though our bodies shall have long ceased to be food for worms ere that glorious day arrives, yet when it does, I trust that the spirits of many who now hear me shall then be before the throne of God and the Lamb, admiring "the mystery of godliness, God" still "manifested in the flesh" substantially—comparing the bodies of Enoch and Elijah, if comparison can at all be made in the case, and admiring the likeness of both to that of Christ, and, sweetest, happiest thought of all, beholding their resurrection body reflected in the glorious body of Christ.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., FEBRUARY 5, 1863.

Effective Preaching.

The solemn searching inquiry of every true minister of God is, how shall I make my ministry effectual in the salvation of souls? As he takes hold by faith of the attributes of eternity and communes in spirit with the awful realities of the invisible state, he feels that he must so unfold and apply his message of truth that souls, deathless souls, shall be saved. The charms of eloquence, and the graces of oratory, are of inestimable value in their place, but the minister who is satisfied with these gifts and looks for nothing beyond, will be likely to find his garments saturated in the last day with the blood of lost souls. We have just read a most excellent article in the editorial columns of the New York Methodist, of the 31st ult., "On the elements of an effective ministry," and it has so exceedingly interested us that we want to dispatch it at once fresh and warm to every minister of the gospel in the land; so here it is, read, and ponder well its truthful utterances:

"The first requisite of a preacher of the Gospel is that he be converted, that he have religion in the evangelical sense, comprehending the forgiveness of sin and the regeneration of the soul by the Holy Ghost. This he absolutely needs to put him into sympathy with condemned sinners, and also to enable him rightly to understand and expound the word of God. No man can properly feel for sinners, who has not experienced the comfort produced in the soul by the consciousness of deliverance from guilt and corruption. He may affect to feel for them, may seek in many ways their reformation, may even urge upon them with an air of much sincerity the necessity and importance of salvation, but the true spark, which leaping from the preacher's heart to the careless and imperilled sinner, sets all the thoughts and feelings into a blaze, cannot exist, unless the preacher have received for himself the heavenly baptism. The hallowed coal must have touched his heart and lips. And this personal, vital change not only unlocks the door to the sinner's heart, but is the only key to the word of God. The divine oracles otherwise remain sealed. The very elementary doctrines therein taught can be only absurdities. Their explanation and consequent harmony are to be found in their experience, and the constant shining of the Holy Spirit upon the mind. The work of the Christian minister is to preach the word—the word, not something else which may or may not be true, which, though true and good in its place, cannot be substituted for Jehovah's voice. "Sanctify them through thy truth; thy word is truth." It is the faithful adherence to the sense of the Holy Scriptures, its just, earnest, and timely exposition and application which the Spirit will attend. Men may acquire reputation for learning, may be listened to and talked of as deep thinkers and reasoners, great pulpit orators, according to their peculiar genius and method; but powerful preachers they cannot be, except their utterance be the earnest teaching of those truths which God has authorized them to speak to the people. Through adventitious circumstances, by resort to questionable measures, by introducing current morbidly exciting themes, and acting the mountebank, the church-building may be crowded with hearers, but the congregation will not be really edified; and when the stimulating cause is removed, those gathered by it will melt away, and they who are left behind will find it more difficult to maintain a healthful religious condition than heretofore. This is not all. The people thus transiently attracted, will ever afterwards, if they worship at all, be harder to instruct and to affect.

The word must be preached. And to be preached powerfully, it must be vigorously grasped. All effective oratory is founded in a thorough mastery of the subject exhibited. At least the principal ideas must be clear as sunlight and hot as fire in the soul. Then will they pour out, enlightening and melting those who hear. Joint prayer and study will bring the man of God to such a persuasion of the Gospel as will infallibly convince others. This devout study is another thing from general book-study, theological, literary, and scientific inquiry. It is the persistent, direct hammering of the text by the spiritual mind. Let not the preacher trouble himself so much to string together beautiful sentences of his own or of others; but let him put the text on the anvil, and heat it with all the force of his mind, until the sparks begin to fly, and his own breast blaze with the inspiration. Or, to lay aside figures, the individuality of the preacher must be preserved. The message must come from him with the stamp of his own

ity. God has not appointed a dead ministry, nor the thought and sayings of a dead past to save the world. Sermons in the libraries are to be found far superior to anything most ministers can now compose. Yet their reading or recitation will not save the people. Those who come to hear wish to know what the preacher is doing, what he thinks and feels, how far his care for them is working in his heart; and only so far as the truth he utters comes through the medium of his own consciousness, will it produce itself in theirs. Such a personality every minister, truly called of the Holy Ghost, can maintain. And although his natural talents may not be great, nor his acquisitions profound, yet will his maintenance make him a man of power in his sphere. He will be felt. The masses will love to listen to him and the churches will seek his services. His ministry may not always be attended with extensive revivals, yet will God give him souls as seals, and everywhere the body of Christ will be built up in the faith of the Gospel. The pastoral office will not be to him a mere theory—a simple appointment of the church, a vaguely general call of the Holy Spirit—but a divine investiture, in which not only the bishop, but the great Shepherd shall say: "Take thou authority!" From this commission daily renewed he will be able to speak with an unction which will clothe his words with power. His immediate responsibility for the flock, wrought into the heart, will raise him to the high domain of spiritual and heavenly realities, where alone the soul freed from selfish and disturbing earthly forces, can speak the truth faithfully, and because faithfully, grandly and effectually.

Imprisonment for Debt.

This is the title of a small pamphlet placed upon our table. The author deals with his subject practically, showing the workings of this system of punishment upon unfortunate debtors as illustrated in several cases which came under his personal observation in the debtors' jail in this city. We agree perfectly with the author in the idea that the law of imprisonment simply on account of inability to pay an honest debt is diametrically opposed to the teachings of the Christian's law book, the New Testament. And we cannot but express the hope that the painful exposure made by the writer of the state of affairs in our city will lead to the abolishment of this iniquitous law, which shuts men up in prison cells simply because of those sad reverses in the business of life to which all are more or less exposed. The author of this little work says:

The following is a correct statement of the affairs of the debtors in the Jail at Saint John, on the 1st day of 1863. Letters are substituted for names. The creditors' names are withheld. A similar catalogue might be made for every month in the year—

A. is a labourer; has not been able to work for eighteen months; is now sick; has a wife and large family in destitute circumstances, supported in part by charity. He is imprisoned for his County tax, \$0.96.

B. is a ship carpenter; his wages when at work \$1 per day; has a wife and family destitute of support. He has been taken from his work and imprisoned for his city taxes, \$3.50. He is compelled to apply for jail allowance, and is now an expense to the County.

C. is a labouring man, old and feeble; has a wife and five small children. His wages are 50 cts. per day, when he has work; family supported in part by wife, who washes clothes. He was taken from his work and imprisoned for taxes, \$2.50; he is now sick, and gets the jail allowance.

D. is a labouring man; has been arrested and confined in jail for a debt of 90 cents; is not able to pay; has to remain in prison three days; gets the jail allowance.

E. is a labouring man; can speak very little English; has a wife and four children. He has been arrested and confined in prison for a debt of \$4.50; has not money enough to apply for relief under the insolvent act, or his act. His family is in a state of starvation, and his wife has applied for admittance into the almshouse.

F. is a mariner; had shipped to go to England; was arrested as the vessel was about to sail, and is imprisoned for a debt of \$19.75. He was kept in jail eleven days before his case was tried; he gained his suit, but lost his situation and passage to England.

G. has been but a short time in the city; has no friends nor relatives; is arrested for \$800; cannot find bail; he defends his suit, but cannot, as he says, get a trial.

H. after being confined in jail eleven months, finds bail and goes out. Plaintiffs then drop the suit.

J. K. & L. are each confined for debts averaging from \$50 to \$100. They have made application to be relieved; have been examined and found to be insolvent, but not being able to find bail to obtain their limits, they are compelled to remain in jail six months; meantime their families are suffering.

M. is from the States; has a family there; came to St. John on business; was arrested; cannot find bail; applies to the Mayor, and is found to have no property. Plaintiff now pays him \$1 per week, and keeps him in prison.

N. is a man who has done an extensive business, but has been very unfortunate; has lost all he is worth. All his property has been taken from him; he cannot satisfy his creditors; but there are some he cannot satisfy. He has given them his money, property, and all that he had. He makes application to swear out; succeeds in proving that he is worth nothing; has to remain in jail six months. After six months imprisonment has expired, another sues him, and he takes the same steps as before, and has to remain in jail six months, when another party may sue him.

O. is an old woman, about 60 years of age; is arrested and imprisoned for debt. The little property she had was destroyed by fire; this debt has been standing three years; she is still unable to pay; her health is failing, and her daughters are compelled to pay the debt, or let their mother die in jail.

P. is a respectable professional man; he is imprisoned by a party for a large sum claimed for the purchase money of a valuable mine, which is well understood was never the property of the person who has sworn to the demand, nor his assignee; still the arrest and imprisonment have been permitted, and it is believed, for the purpose of extorting money from an unsuspecting traveller.

The laws and practice in New Brunswick stamp the debtor a criminal; a criminal who is deprived of an early trial. For an assault, stabbing, and other criminal offences, the culprit obtains an immediate hearing to make a defence. Not so with the debtor, he must endure six months imprisonment, and sometimes more, before he can get his trial, and his discovery be made, whether or not he is guilty of the "crime of owing a debt."

The City Prison at St. John receives and discharges from ten to twenty debtors per week, and the foregoing is a fair illustration of their circumstances. From all the debtors, the creditors do not receive ten per cent. of their demands, and the debtors jail is a heavy tax upon the country. Let any man examine the foregoing catalogue and see how closely it resembles the Newgate calendar of crime. In Britain, to her honor be it said, imprisonment for debt no longer exists, except in cases of proved frauds, and even since the reign of George II., the punishment for criminal offences has been gradually diminished. Will not the rich and happy Province of New Brunswick follow the noble example of the Mother country, and blot from her statute book an act so barbarous and discordant with the leading principles of civilization, as that of "Imprisonment for Debt."

Subsequent to the date of the foregoing facts, and at the time of this writing, there are confined in the debtors' prison at St. John one man charged with the foulest offence conceivable—since sentenced to imprisonment for life. Another walks the debtors' hall who is serving out his time for theft, and at No. 10 there are three unfortunate females confined for offences regarding their sex and the city. What a school for the juvenile offender, the men arrested for malice, and the unfortunate debtor!

Another iniquity of the law referred to, and which is every day making itself more manifest is that which imprisons the debtor, or supposed debtor, without a trial. A gentleman in the City of St. John was cast into the Common Jail, for what had been sworn to as a debt. After being confined six months, in the early part of the present month he obtained his trial, and a verdict against his opponents. Upon the decision of the Court and Jury, the plaintiff's agent

(the principal being in the States) immediately absconded, and the defendant, having in the mean time lost his business on account of his incarceration, is left without redress. If the present law were applied to all those who have failed to pay the full amount of their liabilities, how many are there in the commercial community who would favor its continuance? Even after the real debtor has taken the benefit of what is improperly called the Insolvent Debtor's Act, and surrendered all his property, he is remanded back to prison and left in the hands of the merciless creditor who keeps him in confinement six months, and even longer, by giving him an allowance of one dollar per week, or up to the full limit of his spite and malice. Such cases as the above are of very frequent occurrence. It cannot be that the people of New Brunswick are acquainted with these barbarous proceedings, or they would arise in their might to suppress them. Upon the oath of any unprincipled or vindictive man, his victim is thrown into prison, with the foulest criminals of the land, and for which the *Habeas corpus* Act, the pride of Englishmen, affords him no relief. The Jail at St. John and his family are deserving of praise, for the correctness of their conduct and kindness to the prisoners, still nothing can compensate for the outrages committed by Imprisonment for Debt, and it should ever be remembered that "Riches make to themselves wings and fly away," and who is there that can tell "what a day may bring forth." St. John, December 1862.

ENCOURAGING WORK.—In a business note just received from Rev. John Curry, jr., who has long been a devoted friend of the *Visitor*, he says:—"Your new series of 1863 exceedingly pleases me. The typographical appearance of the *Visitor*, as well as the matter it contains, combined with its enlarged size, make it a most excellent paper, and it meets with universal approval. The scarcity of money is the only drawback to its circulation. We have a prospect of doing something handsome for it in the spring."

Speaking of the cause at Southampton, Bro. Curry adds—"Our meetings are on the increase, both in numbers and in interest."

CALENDAR OF THE UNIVERSITY OF NEW-BRUNSWICK.—This is a highly respectable pamphlet of some twenty-four pages, recently issued from the press of the Queen's printer, Fredericton. It furnishes full and authentic information regarding the progress of our Provincial University during the past year, and its present flourishing condition. The Professors are four in number, and are the same as last year. Thirty-eight students are in attendance, and the prospects for the future seem highly encouraging. So far as we are informed the Institution was never in so healthful a state as at present, and we see no valid reason why it should not gather around it the sympathy and affection of all the friends of an enlightened and liberal education. It has our best wishes.

Explanatory.

Some persons are very curious to know what I. E. Bill has done with his property since he came to St. John. Now so long as he is able to meet all honest engagements, we are not aware that he is under any special obligation to gratify the idle curiosity of any body; but having been informed that a report has been circulated that Mr. T. McHenry has squandered Mr. Bill's property, and that such report is used to the disadvantage of the former, it may be proper for us to repeat very frankly what we have stated many times in the *Visitor*, at associations and in divers places, that Mr. Bill invested a large portion of his private funds, probably about \$4,000, in the *Christian Visitor* (old series) with the expectation, however, that in due time it would be refunded by the ordinary receipts of the paper. In this his expectations have not as yet been realized. He blames no one for this except such delinquent subscribers as were too indifferent to the claims of justice to pay promptly their honest debts.

In making this remark, we wish it most distinctly understood that no reflection is cast upon the thousands of faithful subscribers who were always prompt to fulfil their engagements to the *Visitor*.

Premium Bible.

The time for supplying this choice book at the very cheap rate proposed having expired, we find it necessary to make a slight change in terms. Henceforward the *Bible and Visitor* will be supplied at the rate of \$5.00 per copy. As the regular retail price of the Bible alone is \$6, surely no one wishing such a treasure in his family will object to paying fifty cents for the two. The purchaser saves just \$2.50 cents by the transaction.

Any person sending us \$30 for fifteen new subscribers will obtain a copy of the Bible at our office free of charge.

Many thanks for the large addition to our list during the month of January. We are unable to supply back numbers any longer, and therefore have to supply henceforward from date, as new subscribers come in. Send along new subscribers as rapidly as possible. THE VISITOR FOR EVERY BAPTIST FAMILY IN THE PROVINCE.

We beg to assure our valued Brother of the *Presbyterian*, that not the shadow of a slight was intended on "Home manufacture," in our very brief notice of Bishop Colenso's assault on the writings of the inspired Moses. He thinks we had not read his *critique*, and we are quite satisfied with the cool and effective manner in which he shows up the fallacy of the Bishop's arguments. But after all, we must repeat what we have already indicated, that, in our humble opinion, the Bishop and his book have been treated with much more attention than they have merited, and that the cause of truth would have suffered less if the book had been allowed to perish in its own weakness. Had no reply been offered it would soon have passed to the land of forgetfulness, there to be remembered no more forever.

Death of W. J. Jacobs, Esq., of Liverpool, N. S. The *Christian Messenger* brings us the painful intelligence that this valued Christian Brother is no more. He died suddenly at his own residence on Saturday the 24th ult. He was a most useful member of the church, and was a liberal supporter of the institutions of the denomination. His place in these respects will not be easily filled.

We tender to his bereaved widow, whom we had the pleasure of inducing into God's church many years ago, our deepest Christian sympathy. May her Saviour grant his sustaining presence in this trying hour!

Since writing the above we have received a letter from Charles Bill, Esq., of Liverpool, which speaks of Mr. Jacobs' death.

"Doubtless you have, ere this, heard of the death of our esteemed brother Jacobs. His loss will not be easily supplied in our little church, but we hope and trust, that what we now feel to be our loss, is his eternal gain.

"Though he is now in that better land, 'resting from his labours,' we can say that 'his works do follow him.' 'Though dead, he yet speaketh.'

"He has bequeathed to Acadia College the sum of one thousand pounds; two hundred and fifty pounds to the H. M. Board; five hundred and fifty to the Domestic M. Board of Western Baptist Association; five hundred pounds to the Foreign Mission Board; five hundred pounds to the Indian Ministers Fund, and three hundred pounds to our own church of which he was so long a member."

Revival at Hillsboro.

In a note received a few days since from W. Wallace, Esq., of Hillsboro, dated on the 25th ult., he says:—

There is quite a revival of religion here. Elder J. A. Smith baptized twelve willing converts to day. It is quite evident that God is pouring out his Holy Spirit in the midst of us, and I have no doubt, but there will be many more added to the church. Bro. Smith is greatly encouraged.

The *Albert Review* of the 29th ult., remarks: The revival among the Baptists of this County is still progressing. morning, twelve persons were baptized and added to the Hillsboro Church, six or ten others have been received as candidates for baptism, and the prospect is, that many more will follow. Quiet feeling and absence of excitement are peculiar features in the meetings.

Few cases of exaggerated expression occur—all seem to exercise their judgments, and act from the dictates of awakened conscience.

Since writing the above, a letter from Bro. Samuel Gross informs us that the work of revival is proceeding in mighty power in Hillsboro. Rev. J. A. Smith, the pastor, baptized 27 more last Sabbath, in the presence of one thousand persons, and many of them anxiously seeking the salvation of their souls.

Letters from Sackville inform us that the revival cloud is pouring forth its treasures of grace upon the people of that place in copious effusions. The pastor, the Rev. T. Todd, is incessantly engaged in the work, and has already baptized 32 since it commenced. We have letters furnishing details, but they are too late for this week's issue: they will appear in our next.

THE CAUSE AT UPPER GAGETOWN.—REV. W. J. Blakney informs us that he and his people have been holding special religious services for some time; that they have been aided by brethren Hughes, Rees, Burnham, Day, Currey, and Harris. The church is much revived, and indications for increase hopeful. He has baptized one, and expects to administer the sacred ordinance again next Sabbath.

For the Christian Visitor.

Abstain from all appearance of Evil.

1 Thess. v. 22. It sometimes happens that a critical examination of a passage in the Bible gives a sense differing from the commonly received one, but yet a more extended and satisfactory one. This is the case, I think, with the above admonition. Many would quote the words to prove that we ought to abstain from things indifferent or even good in themselves, if they had an aspect of evil in the eyes of beholders. That we should do so is taught in the epistle to the Romans, and is comprehended under the general law of charity: "But if thy brother be grieved with thy meat, now walkest thou not charitably." There are limitations however to this law, otherwise the liberty of a brother might be seriously circumscribed.

The passage at the head of this article however does not appear to me applicable to such abstinence, for its meaning is different. The sense will at once appear by substituting for the indefinite term "appearance" its definite synonym "form." It will then read, "Abstain from every form of evil." The meaning will then be, abstain from evil whatever appearance it may assume, and not abstain from good if it has an appearance of evil. Do not allow yourself to practice evil of any kind, with whatever deceptive appearances it may come to you, is the enlarged injunction of the Apostle in this sentence. All must admit that evil is the principal word, the thing to be avoided; that the Apostle would never lay so much stress upon appearance as to make it the chief point of a command. If this be so, then the sense cannot be, abstain from things good or indifferent if they have an appearance of evil; but abstain from evil whatever appearance of good it may bear. The word *eidō*, appearance, has the following meanings in classic Greek—appearance, form and species. How full is the Apostle's command if these various yet similar meanings are combined! Abstain from every species of evil whatever appearance it may put on, under whatever form it may disguise itself.

In the New Testament the word occurs in the following places:—Luke iii. 23: "In a bodily shape, like a dove." Luke ix. 29: "The fashion of his countenance was altered." That is the appearance of his face. John v. 37: "Nor seen his shape." 2 Cor. v. vii: "For we walk by faith not by sight." That is, we walk as believers in Christ, not as those who behold his form.

The use of the word by the sacred writers therefore fully warrants us in understanding "appearance of evil" to mean "form of evil." The command, therefore, as I understand it, is—abstain from evil of every kind, whatever appearance it may assume.

Besides those palpable sins, the nature of which no one can mistake, there is a large class of vices that hide themselves under delusive shapes, and sometimes put on the guise of virtue. Extravagance will often call itself liberality. A nigardly denial of the claims of religion and benevolence excuses itself under the pretence of family claims. Absorption in business and worldly cares justifies itself as a provident regard for the future. Rage against false doctrine is zeal for the truth. Vituperation of heretics is but the display of godly sincerity. Rudeness is only another name for honesty.

In these and numerous other ways do men delude themselves with the notion that they are following the good, and consider not that their way is evil. They are ignorant of Satan's devices; if he appear as an angel of light, they welcome him, though his breath is foul; he has but to quote a sentence of holy writ, and immediately they are taken in the snare. They regard not the manner in which their Lord withstood temptation, they heed not the saying of his Apostle, "Abstain from every species of evil."

C. SPURDIN.

For the Christian Visitor.

Formation of Character.

NO. II. The endless and truly wonderful variety in individual character which exists in the world around us, affords matter for much curious speculation and interesting philosophic enquiry. There are, it may be, one thousand millions of men, women, and children on the face of the globe, and yet, could the whole vast multitude be brought to pass in review before us, and could a lifetime be so protracted as to afford ample opportunity for close scrutiny and comparison, we can readily believe that scarcely two could be found so closely resembling each other in form and feature as not to afford a recognizable distinction. If this be true, it can only be so by virtue of the soul which gives character to every motion and expression. And whether it be true or not of the outer man, no one will doubt that it would be found so of the inner.

Most persons who have lived to maturity have had at one time and another a somewhat close acquaintance with the modes of thought, the habits of feeling and action of a considerable number of individuals, yet who can recall the mental portraits of two in which he cannot trace a dozen distinct outlines and marked shades of difference? Who is ready to believe that in the whole wide world there can be found two men or two women with characters so closely the counterparts of each other as to defy a close intimacy to detect unlimited differences in many traits?

We have neither the inclination, the time, nor the ability to enter into many speculations, however interesting and curious they might be, as to the origin of these peculiarities which constitute our respective

individualities. The enquiry would lead far beyond the ken of human intellect to the inscrutable designs and operations of the All-creating Mind. That every individual brings with him into life a certain determination of character—peculiar style of thought and feeling—giving to all the thoughts, and views, and feelings of the future man a certain tone and bias which go far towards making him what he is, is a fact which experience makes evident to all, and one of which we can know little more than its existence. Such an inquiry would also lead us in many cases to the consideration of another fact of equal or greater importance to the subject—a fact resting on the immutable basis of the word of eternal truth, and demonstrated to the every-day experience of every one in Christian lands—that there is a power which works in the hearts of the children of men, renewing the whole fabric of tastes, motives, desires and affections, and giving a new bias to the whole future life. This, it is manifest, is as to its origin and mode equally beyond the sphere of legitimate inquiry.

But there is another class of influences at work in the formation of character, whose operations may be traced, and traced with profit. A full examination of these would lead us back to the point where the sights, and sounds, and sensations of the outer world first waked the mind to consciousness of life, and brought its various powers of action and suffering into an activity destined never again to cease. From this starting point we would be required to follow down the whole course of its history, to note how every great event and every trivial incident has told upon it—how every sight and sound of infancy, every playmate and associate of childhood, every friend of youth and manhood, has had an influence in moulding it—how many an old association of home, many a prospect of loveliness or grandeur, many a scene of transient joy or suffering, many a careless and long-forgotten precept or example of father, or mother, or school-master, has left a mark indelible while life remains. Or if the question were of Christian character, a class of influences somewhat similar and scarcely less marked in their effects upon the *new-born* soul, would demand notice and examination. That all these outside influences do act upon the character, and contribute very greatly to its formation and development, needs only to be stated to be admitted by any but a purblind fatalist. The truth is admitted by the wise man when he says, "Train up a child in the way he should go, and when he is old he will not depart from it." It draws confirmation, strong as consciousness, from every day life.

One additional idea, if possible, to the deep importance of these facts. Every character as formed, is constantly aiding in forming others. Every manifestation of a feeling, or opinion, or trait, which influences another mind, sets at work a chain of causes and effects whose operation will tell upon the well-being and happiness of thousands down to the end of the world. The pulsation becomes fainter, perhaps, but the circle grows wider and wider, till it ripples upon the far off shore which bounds the ocean of time.

For the Christian Visitor.

The Nature of True Repentance.

The literal meaning of *repentance* is sorrow for something done, or in other words, a change of mind. There is no man who lives, having his proper reason, but by times aims to undo some of his actions. But let us be careful to understand the difference between legal and evangelical repentance. They are distinguished thus: a legal repentance is produced by a sense of danger and fear of wrath. Man's repentance was of this kind, as also that of Ephraim. "They return but not to the Most High; they are like a deceitful bow."

Evangelical repentance is godly sorrow for sin; confession of it, hatred to it, and a renunciation of all wickedness. Repentance is represented in the Scriptures as being the gift of God, and the duty of the sinner. Jesus is exalted a Prince and a Saviour to give repentance to Israel, &c.

Such is the state of human nature; such the total alienation of man from the life of God, that no power but that which created him at first, can form him anew after the divine image, or change his adamant heart into a heart of flesh. But at the same time repentance is the sinner's duty, and God has appointed certain means in the use of which he is pleased to call men to repentance. It is the sinner's duty to consider his ways and turn unto God. It is his duty to read God's word with fear and reverence, and to meditate upon what he reads, and above all to pray God for the teaching of his Spirit while he depends upon his promises, that he will give his Holy Spirit to those who seek it. In this view of repentance as the gift of God, and at the same time the duty of the sinner, there is to my mind no contradiction.

For the Christian Visitor.

FREDERICTON, 31st January, 1863.

DEAR BROTHER—I reported a short time ago that some of the churches had forwarded various sums towards the part of the debt of the Education Society, which requires to be paid at once. I might also have stated that the Fredericton church has appointed a collector who has made good progress towards obtaining the whole amount.

Perhaps there are other churches in the same position, a commencement may have been made, and the results will in due time become known. But if there are any in which this matter still remains in abeyance, allow me to urge that the success of the plan depends entirely upon its being unitedly and generally done.

Each church that contributes affords an encouragement to others to do the same. The committee therefore trust that they will soon hear from all the churches both east and west, for they cannot think that the almost unanimous expression of assent given at the Association by the delegates will result otherwise than in complete success.

If any one ask what is now being done at the Seminary, and what is the prospect for the future, I have much pleasure in saying that there are upwards of fifty in attendance, with the prospect of further increase. I am, &c., C. SPURDIN.

MISSIONARY RECORD.

Few missions in modern times have been more successful than the American Baptist Mission to Burmah. It had its origin in the prayers, sufferings, toils and tears of the Missionary Judson and his sainted wife Ann Hasseltine, both of whom are now before the throne above. They laboured, and many others imbued with a kindred spirit have entered into their labours, and glorious have been the results. The *Macedonian* for this month furnishes cheering intelligence from that far off field. We extract such items as will especially interest our readers. Read what the *Macedonian* says of the Toungoo field.

COMMENCEMENT OF THE MISSION.

The Toungoo mission owes its origin, under God, to the vision of Southern Burmah to Great Britain after the last collision between the two nations. It was commenced in the closing months of the year 1853. Attempts had been made in years preceding to penetrate into the region, but without success. Two or three years previous to the above date, a man strayed to the Tanasserim coast, and was led to a Christian village of the Tavoy Mission. There he was hopefully converted; and the accounts he gave of his native district awakened the missionary zeal of San Quila, one of the most experienced of the native pastors, in whose discretion and fidelity the mission had reposed almost unlimited confidence. The churches of southern Tavoy were filled with service by the proposal of San Quila to leave them, for the purpose of engaging in a mission to this distant region. The *Macedonian*, without omission, commemo-

rating terms against the departure of one whose instructions and counsels were so much valued by the natives, the assistants and the members of the Tavoy Association, he began to manifest a carefulness in which he had been pastor, looked carefully over the subject, wept over it, and prayed over it, and length the very men who had signed the adverse memorial, arose with tears, and voted to approve his going.

In the month of August, 1853, Dr. Mason, then of the Tavoy Mission, left the city of Tavoy in feeble health, proposing to take a voyage to the Cape of Good Hope, as the only means of restoration. On reaching Maitland, he began to manifest a willingness to suggest the possibility of his doing so, and to suggest mission work before embarking, as he expected shortly to do, for America. In the provision made for new mission stations consequent on the opening of Southern Burmah, nothing had been done for Toungoo. Dr. Mason asked leave to commence a mission in the important city. In the three or four months at his probable disposal, he thought there would be time to explore the ground sufficiently to dispose of a number of native assistants for effective labour; and he had such confidence in San Quila as to suggest that he be placed in charge of the mission. This request was complied with, and on the 28th of September, 1853, he set out in his boat, accompanied by Mrs. Mason, and two or three native assistants, and on the 22d of October he found himself comfortably settled in Toungoo.

DR. MASON'S RECEPTION AT TOUNGOO.

The second day after his arrival brought him many as a hundred visitors, and enough every subsequent day, chiefly Burmans, to keep him busy without leaving his house. Going about the town he would tell the natives of the mission, and he received him very courteously, and manifesting that Christianity was a very excellent religion for Europeans; they seemed to think him very much wanting in liberality when he declined to reciprocate by a compliment to Buddhism. In a few weeks several persons declared their renunciation of idolatry, and two of them were regarded by the assistants as sincere and spiritual believers. "Here, then," he notes, "it is work enough for a Burman missionary, and encourage me to work."

The Karens were soon aware of his coming, and began to visit the town in considerable numbers. They yielded an immediate assent to the truth as he announced it, and professed their resolution to obey. "Their interest, simplicity, and earnestness," on first hearing the gospel, he observes, "exceed anything I ever before witnessed, and more than realize all that the most romantic missionary ever dreamed of." That in many there is a mixture of worldly motives, he thought was very probable, but he believed that the Holy Spirit was at work among them, giving saving effect to the word preached.

San Quila, accompanied by two assistants, qualified to be common school teachers, arrived at the station the latter part of December. After a few days in town he went to a village distant thirty miles journey, where the people had expressed a strong desire for a school. He would have been glad to have accepted of a school, but he was