# THE CHRISTIAN VISITOR.

## ST. JOHN, N. B., MAY 4, 1866.

## Spurgeon on Eternal Punishment.

In a recent Sermon to his people, this eminent servant of God deals with the solemn question of the future punishment of the wicked, thus:

"It is to be always punishment, always punishment. Now if the loss should suddenly be annihilated, that annihilation would be no punishment ; it would be a boon to be sought with tears. It would be the cessation of all punishment, for how can they be punished who have ceased to be ? The punishment spoken of is said to be everlasting, and everlasting it will be 1 In the second Epistle to the Thessalouians, the first chapter and seventh and ninth verses, we are told that such men shall be punished with eternal destruction. Some lay hold upon the word 'destruction' as meaning annihilation, but it is eternal destruction. Annihilation is done at once and done with, but this destruction lasts on for ever. It is eternal destruction, and then it is explained ; ' eternal destruction from the presence of the Lord, and the glory of his power ;' therefore to be forever banished from the glory of God and shut out from every source of hope is the destruction here meant. There is a very terrible passage in the twentieth chapter of Revelation where in vision John speaks concerning the condition of lost spirits. If you read the tenth verse speaking of Gog and Magog, it says, 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever.' I do not know what the words for ever and ever can mean, if they do not mean for ever and ever. Yes, cries one, that torment is for the devil. Very well, why do not you sympathize with the devil as well as with men ? Is not there as much reason to sympathize with fallen angels as with fallen men ? But our Lord has said that the same punishment which awaits Satan will befall the impenitent, for he says, " Depart, ye cursed, into everlasting fire, prepared for the devil and his angels ;' and in the last verse of the twentieth chapter of Revelation we find, that whosoever was not found written in the book of life was cast into the lake of fire, that same place into which death and hell were cast. This fire will not cause annihilation ; for in Rev. xxi. 8, we are told that certain sinners, such as the "fearful and unbe" lieving, and all liars, shall have their part in the lake which burneth with fire and brimstone." How can those have a part who have no existence? To have a part in that fire is the second death. When Jesus speaks of the fire of hell, he does not say that annihilation is effected by it, but speaks on this wise : ' shall cast them into a furnace of fire, there shall be (not annihilation, but the signs of conscious misery) weeping, and wailing, and gnashing of teeth.' It is a fearful thing to fall into the hands of the living God, even if you could get out again, but when it comes with the solemn sanction, as I am persuaded it does, that you never will escape from those hands, oh, why will ye die ? Look, look to Jesus, and find eternal life in him. Beware lest you be ' wandering stars, for whom is reserved the blackness of darkness for ever.' "Some suppose that instead of annihilation, restoration awaits the lost. There are no texts in Scripture which when read by honest men can mean this: they must be wickedly and perniciously perverted before they can be made to teach anything of the sort. Scripture does not speak of the fire of hell as chastening and purifying, but as punishment which men shall receive for deeds done in the body. They are to be visited with many stripes, and receive just recompense for trangressions. What can there be about hell fire to change a man's heart ? Surely the more the lost will suffer the more will they hate. God. When God sent plagues upon the earth, men blasphemed his name. Are they likely to turn at his rebuke then? Satan has been punished for these six thousand years-do you see any signs of repen tance about him? Do you see any tokens of his being reclaimed? Is he not just as much a roaring lion, going about seeking thom he may devour, as ever he was? And the case of Satan must run parallel with ours. There are no tokens of his restoration now, nor will there be any tokens of ours then. Besides, if the gospel of Christ cannot save you, what can? If the wooings of Christ's wounds cannot make you love Christ, do you think the flames of hell will? Oh, my hearers, if, with such a gospel as that which is proclaimed to you, you will not turn, do you think you will turn in the world to come? Jesus says not so, but declares that "he that believeth not shall be damned." You live in the company of saints nowat all events, you live in a land which represses immorality, but in hell there are no preachers of the gospel-no holy examples to win you to holiness ; the dwellers in hell are enemies of God ;-- a pretty school leave this life without the fear of God will be led to turn to him then ? Cast away the thought, my hearer, it will deceive you. This fearful doctrine did much mischief in America at one time, but it was so revolting to the common sense of man's conscience, that its day was soon over. This error will eat out Jesus are as well off as you are. A gentleman once said to a Universalist, who had been arguing with him, " I suppose if I hate your religion, laugh at it, ridicule it, and spit on it, it will be all the same with me at the last ?" "Yes," said the other. "Well," said the first, "mind you do not do that with mine, or you are a lost man." I like the remark of the people who were requested to accept one of these preachers as minister; they said. "You have come true, we certainly do not want you; so that either way we can do without you." It is a most dreadful for ever. Abraham did not say to to the rich man, "My dear son, you will return to my bosom when you have endergone those purifying fires." Oh, no! That would have been something more than a drop of water to cool his tongue; that would have But no. it was just this: "And beside all this, between us and you there is a great gulf fixed ; so that neither can they pass to us, that would come from thence."

for virtue that. Do you suppose, then, that you who the very soul of piety. Still were it true, believers in to tell us that there is no hell. If your doctrine be. cept that for them remains the blackness of darkness drenched him with buckets full of the cooling draught. they which would pass from hence to you cannot ;

of Christ; and first of all as regards the National Establishment, Dr. Pusey, sincere and conscientions, but under a direful delusion, offers himself and his party to the Pope, while " the Rev. Archer Gorney is so anxious to oppose Dr. Pusey's notion of union with the Church of Rome, that, High Churchman as he is, he invokes the aid of the Dissenters against the Doctor, just as the latter has sought to enlist them in a crusade against the Broad Church. In a letter to the Patriot Mr. Gurney says :-- ' Mutual toleration and charity are essential; but I do not think charity commands silence when a concordat is proposed with Papal Rome."

On the other hand, an Evangelical clergyman has put forth a paper in which he laments that the Evangelical body in the Church of England "is in danger being dissolved into its elements." He says :--

"Two great schools of opinion" (the Romanizing and the Rationalist), "alike opposed to Evangelical truth, are struggling for victory, and the success of either is latal to our own position. Is it true, or is it not true, that those called Evangelical have lost inuence ? Is it true, or is it not true, that our thoughtul young men are followers-too many of them-of Jewett and Stanley, and Maurice; our honorable women to be found-especially those of them who are oung-enthusiastic disciples of High Church clergy-The name of 'Evangelical' is not only a reuen ? proach among those who are manifestly of the world, but to numbers who seem to be leading pious and godly lives, and whose doctrine on vital points is ound, it is in the highest degree distasteful. Reproach for Christ's name sake it would be an honor bear; the question is whether our present reproach altogether of that character. I must frankly coness that I do not think it is. I believe that the cause of the alienation of almost all the young is to be looked for in ourselves, and that there are certain faults in us as a body, which, unless removed, will estroy whatever influence remains to us, and put out he candle of God's truth in England. Our fault consists in a departure from the first principles, and our restoration must be effected by a return to those principles.

The writer proceeds to show that "the supremacy Scripture as the sole rule of faith and conduct," which "was the very groundwork of the Reforma on," has been supplanted by the doctrine that " the Church Standards are the authorized interpretation God's Word," and maintains "that the aim of Evangelical clergymen ought to be to make Holy Scripture once more the rule of faith." To this end ie proposes to form an Evangelical Church Associaon for the purpose of maintaining this and other principles, in opposition to erroneous views and pracces now current in the Established Church."

Influential clergymen, members of the Evangelical Alliance, have made very pungent remarks indicative intense dissatisfaction with the state of things ound them; while in private circles the condition f the Church is bewailed by all spiritual men; alugh, when brought into circumstances where faithfulness to their convictions and to Christ demands outspoken expression of the truth, many shrink because, like them of old, they love the praise men more than the praise which cometh from the ily God. Family and other associations, temporal osition and worldly prospects, gag many a disciple Jesus Christ. Whatever Laodicean boasting there nay be, the Church of God in 1866, through all its ctions, lacks the courageous faith by which the elders obtained a good report, which carried the early Christian martyrs through flood and flame, which inaugurated the Reformation, and which was never more needed than it will be before the present generation shall have passed.

The Record, an organ of the Evangelical Church party, reports a meeting of clergy at Islington, at which some very important statements were made; he following summary will be instructive to those bo discern the signs of the times :--

"A clerical meeting was held at Islington on Jan. 9th, at which three hundred of the clergy met to ing, which was the means, under God, of the reli- us. Invitation was given to other churches to come hand of the Sons and Templars. May we not look gious awakening in the Church of England during in and share the labors and blessings of the meetings. for glorious results in connection with these kindred alatter part of the 18th century, be made as effecerroneous tendencies now prevalent: 1, Sceptism; 2, Latitudinarianism ; 3, Extreme ritualism ; 4, Worldly ompliance? The Rev. D. Wilson, vicar of Islington, said that the tendencies are to Papal Rome on the one hand, and to sceptical Germany on the other. Attempts are made by some to join the English with the Greek hurcu; by others to make common cause with the Pope. A decline of spiritual religion is visible; rulers of the Church are leading her astray; the plague and infections are spreading, and traitors are within our own citadel. Evangelical men have been temporizing, and are tempted to comply not only as creed, but as to practice and life. The old stanlard of the Bible is not considered enough. We need \* return to true evangelical principles, evangelical reaching, evangelical practice, evangelical faithfuless to Uhrist, evangelical separation from the world; vangelical principles, i. e., carried out in holy, selfenying walk and life. The Rev. Hugh McNeile showed that the doctrine of Baptismal Regeneration lay at the root of the present weakness. He urged the teaching of the Word of God, prayer, and holiness of life. Then our preachg will be better. The Rev. E. Garbett read a paper on ritualism. "The Rev. W. B. Mackenzie read one upon worldly compliances, new so prevalent. He showed what was meant by 'the world.' (For its use in the New l'estament, see Cruden.) Now the world serves the hurch a little; the Church serves the world much. He spoke of the mercantile and the moral world, the vorid of pleasure, of vice, of intellect, of literature. vangelical preaching, how could it stem all these. ven if men were bold enough, and wise enough, and aithful enough to stand forward in these difficult times ? The whole Christian Church is in a dechning condition. The complaint by godly men on all sides is that the evangelical ministry of the day fails to meet the every-day necessities of the people. They talk of revivals, but they (the Established Church) were not revived." Nor is it only in the Church of England that vearnings for a better time are heard. " The spiritual professing Ohrisians in all the Dissenting bodies is a matter of comnon lament, while the increased expenditure upon the ornamental building and decoration of churches (chapels are extinct), contrasting grievously with the penurious scale of giving to the poor, affords a melancholy illustration of the truth of the remark made during the week of prayer : " Christ predicted that there should be tares among the wheat; but often, alas I the state of the Church has been rather such as would bear the inscription ..... Wheat among the tares. Just as in Israel, unbelief and disobedience again and again brought the people into difficulties, and God in mercy interposed to help them by means not provided for in their system; so in the history of the Christian Church, deliverance has time after time been given through some unrecognized 'agency." By Judges and Prophets, not taken from the priestly, fact, that there is no provision made for the future tribe, but sometimes, as in the case of Gideon, from restoration of the lost; not a word said about it, ex. the meanest of the people, or from men of blemished parentage like Jeptha, and at other times from the higher ranks of life, or from the royal family, did God in unfailing faithfulness fulfil his promise to the fathers." The child Samuel, Deborah a mother in Israel, Jael the wife of a Gentile, are raised to bless or to deliver Israel ; but at the same time to stain the pride of human glory. Just so in the Church's istory, established forms have invariably degenerated; and by some obscure vessel, into whom God has put the light of truth, has He delivered his people, and thus reiterated his relusal to give his glory to another-" that no flesh should glory in his pre-Thus in our own day have we seen lords and labourers, women and children, raised up by God to declare his truth ; while the leaders of Israel have, like Barak, taken their instructions from a woman's mouth, and dim-eyed priests, like Eli, have been set aside, while the Lord has been with the child Samuel and let none of his words fall to the ground. But this "lay" agency is not the last arrow in God's quiver; nor is it free from the inherent weakness and imperfection of all human ministry; and while Church Establishments and Nonconformist organizations are being shaken, as we see, it is not strange that the houses which are divided against themselves should regard as an intrusion this testinony of men, women, and children, who have not

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ciations will be powerless, and the gatherings formed in prayer which such churches and pastors now by evangelists will not be assemblies of saints with evince lest they be passed by in this day of merciful one accord, of one heart and of one soul ; but of sects visitation. May their desires too be granted abundmaking manifest the men who are approved among antly, them; they will become meetings of individuals, not to eat the Lord's supper, but every one his own supper, not discerning the Lord's bady.

We need to know the repelling as well as the attractive power of the cross; not only so to lift up the Son of Man that He may draw all the weary and heavy-laden to Himself, but so to have the power of the Holy Ghost upon his people, that Self, the inward Antichrist, may be consumed by the spirit of his mouth and destroyed by the brightness of his com-ing. Then would souls be added to the Lord, multitudes both of men and women; then would the power of God be seen in the Church, as in the days of in heart. Young men and young women were there Ananias and Sapphira; the crowds of mere professors would be driven out; and the glory of God should so fill his living temple that it should be once more as in the days when "great grace was upon them all, and of the rest durst no man join himself unto them. Nevertheless, when the Son of Man cometh, shall He find faith on the earth ?"

#### ----Monthly Report of the Ministerial Temperance Alliance

The monthly meeting of the M. T. A. was held in the Vestry of the Germain Street Methodist Church, on Monday, April 30th, at 101 o'clock A. M. President in the Chair.

Prayer by Bro. Sutcliffe.

Minutes of former meeting read and approved.

nonth of April, showed an aggregate of 251 names to the pledge of Total Abstinence. On motion, Resolved-That we publish a report of

our operations monthly. Resolved-That a Temperance Meeting be held with

the Portland Baptist Church this evening. The appointments for the month of May are as Sabuath. ollows :- The first meeting to be held with the Germain Street Methodist Church, on Monday evening, May 7th; second, with the Methodist Church in Carleton, May 14th; third, with the Germain Street Baptist Church, Tuesday, May 22d; fourth, with the St. John Presbyterian Church, Wednesday, May 80th. A Committee was appointed to draft Circulars to the Grand Division of the Sons of Temperance, the Good Templars, and to all the Evangelical ministers in the Province. The Committee is composed of the following brethren :-- Rev. Messrs. McKay, Bennet. Garner, and Huestis.

Adjourned to meet May 30th, at 10<sup>1</sup>/<sub>4</sub> o'clock.

W. V. GARNER, Rec. Sec.

### Revival Intelligence.

(From the Watchman and Reflector.)

REVIVAL IN CHELSEA. --- We are indebted to Rev. Dr. Mason for the following account of the very gracious revival with which his people and the other vangelical churches of Chelsea have been visited : God has noured out His Spirit on this city in a remarkable manner. From the first of the year there has been much earnest praying and deep feeling. The different evangelical churches felt that there was a cloud of mercy hanging over them. Their prayer has been that it might break and let down "showers of blessings" on the Zion of God, and on the city. Pastors and people laboured earnestly, but the blessing did not come. Our cry was, "Lord, send by whom Thou wilt send, we must have the blessing. Four weeks ago Rev. A. B. Earle, by invitation of dily, while occupying the centre, reach out the broconsider the question, 'How may Evangelical preach- the First Baptist Church, commenced labouring with therly hand on either side, and warmly grasp the

#### From the Christian Era, Boston.

In this city there is in progress a glorious work, nore abundant than any of us dared to hope for at this time., Multitudes are thinking of the great concerns of the soul, and anxiously enquiring what they must do to be saved. Dr. Hague, of the Shawmut Avenue Church, is laboring to garner the waving harvest, which is abundant. Very many are seeking salvation. Last Sunday evening the house was crowded, and a very large number went forward for prayers. Among them were some who have long een members of the church, but had backslidden in large numbers. Some are already rejoicing in hope. Brother Earle preaches there every day this week except Saturday, at half-past four and half-past seven o'clock, P. M. There is now every indication of an extensive work of grace here.

At the Harvard Street Church, God is working mightily. We learn that on several evenings last week, as many as one hundred were anxiously desiring to find Jesus. Sunday was a day of very marked nterest. At the close of this afternoon service, a group of anxious enquirers gathered around their pastor. Dr. Randolph, deeply burthened by a sense of guilt and danger. So much interest has not been manifest there before in a long time.

Nor is this work confined to our own churchesother deuominations are sharing in it. Bro. Earle is preaching at 11 o'clock every day in the Park Street Church, and much interest is manifest there. In-Reports from the various meetings held during the | deed, old pastors are remarking that they have never before seen such evidences of a general work of grace here as are now witnessed; and surely there never was more need of it.

In East Boston and Chelsea the work is rolling forward gloriously. The truth is taking effect in hearts hitherto hard and unmoved.

South' BRAINTREE. - A note from Brother Moody states that three more persons were baptized last

#### Words of Cheer.

The Messenger or Sons of Temperance Journal greets the Ministerial Temperance Alliance with words of cheer and good will as below :--

We hail with unmingled emotions of satisfaction the recent ministerial movement in reference to the cause of temperance. Its auspicious beginning, we trust, is but the prelude to a scene of successes of the most gratifying character. The catholicity of its constitution, the divinity of its principles, the absence of disciplinary arrangements, and the simplicity of its working details, bespeak its anticipated popularity and success. In its progress we shall rejoice, and most cheerfully chronicle its victories over the common enemy. As Sons of Temperance for nearly a quarter of a

century, we feel that we are of sufficient age to be regarded as fathers in the good cause. And we hope the new organization will hot be offended if we claim paternity in reference to its existence. Our claim rests upon the fact that out of the thirteen ministers who signed the constitution on the 27th of March, two-thirds of the number were then, or had been, Sons of Temperance.

This, however, is not a matter of first importance. Whether Sons or Templars, Cadets or Alliance members, the object is the same; and as there is abondant room for the most active efforts of each and all. we hope to dwell together in unity.

No friend of Temperance can henceforth find anything like a reasonable excuse for remaining outside of all Temperance organizations; the main plank in the Alliance platform is sufficiently broad to give standing room to all. The preachers will most rea-

nounce them from the pulpit, and to incite the populace against them. A crowd assembled round their place of meeting, attacked them with fierce cries as they issued from it, and then set fire to the building. Other excesses followed : houses were sacked ; and killed, and a large number wounded; and the tumult was only suppressed by the arrival of the military, and their active aid. The accounts published need authentication in some of their details, but there is no doubt that an atrocious massacre has been attempted. One wounded man-some letters say three men-was burnt on the furniture taken from his own house. The Italian press fitly expresses its indignation at these outrages. The organs of the Papacy-which thus shows its unchanging spirit from age to age in its children-speak of the affair as a "religious war; and endeavour to throw the responsibility on th Italian ministry, which "trampling upon the law, allows all heretics to come to Italy, to raise a pesti-

lential pulpit, and to busy themselves in every way to drag her sons from the bosom of the Catholic Church." It is said that this outbreak was part of a reactionary plot for the forcible extermination of heresy: but of this there is as yet no proof.

This violence is perhaps one indication of progres The Rev. W. Arthur bears testimony as to what has been accomplished in one of the chief northern cities. When in Milan, six years ago, I could find," he says, "no meeting of native Italian Evangelicals, except a dozen or so in a private house. I arrived, not two days ago, and have seen a small school examined, a prayer-meeting of five deacons, or leaders, in a pri vate room ; and three public meetings, one of forty, nearly all men; one of twenty, nearly all women and one of about two hundred and eighty, chiefly men; the last two on the same evening, and all on week-days. To-day (Good Friday) I expect to be at In Florence also, the various forms of two more. activity are well sustained. There, as also in Naples, Young Men's Christian Associations have been formed, for mutual edification and for evangelization. In Leghorn the large Waldensian congregation continues to grow, and in some of the country districts there is found a people ready to listen to the word of

CONVERSION OF A PRIEST .- A native of Sardinia. ormerly a priest, disgusted with the corruption of the priests in his country, removed to the mainland, actuated by the desire of associating with persons of a better stamp, and anxious to improve himself in the art of tuition, to which he was accustomed. After having taught in several communal schools, he went by invitation to the district of Rovescala, near Stralella, and there settled. After some years he was called to account by the principal priest of the dis-trict, on three grounds-First, because he said mass too rapidly ; next, because he ate meat on Fridays and Saturdays; and, finally, because he pronounced in too loud a tone, whilst celebrating mass, the socalled secret words. This style of persecution annoyed him, and in order to be able to reply to his superior he began to examine a little into the religion he professed. One thing led to another. That study, and, above all, the grace of God, led Cossin to open a Bible which had been given to him by a friend; and the reading of the Scriptures, accompanied by an earnest desire to arrive at the truth, opened both his heart and mind to the conviction that he must abandon the Church of Rome. He shortly gave up celebrating mass, viewing it as a monstrous and hypocritical act on his part, from the moment that truth had dawned upon his mind. Immediately he became the object of a furious persecution by the principal priest and his adherents. He was pointed at in the streets; every door was shutin his face; and he was expelled from the communal school. He was denounced from the pulpit and the confessional, and the very festivals of the Church were made the occasions of animadversions upon him. The only resource that remained to him, humanly speaking, was in the jus-tice of the syndic, who, although himself a priest,

ing changes, in the place and manner of worship ; but, he says not a word, as to any change, in the stated time. On the assumption, that the law of the Sabbath, in the decalogue, is about to be set aside alacts of great cruelty perpetrated. Six persons were together, or its moral nature altered, such conduct, on the part of our Lord, is not only incompatible with his character as a divine, but is also beneath his dignity, as an honest teacher. It is difficult to conceive how the Son of God could say so much about the Sabbath, and the way of keeping it, without the shadow of a warning, that, under his reign, the Sabbath is to cease, or its character is to be changed. The supposition is absurd, in the extreme. On the contrary, the continuation of the Sabbath, is indeed taken for granted, by our Saviour. When, in foretelling the destruction of Jerusalem, to happen long after his ascension, he says to his disciples, " Pray ye that your flight be not in the winter, neither on the Sabbath day :"I evidently referring to the first

day of the week, as the Sabbath during the ensuing dispensation, which, at that time, would be fully ushered in ; and speaking of it, as the very same, with respect to its moral nature, as the Sabbath hitherto observed-the difference being in their respective economies, and not in what is essential to the Sabbath day.

When Jesus said, " The Son of man is Lord even of the Sabbath day,"\*\* he asserted his own right, as God-man Mediator, to alter what was merely circumstantial with respect to it,-but not the nature of the thing itself :- that being purely moral cannot be changed-it remains, of necessity, always the sameimmutable and eternal. A distinction is made-and that on good grounds, too, " between what is positive, and what is moral in religion." H The moral has its foundation, in the nature of things-the positive is based on the good pleasure of the great Law Giver ; some things are commanded because they are right -others are right because they are commanded. The latter may be altered by the will that enacted them, the former are of perpetual obligation. That one day, in every seven, is to be the Lord's-devoted to his special and exclusive service-is moral, and, as such, always the same-the particular day to be thus appropriated rests with him who is "Lord of the Sabbath." He alone, for reasons of his own, determines that. It is his prerogative to do so.

The Sabbath, by some, is considered partly moral, partly ceremonial-and partly judicial. This view of the subject is not exactly correct. True, it is, that rites and ceremonies were performed, by the Jewish church, on the Sabbath day, and laws were found on the statute book of Israel respecting the manner of its observance, under that dispensation suitable to a theocratic government ; as there are laws relating to it, by the government of our country, at the present time, and strange ceremonies gone through, by some, who call themselves christians : as well as Sabbath schools, Bible classes, and a variety of things, by others, not less tenacious about the name. But none of these things enter into the essence of the matter -they are purely accidental to it. The Sabbath only recognizes these things, in so far as they are compatible with its nature and design :--when not having this tendency,-they are but intruders,-robbing God of that sacred rest that he claims to be his own. The Sabbath, in itself, is purely moral : and what is peculiar to itself, is subject to no change : it is imtion in the post of schoolmaster. Cossin remained mutable and eternal.

Some Religious Aspects of 1866. The February number of the Revival offers some

observations under this caption, that are worthy of the serious consideration of all religious minds. They indicate most clearly the lack of spiritual life and power on the part of those who profess to be the ser-vants of the most High God, and the tendencies towards Rome on the one hand, and towards Rationalism on the other.

The Carey Avenue Baptist church, and the two Con- institutions? Surely the effectual blessing of heaven tual in the present day to counteract the errors and gregational churches accepted the invitation, and may be confidently expected on efforts designed to with their pastors labored as earnestly and were as much blessed as our own church. Many of our tion!

Methodist brethren attended and enjoyed the meeting-place. The Chestnut Street Congregational one of the chief difficulties in working the old Total church kindly offered us the use of their house, which would seat many more than ours, and the church cheerfully accepted the offer, and the evening meetings were mostly held there, and even then, hundreds went away, not able to get in. Some evenings from three to five hundred were in the vestry praying while Mr. Earle was preaching in the house above. external influences are best adapted to deter men from The protracted effort has ceased, but not the good

work. The different societies, though holding meetings by themselves, are still laboring in concert and harmony. The labors of Mr. Earle have been satisfactory to all Christian people. With one voice they thank God for his coming among us. His sermons are full of the Gospel, -- without eccentricity or extravagance. He has no set of measures, but wisely adapts himself and his measures to the circumstances of the occasion. God has greatly blessed his labors to the awakening of his people, and to the conviction and conversion of sinners. As to the number of conversions, we cannot now speak with confidence : but we may safely say some hundreds give evidence of having passed from death unto life; and among these many heads of families, and some of our ablest citizens. There are many incidents of thrilling interest connected with this gracious work which we cannot here mention. It is a pleasing fact which we shall long remember with grateful feeling, that the pastors and different churches have labored together in this revival with perfect unanimity. With David we have said, " Behold how good and how pleasant it is for brethren to dwell together in unity !" It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard ; that went down to the skirts of his garments; as the dew of fermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore. Bro. Earle leaves us to labor with different churches in Boston, followed by the prayers of all God's people. We shall renember and love him as God's appointed and honored agent in blessing His churches and bringing sinners to Christ.

Bedford, April 16th : Duesnig down any

During the past few weeks God has been pleased to preaching service. your out His Holy Spirit upon as, reviving the church, " and adding unto us of such as (we trust) shall be saved," Rev. George S. Chase continues his ministry with us, and yesterday (Sabbath) was per-mitted to lead seventeen converts down into the baptismal waters. Others are desirous of thus following in the footsteps of the Divine Master. There has been no excitement, but a deep and prayerful earnest-ness, and calm conviction of duty. Many of the con-verts are from the Sabbath-school, in the morning of life giving their hearts to Christ; others in middle age, strong men and women now taking the vows of God upon them. One dear brother for more than twenty years an earnest Christian and member of our congregation, with his companion, put on Christ by a public profession, and now testifies that in keeping His commandments there is great reward. G. C. B.

#### NEW YORK CORRESPONDENCE.

The showers of heavenly mercy have fallen on our the required \$1000. this showers of heavening mercy have failed on our thirsty heritage, making glad the hearts of God's children, and calling forth devout thanksgiving to the Lord. Last week the monthly meeting of the pas-tors in New York city and vicinity met by appoint-ment at Green Point, and though, for various causes, no meet the required \$1000. It may stimulate the friends of this noble object if we remark, that the expense of employing these six additional colporteurs will be borne, in part only, by them; as the American Tract Society will have to ex-pend, in addition to the sum now expended in Nova ment at Green Point, and though, for various causes, no more than one-fourth were present, (not the lar-ger churches, or those more abundantly revived of the number.) yet 183 baptisms were reported last month. The fair estimate shows 600 thus admitted; nor will the number the previous or the following month be less—probably more. So that nearly 2000 for the entire quarter may be set down as gathered into the churches. What a harvest of souls! To God be the praise.

Of the means employed by the churches for the furtherance of the revival, some engage evangelists, and some dispense with their aid, brethren Earle in two of the Brook'yn churches, and Knapp in two of the New York churches holding forth the word each afternoon and evening, with accustomed success. It was interesting to see and hear the veteran in such

rescue human beings from vice and eternal destruc-In future we may call attention to one particular ings, but were without pastors, it being the time of in the "Alliance," which, in the opinion of some, their Annual Conference. Our house was soon crowd- will work injuriously to its interests, viz., the absence ed, and many went away not able to get even a stand- of disciplinary regulations. It is well known that

Abstinence Societies, was the exercise of discipline in reference to offenders. All we would say at present is, let the voluntary system be tried. Let each member feel that the sole responsibility of adhering to or breaking the pledge, rests upon himself. Time will soon decide the question whether internal or the vice of intemperance.

## Colporteur Work.

The American Tract Society, through N. P. Kemp, Esq., head of the Boston department, is performing an excellent work in Nova Scotia ; and we presume Mr. Kemp would be quite willing to extend this beneficent enterprise to every county of New Brunswick. The evangelical churches of Halifax have set us an example in this respect that is worthy of imitation. Here it is, presented in the Wesleyan of last week. We commend it to the prayerful consideration of all of every name, who love our Lord Jesus. in sincerity :

The friends of Home Missions from the several reigious denominations in Halifax, have been convened within a few days past, at the rooms of the Y. M. Christian, Association, to consider a proposal from the American Tract Society, through Mr. N. P. Kemp, Freasurer of the New England Branch, to extend the beneficent operations of that Society in Nova Scotia. The American Tract Society was instituted in New York, May 11, 1825. It consists of members of different Evangelical Denominations, united to diffuse a knowledge of Christ and Him crucified, by its pubications associated with personal Christian effort, at home and abroad. It extended its labors to Nova Scotia July 1st, 1863, since which more or less labor has been performed in every county but one. Six colporteurs are employed in Nova Scotia. These colporteurs have circulated the Society's publications, consisting of books, tracts, and monthly papers to MASSACHUSETTS .- A friend thus writes from New the amount of \$6,387.41, and have visited 15,745 families, of which 386 are habitually absent from

The Society finds that six more laborers are needed to reach the whole Province effectively; and as the work so far has been sustained almost wholly by American Christians, the friends of the enterprise in Nova Scotia are invited to co operate in the work of increasing the number of its colporteurs. The Society, through Mr. Kemp, has made the following generous offer, viz: to place six more colporteurs in the field, and to sustain them for one year, furnish-ing them with books, tracts, &c., &c., for sale, provided the friends of the object in Halifax will raise throughout the several denominations the sum of \$1000. This sum it was thought at the meeting re-cently held, could be raised in Halifax with but little effort. A committee was consequently appointed composed of members from the several de tions, who are to appeal to their respective churches, and report at a meeting to be held on the 2nd of May what quota each denomination will furnish towards

the Sabbath but once during eleven years. There are many such waste places in the Province; and the future peace and prosperity of our country must de-pend upon our filicity in the duty of restoring and cultivating these moral wastes."—Com.

Persecution in Italy.

six months in this uppleasant position, during which employed himself in writing, in the "Eco della Verita," articles against the Church of Rome and the conduct of the arch-priest. Through the kindness of friends, he obtained evangelical books and journals, and in these he learnt the existence in Italy of evangelical worship. It happened that the person to whom he addressed himself was a friend of mine, and thereupon introduced us to each other. After a friendly conference, the ex-priest returned to Rovescala, and from that time a correspondence began between us, which was kept up until he quitted that district and removed to Milan, with the purpose of instructing himself more fully in gospel truth; a design in which I encouraged him. He came, and was favourably known, through his credentials, and by the deep interest he evidently took in the study of the Scriptures, and by his unfeigned humility, truth, and sincerity. After making his public profession of faith, he was received as a brother. He is now entirely engaged in the study of the Bible; later

procured, through the municipal council, his reten-

he hopes to find employment as a teacher, although his wishes would point, in preference, to a sphere of greater activity in the spread of the gospel.

PROSPECTS OF THE FUTURE.

The report from Milan, after regretting that a greater work has not been done during the past year, goes on to say :---

The political changes in this our earthly countrythe position in which the Church of Rome is placed -the instruction which is spreading from day to day -the superstitions which are disappearing, permit us to hope for a very marked revival here. Many cities and country places are asking for the preaching of the gospel, many priests are speaking of reform, and with his view, are drawing near to us throughout the provinces of Italy. They are ashamed of the past. and aspire to a future less degrading. More than this; we know that amongst the gentry and learned of Italy there is a strong party bent on effecting a reformation. True, a reformation in a Roman Catholic sense is not all; nevertheless, it is always a step in advance towards truth. It is important that the fabric of Romanism be moved, for then the gospel may penetrate. In whatever way this is accom-plished, it will always be a victory for the truth as it is in Christ Jesus ; for, although to short-sighed mortals this triumph appears impossible, it is really advancing from to day to day."

edania salap p anti la For the Christian Visitor. The Sabbath-in its Relation to Christ. BY REV. J. J. DUNLOP.

Note destroy to No. 8. ad

Christ came in frequent contact with the Pharisees. They were opposed to him, and he to them. One great object that he had in view, in his teaching, was to enforce the spirituality, and the extent of the Moral Law, in opposition to the superstitious rites, and ob-servances inculcated by them.\* In this way, it is, that he treats the subject of the Sabbath observance. Works of mercy, † and necessity-according to his teaching-are not, as generally represented, exceptions to the law of the Sabbath-to adapt it to cir-very nature, and requirements, and belong as much to its sanctity, as any other exercise peculiar to it. This law has its basis in God, and in man :- it is a God-man institution. What, therefore, is suitable to the nature of one, and necessary to the existence of the other, must enter into its very essence. God delights in mercy, on the Sabbath ; and, as for man, the Sabbath was made for him-not he for it.1 God desires mercy, and not sacrifice. Let us go and learn what that meaneth.§ Christ puts a special honour on the Sabbath day, by his constant attendance from his infancy-on its services-both in the temple, and in the Synagogue |- and by making it a time for the performance of some of his most striking miracles. As the Redeemer advanced to the years of maturity, he became a public reader and preacher, in the Synagogue. Though he spake, as never man did, his serons were not always acceptable : one, on Divine sovereignty-preached on the Sabbath, in the Synagogue, at Nazareth, where he had been brought up,

Mat. v. : Mar. vii. 10. 27. § Mat. ix. 18; xii. 7. | Luke ii. 40, 52; iv. 16. ¶ Mat. xxiv. 20. \*\* Mat. xii. 8; Mar. ii. 28. †† Butler's Anal. of Religion, part ii. ch. i.; Dick's Lec. Theol. vol. iv. p. 455; Turretini Inst. Theol. Elen. vol. in. p. 2., ed. 1695. ninton's Elements p. 182. Sy

The Christian Messenger reports revival progress in Manchester and Guysboro. Rev. E. O. Read baptized three young persons recently, and Rev. James Stubbard of Yarmouth, baptized ten on Sabbath the 15th inst. Bro. Read also reports to the Messenger a donation of \$78 from his people at Gaapercaux.

The Messenger is glad to learn that on Monday the House of Assembly voted \$1000 to the widow and fatherless children of the late Dr. Slayter. Hon. Provincial Secretary and Mr. Stewart Campbell passed high encomiums on the heroic conduct of the deceased.

## Secular Department.

COLONIAL.

The new Government is now in session in Frede ricton, and the probability is, that they will recommend a dissolution of the present House of Assembly ; if so, we shall soon have a general election. when the people of this country will be called upon to decide for or against Confederation. We cannot but hope that all aspirants for political honors, whoever they may be, will have too much regard for their own bonor to throw dust in the eyes of the people or to raise false issues for the sake of a party or personal triumph. The question which towers infinitely above all others in magnitude and importance at the present moment, has reference to a consolidation of British America into one GRAND COLONIAL EMPIRE. Let this be decided purely upon its own merits, and in the light of the common sense of the constituency of New Brunswick, and we cheerfully abide the issue.

THE FENIANS

found it impossible to accomplish their nefarious de signs upon New Brunswick in the presence of English regulars, disciplined volunteers, British warships, American cutters, and Gen. Meade with his war host, and, therefore have gone back to get up some other nefarious scheme with which to extract money from the pockets of their miserable dupes. Report says they will now assail Canada in great force; but under the watchful care of General Meade, these mad tigers will be as harmless as lambs.

THE BRITISH, THUNDERER

in an able article on Colonial affairs utters the fellowing sentiments on the subject of Confederation. Hitherto the Times has spoken in a style not very flattering to the loyalty of these Colonies, and has intimated more than once that they should be thrown off upon their own resources : but the recent significant anifestations of good will to the old flag, and of desire for closer union among themselves, have quite changed the tone of England's guiding star. Speaking of the style in which the recent invasion has been 

met the Times says :--The demonstration of feeling indeed which the oc-casion evoked, appears to have been beyond expecta-tion. It is regarded on the spot as disposing conclu-sively not only of Fenian calculations, but of other *questions* long suspended in the political atmosphere. There is no longer, we are told, an Annexation party in Canada-no appreciable section of the Cana-dian people desiring to cast in their lot with the Uni-ted States. That leeting, if it ever was seriously en-tertained, has now disappeared, or is confined to a handful of persons not worth consideration. The question of *Provincial Confederation* too has been materially advanced by the operations of the same convictions. If the Bri ish Provinces are to be inde-pendent, self supporting, and powerful, it is obvious that this result can be best promoted by that Union which is uniformly strength. The Colonists seem to understand that tury are on the eve of a natural

