

Revival Results. We have greatly rejoiced in the blessed tidings which have reached us from divers sections of this mighty continent during the last winter and spring regarding the glorious work of God in the salvation of precious souls.

They give a right direction to the intellectual energies, for they make men feel that they are responsible for the talents entrusted to them; the gifts with which they are endowed, and that they are bound to employ them in the cause of truth, virtue, and happiness.

They favorably affect the social relations of life, improving them, ennobling them, making them fulfil their legitimate design, and become channels of benignant and healthful influence.

They favorably affect the community; enlightening and purifying public sentiment, healing sores on the body politic, driving away vice, encouraging industry, and putting a new aspect on the face of society.

They give a powerful impulse to the sacred cause of benevolence; money that was in the unrequited heart, hoarded there, and worshipped there—finding its way out from thence, (these hearts being unlocked by grace), and going into the Redeemer's treasury, to sustain and cherish those heaven-born institutions, which have for their sublime object, the moral renovation of the world.

They raise up Sabbath School teachers, ministers, and missionaries, to be Zion's efficient helpers, to further the cause of truth and piety, and be blessings in their day and generation.

These are the results of revivals in the present world. But there is another world beyond the present, and most benign is their influence as felt there.

They increase the population of that world; taking thousands, nay millions of the human family, who would otherwise have been cast off forever, accursed victims of eternal torment; regenerating them, washing them in the blood of the Lamb, making them meet for the inheritance of the saints in light, and putting them in possession of that inheritance; there, as kings and priests unto God, to advance from one degree of bliss to another, and one degree of glory to another, through everlasting ages!

They pour new tides of joy into the breasts of angelic intelligences; for, as we are told, "There is joy in the presence of the angels of God over one sinner that repenteth," how transported must those glorified immortals be, when not single souls, but multitudes simultaneously repent, when sinners "flock unto Christ as clouds, and as doves to their windows!"

But the mind is lost in contemplating the bearings of revivals on the world of glory. It demands the towering minds of cherubim, and seraphim, to comprehend these bearings in their full extent; and it requires the harps of the assembled celestial hosts, to strike a note of thanksgiving to God, high enough, and loud enough for such manifestations of His mercy!

Membership. (Continued.)

In our last article we called attention to the fact, that nothing in Scripture justifies the belief that membership in the churches depended of old on any formal ceremony of admission. It may be that any baptized brother present in their assemblies and known to be worthy, was treated as a member by the early churches; or that any of the contingencies we have previously supposed, as of election to office, or appointment to any special duty, may have constituted membership for the time being; and hence we ask, what becomes of the notion so gravely and dictatorially propounded lately, that a church "dare not" commit any act of judgment or other duty to brethren possessed of the gift of wisdom, and come from a distance, for the especial purpose of performing this act; and this on the express or implied promise of the church to abide by it?

If then there exist anywhere in the baptized church of Christ superior wisdom or ability greatly needed for the conduct of any particular case, it must be the duty of a church to procure that aid, if it can be obtained, and to give to God's cause among them the full advantage of it; and to refuse to do this, on the contracted notion of a church membership that can subsist only by some peculiar formality, and an entry on the church record, for which Scripture gives no warrant, is surely no less than to defraud God of his honor, and the church of His gracious benefits.

It may be reiterated again and again, that a company of people bound together as a church by a certain formality like our ceremony of admission, and under obligation to do all their church work themselves, and not to admit others to help them unless they become members by the same formality, and continue members for a certain time, but the Bible surely says no such thing. It may be found convenient to propound this notion in order to justify on this shallow pretence the breach of a solemn engagement to admit the aid of others in deciding a case submitted to them, but in the word of God we find nothing to authorize such breach of faith, and if we admit additions like this to the Divine Record, to screen our manifest wrong-doing, it cannot be long before the Bible will be made, even in Baptist churches, to speak whatever language the passions and selfishness of corrupt human nature may demand.

We do not by these remarks intend to object to the more ordinary and lasting membership usually observed in our churches, or to the customary formalities attending it; and to them and other points relating to this question, we may have occasion to refer hereafter, but in the meantime there are some other matters relating to membership, which, from their superior importance, seem to demand previous attention, and which it is our purpose to canvas in our next.

We are informed that the Baptist church in Fredericton, under Rev. J. C. Hurd, M. D., have purchased an eligible site in a central part of the city, and intend erecting thereon at an early day, a house of modern type. Their plan is to build by donations, and to make the seats free to the public.

What is being done by the Baptists for the evangelization of this Province? It is a question which each member of a Baptist church should carefully consider. That we are not doing what we ought and might do is evident; but that we are doing something is equally evident. The churches are working each in their own respective fields, and some of them have been abundantly blessed with revivals. Some that have not enjoyed the reviving work of the Spirit have been laying a deep foundation for future growth.

At the Eastern Association appropriations were made to Dorchester and Shediac, and at the Western to Saint Andrews, and the Miramichi fields. The Board has been able to attempt no more than the promises involved except to continue Bro. Washburn's mission at Musquash and Dipper harbor, and to send a missionary for one month to Bouctouche and Richibucto.

Your appropriations brethren were wise. God has smiled upon them all. Bro. Edwards, has been greatly blessed with revival influences. Bro. Hickson has seen steady growth, and a great change in one of his outstations. Bro. Bleakney has baptized many in Dorchester. Bros. Rattray and Manzer have both baptized some and seen the Sabbath Schools and other religious interests thriving under their labours. Bro. Washburn has been favoured of the Lord in Musquash, and has baptized three. God has blessed the labors of our missionaries, and seems to be bidding us to go on; and, not only continue to sustain these laborers, but to send out others to help them, for "the fields are white to the harvest." But the Board is now destitute of funds, and must now look to the churches to do their duty in replenishing the Treasury.

For the Christian Visitor.

Horae Biblicae.

NO. IV. ETERNAL PUNISHMENT OF SIN.

BY J. L. DUNLOP.

An infinite Being is only known to an infinite mind. God alone understands the nature of God. A created and dependent mind, whether of man or angel, which is necessarily finite, is unequal to the task. Man's idea respecting the Divine Nature is, at the very best, but imperfect. This arises from his limited capacity of apprehension and comprehension. In his search to find out the Almighty unto perfection, he is obliged to treat of single attributes—which are but specific modifications and exercises of the all-perfect excellence of the Deity—in the way of partition; and thus, from his limited view of the Being and attributes of God, he is even prone to look upon these properties of the Divine Nature as distinct from, if not, at least in some instances, antagonistic to, each other. In this way, justice and mercy are not unfrequently set at variance by him. Could man but see God as God sees Himself, his views respecting His Maker, however correctly formed in this his imperfect state, would probably undergo considerable modification. The Divine attributes, he would very likely see, differ only in his comprehension of them, and not in reality; that their total is one object—one absolute perfection—one infinite determination to the greatest excellence. Rectitude and goodness he would then look upon as his own views, from different points, of the very same infinite excellence.

God's goodness is synonymous with moral excellence. But, in a more restricted sense, it consists in God's determination and desire to do good to His creatures, according to their several capacities and relations, under the direction of His own wisdom and rectitude. Love is an out-shoot of goodness—a particular development of it. God's love is God's delight in Himself, in His perfections, and also His delight in and desire to promote the happiness of His creatures. His delight in Himself is, no doubt, the moving cause in God of all that He does,—the chief end of which is His own glory, the manifestation of His own perfections,—that He might appear before an intelligent universe what He is, and just as He is. God's love is natural, or is sovereign. God naturally loves that is like Himself, what reflects His own image; and as that reflection of God's moral likeness in the creature waxes or wanes, so it is with this love—it increases or decreases in the same ratio. God loved His own Son, when an infant. He was a holy child—the brightness of His Father's glory, the express image of His person; and as his sinless human—in connection with his divine—nature gradually developed itself, he increased in favour with God. In the same way, His people, as they advance in the divine life, become more and more the objects of God's complacency and delight. The cause of this love is the image of God in the creature. Let this image be obliterated by moral evil, as in the case of the angels that sinned, the love that it gave rise to becomes hatred, the complacency aversion. The change, however, is not in God; it is in the creature. With respect to this part of His nature, God is still the same; He changes not. Satan, for instance, was an angel of a high order, holy and happy. God loved and delighted in him. But he kept not his first estate; he left his own habitation, on account of which he is now doomed to eternal perdition—the fit object of God's wrath and fiery indignation. The love that once delighted in him, now keeps him bound in everlasting chains. Adam, too, as the best specimen of God's workmanship, was very good—created in righteousness and true holiness. God delighted in and loved to hold converse with him. Adam sinned. God banished him from His presence, and would have done so forever, had not God Himself in sovereignty interfered, in consistency with His own character and perfections, for his restoration. This was an instance of sovereign love. It is set upon its object; nothing in, or done by, Adam in his fallen state could, in any way, be the cause of this love. Its origin and cause rest alone with God Himself. The sovereign love of God, then, from the very nature of it, must be eternal, unchangeable, free, inseparable, and it may be added, inconceivable. If nothing in, or done by, His object, was the cause of it—was so, nothing in, or done by, him, can in any way affect it. The love of God, then, in its nature and acting, is not incompatible with the eternal punishment of sin in the impenitent. On the contrary, this penalty, as the consequence of moral evil, is the result of the love, as it is of the justice of God. Rectitude and goodness are but component parts of one great whole; they differ only in the necessarily imperfect views of finite minds respecting them. God is love—God is a consuming fire. Both are the dictates of eternal truth. God is as the Bible makes Him known.

Yes, God is love; and to show that He is so, while He is, at the same time, strictly and unchangeably just, is evidently the grand design of the Word of God. God is essentially and necessarily love. As such, He was disposed to create man susceptible of happiness in various forms and degrees. He did create him in the actual enjoyment of it, and would never have withdrawn it from any of the human race unless His regard to Himself as the highest object of His love had rendered this indispensable; and even when, just cause for it has occurred, He still continues to love the sinner as His creature, the work of His hands, that He has no pleasure in His eternal punishment for his own sake. But, in the Bible, the expression "God is love," refers to the grand and most effective display of that love in the redemption of His people. And so far is this love from setting aside or opposing the claims of justice, that its magnitude has been most strikingly displayed in the provision made for satisfying these claims.

From our English Correspondent. On the 1st of May, a bishop for Syria was consecrated at Canterbury. As your correspondent felt curious to witness the ceremony, and see the renowned old city in which it was to be held, he determined to attend. So, on the day mentioned, early in the morning, we went our way to the railway station at Blackfriars with pleasant anticipations of quiet satisfaction to be derived from again seeing the country in its fresh and beautiful spring attire; for eight months' experience of the bustle, and roll, and din of London, instead of having driven from the mind the memories of rural enjoyment, had rather refreshed them, and whetted the appetite for its quietness; and so far were the dust, and smoke, and fog, of the "greatest city in the world," from obscuring the pictures of its loveliness that they had added fresh tints to their beauties and brightness to their sunshine.

But here we are at Blackfriars, prepared to take advantage of the very kind provision of the railway officials, who, for the trifling consideration of five shillings, just as an expression of the passengers' appreciation of their very disinterested efforts to oblige the public, afford us the means to obtain all the before mentioned satisfaction. And now, as after a premonitory screech, the iron horse in front, with snortings waxing fiercer every moment, starts us (the train) thundering over the rails, let us look around.

Almost directly behind the immense dome of St. Paul's looms up grandly from Ludgate Hill, on the left, at quite a distance, the London Monument lifts itself 202 feet above Fish Street Hill; still further, in the same direction, the turrets of the tower of London are seen; away forward to the right appear the great towers of Westminster Palace and Abbey, seeming all the more large and tall from the smoky London haze through which they are discerned; while here and there on all sides needle shaped church spires pierce the air, and the slim, lofty, grim chimneys of gas and steam manufactories arise.

While taking this rapid glance we have been speeding along above the housetops. As we now look down on either side we catch a vanishing glimpse of street after street with their hurrying streams of life; a fitting picture of smoking chimneys, red tiled roofs, and interesting views is presented. Now a wilderness of the small, smoke-blackened houses of the poor fits past; anon rows of palatial buildings along broad and airy streets are at hand and gone; again a green square which looks strangely out of place, yet all the more refreshing from the ocean of smoky brick wall, passes by. The stations, Borough Pond, Walkworth, and Camberwell, fly past; the roofs and streets begin to be varied by gardens; the proportion of soil to brick, of green to red, fast increases, and now, but a few minutes since starting, the stations at Dulwich and Herne Hill, in the suburbs, are left behind; the rows of new houses on the outskirts of the city are past, and the train is careering along swiftly with its puffing, and rattle, and thunder, through the open country. We open the windows and sniff the breeze, no longer redolent of coal fumes and all the noxious vapors of a crowded city, but perfumed with the scent of vernal verdure, springing flowers, and apple blossoms. We feast our eyes, so long accustomed to smoke-blackened houses, and dusty or muddy streets, bated in that not to be analyzed compound called "London fog," upon the varied and gilding prospect of tree-covered knolls, green fields, and placid streams spread out in the clear sunshine; and settling ourselves down in our seats we give ourselves up to the enjoyment of seeing, and the pleasant task of making a few jottings.

Two difficulties are now experienced. Although with two eyes, man are confined to one object of sight at a time, so, while looking out on one side, with the train dashing along at the rate of nearly a mile per minute, the country on the other passes by unnoticed; and when employed in jotting down a note, a chasm is made in the landscape on both sides. These difficulties, however, are partly remedied by notes frequent from side to side, and making the notes as brief and suggestive as possible. The different appearances of fields of vegetables, grains, and grass, give variety to the prospect, while green hedge rows, the undulating character of the country, its plentiful sprinkling of ornamental trees and fruit trees just bursting into blossom, and the neat built cottages which dot it on every side, give picturesqueness and beauty to one who has a slight mixture of the practical in his composition.

We now approach a low circling range of hills, and while in the act of making a note, are interrupted and startled by the train plunging with a shriek into the inky darkness of a tunnel beneath them. After nearly two minutes we shoot forth again into the bright sunshine, and when the pupils of our eyes have sufficiently contracted, we look out upon deep meadows, flanked by low ridges on either side, thickly overgrown with trees. That tall tower yonder is in connection with the Crystal Palace Sydenham; from its summit a fine view can be had of the beautifully laid out Palace grounds, and the country around. As we advance, the orchards of apple and cherry, for which Kent is noted, become more frequent, soon large fields of dried poles, about eight or ten feet high, proclaim that we are coming into the region of the staple production of the county, viz.—hops. These are set about four feet apart, and each surrounded by three or four of the aforesaid poles. When covered with vines, the twisted, tangled ocean of rich green vegetation must present a curious and agreeable appearance. When picking time comes, multitudes of the lowest and poorest of London overspread the country, and, while gathering the harvest, enjoy themselves amazingly, and save a little to help them through the winter. The hops are taken to the city, where there are long rows of high and large warehouses along the Thames, near London Bridge, for their reception, and that principle extracted, which adds bitterness to the ale which adds bitterness to the lives of so many in England.

But while we have been making these observations the train has been speeding on past the villages of Bromley, Mary's Crag, Farningham, a name familiar to the readers of the Christian Visitor, and makes a halt at CHATHAM.

This city with the contiguous villages of Rochester, Brompton, and Stroud, is pleasantly situated at the mouth of the Medway. Chatham proper, nestling quietly down at the head of a valley with steep hills on either side, through which we pass in a tunnel, and upon one of which a castle is situated. It is the third largest arsenal in the kingdom, and had in 1856 a population of 28,400 souls. Very peaceful does it look to-day, sheltered by the hills, and bathed in the bright sunshine. Its history has indeed been rather uneventful; for it lay out of the range of the fierce civil wars which had their battle grounds in the central and north, and made many an unnoticed place famous by their carnage and death. But once it was the theatre of stirring scenes. In 1667, the Dutch fleet under the redoubtable de Ruyter, amidst the consternation of the English at so unusual a sight, having taken Sheerness, a few miles distant, sailed up the Medway, and burned several ships in Chatham harbor.

But, all are aboard, and the train is on the move. After another immersion in the blackness of a tunnel, we look out over a channel dotted with small sandy islands, and see the sloping green shores of Shepney on the other side; the land rising gradually toward the interior, is agreeably diversified with clumps of trees which vary the lighter green of the gray fields with their deeper shades.

The country through which we are now passing, is a limestone formation, and presents that uneven but gracefully rounded appearance, which is characteristic of these soft rocks, and which results from their original sharp and jagged outline being reduced by the weathering process of ages. Here and there we see those primitive institutions—windmills—moving their giant arms lazily in the light breeze. Numerous large brick, with an occasional lime kiln, are scattered along the route. Low fields become more frequent; occasionally a barren knoll, or marshy patch of alder is passed; the villages of Sittingbourne, Faversham, and Broughton, are left behind; we see in front, a city with the tower of a splendid cathedral rising in the midst; the train stops, and we once more land on terra firma at the round of Canterbury.

Private letters from this distinguished explorer up to Feb. 1 have been published and throw light upon the mystery which has so long shrouded his fate. It seems, says the Examiner, the Johanna men were exceeding great cowards, and being mortally afraid of the Arab slave dealers, upon whose track the party came occasionally, suddenly deserted the Doctor, and to make good their cause for reappearance in the place which they had started, concocted the awful lies which brought mourning to the whole civilized world. Meanness generally brings sin in its train—indeed, they are fast friends, and delight to travel in company.

Besides this trouble, the Doctor passed through a region of famine, wherein they all suffered much. The brave leader writes cheerfully and even jocosely about it. "We have had precious hard times," he says, "and I would not complain of it if it had not been knowing hunger for many a day, and our bones sticking through as if they would burst the skin." He suffered also a great loss in the deserting of two of his guides, who ran off with his medicine chest and many useful articles. "This loss," he adds, "fell on my heart like a sentence of death by fever, as the case with our poor Bishop Mackenzie; but I shall try native remedies, trusting Him who has led me hitherto to help me still."

London Correspondence.

LONDON, May 1868. THE ANNUAL MEETINGS have commenced, and large numbers of ministers and delegates from all parts of England, representing various denominations, are coming up to the great metropolis to do business in connection with the many instrumentalities which are now in operation not only in this land, but also in foreign lands, for the spread of the Gospel and the establishment of the Redeemer's kingdom on earth. The annual sermons of the Baptist Missionary Society have been preached in the principal Baptist chapels. Other meetings in connection with Baptist Union—Young Men's Christian Association, &c., &c., have also been held. Last evening the Annual Meeting of the Baptist Missionary Society met at the Exeter Hall. The gathering was large—I should judge nearly four thousand persons were present. The services commenced by singing that good old missionary hymn so dear and so familiar to us all, "From Greenland's Icy Mountains," and it was truly delightful to see, hear and to join in with that vast assembly in singing a hymn so beloved and so appropriate on all such occasions. After prayer, a report of the progress of the mission, its present circumstances and future prospects was read and was listened to with deep interest and attention. In the main it was highly satisfactory and encouraging. The present year began with a balance due the Treasurer of £3,342 15s. 9d. Towards the diminishing of that amount, one thousand pounds has been kindly subscribed by two gentlemen; so that the Committee are in hopeful expectations of being able to declare themselves for a short time entirely solvent. This, to the Society and to all interested, is a great cause of thankfulness, especially considering the great depression there has been in trade, and also the heavy debt which was upon the Society at the close of the previous year.

With regard to the progress of the gospel among the heathen, the report speaks very favorably. Evidences of a great and mighty change brought about by the power of God's truth on the hearts of the people are seen in many parts. Men are beginning to lose confidence in the superstitions of their fathers, and are giving more earnest heed to the Word spoken to them by the Christian missionaries. Cruel rites are being abolished, and barbarous institutions grown old with age and still older in sin, are beginning to dissolve, and, by the blessing of God, ere long will be among the ruins of the past ages.

But not to encroach on your space, there is just one thing which I should like to mention, which to me seems to be one of the most hopeful features in the future prospects of the mission. Until very lately, all efforts to devise a scheme whereby the females of India might receive secular and religious instruction have proved abortive, owing to the perfect seclusion from European society of the female portion of the population. But of late this prejudice is giving way, and now in Calcutta alone, 300 houses containing about 1,200 females are open to Christian instructors. Already there has been a society formed in this country, called the "Ladies' Association," having for its object the welfare of the females of India; and the thought has occurred to me if a hope might not be entertained that some such an association would be formed in the Provinces to meet the demands pressing upon Christians in every land. Truly it can be said, especially of this new sphere that is just being opened up in that benighted land, "The harvest is great, but the laborers are few." Oh, that the Spirit of God may be made more and more manifest in this great work, until that time shall arrive when we shall see the heathen brought forth into the glorious liberty of the Gospel; not one by one as hitherto, for the most part, but by the case, but by hundreds and thousands.

"Walt, walt, ye winds His story, And ye ye waters roll, Till, like a sea of glory, It spreads from pole to pole." "Till of our ransomed nation, The Lamb for sinners slain, Redeemer, King, Creator, In bliss returns to reign." L. E. B.

Extract of a Letter from Rev. H. Angell, of New York. We rejoice to hear that this esteemed brother is greatly prospered in his work, in the great city of New York. In a letter, of the 15th inst., he says:— "I am thankful to be able to inform you, that my family have arrived safely and well. The people gave us a very cordial reception. In my absence from my family, they furnished my house—supplied us with many of the necessities of life to last us for some time to come—presented me with a policy of insurance on my household furniture, and left us money and gifts to the value of nearly \$700. During my nine months labor with the church, there has been unbroken unity. Over sixty persons have united with the church, and others expect soon to join with us. My health appears to be completely restored; and, I hope, if the Lord will, to labour in his cause with undiminished devotion and earnestness. Though now severed from my relations with the Province, I shall never forget many years of pleasant toil and halloved association there; and I shall ever rejoice in the advance of the Redeemer's cause among you. But, that my health seems to be better here, I would gladly return and close my labors, as I have commenced them, in the land of my spiritual birth. I entertain, however, a bright hope of meeting you all next year, at the convention of heaven, from whence imperfection will be excluded, and where "the parting word will pass our lips no more."

Revival at Howard Settlement.

DEAR EDITOR—Many of your readers will rejoice to learn of the glorious work of grace in this locality. I visited the place, and commanded a series of meetings. The Lord poured out His Spirit upon the people and sinners were converted. Some years ago there was a little Baptist Church in that place, but long since it had lost its visibility. After we had held several meetings, visited from house to house, talked to the old professors as to what could be done, I then appointed a special conference, and with the assistance of some visiting brethren, proceeded to reorganize the church, and commanded a series of meetings. The Lord poured out His Spirit upon the people and sinners were converted. Some years ago there was a little Baptist Church in that place, but long since it had lost its visibility. 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