

assuming improper airs. If you cannot endow the College, endow the Theological Institute by itself, still making Horton the place of instruction, and giving the young men the benefit of the Academy.

Let me hope, however, that by the united action of the two provinces, the whole Institution will be retained, and placed on a permanent footing. It will then become important, in future arrangements, to make provision for thorough Theological training. The President, I presume, will be Professor of Biblical Criticism, Theology, and Ecclesiastical History, to which, probably, Hebrew must be added. The other Professors may hold situations in the Academy as well as the College, and the Theological Students will obtain their general education from them; but the President will have enough to do in his own special department, which comprises branches of study too much neglected hitherto. All he can do in the College proper will be to exercise general superintendence. His time will be mainly employed in teaching the Students to interpret the Bible, and acquire just views of the dealings of God with his church in all ages, and in instructing them in reference to ministerial and pastoral duties. The Denomination will also have frequent calls upon him, to which he will find it necessary to respond.

I have long been of opinion that there should be two classes of Theological Students; one, well instructed in all learning, who should go through the College course before they see the Theological Professor, except in learning Hebrew; and the other, comprising young men who are gifted to preach, and ought to preach, but cannot learn languages; these should have an English Theological Education—that is, attend the Theological, but not the Classical course. I think it very desirable to have these distinctions in such states of society as at present exist in our Colonies, and in fact to a great extent on the American Continent.

The whole subject will now come before you, and I cannot but hope that such arrangements will be made as will greatly conduce to the permanent advantage of the Denomination.

As I have no right to dictate to any body, nor to intrude my views on others, I have written this private communication to yourself, believing that as you possess considerable influence, so you are deeply concerned for the true welfare of the Denomination. Perhaps it may assist you in the deliberations in which you will most probably be called on to engage.

Please to remember me kindly to all our friends who know me, when you see them. May the Lord graciously guide you all, and raise you from your depression! I am, my dear Sir, your's truly,

J. M. CRAMP.

[FOR THE CHRISTIAN VISITOR.]

Kentville, July 4, 1850.

DEAR BROTHER VERY,—I promised to write a few lines to you as soon as I could. I am hardly able to do so, but I am making the attempt. It was two weeks yesterday since I left home and came to this house, Mr. Winkworth Chipman's, in Kentville, and two weeks to-day since I took the coach for Nictaux. I have spent the most of the time at brother Bill's and brother Neely's, the last two nights I spent at Dr. John Woodbury's, in Wilnot, and yesterday I came in the stage coach here. I felt better than I had done for some days, but the journey was too much for me, and I am not well to-day; and thus I am wearing away. O, that the happy hour were come to change my faith to sight. I cannot write much. A few remarks I shall attempt to make, viz.: I have met with nothing but the greatest kindness where I have tarried, not a frowning face did I see among the dear friends, old and young, domestics and all; the most solemn attention was paid to my communications both Lord's days, for I preached to brother Bill's people the last Lord's day I was with them; brother Bill was called away to attend a funeral; the funeral of an old man of my own age, 84 years. Ill health you know prevented me from attending the regular meetings of the Association, but I question whether we ever had a more deeply interesting Association in Nova Scotia, during its session, and at, and after its close; every one I saw and heard, spake of it with much soul satisfaction, of the union, love, and harmony that was diffused through the whole bo-

dy. Surely Satan and his emissaries must expect to be foiled. "How good, and how pleasant it is for brethren to dwell together in love and unity." I must drop my pen, my kind regards to sister Very, and all the dear Ministers, and the dear saints so far as convenient. I remain your's in Christ,

EDWARD MANNING.

[FOR THE CHRISTIAN VISITOR.]

2 Peter iii. 18. "But grow in grace."

The next particular on which we are to give our thoughts.

III. Is, how growth in grace is to be obtained.

We all understand how vegetable and animal growth is obtained. The sun, the air, the rains, conduce to the former, and suitable and sufficient nourishment to the latter. Cut off and apart from these there would be no growth. These are the means appointed by the Creator, and their use will not fail to secure the result.

Growth in grace is not secured apart from means. And, as in the former case, these are appointed. And may we not conclude, that, if used, they will not fail to accomplish their end.

1. Among these we may mention secret prayer. Our Lord gives direction on this subject. "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. vi. 6.

Perhaps prayers which are offered in secret are more fruitful in good than others. No other being is present but God, therefore, there is no inducement to pray merely for effect, or from motives of ostentation and pride. The Christian is alone with God. He is with him on important business. The burden of his spiritual interests press heavily upon the heart. No other being can afford the necessary aid. He is willing to hear all his confessions, sorrows, petitions and thanksgivings. He waiteth to be gracious, and is willing to give what he knows will be best. Does he lack wisdom? "Let him ask of God, who giveth liberally and upbraideth not." Is he in trouble? "Call upon me, I will deliver thee and thou shalt glorify me." Would he return from his backslidings—from a state of barrenness and discomfort, let him pray to his Father in secret, and he will experience his forgiving love, and the impartation of those influences that will make him fruitful in good works. Observe what God says to his ancient Israel, "I will heal their backsliding, I will love them freely, for mine anger is turned away from him, I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon." Hosea xiv. 4, 5.

There may not be many examples of the power of prayer in the Word of God, but may be looked upon as illustrations of it in connection with secret prayer. Do we not read, "The prayer of the upright is his delight?" Prov. xv. 8. Have we not an example of it in Daniel ix. 3—27? Does not Paul shew his belief in its efficacy, not only by the habit of his own life, but by what he writes? See 2 Cor. i. 11. Eph. vi. 10—19. Phil. iv. 6. These references show what prayer will do. It will make other means effective; strengthen holy principles, purify the affections, make the spirit resistive of evil, and aid it in the acquisition of good. In its neglect growth in grace is an impossibility.

2. We may mention public worship.

This is instituted with regard to human welfare. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "O worship the Lord in the beauty of holiness, fear before him all the earth."—Psal. xxix. 2. cxix. 9. The patriarchs valued this worship, so also did the holy prophets. The Church of Jesus Christ from the beginning, has found in it life and strength. In it God is the acknowledged though invisible object of adoration. And in the believing, spiritual and devout, there is a deep sense of the all-pervading presence of Jehovah. The one feeling is, "We are all here present before God." Does not this awe and humble?—Deepen contrition? Melt the soul down under a sense of its great sinfulness? Lead to a more simple and entire reliance upon Christ and his great atonement. Where this worship has been associated with the Supper of the Lord, has it not often administered an infallible relief, amidst earthly privation and sorrow? Has it not lightened the anguish of the disconsolate and forsaken? Laid pride

low and caused the dream of self-righteousness to vanish? Made us acquainted with the truth of our condition? Humbled self-will, and caused the realities of an eternal world, to shine out in all their grandeur?—Amid the quickening and spiritualizing influences of worship, how often has the soul on which the cold of death has almost settled, been warmed, and like the mystic wheels of Ezekiel glowed with celestial fire and become instinct with the spirit of life. How often have the most strengthening influences been diffused. The apostle could fully estimate all the advantages of worship, when he said to the believing Hebrews, "Not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. x. 25. Preparation for any day is obtained in the devout and heavenly exercises of God's worship. Wisdom, profitable to direct in the day of difficulty, strength for the day of labor; faith for that of trial, and hope and resignation for that of privation and sickness. And how often from their exercises have gone forth those brightening influences, that have made the chamber of death radiant with holy light, and enwrapped the departing spirit in the mantle of heavenly peace! We would say to Christians who would not lose these unspeakable blessings, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This done in faith, will keep the soul active and pure; cause it to grow in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." "For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

3. Growth will be secured by exercise.

What is it that nerves the arm of labor and gives it strength? Exercise. What is it that secures vigour to the animal system, and pervades it with the glow and freshness of health? Exercise. What is it that quickens and brightens the powers of the soul? Exercise. Is it not this that gives vigour to the wing of the soaring eagle? And in short to all living creatures? What saith Paul to Timothy? "But refuse profane and old wives fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little, or as it reads in the margin for a little time, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 7, 8.

4. We may mention as another means of growth, a studious imitation of the life of Jesus. Let us cite a few scriptures bearing on this subject. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his veins." Isa. xi. 1—5. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 5—8. A prayerful consideration of his character may strengthen the graces of our holy religion, not that we shall ever attain that sinless perfection that mark his whole life in the present state.—There will always be the consciousness of defect, of failure. But the more closely, the example of Jesus is kept before us, and the more earnest it makes our aspirations after conformity, the more likely we shall be to grow in grace, and in the knowledge of our

Lord and Saviour Jesus Christ. The nearer we come to this the more we shall enjoy of heaven upon earth, the more likely are we to be useful, and after all, to be pierced with a sense of our deficiencies, and to acknowledge ourselves unprofitable servants. Then shall we rejoice that we are saved by grace through faith, and that not of ourselves, it is the gift of God, not of works lest any now should boast.

J. D. C.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR,—I have often found myself under obligation to you for your practical hints, and only wish they were more frequent. Having enjoyed the conveniences and the elegancies of the steamer Admiral, I would beg you once more to call the attention of your readers to that superior boat, every department of which I found to be all that you assured me, and more too. Such gentlemanly courtesies on the part of a Captain given with so little show, and such care and liberality in furnishing the table, and contributing to the ease and comfort and safety of passengers, is really deserving of more than a passing compliment from those who share them.

** It gives us great pleasure to publish and to endorse the above; the only reason we have not often said the same, is the fear that our readers would pass it by as a puff. We only add, if going Westward—prove her.

Statistics of the Church in Hamburg.

Hamburg, March 18th, 1850.

To the Hudson River Baptist Association, U. S. A.

Beloved Brethren in the Lord:—The visit of brother Everts to our city has afforded us real pleasure, and he will be enabled to convey verbally some interesting information of what he has seen and heard whilst here. Having been urgently requested by him, I give the following statistics of our church; it embraces the two last years, 1848 and 1849:—

1848. Jan. 1.—Number of members,	327
Baptized during the year,	64
Received by letter,	7
	398
Excluded,	10
Died,	7
Dismissed by letter,	11—28
	370
1849. Jan. 1.—Baptized during the year,	119
Received by letter,	12
Restored,	2
	503
Died,	8
Excluded,	12
Dismissed by letter,	25—45
	458
No. of members 31st Dec., 1849,	458

You will learn from this how the Lord has blessed our efforts, and how much encouragement we have in our blessed work. Out of the one church formed sixteen years ago, nearly sixty have sprung up, and if the Lord continues to smile upon us, the length and breadth of our native land will, in ten years, be filled with churches after the model of the apostolic times. But, beloved brethren, I must close, as brother Everts is going. So farewell! The Lord endow us with a larger measure of his Holy Spirit, to fit us for our high and holy calling, as witnesses of God's truth.

With Christian salutations,
Yours in the best of bonds,
—[N. Y. Recorder.] G. C. ONCKEN.

UNITED STATES MINT.—The total receipts of California gold at the Philadelphia Mint, from December, 1848, to June 29th, 1850, have been \$15,750,000.—From January 1st to June 29th, 1850, the gold deposits were \$11,191,210 81; of which \$10,200,000 were from California. The gold coinage of the same period was \$10,741,631 50; silver coinage, \$183,200; total coinage for six months, \$10,924,832 51.

CINCINNATI, July 9.—The Board of Health report 83 deaths for the 24 hours ending yesterday noon, of which 50 were by cholera. During the twenty-four hours, ending July 6, evening, there were 65 deaths by cholera, and 28 by other diseases. Ending July 7, evening, 56 by cholera and 31 by other diseases.

FATHER MATHEW.—The great temperance apostle arrived at Little Rock, Ark, a few days ago, and we are concerned to learn that he is in feeble health from the effects of a recent attack of paralysis. He was to have started for the Hot Springs on the 18th inst, for the restoration of his health, after which he would return to Little Rock.—[Picayune, June 29th.]