

Licentiate from Nova-Scotia, has come to us in the fullness of the blessing of the Gospel during his visit we have held a series of meetings in which God has blessed the labors of his young servant in stirring up the Church to their duty, and five willing converts have followed their Saviour in the ordinance of Baptism, and united with the Church, and a number more are under deep concern about their soul's salvation. May the Lord carry on his work until every sinner at Gondola Point shall be converted to God, is the earnest prayer of yours in the best of bonds.

JAMES BLAKNEY.

The following letter we have received from Dr. Cramp and respectfully tender our sympathies.

DEAR BROTHER.—The last English Mail brought me sad tidings,—my venerable father is no more. He died Nov. 17, after a short illness, during which he enjoyed in an eminent degree the peace and comfort of the gospel.

The grief which attends bereavement is heightened in this case by distance. I could not watch at his death-bed, nor help to soothe him in the sinkings of nature. When my absence was referred to, he replied, "But I shall meet him in glory!" May it be realised!

My father was in the 82d year of his age. He passed his whole life in the place of his birth, St. Peter's, Isle of Thanet, Kent. There he began to preach, in the year 1787, and there he continued to preach, steadily or occasionally, during the long period of 64 years. In 1801 he became pastor of the Baptist Church there, which had been gathered by his instrumentality. He resigned the pastorate in 1844.

As soon as I receive some additional information from England, I shall prepare a Memoir for insertion in your columns. May I have grace to "follow him, who through faith and patience inherits the promises."

Yours, truly,

J. M. CRAMP.

Acadia College, Dec. 13, 1851.

We are glad to receive the following letter from brother Trimble and hope he will soon be able to resume his useful labours.

DEAR BROTHER VERY—I understand by bro. Corey you are desirous of hearing how I am, and as I am able to day, I will write you a few lines. You are aware that I am laboring under an attack of bilious fever. I have been so for ten weeks. I was brought seemingly to the gates of death; then I recovered a little, and two weeks ago I got a relapse, and am under it now, yet am able to sit up some every day. The doctor thinks that I am recovering. I have been mercifully dealt with; I have not suffered pain; my kind and merciful Father comforted me with His presence in my soul. I at one time rejoiced in hope of the glory of God, as the disease and strong medicine weakened my system my nerves became weak; that, with the suggestions of the enemy was my greatest trial; my nerves are a little stronger, yet some weak, with all its disadvantages, but Jesus is my friend. I am looking up to heaven as my home. I received great comfort in reading the Visitor since I began to mend; I always prized it higher than I was able to manifest to you.

Dear brother, pray for me, may the Lord sustain you under your arduous duties. If I was able I would write more. Please remember me to friends. I am your brother in the hope of eternal life.

JAMES TRIMBLE.

Jemseg, Dec. 19, 1851.

[FOR THE CHRISTIAN VISITOR.]

It is a false philosophy which teaches men to anticipate great and permanent results from sudden or violent changes. Gradual change seems to be essential in all cases, to the accomplishment of effects, remarkable for either magnitude or durability. Exceptions there may possibly be, but they are few and perhaps in every instance more apparent than real. Where shall we seek for them?—"Among the works of nature" we are told. It is a mistake. Nature through all the varied regions of the vast domain has not a single instance of extensive and lasting change effected by causes, however powerful, brought into sudden and violent action. Whatever field of observation we select, be it the heavens in their grandeur and glory, or the earth in its beauty; if we read the page which is open to every eye, or patiently investigate the wonderful re-

velation of modern science, all proclaim the same truth that great and enduring effects are all attained in nature's laboratory by the slow working out of laws moving beneath the finger of deity, and irresistible in the mighty impetus which he has given to them.

A few short hours suffice to roll in the tide wave to its maximum height, and as short a time is necessary to roll back that wave and to leave the beach bare once more. But as the wave strike yonder cliff, so white that in the sunset it looks like a pillar of silver in a molten sea, it has another work to perform. There it is the active agent of destruction and downfall, undermining and absorbing that towering rock majestically raising its head above the turbulence beneath, like a giant with eternity written on his brow. Slowly the work goes on, but its ultimate completion is none the less sure. Daily, hourly, the cliff crumbles and falls away and is lost in the mighty deep. During thousands of years has this continued. It is not yet finished. But no returning tide brings back those masses of rock. The change made here is a lasting one.

Where is the volcanic island that arises so suddenly amid the waters of the Mediterranean. An object of as intense interest to the European savans and literati, as it was one of indefinable power to the illiterate and superstitious mariners of the vicinity from whom it doubtless prompted a more than usually careful counting of beads and repetition of Ave Marias and Pater-nosters? It has vanished as suddenly and as mysteriously as it made its advent, and once more the poor mariner can peacefully sail over the spot where but a few days since streamed forth the dense black smoke, the lurid flames and liquid fire.

Far different the origin and destiny of those coral gems which bestud the bosom of the Southern Ocean—the isles of Polynesia. So insignificant, apparently, the agent employed to create them, so necessarily retarded the progress of its unrivalled structure, that conjecture would be lost in vain effort to fix the date of the deposite of the first incrustation, or to estimate the myriads of submarine architects since aiding in the work; or the time which has elapsed, while the progressive changes, transpiring since the labours of the busy insects ceased in any of these islands have been accomplished. 'Tis enough that we know that "in the beginning God made the heavens and the earth." Since that beginning of *unknown date* doubtless there has been ample time for all the changes constituting the history of the formation of coral islands and their preparation for the occupancy of man. And does not the slow progression of these successive changes in connection with the durability of the result form a striking illustration of the truth we are considering?

And this truth heard in the movement of the waters and seen engraved upon the rocks, is legibly written in the heavens. Whether or not we are to literally interpret the declarations that, "The elements shall melt with fervent heat" and "as a vesture shall he fold them up," science plainly tells us that the consummation in reserve for the universe, the catastrophe which its own laws are working out is utter ruin, sublime from its very immensity. Simultaneously with the discovery of the existence of an ethereal medium, the accelerated velocity and gradual approach of the heavenly bodies became established truths in physical science. Not a satellite that revolves around its primary, not a planet that circumscribes an orbit around a centre of light and heat but is subject to this law. And when we are told that the acceleration of speed and the diminution of distance made not in days, not in years, but in ages, is small, inconceivably small, almost beyond human ken, let us not wonder, *That gradual but ceaseless change is the solemn and measured step of a universe advancing to its final doom.* Thus slowly approaches the greatest event that time and creation can witness, their own destruction.

Our illustrations of the truth under consideration have been drawn from the phenomena of the inorganic department of nature. The animated physical developments would readily furnish cases in point. We will, however, limit our further examination of the principle to its connection with human progress. From the past history of man, it can be clearly deduced that just in proportion as the great changes affecting his species have been more or less slowly accomplished, they have been more or less durable. It matters not what page of that history we read; the records of the migrations or amalgamations

of races—the growth or decline of empires, the progress of civilization, art, or religion, bear witness that of all changes powerfully affecting large portions of the human family, not a solitary permanent one has been suddenly and at once accomplished without *miraculous intervention.* And further that all sudden and violent changes in the condition of communities have finally resulted in effects widely different, and not unfrequently directly opposite from those intended. What was the fate of the empires of Alexander, Charlemagne and Napoleon. Created by the swords of "heroes" as by the wands of Magicians, not one survived the hand that first wielded a sceptre. Hundreds of years elapsed between the foundation of Rome and the period when it had reached the summit of its splendor and power—its maturity; and ages scarce sufficed for a complication of causes to undermine the mighty fabric and accomplish its downfall. To-morrow may give birth to an Alexander, a Charlemagne or a Napoleon, but in the nature of things another Roman Empire can never exist.

To take an illustration from our own times, compare the progress of liberty in England and France. In the latter country amid all the evils of long continued misgovernment—systematised tyranny, financial embarrassment, social immorality and ecclesiastical impurity, the Revolution with its anarchy, its aimless, reckless, ruthless bloodshed burst forth like a volcano. It was a novel and an awful experiment. The end proposed was the emancipation of a nation, the amelioration of a people. The end gained was the "Reign of Terror." The cry of the revolutionists was "Liberty," the God they worshipped. The final result of their policy, a military despotism. That revolution has been succeeded by others as futile in producing real and lasting benefit. At the present moment it would be difficult to say what nation in Europe enjoys less of civil and religious liberty than France. Similar illustrations may be drawn from the history of almost every nation, even from that of England at an earlier date. No people have succeeded in securing solid and lasting improvement by sudden and violent changes. But those nations which like England during the last two centuries have advanced step by step, judiciously modifying their institutions and adapting them to the onward spirit of the age, neither too tenaciously adhering to by-gone theories and usages, nor too rashly sweeping away their ancient institutions, have made progress all the more highly appreciated because not attended by reaction.

The principle which we have attempted to illustrate furnishes a key to the comparatively slow advancement made by civilization and the cause of humanity, or what embodies both—true religion—Christianity. Six thousand years have elapsed since man received in Eden his first lesson in faith and obedience. Eighteen hundred years has the heaven of the gospel been slowly diffusing itself through the ramifications of society, breathing upon men the breath of a new life—a spirit of Christian philanthropy. Little though there be of that hallowed influence pervading the counsels and policy of the nations of Christendom, so called. Vastly different would be the fruit of that small measure if the "good seed" had not been sown in their midst. *Bible nations* there are not, but *nations with the Bible, and nations without it*, there are; and in estimating the mission which Christianity has to perform in the world, let us never forget the contrast presented between these two classes of nations. There is a time coming—prophecy has predicted it—events point to it, and in harmony with the principle regulating all organic changes it slowly advances, the realisation of the aspirations of the wise and good, the fulfillment of the hopes of those who, reasoning from the past to the future have faith in human regeneration. In the advent of that day the sacred principles, which now many tacitly admit, but few treasure in their heart of hearts, will be as popular as they are pure, and exist as the only standards of appeal for men and nations. Then national glory—no longer national sin—will find an arena undecorated by the carnage of battle-fields; and States seeking destinies associated with mutual prosperity, and not with solitary exaltation, will plan and execute designs in vastness and utility worthy of the age which will give them birth. That age a period of universal and unbroken peace—of liberty that shall reach every nation and be enjoyed by every race—of knowledge every where diffused, of virtue every where practised, will come, is coming.

Its shadow is in the air, its voice in the winds of heaven, speaking courage and hope to every well wisher of his species whose heart is in the good work, and his hand on the plough, telling him who strives earnestly and well to enlighten the "dark places," him whose voice whispers mercy in the "habitations of cruelty," him who wisely seeks to reclaim the "wandering erring brother," to strike the shackles from the bond, to shield the oppressed, that his labours are not in vain, that the smile of heaven is upon them, and beneath the sunshine of its blessing those well meant, if feeble, efforts will live and grow and bear such fruit as angels gather; and the flowers that wreath the immortality of those who in their day and generation in their allotted place and in humble faith and sincerity sought to be "fellow helpers" in developing the revealed plans of Gracious Omnipotence.

ANDREW MUNRO.

Coverdale, A. C., Dec. 17, 1851.

Protestantism in Hungary.

The priest-ridden government of Austria, not content with crushing the political liberties of Hungary, has laid its hand upon the Protestant church, and upon the schools which are under the patronage and direction of that church. The consequence has been a remonstrance, addressed to the Emperor, in which, with great firmness the Protestants ask the restoration of their rights, resting their claims upon the guarantees of the government as well as on the ground of rights of conscience. They distinctly affirm that they regard the blow as laid at the root of Protestantism, and point to the different treatment which the Catholic church of Hungary receives at the hands of the Austrian government. They complain that the measures taken by the government threaten the ruin of their schools. They have never asked the aid of the government, they have refused it when offered, and what they desire now is to be left to manage their schools for themselves. They are required by the government to make certain expensive changes in a time of general poverty, or give up their schools, in which case their young men must be educated at Catholic institutions or be kept out of public life. "The independent existence of our schools," they say, "is a question of life and death for our Confession.—The schools are the main supports and the light of Protestantism, and yet here they are all threatened with sudden ruin."

ROME TREMBLING.—A correspondent of the Daily News, writing from Rome says:

The Cardinal Vicar, seeing the threatening aspect of the political horizon, is endeavoring to avert the storm by renewed and prolonged religious ceremonies, and has just published an *invito sacra*, or holy invitation to the Romans to attend the spiritual exercises which are to commence on the 9th of this month, and last until the 26th, in celebration of the hundredth anniversary of the death of the blessed Leonardo da Porto Maurizio. The place chosen for the performance of the principal functions is the Flavian Amphitheatre, or Colosseum, which the Cardinal observes, "being an eminently religious as well as artistic monument, that calls to mind the courage of so many martyrs of Jesus Christ, immolated there by Pagan fury, is well adapted to revive faith and instil courage to combat bravely the enemies of our salvation." The Pope has contributed to the undertaking both in money and indulgences, the latter ranging from seven years of partial indulgence to the plenary jubilee indulgence, according to the assiduity of the congregation. Pulpits and awnings to a great extent, although not quite equaling the *velarium* of the ancients, are now being erected in the Colosseum, and the whole scale of preparations is such as to do ample honor to the memory of the blessed Leonardo da Porto Maurizio.

THE BISHOP OF OXFORD.—This Puseyite son of an evangelical father, (Wilberforce) has been assuring his clergy, that they have charge of the whole people—Dissenters as well!! And he tells them further, that if Dissenters will take the "perilous" position of seceding from the Church of England, it should still be remembered that they are under jurisdiction of the Church; and may be summoned before the Ecclesiastical Courts for spiritual offences? Oh! what would British liberty be, if there were nothing but *laws*. But there is public opinion.

During the quarter ending Sept. 30th, 5,870 passengers arrived at San Francisco, of whom 3,755 were males, 714 females, and 401 children.