

excepting that at one of them, Tidmanton, the chapel alone has been left standing.

In addition to the foregoing, the work of devastation has also extended over fourteen principal stations belonging to five other different Societies.

The appeal of the London Missionary Society has repeatedly appeared in our columns. The following are the first thirteen names on the roll of contributors:—

G. Hitchcock, Esquire,	£100	0	0
S. M. Peck, Esquire, M. P.	100	0	0
W. A. Hankey, Esquire,	50	0	0
Rev. G. Moore, Lewes,	50	0	0
Dowager Lady Buxton,	25	0	0
Seth Smith, Esquire,	25	0	0
Geo. Freeman, Esq., Cheltenham,	25	0	0
Weigh-house Chapel, Sacramental Collection,	24	1	2
Rev. J. Glyde and Friends, Bradford,	21	0	0
W. Baxter, Esquire, Dundee,	20	0	0
Sir E. N. Buxton, Bart., M. P.,	20	0	0
F. W. Cobb, Esquire, Margate,	20	0	0
Sir C. E. Eardley, Bart.,	20	0	0

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, FEBRUARY 13, 1853.

EDUCATION.—PRAYER FOR COLLEGES.

Christians could hardly stand more in their own light, or do more to prevent their own progress than to oppose education. It is very true their opposition, in one sense, will be futile. Educational facilities will be multiplied. We regard this as one of the most absolute certainties. Schools, Academies, Colleges, Papers, Books and Libraries will be multiplied, and "knowledge will be increased" in the earth. The mouth of the Lord hath spoken it, and his providences are confirming it. Liberty, Peace and Religion can triumph and be perpetuated only through the diffusion of knowledge. Tyrants hate knowledge; superstition cannot bear its light; every structure of idolatry is based upon ignorance, and infidelity and unbelief in their various guises will be overthrown by the Lord's blessing upon sanctified knowledge, or by the application of the knowledge of holy men. What more unnatural alliance can be imagined than that between Tyranny and Christianity, War and Christianity, Superstition and Christianity, the man of sin and the disciples of Jesus?—Who can be agreed with them in regard to a matter of such magnitude, an agency of such incalculable power as that of Education—Popular Education and Scientific Education, and not feel that there is some occasion of suspicion? some strong reason for reviewing the ground of a conclusion which brings one into agreement with all that are inimical to the rights of conscience, to the prevalence of truth, and to the progress of religion? On what grounds do they hate and oppose education? are they not such as should most strongly move all good men to become its unflinching advocates? Those whose opposition to Education is not an unreasonable and an unreasoning prejudice, may soon set themselves right upon this question; and those who will not use their reason nor weigh what candid and christian men offer towards making the whole machinery of Education, which is now imparting such tremendous impulse to every industrial art, available for the advancement of religion, are usurping a name to which they have no title, when they call themselves disciples, and are degrading religion and its professors by making it an ally and an offspring of ignorance.

But disciples unwilling to be taught, and men anxious to see religion progress and yet unwilling to allow it an atmosphere in which it can live, or the use of the most efficient human agency it can employ, may reasonably be judged to be the minority, and we hope a very small minority of those who have espoused the cause of vital christianity.

The questions we feel called upon to submit to our readers in reference to their intelligence and religious zeal are: Who shall

direct the education of our children? What shall be the character of that Education? and for what purposes shall the treasures of knowledge now so rapidly increasing be employed? Every parent and every christian has a stake in these questions; and unless they consider them well, and act, and that seasonably and indeed immediately, advantages will be lost which no late repentance nor after-efforts can repair. But how shall this control of both the sources and uses of education be effected? The right and power to do this belongs to those who establish, endow and maintain educational Institutions. We can secure it no other way; but we can secure it in this way, and that which is to be gained is incomparably more valuable than the cost. Without protracting remarks on this point, we beg to commend to our readers an article in another column, in reference to the one Institution at Andover, and to the labour and successes of that one eminent scholar, the late Professor Stuart, in connexion with it. With what profound satisfaction must those who made the investment there have contemplated these ever increasing benefits to the Church and to the world. This Institution was established in 1808, and in its beginning was as humble as our own beloved Acadia, and had all the trials now retarding the latter to contend with, but it won its way, and its manifest advantages to Churches and the cause of religion have attracted unqualified admiration. Stimulated by such facts, evangelical christians are moving with a marvellous zeal and a hitherto unequalled liberality to endow and foster their Literary Institutions. In the United States there are now 129 Colleges proper, and 43 Theological Institutions. Thirteen of these Colleges are under the direction of the Baptists; Eight under the control of Episcopalians; Thirteen belong to the Methodists, and the larger part of the remainder are controlled by the Congregationalists and Presbyterians. New Hampshire, Massachusetts, South Carolina, Georgia, Alabama, Kentucky and Michigan have each one Baptist Theological Institution, and New-York State has two able Theological Institutions for the training of the Baptist Ministry, in addition to one most excellent Theological School, supported and controlled by the Free Christian Baptists. It will be seen by this, that denominations which have been disposed in years past to watch with the greatest jealousy every avenue through which any untoward influence might come to lessen the ardor of piety or prevent a proper reliance upon the all essential aid of the Spirit of God both in communicating his messages to his servants and in applying them upon the heart and conscience of hearers, have seen the advantages of education to the Ministry, and are now establishing and nurturing the Institutions where these advantages may be given. Whilst sustaining these Institutions with their funds, their integrity and purity are to be preserved by having them cherished in the tenderest sympathies of the Churches, and by making them the subjects of special prayer. Some of these Colleges have been the scenes of the most interesting revivals ever witnessed in the States, and some of these have been blessed with more frequent revivals than is at all usual with Churches.

In 1823 the Directors of the American Education Society designated the last Thursday in February for holding the concert of prayer for Colleges, and this day has been observed with increasing attention and the most manifest blessings ever since. Revivals in fourteen Colleges followed in quick succession the season of prayer held last year. From 1820 to 1835 it has been estimated that fifteen hundred young men were made the hopeful subjects of grace in thirty-six different Colleges. In the New Hampton Baptist Institution, with which the Theological Institution is connected, and which includes a male and a female department of literary and classic instruction, it is stated that, in sixteen years seven hundred students were converted to God. Can He to whose service we devote ourselves as Churches, and in whose behalf we labour as Ministers, pour such signal favours upon any Institutions and we at the same time hold them in suspicion and withhold from them our veneration and sympathy? Can we not discern such signs? With such indications of the Divine will and approbation, will not the Churches of these Provinces take hold of the Lord's strength and avail themselves of advantages which are daily becoming more indispensable.

Our readers are aware that we have every year called their attention to this concert of prayer for Colleges held on the last Thursday

of February. While in College, we annually participated in such services, and we felt and witnessed the happy effects. Will not our Ministers and Churches unite in this concert? Remember our own Institutions. Confer and consult publicly upon their advantages. Consider their necessities. Let our prayers and our alms go up together on that day.

We hope suitable arrangements will be made in this City for an observance of this day. We need council from above to shape our plans, holy influences to direct our purposes, and blessings upon our endeavours which none but the Lord can bestow.

Interesting revivals are in progress in several of the Baptist Churches in Boston.—The new Bethel church is flourishing and receiving frequent accessions.

FURTHER TESTIMONY CONCERNING THEATRE-MORALITY.—We are glad to see the respectable portion of the New-York press speaking out on this subject, to warn the unwary in such other cities and towns as will be inflicted with what will no longer be countenanced but by the vicious and dissipated of that city. The New-York Organ, in commenting upon the recent trial of the Forrest case, remarks—"One reflection must have been suggested to most persons who have paid any attention to the trial, and that is, that the morality taught by the stage must be a questionable sort of thing, judging from the character of most of the theatrical characters who have figured in this long controversy. The details of the trial have been grossly nauseating, and we hope it is the last time respectable papers will publish such stuff."

A Formidable Strike.

The strike long threatened by the English operative engineers, machinists, and all mechanics hitherto employed in the great engineering establishments of England, has already actually commenced. The employers refuse to accede to the demands of their workmen to abolish piece-work and over-time, and on the 10th of January all their establishments were closed. Thirty thousand first class workmen are idlers in the metropolis and in the provincial towns. Operatives in other branches of manufactures also threaten to strike and join the Amalgamated Society. From the funds of this society it is proposed to open establishments for self-employment, without the intervention of masters. The masters have resolved upon the only terms upon which they will resume work; and the executive of the Amalgamated Society seem to be busily employed in devising means to apply a portion of their funds to the establishment of co-operative workshops. Lord Ingestre's proposal to refer the dispute to a Board of Arbitrators, has been met with an answer from the Secretary, to the effect, that they had publicly declared their willingness to "entrust their case to arbitration," but that their offer had not been noticed by the Masters' Association, and the offer of a Deputation to wait upon them had been refused. Believing, therefore, that there was nothing left for them but self-employment, they had determined upon adopting that course. The *Manchester Guardian* says—"The men, on their side, do not seem to be at all discouraged by the cessation of work which has taken place. They have, they say, in Manchester and its immediate neighbourhood, two-thirds of their members still in constant and good employment, notwithstanding the Masters' combination; and even in Oldham, they claim to have about half of their men unaffected by the closing of the shops. To these they look confidently for subscriptions in aid of their existing fund of £25,000, which, they say, will not be materially diminished by the strike; and they add, that many of their members being at all times migratory from necessity, even when employed, it will be no hardship for them to seek work elsewhere. Many of the men, it is said, left Manchester on Saturday, others on Monday; and the Society generally seems to console itself with the idea, that, when the masters who have closed have had sufficient inactivity, and desires to resume work, they will not so readily succeed in drawing back to Manchester the men whom they have now driven from it."

Meantime, the Masters' Committee have issued a Circular, in which they observe, "that the current proceedings of the Amalgamated Society prove their determination to crush the rightful authority of masters over their establishments, and that unanimity and firmness are indispensable to the security and protection

of employers and well disposed workmen." The worst feature of the whole business is, the spirit of communism which is at work, and to which the dispute may in great measure, we suspect, be traced.

The justice of this fear is apparent from a view of the savings of the working classes in Birmingham, as given in the *Christian Times* as follows: The accounts of the Saving's Bank for the year 1851, although not yet published, are made up; and it appears, that during the last twelve months, there has been an increase of 1028 depositors, and upwards of £20,000 in deposits. The aggregate amount of deposits is close upon £400,000. But this is not all. There are numerous freehold-land and Building Societies in Birmingham, and not less than £70,000 have been paid by the artisans of Birmingham into their various treasuries. This does not show any crying need of a strike, and many true philanthropists regret exceedingly the movement as likely to be used to prejudice any Parliamentary movement in favor of a reform.

Volumes of the *Christian Visitor* can be very beautifully and substantially bound for 3s. 9d. each, if left at Messrs. Chubb & Co's. Bookstore, in this City.

One or two communications which we had hoped to have inserted we are obliged to lay over to next week.

LETTERS RECEIVED.—Rev. James Tozer, with remittance; Rev. William Twedie, do.; Rev. John Magee, do.; Mr. S. Miner, do.; Mr. John W. Moore, do.; Mr. John Curry, do.; Mr. John Cristy, do.; Rev. W. A. Coleman, do.; Mr. Joseph Blakeney, do.; Rev. D. Crandal, do.; Mr. Lewis Keith, do.; Rev. James Trimble; Rev. Wm. Heath; J. W. Barss, Esq.; Charles Tupper, Esq.; Mr. R. S. Davis; Mr. John S. Colpitts; Rev. Dr. Cramp.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

PRAYER FOR COLLEGES.

DEAR BROTHER,—I observe that it is intended to devote the last Thursday in this month (the 26th inst.) to special prayer on behalf of Colleges in the United States.

The object of this appointment, I presume, is twofold:—First the salvation of unconverted students; and Secondly, the blessing of God on the institutions, that they may in all respects answer the purposes for which they have been established, and that their affairs may be conducted under the influence of religion. Probably, to these considerations may be added the desirableness of a greatly enlarged number of candidates for the Christian ministry, that destitute churches may be provided with pastors, and evangelical labour be extended to neglected districts.

I beg to recommend, most earnestly, the adoption of this arrangement by the ministers and churches of these Provinces, and to ask them to meet in their respective places of worship on the 26th inst., to pray for the blessing of God on our educational institutions, and especially Acadia College.

Should this recommendation be favourably received, I anticipate very beneficial results. We need more than ever the liberal support of the churches, and I think that if we can obtain an interest in their prayers we shall soon see a delightful display of benevolent activity.

The subject of endowment has been recently brought before the public, chiefly in connection with the foundation of Scholarships. I am fully convinced that the permanent prosperity of the College depends on the attainment of that object. Unless we engage more Professors, and thus secure a separate provision for theological instruction, our young men will go elsewhere for education; nor can we blame them for doing so. If we wish to keep them here, and to enjoy the benefit of their talents and energies, our educational arrangements must be adequate to their wants, comprehensive, and inviting. This cannot be accomplished without an endowment.

We require £10,000 for this purpose.—Some who know the state of the denomination generally are decidedly of opinion that the Baptists can raise the money without difficulty, by instalments spread over four or five years. But in order to it there must be deep interest, complete union, and combined energy. Let us then meet in our several localities for earnest prayer, on the day above-mentioned. Let us humble ourselves before the Lord