

His kingdom is according to what a man hath, and not to what he hath not. God is pleased to accomplish his gracious designs of love and mercy in the salvation of sinners, in the use of means; faith comes by hearing, and hearing by the Word of God.

Every Christian's life should be a life of prayer. The command is "Enter into thy closet." In short "Pray without ceasing, and in everything give thanks." "If you love me," said Jesus, "keep my commandments." "Herein is my Father glorified that ye bear much fruit, so shall ye be disciples." "Let your light so shine before men." "Show forth the praises of him who hath called you out of darkness into his marvellous light;" "Diligent in business, fervent in Spirit, serving the Lord." While the Christian is living a life corresponding with those precepts, he is prepared to use the things of this world as not abusing them. Let us ever bear in mind not to undervalue temporal favours, because he giveth us richly all things to enjoy, and a capacity of relishing them is his gift. Likewise the consideration of his love in bestowing should exceedingly enhance their value, and a regard to his will should regulate their use.

Dear Brethren,—Let us remember, that two mites,—a cup of cold water,—our five shillings,—or ten pounds, or twenty pounds,—are not forgotten before God, and whilst we are thus discharging the duty we owe to God and our fellow-men, in casting into God's Treasury, we are engaged in carrying means into effect for the emancipation of souls from darkness to light, and from the power of Satan unto God.

The Lord grant an increase in all our souls of the Spirit that dwelt in the Lord Jesus. When the people possess a mind to work, the demolished walls of our Zion must go up, then all the claims of our denomination can and will be cheerfully responded to—our resources are ample; God grant a willing mind. While we deeply lament the loss of our late esteemed Brother, Rev. E. D. Very from the walls of our Zion, whose sainted spirit has gone to the great association above, may his mantle fall on some other to fill up the vacancy, while we bow with humble submission to that inscrutable providence that orders all things well.

Dear Brethren,—With these things in view, we say go on pressing after the full possession of that salvation, of which you see the need, and that grace which renders sin loathsome, and Christ lovely in your view, may serve as a fresh impetus daily to a more strict observance of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

[FOR THE CHRISTIAN VISITOR.]

ACADIA COLLEGE.

DEAR BRETHREN,—I have attended the anniversaries of four Associations; three in Nova Scotia, at Liverpool, Hantsport, and Pugwash; and one in New-Brunswick, at Sackville.

At all these meetings the claims of Acadia College were presented and advocated, in stirring addresses, by various brethren. It gives me great pleasure to inform you that the most friendly feeling was every where manifested. Our Institution has a fitting place in the hearts of the people.

The Endowment scheme is manifestly popular. All perceive that the College cannot be sustained on the present plan. All desire that it may not only be competently supported, but raised above all other Institutions of the kind in these Provinces, by the appointment of a numerous staff of able officers.

It is universally confessed that this object cannot be accomplished but by means of an endowment. That we are able to endow the College is denied by some. Resolutions recommending the endowment to our Churches, and urging liberal subscriptions to it, were unanimously passed at all the Associations above referred to. So far, therefore, the Denomination is pledged to the effort.

On my way from Sackville to Pugwash I stayed a day or two at Amherst, where I commenced a personal canvass for subscriptions. W. W. Bent, Esq., gave his name for a Scholarship. Another Scholarship was subscribed for in four sums of £25 each; and a subscription for a third was opened. This was a good beginning. Immediately after the first

Lord's day in August, I am to proceed to Liverpool for the same purpose, and thence to Yarmouth. Brother Burpe, I hope, will accompany me. Weymouth, Digby, Bridgetown, Wilmot, Nictaux and Aylesford will also be visited by a deputation. On my return from Yarmouth I am expected to visit Halifax. The Western New-Brunswick Association, which will meet this year at Prince William, will then require to be attended; after which a week must be spent at Sackville, previous to the Convention.

Meanwhile, brother Wallace is prosecuting an agency in New-Brunswick, and the members of the Board of Governors, resident in St. John and Fredericton are engaged in prosecuting the measure in their respective localities, as well as in other parts of the Province.

The Pastors of those Churches which cannot be visited before the Convention are respectfully and earnestly requested to press the matter on the consideration of their brethren, and to ascertain the amounts likely to be subscribed, so as to be able to furnish such statements at the meeting of the Convention as may facilitate a decision.

The opening of the Fall Term is postponed till the first of October. I am particularly desirous of forming classes as early as possible after the opening, in Theology and Ecclesiastical History. We have not, it is true, any Theological students who have passed through the College course; but there are many young men in both Provinces, whom the Churches have encouraged to preach, and who are not likely to undertake a full collegiate studies, to them the "partial course," as it is commonly termed in the United States, will prove of great value. Indeed, I should be disposed to consider it indispensable in the cases above mentioned. The instructors of others must be themselves instructed, or they will soon cease to command the attention of the people. The "partial course" is in operation at Newton and other Institutions. It embraces the English portion of the entire range of studies, and comprehends scientific as well as theological instruction. Students who enter for the course will join existing classes as far as practicable.

Several years must elapse before we obtain a Theological class composed of graduates at the College. The formation of such a class will be an important era in our history.

In the mean time the necessities of our Churches are urgent, and must be supplied. Pastors are leaving the Provinces; the breaches which death has made are to be repaired; and large districts, almost wholly destitute of evangelical preaching, call for the gospel. It seems to me that we are in a transition period. An uneducated ministry is altogether out of the question, in these times. Our people demand, not only men of fervent piety (that is in all cases essential), but also men of information, men of thought. It is well known that among candidates for the ministry there are some who for various reasons cannot be expected to study the learned languages. It is peculiarly desirable that such brethren should at once engage in the "partial course." The Churches, I venture to hope, will encourage them to do so, and the Pastors will give them suitable advice.

I shall be happy to give additional information on this subject to any brethren who may require it. In this whole affair let us seek to be influenced by a sense of obligation to the Saviour. We "serve the Lord Christ." The advancement of his cause must be paramount to all other considerations. An opportunity of promoting it in connexion with our denominational interests is now placed in our hands. If duly improved, generations unborn will bless us; if neglected, we shall hereafter repent of the neglect, but unavailingly.

Yours, truly,

J. M. CRAMP.

Acadia College, July 24, 1852.

[FOR THE CHRISTIAN VISITOR.]

Within the sphere of my labours may be seen the remains of a family, who a few short years since, were in the glow of health and promised to live long in the world. But, alas, their prospects have been blighted. The father and four of the sons have fallen beneath the mighty hand of death. The mother, who now wears some of the honours of old age, thus bereaved of the partner of her joys and sorrows, and of her much loved children, lives to bear testimony to the faithfulness of the Lord, who has been her friend in the time of trouble.

Four amiable young women have been call-

ed to endure the pain of having torn from their embraces the partners of their youth. While with deep solicitude they watched the progress of disease, at last were forced with them to part, and with mournful pace and heavy hearts, follow them to the tomb, comforted only by the hope of meeting them at the right hand of the Judge, when that illustrious morn shall be ushered in, when the slumbering dead shall come forth, awakened by the voice of the Archangel and the trump of God. I attended the burial of two of those promising young men, and witnessed the anguish of the bereaved hearts from which they were torn.

Soon after I came to this place I had the pleasure of visiting this family; at that time the eldest brother was partially confined to the house, but his spirit was buoyant with the hope of recovering when the milder breezes of spring should have succeeded the piercing blasts of winter; but ere the genial season had returned it was evident to all, that consumption had fastened its grasp upon his vitals. Thus he was cut down in the midst of his days, not having numbered more than thirty-two or three years. The next eldest brother having been long from home, his return would be anticipated with pleasure at this time of severe affliction; but what must have been the feelings of that mother and family to behold him labouring beneath the same disease which terminated the earthly existence of his loved brother. Only six short weeks remained for him to linger,—then, embraced in the icy arms of death, he yielded up his spirit to Him who gave it, having numbered but thirty years.

We would claim the sympathy and prayers of our Christian friends in behalf of this bereaved and sorrowing family.

W. A. COLEMAN.

Sackville, July 22nd, 1852.

[FOR THE CHRISTIAN VISITOR.]

ON IMPROVEMENTS IN REGARD TO PREACHING.

It is taken for granted that the fundamental facts and doctrines of christianity are to be frequently illustrated. But it is preposterous to dwell almost perpetually upon them as some preachers do, that is, on what may be termed the alphabet, the rudiments, or first principles of christianity, as if christians were always to remain "babes in Christ." "Leaving the first principles of the doctrine of Christ," the Apostle says "let us go on to perfection." This, however, can never be attained if christians are always employed in "laying again the foundation," and never attempting to rear the superstructure; nor if christian instructors are always engaged in explaining the fundamental articles of the christian system, and neglect to carry forward their readers and hearers through all the different departments of christian contemplation and action. What should we think of the teacher of Geometry who, after explaining the terms, axioms, and first principles of the science, stopped short, and left the student either to prosecute his path through the leading propositions and higher branches, or not, as he deemed proper? What should we think of the Philosopher who spent his time merely in explaining the rules of philosophizing, and the general laws of motion, without ever applying them to the investigation of the phenomena of the visible world? Can we expect that the christian instructors who seldom go beyond the axioms of christianity should render their hearers enlightened and practical christians, and bold heroes in promoting the cause of reformation and religion?

The preachers should take in a comprehensive range of subjects in their instructions. The Scriptures contain references to a greater variety of objects than any other book—all of which should be considered as legitimate subjects for discussion in the pulpit. The works of creation, as displaying the power, wisdom, benevolence, grandeur and superintending care of the Creator—the events recorded in sacred history, as manifestations of His character and moral government—the history of nations, and the revolutions to which they have been subjected, as illustrative of his faithfulness and retributive justice, and the fulfilment of ancient predictions—the harmony which subsists between the system of nature and the system of benevolence, and the mutual light they reflect upon each other—the various active means by which society may be regenerated and improved, and the blessings of the gospel diffused among all nations.

These and other topics connected with them, should be exhibited in a luminous and

energetic manner—and illustrated with all the facts which the moral world can supply.

Salisbury, 16th July 1852. W. H. B.

[To be Continued.]

[FOR THE CHRISTIAN VISITOR.]

St. John, July 16th, 1852.

MY DEAR VISITOR,—Feeling it my duty and inclination to take leave of you and of these parts for a season to visit my relatives in my native land, the Province of Nova Scotia, I would take it a favor if you would say in my name, farewell to my friends, and to those among whom I have been preaching Jesus Christ and him crucified. Whatever you have seen amiss in me, forgive, and pray to God for me, as I trust I shall not cease to pray for you all, that the peace of God that passeth all understanding may keep your hearts and minds through Christ Jesus.

My intention at present, is, to return to this Province again the coming winter, or early in the spring, and to proceed hence to Baltimore, U. S., to visit my sons, and as I go to preach, saying the Kingdom of Heaven is at hand; and may our prayer, and our earnest labour be that if on earth we meet no more, we may meet on Canaan's happy shore.

Your unworthy Servant in Christ Jesus,

JOHN MARSTERS.

[FOR THE CHRISTIAN VISITOR.]

Saint John, July 27th, 1852.

MR. EDITOR,—The Duke of Wellington is noted for giving honour to whom honour is due, and for keeping men in their proper places. The following is a case in point:—

"The lately appointed Bishop of Nova Scotia applied to the Government of that Province to allow the soldiers to present arms to him, which Sir John Harvey permitted until he heard from the Commander-in-Chief. The old Duke's answer was, "The only attentions the soldiers are to pay the Bishop are to his sermons."

This reminds me of what the Apostle Paul states in his Epistles to Timothy and Titus, which he wrote, by the Holy Spirit, to give them directions in their choice of Bishops. What would the first Bishops of the Christian Churches think if they were permitted to make a visit to the earth, and take a peep at the Palaces of the Bishops of the Church of England?—if they could ascertain their princely fortunes?—inspect their costly furniture, plate, and equipage?—and then follow them to the House of Peers, and listen to their eloquent harangues? Would they not say, What an alteration! They were taught by Christ that his kingdom was not of this world, nor had it this world for its end or object,—that it was not to be promoted, nor defended, by worldly power, influence, or carnal weapons. That its real subjects were those who were of the truth, and heard Christ's voice; for none could enter it but such as were born again, nor could any be visible subjects of it but such as appeared to be regenerated by a credible profession of faith and obedience. They would with tears in their eyes, exclaim as they retired, "ICHABED!"—The glory is departed.

The present Bishops may say, "Ah! the times are altered." Yes, they are, but God's MIND remains LIKE HIMSELF, the same, and we would advise them, as the professed leaders and feeders of the flock, to read the thirty-fourth chapter of Ezekiel, and the twenty-third chapter of Matthew.

Feathers are light things, but if thrown into the air, they show which way the wind blows. And do not such manifestations as our quotation from the "Express" show the character of the individuals requiring such homage?

I conclude my plain letter by asking you to read the following anecdote, recorded by Dr. Smith:

The Christian is a real Gentleman.

A Jewish traveller on his way to Jericho was overtaken by a gang of highwaymen, who sprang upon him and stripped him of his raiment, wounded him, and left him half dead. Presently a certain priest comes that way "by chance." He looks like a gentleman. But from some urgency in his errand, or from a more probable indifference of feeling, he passes by and leaves the wretched sufferer to groan on unrelieved. Another traveller heaves in sight. He is a Levite. He comes up to the spot where the blood is trickling out upon the crimsoned grass.—Is that Levite a gentleman? No! he is not even a man—he is lack-

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