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TO ADVERTISERS.

For Advertisements relating to Books, Sales, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious objects, the Visitor, which has a circulation of over 1000, can be scarcely surpassed. The terms are on the same scale as our contemporaries, and a reduction is made on Advertisements repeatedly inserted.

TO CORRESPONDENTS.

It is our wish to insert no communication whatever without knowing who the writer is. Those of our Correspondents, therefore, who wish the letters or the intelligence with which they favour us to be published, will best promote that object by attaching their names, which will be considered sacred.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 26, 1852.

MINISTERIAL OBLIGATION.

This subject must be regarded as one of a wofully solemn import, for the reason that it embraces within its comprehensive range the eternal destiny of deathless spirits. The paramount design of the christian ministry, is to bring souls to Christ, and by so doing to save them from perdition's fearful depths. The Son of God came from the heights of celestial glory, allied himself to frail humanity, grappled with his Father's burning wrath in Gethsemana, and bled in indelible agony upon the cross, that he might "save those that were lost." "He died the just for the unjust, that he might bring us to God." His visit to earth might have poured a flood of light upon the world, alleviated the woes and sufferings of a fallen race, and in many ways administered to the necessities of man; but if souls were not eternally saved, his mission would have been pronounced, justly, a tremendous failure. Souls saved; will constitute the brightest jewels in his diadem of glory.

The Apostles, to whom he committed the dispensation of his gospel, felt that their special vocation was to bring men into fellowship with the Redeemer. The great Apostle to the Gentiles brings out this idea with great distinctness. "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus." His talents, his labours, and his life were consecrated to this one noble aim. Bonds, stripes, chains, dungeons, perils, reproaches, persecutions and death, were all as nothing to him, if he could but induce sinners "to be reconciled to God." No power could move him from this grand object constantly before him. It was the same to him, whether he preached in a prison or a synagogue, to the unlearned and ignorant, or to the classic minds of Athens, or of Greece, his motto was, "Knowing therefore the terrors of the Lord, we persuade men." He "ceased not to warn them day and night, with tears."

Are we the ministers of Christ? This must be our work. We may be learned, profound, brilliant and eloquent, and entranced crowds may gather about us; but are these crowds lost? Do they go from the charms of our ministry to the wailings of hell? If so, what a misfortune that they ever heard us. What will it avail the minister in the day of judgment, to know that while on earth he preached in a splendid cathedral, that he was considered the most attractive orator of the age, and that he was followed by admiring multitudes, if he sees them in that awful day at the left hand, writhing under the wrath of the Almighty, and doomed to blackness and darkness forever?

How tremendous the position of a professed minister of God, as he awakes amidst the burning lamps of the eternal judgment, to feel that he has laboured in vain, and spent his strength for nought; and to see damnation inscribed upon the brow of his people. Who can endure a thought so alarming—so crushing?

May the possibility that such may be our case, arouse us all to redoubled zeal in our master's service. Let us see to it, that our garments be not stained with the blood of souls in the day of ultimate decision.

ACADIA COLLEGE.

We invite special attention to the appeal of Dr. Cramp, which appears in another column. The £10,000 must be fully secured before the first of January next, or all we have

done goes for nothing, and Acadia College is ruined. It is not enough that the whole amount appears on paper, it must be in such hands, as to leave no doubt as to its perfect security. This being the fact, it is indispensable that the subscription list should be considerably in advance of the proposed sum. We know of several scholarships that have been commenced, which are not yet complete. These ought to be filled up without further delay. Let each and all do their part towards perfecting this important object. It will be seen by the letter from brother Wallace, that he has met with encouragement upon the island. Brethren there, as well as here, should feel that a well endowed College, conducted by men full of wisdom and of the Holy Spirit, will be found to be a powerful agency in extending God's truth through all these lower Provinces, and to more distant regions. Let every Baptist do his duty and the result is certain.

HISTORY FOR YOUNG PERSONS.

By ROBERT THOMSON.

CHAPTER III.

FALLEN MAN.

FROM the story of Adam's fall, it is plain that a will opposed to God is the root of sin. Adam's self-will made him listen to his wife, who was given him only for a help, and was not to stand in the Lord's place: and Eve's self-will led her to hearken to the serpent, the devil, who taught her to please herself rather than the Lord, and thereby she seemed to choose him for her Master. The exact contrast to this independent will is only found in the man Christ Jesus, who said "Lo, I come to do thy will, O my God!"

The striking features of fallen man, painted in Gen. iii., are common to every child of Adam, up to the present day:—1. the attempt to cure the evil they cannot help discovering;—2. fear which hath torment;—3. a desire to shun the Lord;—4. self-justification, which often leads even to the accusation of God himself. Such a state is indeed death towards God; and he alone can quicken the dead. By this short but solemn trial in the garden of the Lord, we learn what creature strength is, and also that there is one stronger and more cunning than man, seeking to destroy him. But if this were the only lesson to be learned in Eden, it would be sorrowful indeed. It is after we have learned ourselves, we are prepared to learn God. While Adam and his wife stood convicted and ashamed, the Lord spoke that blessed prophecy which is the comfort of every believer. He said that the woman's seed, that is, Christ Jesus, should bruise the serpent's head, even though he himself should suffer bruising in the work. Adam called his wife's name Eve (Heb. living), as if to mark his belief in the way of life promised by God through her seed.

THE SECOND DISPENSATION.—THE CORRUPT EARTH.

IN the first dispensation, God had proved that it was impossible man could stand in his own strength, and his second dispensation towards them was as weak ones, whose only hope of escape from their strong enemy, the devil, was by faith in the power of One who was to bruise him, the promised Saviour. Now Cain, the first man born into the world as a sinner, was an example of unbelief and its dreadful consequences; and Abel, the second man born in sin, was an example of faith, and its blessed end, for he was accounted righteous before God. It is well to consider these two brothers, because all who have been born since are unbelievers like the one, or believers like the other. Cain wanted God to accept him on account of the fruit of his own labours; whereas his very fall should have been a continual remembrance that he was a sinner, for the ground had been cursed for man's sake. Abel, on the contrary, brought no work of his own hands, but a lamb which was God's gift to him, and the offering appointed by God to shadow forth the precious Lamb he had promised to provide.

Between these two classes of persons, one born after the flesh and the other born after the Spirit, there is always an enmity, though it is shown more or less according to circumstances and opportunities. In Cain and Abel, as the first specimen of each, we see the full working of the flesh and of the Spirit. Cain obeyed the devil, who was a murderer from the beginning; Abel obeyed the will of God, doing well and suffering even unto the death of the body. The first class must depart into everlasting fire, prepared for the devil and his

angels; the last, having received abundance of grace and of the gift of righteousness, shall reign in life by Jesus Christ. Very few of the descendants of Adam have followed Abel; but multitudes have gone in the way of Cain: and only fifteen hundred years after the creation, the earth was corrupt before God, and filled with violence.

In the days before the flood, amidst the multitude of evil-doers, there were still a few who called upon the name of the Lord; and Enoch, one among them, is said to have walked with God three hundred years.

The holy Lord God determined to purify the earth by destroying those who corrupted it; but there was mercy as well as judgment in the heart of God, and he gave a proof of his long-suffering towards this evil generation. For 120 years, Noah, through the Spirit of Christ (1 Peter. iii. 19), became a preacher of righteousness, but his words were unheeded by those who set themselves up as mighty men, and were men of renown in each other's esteem. Noah, by the grace of God, showed his own faith in the threatened judgment by preparing an ark for the saving of his house, according to the Lord's commandment; but his work made as little impression as his words; and all the dwellers upon earth went on indulging all the lusts of the flesh, bent only on pleasing themselves, till the very day when seven of Noah's family, who, with himself, made up the spared remnant, went into the ark, and the world being overflowed with water, perished. The flood took place B. C. 2348.

[To be Continued.]

EDUCATION.

(CONTINUED.)

We said last week, that the first lesson a child receives is at the breast of its mother. We do ourselves the pleasure of giving to our readers, before we utter any other thoughts, those of Tupper, upon EARLY TRAINING; feeling persuaded that the importance of the subject,—the wisdom of his remarks,—the beautiful ideas couched in his words will amply repay EVERY PARENT who will read them. He says:

PATIENCE is the first great lesson: he may learn it at the breast; And the habit of obedience and trust may be grafted on his mind in the cradle: Hold the little hands in prayer, teach the weak knees their kneeling; Let him see thee speaking to thy God; he will not forget it afterward: When old and grey will he feelingly remember a mother's tender piety. And the touching recollection of her prayers shall arrest the strong man in his sin.

SELECT not to nurse thy darling one that may taint his innocence, For example is a constant monitor, and good seed will die among the tares. The arts of a strange servant have spoiled a gentle disposition: Mother, let him learn of thy lips, and be nourished at thy breast.

Character is mainly moulded by the cast of the minds that surround it: Let then the playmates of thy little one be not other than thy judgment shall approve; For a child is in a new world, and learneth somewhat every moment, His eye is quick to observe, his memory storeth in secret, His ear is greedy of knowledge, and his mind is plastic as soft wax. Beware then that he heareth what is good, that he feedeth not on evil maxims, For the seeds of first instructions are dropped into the deepest furrows. That which immemorial use hath sanctioned, seemeth to be right and true; Therefore, let him never have to recollect the time when good things were strangers to his thought.

Strive not to centre in thyself, fond mother, all his love; Nay, do not thou so selfishly, but enlarge his heart for others: Use him to sympathy betimes, that he learn to be sad with the afflicted; And check not a child in his merriment,—should not his morning be sunny? Give him not all his desire, so shalt thou strengthen him in hope; Neither stop with indulgence the fountain of his his tears, so shall he fear thy firmness. Above all things graft on him subjection, yea, in the veriest trifles; Courtesy to all, reverence to some, and to thee unswerving obedience.

INDUCE not precocity of intellect, for so shouldst thou nourish vanity; Neither can a plant forced in the hot-bed, stand against the frozen breath of winter. The mind is made healthy by ideas, but the multitude of words is a clogging weight.

Therefore be understood in thy teaching, and in struct to the measure of capacity. Analogy is milk for babes, but abstract truths are strong meat; Precepts and rules are repulsive to a child, but happy illustration winneth him: In vain shalt thou preach of industry and prudence, till he learn of the bee and the ant; Dimly will he think of his soul, till the acorn and chrysalis have taught him; He will fear God in thunder, and worship his loveliness in flowers; And parables shall charm his heart, while doctrines seem dead mystery; Faith shall he learn of the husbandman casting good corn into the soil; And if thou train him to trust thee, he will not withhold his reliance from the Lord. Lo, thou art a land-mark on a hill; thy little ones copy thee in all things: Let, then, thy religion be perfect: so shalt thou be honored in thy house. Be instructed in all wisdom, and communicate that thou knowest, Otherwise thy learning is hidden, and thus thou seemest unwise. A sluggard hath no respect; an epicure commandeth not reverence; Meanness is always despicable, and folly provoketh contempt. Those parents are best honoured whose characters best deserve it.

We have read Dr. Maclay's reply to the letter which was sent to him by the brethren in Saint John, and are much delighted with it. It breathes the purest benevolence,—the most zealous desire for the extension of Biblical knowledge; it shows a most enlightened understanding and the soundest judgment. May this great and good man long be spared to work in the Lord's vineyard on earth, and afterwards be received to glory!

We are requested to state, that Mr. Masters has just received a large quantity of Alexander Carson's works, which he has on sale at the Colporture Depository, Custom House, Saint John.

Of these works we cannot speak too highly. We do not think any Minister's Library complete without them.

The work on "Providence Unfolded" contains an able and highly interesting elucidation of the wonderful disclosures of Divine Providence.

"His Knowledge of Jesus" is full of invaluable principles, cast in an attractive mould. Every page lives with interest; there is nothing dry, nothing tedious. Its style flows transparent and free as the mountain stream.

Our Private Correspondent from the Bend is informed, that the Communication which he wishes inserted or returned, was only destroyed the day before his request was made.

LETTERS RECEIVED.—Obed. Benjamin, Gaspereaux, with 5s.; Rev. David Crandal, with 35s.; Rev. E. F. T. Foshay, with 20s.; Joseph Blakeney, Salisbury, with 15s.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

ACADIA COLLEGE ENDOWMENT.

DEAR BRETHREN,—I am sorry to learn that in several instances objections have been made to the subscription for the endowment, on the score that the subscription list has been reported as completed, and that therefore further aid is not required.

Now, it is true that "the sum first contemplated, £10,000, is nearly, if not quite subscribed," as stated in my last. But it is also true, as was then asserted, (and the remark applies to some places in Nova Scotia as well as subscriptions obtained by Dr. MacLay) that the returns "include several Scholarships which are reported as complete, though the subscriptions are not entirely filled up." It is hoped that the friends who have them in charge will secure the completion of those Scholarships before the first of January next; but if they should fail to do so, the Endowment Fund materially lessened. I trust that vigorous efforts will be made to prevent such a calamity.

It must be borne in mind, further, that it is always desirable to obtain subscriptions to a larger amount than the sum called for, in order to provide against failures and losses, and casualties of every kind. We want at least £10,000, clear of all such deductions.

Besides this, ought not every Baptist Church in the three Provinces, and every Baptist who