

tion? I remember the question being asked by an eminent servant of God, "If in an enlightened age it is too much to expect or to provide for, that the teachers of others should themselves be taught and intelligent."

Nothing, it is allowed, can avail without a divine blessing; but that blessing is graciously, wisely, and often mysteriously associated with a divine instrumentality.

How can the impracticability of sustaining the College be argued, (which has been over and over,) on account of the sum required being so great? First—the argument is distinctly at variance with what has been done. It is true the writer is almost a stranger to your system. Yet, again, how can it possibly be, that a large, influential body, such as the Baptist denomination, spreading itself over the length and breadth of the land, would in any measure relax in their energies for sustaining such an institution as Acadia College? where their youth will be taught their morals, carefully guarded, their characters moulded into virtue, and above all, trained for the loftiest office of the human mind—for the defence and progress of Christianity. To suppose the sum too great is, in my humble opinion, to libel the denomination with want of fidelity for the great cause they have espoused.

I wish any thing I could say, would convey my deep sense of the importance of such an Institution. But at least, I can pray for its advancement, and that both you and your fellow-workers, may be invigorated by difficulties, striding with giants step over all obstacles, and at every step rising higher, until you have realised a large, liberal, and permanent endowment.

That the subject which is so faithfully placed before the Denomination, cannot fail to awaken in them a strong desire to evince their happiness, and willingness to assist all they can, to the claims of the undertaking. Seeing the object is entirely their own, and of such princely importance, and that which will tend to consolidate the ministry, and raise the character of your Churches, both at home and abroad.

Hoping, ere long, you will be able to report to your readers, that all the Baptists in both Provinces have done what they could, have used all their influence to assist in the work of God, and to overturn the kingdom of Satan, and if we regard the intimations of Prophecy, the day in which we live is a day of great struggles, every thing indicates that the powers of light and darkness are marshalling themselves for a contest greater than any which has preceded, and we should always remember, when we see God's people earnestly engaged pleading, praying, and working, driving the gospel plough through the wastes of the world, that Almighty God is working for his own honor and glory, and that a manifestation of His divine presence is at hand, we cannot doubt.

That the Lord has graciously manifested His divine goodness toward you (as His people) during the past year, is signal, notwithstanding in the government of His kingdom, He has called home several of His ambassadors from among you. I refer particularly to those dear Brethren who passed away together. I have deeply sympathised with you, in being called to part with those whose labors were of such high importance among you: one only I knew—that servant of God, the Rev. E. D. VARY, of cloudless temper, of steady piety, his great usefulness in every way will never be forgotten by those who knew him. The feeling of esteem, affection, and sympathy, with which we are actuated for departed worth and excellence, is quite in acquiescence with the will of God, in that mournful event, believing that sorrowing is not sinning, or mourning, murmuring, God alone, can be the comforter, in so great a tribulation, to the bereaved widow and afflicted friends, of the dear departed ones.

Trusting that you will kindly excuse whatever is imperfect in this lengthy communication; yet let me just say, that my soul rejoices to hear, that the continued blessing of Almighty God is resting upon the labors of your dear brethren and selves in the City, and other places. With the most sincere desire, that your Churches may be filled with an agonizing spirit of prayer, filled with that sacred enthusiasm, that public evidence of the holy spirit abiding with you, that fire from heaven, which penetrates all obstacles, and which like the miracle on Carmel, kicks up the water in the trench, touches the altar, consumes the sacrifice in the midst, of the praise and ado-

ration of the people. The LORD HE IS THE GOD.

I remain, dear Sirs, very faithfully yours,
JANE FRANCES JAMES.

[FOR THE CHRISTIAN VISITOR.]

Hillsborough, May 31, 1853.

MESSRS. EDITORS.—Every Sabbath School teacher should impress upon the minds of his pupils, that the Scripture narrative is one thing, and the construction placed upon it by uninspired commentators another, quite distinct, and often very different. While we pay all due deference to competent authority, we cannot but regard very differently, opinions, theories, and influences, and the sacred record upon which they are ostensibly, and perhaps reasonably founded. However respectable the source from which any conjectural statement connected with Bible history may have emanated, or however long and generally an influence, in itself very plausible, may have been received as if warranted by inspiration, it is well to remember, that, conjectures and inferences have been a most prolific source of error, and belong to a category of dangerous missiles and appliances seldom employed to the real advancement of truth, but often furnishing weapons for the sceptic, and a basis upon which infidelity may rest arguments safe from attack, so long as the premises remained undisputed. Nor should we forget that many specious hypotheses and apparently quite allowable assumptions, looked upon by a vast majority of readers as identical with the unmistakeable import of Holy writ, when submitted to the test of sound criticism have been proved to be indefensible, and are now abandoned by all Biblical scholars. This is easily accounted for by the imperfections of the authorised translation, the mutation of the language since the date of that translation, and the light thrown upon Scripture by modern research and discovery, especially in Archæology. But there are current many false impressions as to what is or is not stated in the Bible, which need neither acute penetration to discover them, nor deep erudition to remove them, but simply a careful perusal of the sacred pages, united to a resolution to adopt no conclusion not inevitable from the unmistakable import of revelation. The Sabbath School teacher frequently finds scholars entertaining errors of this character, often traceable to an origin worthy of special comment.

Pictorial representation is only now beginning to be understood and appreciated as an educational auxiliary. The philosophy of appealing to the eye is, that we all comprehend more readily and fully, and remember better, what we see than what we hear; and that while picture illustration and oral description are most efficient when combined, if weighed in the balance, facility of interesting the young must ever be thrown into the scale of the former. False impressions, however, are as easily communicated as correct ones, and it is much to be regretted that many pictorial representations of incidents in the historical part of the Bible are very inaccurate in their delineation of costume and scenery, as well as in the general treatment of the subject. Perhaps this may be accounted for by the fact, that these pictures are generally to a greater or less degree in imitation of engravings after the works of the old masters, as Michael Angelo, Raphael, Rubens, Rembrandt, and others are termed. However brilliant, the genius of these worthies, they were by no means remarkable for their extensive acquaintance with orientalisms; and moreover appear to have been but too ready to sacrifice truth and everything else for the sake of effect. The Religious Tract Societies and Sunday School Unions of London and New York, and other religious publishing establishments, availing themselves of the results of antiquarian research, and the information afforded by intelligent and pious travellers, have done much to render pictorial illustration one of the most successful vehicles of conveying to the young, correct ideas respecting ancient oriental habits of life. But there are still, and always will be, serious objections to the employing of fanciful representations of Scripture incidents, as a means of instruction. If artist had correctness in views, its attainment would, in many instances, be almost miraculous—but to produce an attractive work of art is the main object of all whose productions are worth having; and

this often leads to a selection of a subject as objectionable as the mode of its treatment.

In my next I shall furnish some examples of the kind of errors to which I have referred. The following lessons, in continuation of the series previously commenced, do not require any special directions for the teachers guidance:—

FOURTH LESSON.

From the Flood to the Call of Abraham, 1656, A. M., to 2082, A. M.,—426 years.

Noah.—His character, Gen. vi. 8; his faith, Heb. xi. 7; died 2006, A. M., aged 950 years, Gen. xxviii. 29; his sons, Gen. v. 32.

Babel.—Site, Gen. x. 10, xi. 2; Project of a city and tower, xi. 4; Materials, vs. 3; Design frustrated, vs. 9.

Dispersion.—Descendants of Japheth settled part of Asia and nearly all Europe, Gen. x. 2-6; Descendants of Ham peopled West Asia and Africa, vs. 6-20; Descendants of Shem inhabited Central Asia, 22-31; Founding of Nineveh, Babylon &c., Gen. x. 9-11; Idolatry again general, Joshua xxiv. 2.

Call of Abraham. Son of Terah, Gen. xi. 27; Born 2008; Called, Gen. xii. 1, Heb. xi. 8-10; Promises to him, Gen. xii. 1-2, xv. 18.

FIFTH LESSON.

From the call of Abraham to Exodus, 2082, A. M., to 2513, A. M.,—431 years. Isaac, born 2108, Gen. xxi. 3; Child of promise, Gen. xvii. 19; two sons, Jacob and Esau, Gen. xxv. 27, 28; Esau sells his birthright to Jacob, xxv. 29, 34; The blessing given to Jacob, xxvii. 23, 29; to Esau, xxvii. 39, 40; the heads of the 12 tribes of Israel, xxxv. 22, 26; Joseph hated by his brethren, xxxvii. 3, 4; sold to the Ishmaelites, vs. 28; taken to Egypt, vs. 36; bought by Potiphar, xxxix. 1; made prime minister, xli. 43; Israelites go down into Egypt, xli. 5, 7-26, 27; Israel blesses his sons, xlix. 1, 2; Saviour promised, vs. 10; increase of Israelites in Egypt, Exodus i. 7; oppressed by the Egyptians, vs. 8, 14; Moses, born, 2433, ii. 1-7; flies from Egypt, ii. 11, 15; sent to deliver the Israelites iii. 3, 7, 10; time in Egypt, xii. 40; *Exodus*—v. 30, 31, 37; choice of rout, x. 17, 18; Guidance, v. 21, 22; pursued by Egyptians, xiv. 9; Deliverance, xix. 31.

SIXTH LESSON.

From the Exodus to the Building of the Temple, 2513, A. M., to 2992, A. M.,—479 years.

Wandering in the Desert. Locality between Red Sea and Elath; Time, Joshua, v. 6; The Moral Law, Exodus xx; Civic and Ceremonial intermixt in Exodus, Numbers, Leviticus and Deuteronomy; Sin of Moses, Num. xx. 7; His punishment, vs. 12; Death of Aaron, xx. 23-29; The extermination of the Canaanites commanded, xxxiii. 50-56; Promise of the Saviour, Deut. xviii. 15; Death of Moses, vs. 34; Joshua succeeds Moses, Joshua i. 1-2; Jordan divided, iii. 14-17; Partial conquest of Canaan, xii. 2, 4, 7, 24.

Judges. The most remarkable Jephthah, Samson and Samuel; Jephthah's early history, Judges, xi. 1-10; His rash vow, vs. 30-31; Its performance, vs. 34, 40; Samson, xiii. 24, 25; His remarkable strength, xiv. 5, 6; His death, xvi. 25, 31; Samuel, i Sam. iii. 19-21; His sons made judges, viii. 1-3; People seek a king, viii. 5.

Kings. Saul made king, ch. xi. 14-15; Death of Saul, xxxi. 1, 3, 6; David king in Judah, 2 Sam. ii. 1, 4; In Israel, 2 Sam. v. 1-3; Length of his reign, vs. 4-5; Death, 1 Kings ii. 10-11; Solomon, 1 Kings ii. 12; Temple built, 2 Chron. iii. 1.

A. H. M.

[FOR THE CHRISTIAN VISITOR.]

A Hint to Parents.

MESSRS. EDITORS.—Parents live in an interesting but critical period of the world's history. Duties devolve on them more arduous, more responsible, than ever fell to the lot of parents before. Men are everywhere throwing off what they deem the heavy yoke of authority, both as individual and as collective bodies. The watch words of the day are "self-education," "self-government." Free enquiry, mental independence, are good things enough, but like other good things liable to perversion and abuse, especially in the hands of a race of beings so prone to extremes, children catch the spirit which prevails. How can it be otherwise, you may as well expect them can live in the physical atmosphere and not inhale it, as not to inhale the moral

atmosphere which is spread around them. What then will you do, will you renounce your authority, because every one claims to be able to act as his own pilot, on an unknown coast? Will you give up the vessel to him, and let him suffer that shipwreck which will be almost inevitable, or will you awake to your condition and to your increased responsibilities, and do what you can to guide the ship in safety? Do not suffer yourselves to fall into that delusive error, of allowing your children to have their own will—but train them up in the way they should go. [See Paul's advice to Parents, Eph. vi. 4.] You should of course inculcate the importance, and encourage your children as far as reason is developed to inquire and judge for themselves by that Book that is given for *Christian training*. [See 2d Tim. iii. 15.] You should train them to study and form opinions for themselves. If you fail, however, to do this when you should, and as you ought, from infancy, you must not attempt to force the tree when it is grown in a direction and to a strength that defies your power. The early twig may easily be guided or trained by the gentle hand of parental love. For—

"Just as the twig is bent,
The tree's inclined."

Sussex, May 17th, 1853.

M. K.

[FOR THE CHRISTIAN VISITOR.]

North Esk, Miramichi, May 19.

DEAR BRETHREN,—I am still laboring with the Churches located in this place. I preached at the Little Southwest last Sunday to an attentive congregation, and baptised one person in the presence of numerous spectators of different creeds. I am happy to say that those who are connected with the Baptist Churches manifest an interest in the prosperity of Zion, and in the conversion of sinners; a spirit of prayer rests upon many of them, which shows that their hearts are right with God. At the same time, some of the Reverend gentlemen in this place have come out publicly against us. Still there is a good feeling amongst the people generally, and I hope I shall have the joy of seeing more willing converts presenting themselves at our conference.

I have got two new subscribers for your paper. Yours, in the Gospel,

D. McPHAIL.

THE SENSE OF JUSTICE.—A strong sense of justice—a quick perception and invincible love of right, forms one of the most beautiful and useful elements of a genuinely virtuous character. Some degree of integrity is essential to all virtue. Other excellences may be indispensable to the completeness of Christian character; but justice and truth, and a supreme devotion to right, are indispensable to its existence. But though it must exist in some degree, the best character is that in which it most largely and dominantly intermingles. The mind that most strongly feels the inherent authority of right, and instinctively bows before the voice of Divinity speaking at the heart's innermost shrine, will necessarily be deepest and most spiritual in its experiences, and most immovably moored to Christian principle. Other hearts may have higher enjoyments, and pass through a more rapturous orbit, emitting a milder light as they go, but the strength and steadfastness of principle, and the reliable qualities of usefulness, stability and unremitting progress, we shall find connected with, and springing out of an abiding, all controlling sense of right. The most useful names of Christian history are associated with the existence of this sterner class of graces. Paul, Augustine, Luther, Calvin, the Puritans and Huguenots—in all these, the love and worship of right—the omnipresent sense of justice, were the overruling traits. They honored their religion, and augmented their moral power, by bending all things to their convictions of right.

Religion in its social aspects as a rule of conduct between man and man, consists primarily in the exercise of integrity and justice. To do right is the first law; to do right wisely, lovingly, and attractively, so as to mingle mercy and justice, is the perfection of Christianity as a social principle. To be amiable is well; sympathy, benevolence, self-sacrifice, are all Christian graces and Christian duties. But to be just is a deeper and more central duty—to do right, and to render every man his dues, in all his relations, and to the full extent forms an ideal of Christian perfection to which the milder graces may add beauty and adornment, but the lack of which no other qualities can supply. Our fellow-men have no claim upon us so strong as that of justice; no other duties we may discharge towards them will dispense with this. Whatever else we may do, all duty is defective which does not involve as its most abiding element, the idea and intention of justice. To smile and to be courteous is a duty, but poorly will it compensate for a wrong inflicted, or a right denied. Generosity is a noble trait, but it becomes hollow and repulsive when substituted for justice.—*N. Y. Evangelist.*