

years to come, that every church can have a minister with a first rate literary and theological education. On the other hand, there are men with piety in their hearts, and our good Bible in their hands, who with a very moderate English education could preach the gospel as well as if they had a dozen college titles appended to their names, perhaps better.

Some young men have not the means to take a complete college course. We pity those who undertake it. We know little of their sufferings, to carry on their studies during term time, and preach during vacations—to work hard and live on the coarsest, thinnest diet—and with all this, the crushing fear that after all they may not succeed in their efforts, is more than many can endure. They sometimes go through all this, but how many lose their health, how many their lives. We must support these students, or let them drag on through college a wretched existence—or furnish them with an education suited to their means.

There are also in the church men in the prime of life, with hearts yearning for the salvation of souls. Is it not too much, to expect that they shall spend five or six years of the richest portion of time over the elements of Latin, Greek, and Mathematics. We think that there is a slight tendency to discourage the entrance into the ministry, of those who cannot obtain a full college course. Is not this unwise? is it not like shutting the Spirit out of the churches. Such men, though they do not work in the same sphere that scholars would, yet have been as greatly blessed by God.

Our college should accommodate such. A course of six months or a year, or two years, would be of inestimable advantage to them and to our churches. It would be well if every Baptist minister could have a complete education, but since we cannot have this let us do the best we can.

There are some with life opening before them, who desire and will have a thorough education. Our college must accommodate them, or let it sink to its original condition. If we cannot have a college worthy of the name, which can send forth graduates proud of their *Alma mater*, and worthy of their degrees, let it go, and let us attend to academies and grammar schools. It is a shame that our young men, thirsting for knowledge, anxious to obtain a liberal, generous course of instruction, should be compelled to seek in a foreign land what they cannot find at home. I saw, in a late letter in the *Visitor*, a lamentation that the number of the students was so small. Can we wonder at it? It is not because our young men do not care for an education that they do not go to Acadia, but because they cannot get one there. We know of at least twelve students, now studying in the United States, who, if Acadia College was as it ought to be, would gladly study there.

It is an easy matter to accuse them of want of regard for their own institution. The charge is lightly made. Can you expect that they will struggle, and toil, and starve at Horton, when the institutions in the neighboring Republic furnish them with a good education, at less cost of labor and pains? Nor is this all: not only has the institution lost twelve good students, but others will follow their example. We have heard some speak of the peculiar charm which keeps our young men in the United States. The peculiar charm is simply this. They are denied the education which they will and must have. In a foreign land they remain in ignorance of the wants and condition of their own country. If after a course of six years they still yearn for a home in their own loved native land, they must go there blindly at their own expense, and hunt out some place with faith enough in them to give them a call. They are very well furnished with money; they have not formed or kept up an acquaintance with the people. Do we wonder that, unable to brave the uncertainties before them, they take up some church with a salary of \$350 per annum—and this is the charm which keeps them in the United States.

There is no charm to attract our young men there, except one which could readily be furnished at home; nor is there one to keep them there, except the uncertainty before them in their own country. It is time we heard the truth. It is time we furnished education to our young men. Our young men are leaving home; who are to supply their places? Let us, if we have any regard for our own inter-

ests, do something. Enough time has been spent in trifling. It is time to work. B.

[FOR THE CHRISTIAN VISITOR.]

Very few of those who profess to believe all that the scriptures teach have a practical belief of the doctrine contained in the proverb, "Open rebuke is better than secret love." The disbelief arises from a real dislike to personal and open reproof. A person dislikes to be reproofed, he is made angry by it, and he perceives that it operates in the same way on others, and therefore he concludes that on the whole the practice of reproofing openly does more hurt than good, excites more sin than it mends, consequently it must be inexpedient, and there must be some qualified sense to make it at all practicable.

We do not suppose this scripture to mean that love is put in opposition to rebuke, or that anything can be properly or profitably substituted for love. Rebuke without love or in contrariety to love will certainly do more harm than good. The rebuke arising from the wrath of man will never accomplish the righteousness of God, nor does it encourage a disposition unnecessarily and uncharitably to scrutinize the motives of an individual. It does not interfere with that charity which hopeth all things, believeth all things, suffereth long, is kind and thinketh no evil; but it means that it is better for us in all our intercourse with our friends and mankind to be perfectly frank and honest in the expression of our opinions of their actions, than from a partiality and love for them, or from fear of offending them to conceal our opinion of what we disapprove. The rebuke that is thus open and frankly given when occasion requires, is better than the love which conceals faults and flatters to please. Not public censure, but plain and frank reprehension of what is wrong is better than secret or silent love.

We all have faults—many faults—and yet wish to be considered as faultless as possible, so every one has two characters to maintain, one, the real and true character, which every one lives in his own estimation; the other an ideal or fictitious character which he endeavours to support in the estimation of others. The latter is the one of which men are most zealous, and about which they are most careful, so much so that they often do wrong and violate their consciences rather than bring any prejudice to this ideal character. This is always the case in all questions of duty which are settled by such queries as these, what will this one say? or that one think? or how will this appear to others? such ones may be sure they are leaving the care of their true character, which they bear before God and which they must meet at the judgment seat, to maintain a fictitious, or more plainly, the character of a hypocrite. Secret love tends rather to encourage faults; while open rebuke sets one upon correcting them, and the true end of friendship or even casual social intercourse should be mutual improvement. We are prone to be satisfied with the approbation of our friends and look no further, and the less sacrifice this requires, the less restraint upon our appetites and passions, the better we are pleased, and if we can have this, and still cleave to habits we have cherished they will still be retained. On the contrary, so highly do we prize it that if we can obtain it in no other way we shall at any expense or pain correct our faults. Let rebuke then be administered where it is deserved, let faults be exposed affectionately but plainly and improvement will commence. This will set men upon carefulness in regard to their real character, instead of spending so much thought upon the practice of deceit.

It is the practice of conniving at each others faults, and countenancing each others inconsistencies, that makes the Church of Christ so much resemble the world from which it should be distinct. Our faults are various, each one sees the faults of others, but all are silent, and so arises a sort of league or compromise (tacit to be sure but real) to uphold each other, and in this way almost every kind of fault calculated to bring scandal upon the cause of religion is fostered among christians, consequently no one dares to exhort impenitent men to break off their sins for fear of the just retort "Physician heal thyself." If we wish to know our own faults which may escape our own notice for the sake of improving our characters, let us commence plain-dealing with others, and those who receive our reproofs kindly and feel the benefit of them will have confidence to do us the same

favor, and those who do not receive it kindly will be sure to tell us all they know from a spirit of retaliation, and between both there will be but few faults left concealed. But if we take an opposite course and flatter others, they in turn will flatter us, if we deceive them they will deceive us. Whether, then, we regard our own improvement or that of others the purity of the church. "Open rebuke is better than secret love." Secret love is the shelter of cowardice; it is an accompaniment of selfishness, it would allow sin in others lest it should lose friendship for self. It is often mistaken for good-will but there is no benevolence in it. He only is my true friend who desires my improvement, and if this desire be real he will hazard a little to secure it. He'll brave displeasure to correct my faults. E.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS,—In your "leader" of March 11th, you say that "in some instances Protestant families have been compelled to send for a Romish Priest to perform funeral rites for their departed children, or to bury them without any religious ceremony." The italics are my own.

Well who are to blame for this? Why, Protestant Teachers, who following in the track of Rome, and holding on to the traditions of that Church; by their practice, if not by teaching, have induced the laity to suppose, that a necessity existed for the presence of a "Clergyman" on such occasions.

I do not intend to disparage the good that may be effected, when prayer is offered at a Funeral, or an exhortation addressed to the bereaved friends. Then, if at any time, the heart is most likely to feel deeply, the value of religion. But it has always puzzled me to discover, why the Pastors of Baptist Churches should consider, that they, and they only, can officiate at these solemnities. True, they do not say this, in so many words, but their actions testify to its truth, and actions are said to speak more loudly than words. Could not any brother who is blessed with the gifts of prayer and exhortation officiate at such a time, or does it require one who has been "set apart."

Verily, there is too much sameness in this matter, among Dissenters, to the practice of Episcopalian Ministers, who cannot read the "service" in "unconsecrated" ground.

JOHANNES.

[FOR THE CHRISTIAN VISITOR.]

St. Andrews, March 29, 1853.

DEAR BRETHREN,—I am requested to transmit to you ten shillings, for Mr. John Hepps.

We have a very general state of revival throughout my circuit. I labour in four districts, and there are hopeful conversions in them all. I have immersed 17, and expect to be employed in the blessed work next Lord's day, and I hope for many weeks to come. The progress of the work is gradual and steady.

Brother Rideout is at work on Deer Island, and by the last accounts we had, he had immersed near three score.

I remain yours, in Christian bonds,
ADAM C. THOMSON.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS,—Please give the following a place in the *Christian Visitor*.

When we think on the present and conveying our imagination back to the summer of eighteen hundred and forty-nine and reflect thereon for a moment, we are led to exclaim, "There is a God mighty in power, who governs all things in Heaven and on earth according to his will." The present and past time referred to are of the first magnitude—the former showing the benevolence of a kind Providence "who crowneth the with his goodness; and his paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." The latter to the position in which our Province was deluged some four or five years since, when the whole country was inundated with famine, pestilence, threats of war, and the pernicious vice of intemperance. The Potato rot, and the prevalence of pauperism, was most deplorable! Thousands of the

inhabitants of New-Brunswick fled for refuge to foreign shores, fearing that she was falling into bankruptcy. How wonderful is the contrast! It has pleased Providence again to bless us with an abundant harvest, and the commercial situation of the Province is one of great prosperity. Emigrants are once more seeking a shelter amongst us. The Temperance reformation and revivals of Religion shew that God is smiling upon us. The Railway will shortly be commenced; its branches and extensions will give rise to the spirit of enterprise, and strength and vigor to our industrious Colonist. Never did New-Brunswick stand in so favorable a position. May God increasingly bless our land!

A. KEITH.

Butternut Ridge, March 19th, 1853.

[FOR THE CHRISTIAN VISITOR.]

DEAR EDITORS,—Good news is always delightful to those who feel interested in the advancement of the Redeemer's kingdom upon the earth. The Baptist Church of Christ in this place has been in quite a languid state for some time past, till a few days since, when we were visited by Elder Merritt Keith, from whose lips the gospel fell into the hearts of the Lord's dear people like the early dew upon the tender herb.—Divine light is springing forth on the right hand and on the left, notwithstanding the wind was blowing a gale, and the snow filling up heaps upon heaps, there was a great gathering together of the people. It brings to our minds days and years that are past, when the same servant of the Lord laboured among us in the gospel field, and had many seals to his ministry in this place. He has been away from us nearly two years—his return amongst us is like the return of a Father to his family after a long absence. The Conference Meeting on Saturday evening, 19th of March, was a season long to be remembered. One willing convert came forward and told a clear christian experience, to the joy and comfort of the Church; and on the Tuesday following another came forward and gave satisfactory evidence of the love of God as shed abroad in the heart by the holy spirit. They were both baptized in presence of a large and solemn assembly. Many young people seem to be deeply affected, and we hope it will not be long before they will be enabled to rejoice in God as their Saviour and Redeemer.

I remain, yours in the bonds of Christian union.
ROBERT SMITH.

Elgin, Albert County, March 22.

[FOR THE CHRISTIAN VISITOR.]

The whole Crew signed the Pledge.

MESSRS. EDITORS,—You were present with other Christian friends, a few evenings ago, when the subject of *Tracts* came up, and was so interestingly discussed.

Here was one of the pleasing incidents referred to, by our wholesale importer of Religious and Temperance Tracts, that I know would be read with profit, by hundreds of your patrons. Our Brother D., in referring to his own distribution of those leaves which go, wherever sent, on a mission of mercy, told us that on one occasion he handed a small parcel of Temperance Tracts to a ship-master, who was ready to leave port. That captain distributed them among his men, who read them to great profit, as the sequel will shew. When the ship returned to this port, the captain came to the office of our brother, accompanied by his ship's crew, every one of whom signed the Pledge of Total Abstinence! I wish to see this fact in your increasingly interesting and popular *Visitor*. Believing that it would not meet the eye of a single reader who might not if he, or she would be the honored instrument of doing good. As a very good man, Bro. Daniel Merrill, of Sedquish, Me., was accustomed to say in concluding letters of advice to candidates for the Ministry, "Duty is ours, the issue is with the Lord." So it is to be hoped, every one making the least claim to christian philanthropy, will employ the very best means within his power to diffuse the principles of temperance and religion. O, for stronger faith in the word of God, which assures us—"that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

E. N. H.

St. John, March 30th, 1853.