

take is a striking proof of this. Ever since I have held power, my efforts constantly tend to develop the prosperity of France. I know her interests. They are not different from those of all other civilised nations. Like you, I desire peace; and to make it sure, I wish, like you, to draw closer the bonds which unite our two countries."

The deputation then retired, delighted with their reception. They were present, on the same evening of the same day, at the ball given by the Legislative Corps to the Empress.

To Subscribers.

TERMS OF THIS PAPER.—10s. per annum in advance; 2s. 6d. if payment is deferred three months. Eight copies sent to one address for fourteen dollars. Where payment is deferred longer than 3 months, or the receipt of 13 papers in such parcels of eight copies, 10s. will be invariably charged.

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To Advertisers.

For Advertisements relating to Sales, Articles of General Consumption, &c., the Visitor, which has a circulation of over 1700, can be scarcely surpassed. The terms are on the same scale as our contemporaries.

The Christian Visitor.

SAINT JOHN, FRIDAY, APRIL 22, 1853.

An increase of Ministers.

All persons acquainted with the spiritual necessities of these lower Provinces, agree in saying that we must have a large increase of the ministry, in order to meet the growing necessities of the people. Our venerable Fathers are rapidly passing away; who are to fill their places? New and important fields are opening; how are they to be cultivated? The truth is we must have more men, or we shall not be able to maintain the ground already taken, to say nothing of extension. We believe that twenty additional Baptist Ministers could be most usefully employed in New Brunswick alone, and with proper arrangements could obtain a comfortable support. But they must be men of the right stamp: men whose souls are consecrated to the work of the ministry, and who are competent to instruct and lead the people in the ways of God. It is not to be expected that persons without any remarkable degree of native talent, without information, and without experience, can so establish themselves in the affections and confidence of the people, as the public expounders of the christian faith, as to excite such an interest as will command a support. They cannot do it. There is a growing interest all over the country in the subject of education, and this will rapidly increase. People that are looking for a minister, and that expect to pay him, will be sure to ask the question is he "apt to teach?" They want an enlightened ministry for themselves, they want it for their children, and they will be satisfied with nothing else. It is too late to say that the Baptists of New Brunswick are not interested in providing instruction for their rising ministry. The £5000 given within the last few months to endow Acadia College speaks too loudly to admit of such a charge; and just so sure as they are willing to give their money to aid young men looking to the ministry in getting information, just so certain is it that they will support them in the ministry, when they judge them competent to fulfill its duties. We are not exaggerating when we say that the Baptists in the country districts of this Province are as wealthy as any other class, and we believe they are quite as liberal. Let them be properly instructed in their duty in regard to the support of the gospel, and we are much mistaken if they fail to do it.

But the question is, how are we to get the men? If we had them in our churches, ready to devote themselves to a course of study for six or seven years to prepare themselves for their work, we are not prepared to wait so long. There are those to be found in our churches who are anxious to devote themselves to the ministry, but neither their age or their circumstances will admit of their spending so many years in preparation. They are not willing, neither are they prepared to go into the field as they are. Can any thing be done to help such? We reply yes. Arrangements have been made by the Governors of Acadia College to meet just such cases. A man can go there, and under the able guidance of Dr. Cramp, can study Theology in all its branches for just as short or as long a time as he pleases, and at the same time be going on with such branches of English or

classical studies, as may have direct reference to a preparation for his work. We cannot speak too highly of the wisdom and propriety of this plan. It is just adapted to meet the necessities of the churches. A year or two spent in this way, by a man about to enter upon the work of the Christian ministry, would give him an idea of books, and of the best mode of arranging his thoughts, of studying and expounding God's word, and also furnish him with a fund of theological information, which would be of incalculable benefit to him in future life. But our brethren ask, how are we to pay for such an education? So far as the tuition fee is concerned the Endowment provides for it. Many of those who have taken scholarships have no sons of their own to send at present, and they would rejoice to know that men seeking education to prepare them for the ministry were availing themselves of the advantages of such Scholarships. Several of them have so expressed themselves to us. The expense of boarding at Wolfville is comparatively trifling, and that could be partially met by labor during the vacation, and the balance doubtless could be provided for by friends, or in some other way. We would say to every young man who has resolved, at the foot of the cross, to devote himself to the gospel ministry, but whose educational advantages have been limited; if you allow such an opportunity for acquiring knowledge to pass unimproved you fail to do your duty, and you will deeply regret it when it is too late. If you thoroughly understood the claims of the ministry, you would rather live upon the very coarsest and cheapest diet that could support life for two years, than to deprive yourselves of such advantages as are open before you at "Acadia." The President of the College is deeply interested in this matter. He has travelled extensively over the Provinces, and knows their wants; and we are satisfied that no persons going to him for instruction would share more largely in his sympathies, in his care, and in his best efforts, than the class referred to above. We throw out these suggestions for the consideration of our ministers and churches generally, trusting that all concerned will take such action, in relation to this subject, as its growing importance demands.

Christian Influence.

THE Scriptures are, to us, a primary source of influence; and the influence which they impart to the Christian constitutes him, to the whole extent to which he is influenced or actuated by the letter and spirit of revealed truth, a centre and source of divine influence to others. In other words, Christian knowledge gives influence—Christian speech, or the ability to communicate our knowledge in appropriate and forcible language, gives influence—Relationship gives influence—and even Property or Wealth, when used in accordance with the will of God, is a mighty medium of influence. But these are media of influence only in the proportion in which they are filled and consecrated by the spirit of truth. We proceed to consider other media of influence.

1. *Christian love gives influence.*—When the compassion that bled on the cross beats in the hearts of Christians, it gives a combination and an energy to their efforts almost irresistible. The stern authority of law, the heartless ceremonies of formalists, the winning cant of pulpit affectation, or even the fascinating imagery of the most splendid pulpit eloquence, are feebleness in comparison with the divine might—the softening, the subduing attractions of love. Let it be fully manifest to sinners that Christians love them, and let the truth be spoken to them in love by those who walk in love, and their hearts will be melted and captivated by love. They will not only say, as anciently, "See how these Christians love one another"—but feeling that they are the objects of our Christian love, they will love us and the truth in return; and the love of God in the church will prove a resistless spiritual magnet, by which they will be attracted into a oneness with the church in the unity of the faith, and the knowledge of the Son of God. Love is stronger than death. It is the great principle of reconciliation. Seldom, therefore, will an individual long resist the truth from the lips of one whom he loves. Indeed error, enforced by love, is often irresistible. How important, then, that in order to the conversion of sinners, we cherish the love of God, as not only a principle that gives influence, but as being itself one of the most potent principles of that influence which is spiritual, or which saves the soul.

2. *Prayer gives influence.*—Puny as is the arm of a Christian, if in faith he is strong, he wields by prayer a power that moves an arm that governs the universe. The Christian, therefore, prays for all men, subject to the conditions of the gospel. He has the assurance that when he asks bread, God will not give him a stone; or when he asks a fish, He will not give him a serpent; but that as the unjust judge was moved by the importunities of the widow, so will God be moved by the importunities of faith. How incalculable, then, the power of those influences of which prayer is the medium! In perennial streams they descend from the bosom of God, more numerous than sunbeams, and pure as the water of the river of life. Christians ought therefore, always to pray, and not to faint, seeing that their prayers are a medium of divine influence—a divinely appointed means of spreading saving health among all nations.

3. *Christian union gives influence.*—Hence Christ prayed that those who should believe on him through the apostles might be one, that the world might believe. Powerful must be the influence of Christian union, if it is fitted to give faith to the world. In the church a union of individual Christian influence should obtain; and must, when Christians shall act in harmony with the prayer of the Saviour. The energies of all Christians will be combined, sanctified, concentrated. The scattered agencies of good will be collected and made to bear upon the world. Christians and churches will be but the hands, and feet, and mouth of Him who came to destroy the works of the devil—the body of Christ, and members to execute his work. "None of us liveth to himself," is the expression of the characteristic of members of the united church, in the magnificence of its unity and spiritual conquests. God and Christ, and the Spirit will make it, through the faith of its members, their habitation; and investing it with unearthly power, will employ it as the organ of a mighty redeeming influence to recover the world to Christ. Then sectarianism will be a monster of the past, wonderful for his pride, selfishness, and stupidity.

4. *Good works are a medium or means of spiritual influence.*—On this principle we are commanded "to provide things honest in the sight of all men;" and to have our "behaviour honest among the Gentiles, that they may glorify God in the day of visitation," and that we may "put to silence the ignorance of foolish men." We are commanded to "let our light shine before men, that they seeing our good works, may glorify our Father in heaven." Wives are exhorted, by a meek and quiet spirit, to win their unbelieving husbands to Christianity. There is, then, in good works a powerful converting influence. They are the fruits of Christianity. As apples indicate the quality of the tree upon which they grow, so good works attest to the world the divinity of the Christian religion. They also render Christian society inviting. They give, too, to the church, a majesty which is appalling to the conscience-smitten sinner. They attest the honesty of those who perform them—they give boldness and force to the ministers of the word, in preaching, teaching, exhortation, and reproof—they are an important part of the true riches of the church.

We trust our readers will peruse with care the communication on our fourth page, from the pen of our esteemed brother, Rev. Charles Tupper, on the important subject of Church discipline. The article is written in the usually lucid style of the Author, is peculiarly appropriate, and contains suggestions that are worthy of the prayerful consideration of all who are desirous to maintain the purity of the Christian faith, in accordance with the laws of Zion's King.

Whilst we are thankful for what the Lord is doing in our churches in the City, at Portland, and Carleton, where the meetings are still kept up with interest, and where in each place believers were baptized last Lord's day, we rejoice to hear from other parts that the Lord is visiting Zion with his divine presence and blessing. What the following brother says, we think, is applicable to all, and should urge the brethren to continue "instant in prayer."

Brother H. N. Plumb writes that the Lord has revived his work in Cherry Valley, N. Y. There has been a spirit of revival in the church for nearly a year, which is to be attributed mostly to the faithfulness of the church in keeping up their weekly prayer meetings.

We understand that the Wesleyans are baptizing their converts at Fredericton. Mr.

Churchill says, in his letter, as appears April 14th, in the *Provincial Wesleyan*, "On last Sabbath, April 3d, I baptized three adults." At the conclusion of his letter, he adds: "A spirit of increasing desire for Biblical knowledge is spreading." This is indeed good news, for when men and women obtain "Biblical knowledge" we shall expect to see the "doctrines and commandments of men" fall before the truth, like the Idol Dagon fell to the earth before the ark of the Lord. 1 Sam. v. 2, 4. May God hasten it in his own time. TRUTH IS GREAT, AND MUST PREVAIL.

We are deeply distressed to have to record the death of our beloved aged brother in the gospel, the Rev. D. Harris, late Pastor of the Church at Carleton. His son, the Rev. E. N. Harris of this city, received a telegraphic despatch early on Saturday morning, (but not in time to leave by the boat for Annapolis), stating that his father had been seized with a Paralytic stroke; and the following letter received by us yesterday, but not intended for publication, will show the result.

We truly sympathise with our brother, and the whole family, and pray God that this heavy affliction may be sanctified to them individually. This sudden stroke says to us, "be ye also ready," &c.

Labor fearless, labor faithful,
Labor while the day shall last,
For the shadows of the evening
Soon thy sky will overcast.
Ere shall end thy day of labor,
Ere shall rest thy manhood's sun,
Strive with every power within thee,
That the appointed task be done.

Fearless wage life's earnest conflict,
Faithful be to thy high trust,
If thou'lt have a memory cherished,
And a path bright as the just.
Labor fearless, labor faithful,
Labor until set of sun,
And the welcome shall await thee,
Promised plaudit of "Well done."

Annapolis, April 18th, 1853.

Dear Brother Thomson.—I have met here, on my way to Cornwallis, the solemn and afflictive intelligence of the death of my Reverend Father, Elder DAVID HARRIS. He was very suddenly called away to his reward on Friday, the 15th inst., and this day his mortal remains have been deposited by the side of my much lamented mother.

Thus, most unexpectedly has a large family been called to give up the guide of their youth, and an affectionate parent. I shall (D. V.) proceed by stage in the morning to the scene of deep sorrow, and of very general mourning. O may the God of my Father sanctify this afflictive dispensation to his bereft companion and family, and to the Church of Christ, so tenderly loved by him, and for whose welfare he had so long laboured! As I expect to return to the City in the early part of next week, I shall furnish particulars for the *Visitor*, knowing that its many readers will be much interested to learn more about the last hours of my Father.

I left the Church at Portland last evening in a very encouraging state. I have baptized the last two Sabbaths, and believe that great good will yet be done there. I hope they may soon be enabled to secure a good Pastor. With kind remembrance to all,

I am, yours truly,
E. N. HARRIS.

We have much pleasure in stating that our respected Agent, Mr. C. Burnet, of Norton, has made himself responsible for all the papers that go to him. This will save us much anxiety, and some expense. If all our Agents would follow his example, the public would soon receive the benefit in an enlargement and improvement in the *Christian Visitor*.

We have been much edified by a letter on the subject of "Missionaries," which appears in our columns to day. We hope all will give it a prayerful reading.

Mr. Randall's letter, with remittance, has been received.

We call attention to J. H. H.'s letter, on our fourth page, concerning Mr. WHITE. Surely the benevolent offer of the Presbyterians should stir up our own people.

MONEY RECEIVED.—Mr. A. Alward, Colais, (by Mr. E. N. Harris,) £1 10s.; Mark Young, St. George, £1 2s. 6d.; Miss Dunham, St. John, 10s.