

for the healthful climate in which we live, and where such Epidemics as sweep over those southern regions, are unknown. The spirit of the times is restless and discontented, overlooking numerous blessings and comforts at home, and pining after golden prospects far away, which are never realised by thousands whom they entice in their pursuit, and which even at best are mixed up with evils untold in magnitude and number.—*Halifax Church Times.*

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

ACADIA COLLEGE.

DEAR BRETHREN,—As application is about to be made to the Subscribers to the Endowment Fund for the payment of the first instalment, it may be proper to explain the mode of settlement adopted by the Governors, and already carried into effect in this district.

One-fifth became payable on the 1st inst. The remainder is to be paid in four annual instalments, with interest each time on the whole sum unpaid. Thus the College will get its annual income from the entire endowment, from the present time.

The sum subscribed is £12,000, one-fifth of which, £2,400, is to be paid at once, and notes to be given for the remainder, at one, two, three, and four years. In each note the entire interest then due is included. Next year's payment, therefore, will be £2,976, including £576 for interest on £9,600 left unpaid this year; while a year's interest on the first instalment, £144, will also be then due, bringing up the income to £720.

The payment for 1855 will be £2,832, being £2,400 for the second instalment, £432 for interest; and there will be £288 for the interest of two instalments. And so of the rest.

The payments for a Scholarship will be thus regulated:—

1853.	First instalment, £20.
1854.	£24 16s. 0d., including interest on £80
1855.	£23 12s. 0d. do. do. on £60
1856.	£22 8s. 0d. do. do. on £40
1857.	£21 4s. 0d. do. do. on £20

Smaller subscriptions will be arranged in the same manner, according to their respective proportions.

It is hoped that many of the subscribers will pay in full. Some have already done so; others may wish to pay in two or three years. Their wishes will be readily gratified.

The money received for the first instalment will not be invested till it is ascertained that the sum first named, £10,000, is fully secured.

Prompt attention is now required, as every day's delay involves loss of interest. The subscribers will hold themselves prepared, doubtless, to fulfil their engagements.

The College is again in operation—but my late beloved colleague is not here! Every day's arrangements remind us of the sad catastrophe of June last. Nevertheless—as we sometimes sing—"God is wisdom, God is love."

Yours truly,

J. M. CRAMP.

Acadia College, Jan. 29th, 1853.

[FOR THE CHRISTIAN VISITOR.]

Saint John, Feb. 13, 1853.

DEAR BRETHREN,—I am truly thankful to God that he has so far heard our prayers as to set our minds at rest about the certainty of the endowment of ACADIA COLLEGE. I send the following hints in the hope that parents may now be stirred up to get up a good institution for females in this growing City, where, in my humble opinion, you should have had your College.

I am, dear brethren, yours truly,

A PARENT.

Education is a companion which no misfortune can depress—no clime destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad, an introduction—in solitude, a solace—in society, an ornament. It chastens vice—it guides virtue—it gives at once a grace and government to genius. Without it, what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God and the degradation of passions participated with brutes.

The parent who refuses food to his child, or exposes it without such clothing as will protect it from the cold, is not only punishable by the law, but becomes an outcast from the good opinion of all decent men; and shall the law withhold its penalty, or opinion hesitate to punish with its outlawry, when the mind

—the better, the nobler, the immortal part of the child, is left unfed, to starve amid the abundance of intellectual food which now surrounds us, and is pushed forth to buffet with all the storms and adversities of life, with no raiment of knowledge to defend it. The parent who leaves the mind of his child uneducated by education should be held, at any rate in the judgment of every enlightened and humane man, as guilty, as unnatural, as depraved as the one who leaves his son unfed to starve, or unclothed to freeze; when this judgment does follow him from without, when his conscience sanctions this judgement from within, such parents will be rare.

[FOR THE CHRISTIAN VISITOR.]

St. John, Feb. 17, 1853.

Sailors' Home.

BROTHER EDITORS,—Many of your numerous readers will be pleased to learn that the prospect for the "Sailors' Home," in this port, is encouraging.

That dark cloud, so highly charged with discouragement in relation to the claims of seamen, was so rent in November last as to admit of a few rays of light, which have led no inconsiderable portion of the influence and wealth of this city to look, to feel, and to act humanely for the sailor.

There appears to be ample proof of this, in the wisdom and labors of the Directors of the "Saint John Seamen's Friend Society," in the selection of the "Barlow House," Britain street, which contains twenty-four well finished rooms, beside the attics, and which overlooks our fine harbor; in the addition now going up for kitchen and other purposes, including the dining hall; in the provision made for completely furnishing the Home for the comfort and safety of the tempted and tempest tossed mariner; and by, we may add, the twenty-one applications from respectable parties for keeping and managing the establishment, in accordance with the rules and regulations provided by the Board of Directors.

All contracts relating to the Home have been made with reference to its being thrown open to the hardy sons of Neptune on the first day of May next. Mr. JOSHUA TURNBULL has been appointed keeper of the "Sailors' Home," and we sincerely hope that he will prove himself to be a most successful one; indeed, we presume he cannot fail to be, seeing he is blessed with a lady whose easy and graceful manners, whose experience in a public house, and whose every qualification render her eminently fitted for the responsible position of *Matron*, in said Home.

E. N. HARRIS,

Sec'y of the St John S. F. S.

[FOR THE CHRISTIAN VISITOR.]

Springfield, Feb. 1, 1853.

DEAR BRETHREN,—As a number of protracted meetings are in contemplation, I have thought that it would be well to consider the importance connected therewith. If a protracted meeting be patronized as it should be, it will of course draw from several churches and congregations their Ministers, for the time being, which of course will be attended with some disadvantage: but if the Divine presence and approbation be connected with such an assemblage, it will pay well in the end. But we have reason to fear that there has been too little prayer and fasting before God, too little self-denial, and self-examination connected with our protracted meetings, and for this reason the effects following have not been as satisfactory as we could wish. In consulting the Life of Christ and his Apostles, we see excellent examples set before us. When anything of peculiar importance was to take place, *prayer and fasting* preceded. When our Lord Jesus was about to set apart the twelve disciples, he retired to the wilderness and communed with his Father; and so he did when he sent forth his disciples to preach his blessed truth; and in the case of the conversion of the Samaritan woman and her neighbours. The disciples, when their Divine Master left them to transact the business of his kingdom in contradiction to Judaism and heathenism, pursued the same course. How often we find it recorded of them that they *fasted and prayed*, and what glorious results took place in connection with their engagements; the Lord owned and blessed them in the presence of their enemies, and multitudes were born to God. We have good reason to believe that much of our work comes to naught for want of those humble reliances

on Divine aid, which are felt in united, fervent prayers to God for success, through the blood of the cross. If our churches would receive special benefit from a protracted meeting, they should be in readiness for such a meeting. Some times a protracted meeting is got up in a hurry, and one half of the members feel little or no interest in it: and even those who do attend the meeting, in too many instances, fail to pursue the course before mentioned, and hence, fail to derive much advantage.

If strict gospel discipline and holy walking with God in our closets, our families, in the church, and before the world were observed, the blessing of God would be more abundantly poured out on the assemblies of the saints, glorious results would take place in answer to prayer, and multitudes would be converted to God, and a lasting blessing abide on the church where a protracted meeting was held. May the church in Moncton, and others, who have invited the ministers of Christ to visit them, be found in a condition to take hold with them in the labour of the gospel; and may we who attend, go in the fulness of the blessing of the gospel of Christ, having the prayers of our respective churches.

In the bonds of christian love, ever yours,
D. CRANDAL.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—I have been reflecting somewhat of late, in regard to the manner in which encouragement is given to our youths who feel that they are called by God to preach his word; I think it to be the duty of both pastor and people, not only to encourage, in private conversation, but by praying for them. There are but few who are acquainted with their peculiar temptations, and the manner in which Satan endeavours to divert them from their course. I hope dear brethren you will reflect on the importance of encouraging such young men, that they may become eminent in the cause of God, and in winning souls to Christ. There is need of more ministers; there is work for them to do.

Wickedness prevails throughout our land; Satan is busy in leading poor sinners down to hell; there are thousands perishing in ignorance of the spiritual knowledge of God. Then instead of presenting discouragements, encourage them. Yours, in the Lord,

ALPHA.

[FOR THE CHRISTIAN VISITOR.]

Sackville, February 8, 1853.

DEAR BRETHREN,—Our prospects as a church are at present somewhat promising, and I feel greatly encouraged to labour in the vineyard of God, but feel the need of the sympathy and prayers of my brethren, for my trials in this field have not been few or small. The people are kind and very affectionate, I have suffered nothing in this respect; but my heavenly Father only knows what I have suffered in mind on account of the state of things; but the Lord reigns, and will do his pleasure. We trust there are souls amongst us enquiring, of late, what they must do to be saved; and we are in hopes there are some who will shortly take up their cross and follow the Lord Jesus, in baptism.

I frequently see your valuable *Visitor*, and cannot any longer deny myself the pleasure of taking it. It needs no other recommendation among us than its perusal. I believe it will do much for the advancement of truth and righteousness in this Province. I take the *Christian Messenger*, of Nova-Scotia, which I have read with pleasure and profit for many years; but dear brethren, I wish also to take the *Visitor*. Please forward it by next mail. Death of late has been doing its work of destruction amongst us. Sister Cay has gone to rest: her end was peace. Also a young daughter of Bro. Bedford Barnes, aged 10 years; and though young, she in death could say, "O death, where is thy sting? O grave, where is thy victory?"

Wishing you every success and encouragement amidst your trials and labours, I subscribe myself, as ever,

Yours affectionately,

LEVI H. MARSHALL.

[FOR THE CHRISTIAN VISITOR.]

Saint John, Feb. 4, 1853.

DEAR EDITORS,—Few persons who have not tried it know the value and comfort of early rising.—The best and wisest men that have ever lived have been fond of the morning.

By it men generally secure health, knowledge and happiness. Without these man is a mere animal.—With these, and religion, he can hold fellowship with God and associate with the most excellent of the earth. In the hope of inducing our friends—especially our young friends—to try the effects of early rising, I beg you to give the following thoughts a place in your journal.

Morning Thoughts.

When Christians daily read and pray,
They follow Jesus in the way;
But when they tire and leave the road,
They call for stripes a grievous load.

Everybody knows the morning in its metaphorical sense, applied to so many objects and so many occasions. The health, strength, and beauty of our early years, leads us to call that period the "morning of life." Of a lovely young woman we say she is "bright as the morning," and no one doubts why Lucifer is called "son of the morning."

But the morning itself, few people, inhabitants of cities, know anything about. Among all our good people, not one in a thousand sees the sun rise once a year. They know nothing of the morning. Their idea of it is, that part of the day which comes along after a cup of coffee and a beefsteak, or a piece of toast. With them morning is not a new issuing of light, a new bursting forth of the sun, a new waking up of all that has life, from a sort of temporary death, to behold again the works of God, the heavens and the earth, it is only a part of the domestic day, belonging to breakfast, to reading the newspapers, answering notes, sending children to school, and giving orders for dinner. The first streak of light, the earliest purpling of the east, which the larks spring up to greet, and the deeper and deeper coloring into orange and red, till at length the "glorious sun is seen, regent of the day"—this they never enjoy, for they never see it.

Beautiful descriptions of the morning abound in all languages, but they are the strongest, perhaps, in those of the east, where the sun is often an object of worship.

King David speaks of taking to himself the "wings of the morning." This is highly poetical and beautiful. The wings of morning are the beams of the sun. Rays of light are wings. It is thus said that the Sun of Righteousness shall rise "with healing in his wings"—a rising sun which shall scatter life, and health, and joy throughout the universe.

Milton has fine descriptions of morning, but not so many as Shakespeare, from whose writings pages of the most beautiful imagery, well founded on the glory of morning, might be filled.

AN EARLY RISER.

[FOR THE CHRISTIAN VISITOR.]

St. John, N. B., Feb. 9th, 1853.

DEAR EDITORS,—I well remember (after much anguish of heart), what comfort I enjoyed when I was first directed to the *Death and Resurrection of Christ as the ground of my hope of being saved*. In the hope that others may be led to Christ who are saying in truth "what must I do to be saved," I hand you the following thoughts.

The sinner awakened to a conviction of his sins and a sense of his guilt, is not to wait until he has made himself better before he ventures to apply to the mercy of God in Christ for relief, as if there was not worthiness enough in Christ to recommend, nor grace enough in God to regard a creature so vile as he finds himself at present; but he must immediately and without delay, hope and seek for the divine influence to renew and sanctify him, and for the divine mercy to pardon and save him, through that Redeemer who died to save the chief of sinners—through that Saviour who invites all, and such as have no money, to come and buy wine and milk without money and without price—through that surety who has paid the debt of five hundred pence as well as the debt of fifty. He ought now to apply himself to Christ, relying on the grace of his Spirit, and the atonement of his blood, to sanctify him from sin, and to justify him from guilt. The gospel requires no previous course of preparation for such an exercise of faith as this; it only requires that we feel our guilt, danger and impotence. Until we perceive our unhappy condition in ourselves, we shall not see our need of a Saviour; when we do perceive this, we must repair to Him. If we thirst, we must go to Him and drink; if we be weary, we must go to Him for rest; if we know that we are poor, blind,

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