The Minister's Column.

Preaching to the Times. tention; whether it be matters of social re- strong in the power of God. But so far as it form, politics, war, accidents by flood and treads on secular ground, it exposes a weakfield, commercial pressures, new develop. ness among the strong. ments in literature, Uncle Tom's Cabin, Bar- The preacher's religion will stand in the num's Autobiography, or Jenny Lind's Imita- way of his developing, in their full force, the tions of the Angels of It seems to be thought secular themes introduced into the pulpit; unthat the simple truths of the Gospel will not less, indeed, he abandon his religion, and in answer for this enlightened age. We must good earnest convert the pulpit into the study the tastes of the times, and leave the rostrum, or the stage. Except in such a case, old ways of sermonizing followed by Baxter, the material of Snakspeare will draw more Whitefield, Davies and Griffin, and make our people to the theatre than to the pulpit; the preaching more dramatic, poetic, or sentinien material of the Lyceum lecture will draw tal. As the Lyceum Lecture, the political pole to the Lyceum than to the sencstump oration, and the drama attract so many. we must note what it is in these things which cure more readers than that of the sermon. is so attractive, and adopt it. It is a pity it is Let the preacher command all the genius of sometimes said, to let the devil appropriate the dramatist, his religious vocation, unless to himself all that is popular and effective. he wantonly disregards it, will so impede his As the Uncle Tom's Cabin literature has execution in this way, that he will not be able struck the fancy of the million with such to compete with secular speakers or writers power, it must be just the thing to give attrac- on their own ground. He who attempts to tion to the pulpit. As story telling takes with bring into the pulpit the attractions of the children, we should put in a liberal sprinkling stage; attempts to combine the most contraof that. As the age boasts of its arts and dictory elements; attempts to serve God and sciences, the pulpit must advance with the age serve the devil in the same ministry, will in all these matters, and deal largely in the sooner or later find his mistake. The result profound and unintelligible. If these con- will be, that the respective friends of each, ceptions cauld be embodied in the work of all will not know on which side his influence preachers, many would seem to expect that preponderates, and so will both abandon him;

said, "Though we walk in the flesh we do plete ship wreck of his ministerial and religious not war after the flesh. For the weapons of influence.—Puritan Recorder. our warfare are not carnal, but mighty through God." "And I, brethren, when I came to you, came not with the excellence of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified; and my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power."

This kind of secular policy in preaching were unblameable, if preaching were a thorentrusts us with his name in confidence. Unless the secular work, a mere use of secular instruments, with no reliance upon divine power.

If a minister has no just sense of the adapted
Correspondents are respectfully reminded that short ind of man, but preaches only as the Lyceum But as we do not war after the flesh, we need for one year free of charge. other than fleshy instruments. And as our weapons are mighty through God, and only For We are Laborers together through him, we must adhere to those truths through which God's Spirit will go forth. As As we observed in our last issue this passage

This secularizing of the ministry, both in its matter and manner, involves a grand mistake -- being a relinquishment of the greater of novel readers require novels instead of sermens, we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishnot his own power, but the power of God; a the restoration of a sin-diseased world. verts and sanctifies, and because it lavs a grasp on the intellect and conscience which the other can never do. With a vigorous mind and warm heart, he utters " words which the Holy Ghost teacheth," and speaks in demonstration of the Spirit and of power; and simple power of mind upon mind, put forth in the first outgoings of Christianity, through the preaching of its heralds, adhering to the simple doctrines of the Cross, has no parallel in the history of the world. If eloquence consists in speaking to the purpose, those preach-

and spirit of the Gospel is now wanted to pronilar results. In all experience it has

hundred years. But at the end of that period. uther repeated the experiment of the Gospel's power. He brought forth the same old truths from the magazines of the apostle's warfare, We often hear the complaint made, that our ministers are "not up to the times." The real purport of this complaint is, that they do not up to the times. The real purport of this complaint is, that they do not purport of this complaint is, that they do not purport of this complaint is, that they do not purport of this complaint is, that they do not purport of this complaint is, that they do not purport of this complaint is, that they do not purport of this complaint is, that they do not purport of the apostic's warfare, and plied them anew in the spirit of the apostic's warfare, and plied them anew in the spirit of the apostic's warfare, and plied them anew in the spirit of the apostics. The consequence was that there were voices and thunderings and earthquakes. not sufficiently mingle secular matters and and an awaking of the nations from their modes of action with their efforts to promote death slumbers. And ever since, whenever the salvation of men. It is said that if they these truths have been so used, a divine will keep their hold of the people, they must power has wrought with them. And whenfollow the people's mode of thinking and feel- ever preachers have substituted other matter ing,-must leave the trite themes of the Gos- and another manner, they have relinquished pel, and find subjects of discourse, more than their greater power for a less. They have they do, among passing events must observe done worse, they have entered into a compethe currents of the popular mind touching the lition with secular oratory, on grounds where agitating questions of the day, and not scruple the pulpit cannot successfully compete with it. to discourse upon whatever absorbs public at. On its own peculiar ground, the ministry is

and the material of the novel will sethe millennium would come in with a rush. or, that the adherents of Satan, being sare of But this is a view of preaching against their man, will form around him currents of which Paul set his face like a flint. He has popularity, which will drift him on to a com-

THE CHRISTIAN VISITOR.

SAINT 10HN, N. B., FEB. 21, 1855.

TO SUBSCRIBERS.

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TO CORRESPONDENTS. No Communication will be inserted without the au-

orsed we shall not consider ourselves responsible for ness of God's truth to do God's work upon the ble to readers of Newspapers than long ones and that

All Ministers of the gospel, who will send us the adsorting to the arts of the Lyceum lecturer, vance, for six new subscribers, will get the "Visitor"

with God.-1 Cor. iii, 9.

only the ministry is effectual, which is a "mi- of Scripture denotes unity of labor, "taborers tonistration of the Spirit," the subject matter of gether"-heartily co-operating in executing the it must be that truth which the Spirit has re- designs of mercy in relation to a fallen world. vealed, and through which the Spirit will per- The position of the Church of God is one of tremendous responsibility. She is here in a world, Son as the theatre of the mighty conflict now in power for the less a relinquishment of that progress between truth and falsehood, light and which is the wisdom of God and the power of darkness, holiness and sin, heaven and hell. In God for the feeble persuasion of man. And this momentous contest she is solemnly charged can face a host of spiritual mountebanks, with God's ordinance for gaining an ultimate victory all their jugglery wrought by combining the over all the principalities of darkness, and for reforces of the pulpit and the stage, and can establishing his own dominion in human hearts. holdly say .- "I am not ashamed of the Gos- This treasure he has committed to his Church, pel of Christ, for it is the power of God unto with the solemn injunction that she should preach salvation." While the Jews require a sign, it "to every creature." Preach it as glad tidings and the Greeks seek after wisdom, and a race from heaven to a world in bondage. Preach it as presenting the true medium of reconciliation between an offended Creator and his offending ness, and to the novel readers, duliness; but creatures. Preach it as throwing open the only to those who are saved-to those to whom door of hope for man dead in sins, and doomed by preaching brings any good-Christ the wis- the righteous law of God to endure the plagues dom of God and the power of God. He who of the second death. Preach it as the efficacious preaches the simple truth of Christ, puts forth, Catholicon which infinite wisdom has devised for

power greater than that of those most elo- This commission the Church received fresh quent on other themes, both because it con- from the lips of her risen Saviour, more than 1800years ago, and yet how small a portion comparatively of the race has ever heard the joyous proclamation. Six hundred millions of the world's population remain in all the darkness and gloom of the grossest superstition. Almost nineteen thereby exerts a power infinitely surpassing centuries have passed since the wondrous scenes that of all the clap-trap preaching that has of Calvary transpired, and the infant Church was fretted the air since the days of Simon Magus, armed and commanded to go forth to the mighty after whom the people wondered, saying, - conflict, and to the glorious triumph; but there are "This man is the great power of God." To still immense regions of the earth densely popusay nothing of the conversions effected, the lated with human beings, upon which her missionaries have never trod. Up to the present moment she has only about 1600 missionaries to supply the spiritual necessities of these six hundred millions of perishing heathen. This gives one missionary to every three hundred and sevntyers who spoke Christianity unto the nations five thousand souls, or what would be equal to one dead in heathenism have had no equals in clo- minister for New Brunswick and Nova Scotia. quence. Adhering to these themes, so sim- If we allow one missionary to every thousand souls ple and yet so grand, so instinct with divine we require 375,000 missionaries for every one now life, they so spake that the world was not able in the field. One is really alarmed at such a to resist the wisdom and the spirit with which picture and is almost ready to pronounce it unthey spake. They so spake, that their hea- true, but if our readers will take the trouble to go then hearers exclaimed,—"The gods have come down to us in the likeness of men."—
They called Paul, Mercury, the god of eloquence, on account of the power with which they had been thrilled by his preaching.—

They spake, that their hearting, but if our readers will take the trouble to go into the calculation they will find the statement correct. Ponder this startling fact all ye people who profess to be redeemed by blood divine, and enquire, has the Church been faithful to her This was an experiment, conducted on a scale trust? Has she acted in accordance with the rebroad as the world, and running through cen- sponsibilities of her mission, and with the means turies of time, showing that there is in simple placed at her disposal, for accomplishing it? Gospel truth, a power unlimited and divine- Think of what she was in her infancy, of the few verifying the saying of Christ, " The words fishermen of Galilee, that first entered the field which I speak unto you, they are Spirit and without education, without money, without influence, and yet so determined the zeel, so self-sa-Nor has any of the spirit or essence of the crificing the lives, and so wondrous the power of

The Christian Visitor.

century of her history, have to mourn over six and practice of the first Christians. b hundred millions of human beings wrapped in the deathlike pall of a degraded idolatry? would we conduct will have on others, bind you to this be compelled by the force of truth to declare that every Christian Missionary that now labors for the conversion of the heathen must be multiplied into 375,000, ere the great harvest-field of the binds you to this. Let us, for the sake of impressional declared in the mission and influence which you conduct will have on others, bind you to this there is a grace greatly superior either to faith or hope, binds you to this. And to crown all, the encouragement of your minister binds you to this. Let us, for the sake of impressional declaration of the provided will be a superior either the fact that love is a grace greatly superior either to faith or hope, binds you to this. And to crown all, the encouragement of your minister binds you to this. world will be supplied with a sufficient number sion, briefly illustrate these several considerations of Gospel laborers?

cannot but ask why this immense multitude of in the Word of God upon the subject bind you to means of salvation when these means have been Christian affection towards your brethren in Christ. committed to the Church in trust for universal The spostle Paul commands you thus: "Let love man? And may not the answer be found in the be without dissimulation: be kindly affectioned want of harmonions action in this great business one to another with brotherly love; in honour ed into a great number of sects and parties, and as touching brotherly love ye need not that I write ing forth with one accord to contend with the love one another. - And indeed ye do it toward common foe, and to labor together for the common all the brethren which are in all Macedonia; but and univeral good, they are laboring to demolish we beseech you brethren that we increase more each other. The result of all this is, the work of and more." Again, he says, addressing the Hesaving souls from sin and hell, is untouched, or brew Christians, "Let brotherly love continue;" held in check until these vexatious polemical ques- implying on their part its existence, manifestation tions can be settled by sage divines, and the learn, and continuance at the time he wrote. Also to ing of the schools. If half the time, and mental the Collossian believers he says, "We give thanks energy, and religious zeal expended in angry dis- to God and the Father of our Lord Jesus Christ, cussions and in polemical warfare, were directed praying always for you since we heard of your in searching out ways and means to spread the faith in Christ Jesus, and of the love which we have knowledge of salvation how much more rapid to all the saints." The apostle Peter also thus would be the flight of the Angel, having the ever- exhorts, " Add to godliness, brotherly kindness, lasting Gospel to preach to every nation and and to brotherly kindness, charity, or love."

we must have a return to primitive unity, primitive of the brethren, see that ye love one another

large increase of Missionaries for the heathen .- his brother, he is a liar: for he that loveth not There are 100,000,000 of the devotees of the false his brother whom he hath seen, how can he love way of salvation not by the crescent but by the mandment have we from him, That he who lovamong all nations, who are daily experiencing the Christ, the great Teacher of these inspired aposanswer to that fearful prayer-"let his blood be ties, who thus inculcate upon us with so much on us and on our children," and then there are the earnestness the caltivation and manifestation of tens of millions of those who are nominally chris- the spirit of cordial brotherly love? "These tian, but who, if they hold any portion of the things I command you that ye love one another. truth hold it in unrighteousness. All these are "By this shall all men know that ye are my displaced within the circle of the sympathies, prayers ciples if ye have love one to another." In view and labors of the redeemed church. How vast of such exhortations and commands, how sincere. therefore the enterprize in which the people of how deep, how fervent should be your exhibition God are engaged. Its magnitude and responsibi- of the spirit and practise of Christian love. lities one would think are quite sufficient to merge The character and example of Christ bind you all minor differences in one common interest, and to cultivate, cherish, and manifest sincere and to bind all Christian hearts in one strong bond of fervent Christian affection toward your brethren holy brotherhood, and to combine all the agencies. In Christ. In reading the history of the Sou of in unceasing co-operation until the will of God embodied in his character-a character which shall be done on earth as it is done by the angels demands at our hands a close and continuous imin heaven. May the Lord hasten this happy pertitation. And amongst all the amiable traits of

Encourage your Minister.

Encourage him by cultivating, cherishing, and manifesting deeper, and more ferrent religions affection towards your breth en in Christ.

When you have received others to the meinbership of the church, and to the communion of the Lord's supper, and to a participation with you in all your social religious privileges; when you have thus extended to them the right hand of fellowship as heirs with you of the grace of life, and expectants with you of the glory and blessedness of heaven, do not wait for any further introducconsecrated by the mission of God's anointed tion to them; do not afterwards act towards Mark here the depth, measure, and extent of the them on the cold and formal etiquette of the world. When asked, have you called on such and such persons who were lately received as members of cere, fervent, copious, disinterested, sympathising, the church? do not reply O no; I have not yet with Christian truth the Christian preacher to take a most prominent part. The Gospel is been introduced to them. Not yet introduced to them! What better introduction can you have, holy, spiritual, constant, enduring! As a distinthan the knowledge of the fact, that they have introduced themselves as penitents to the Lord Jesus, and that he has graciously received them? Not yet introduced to them! What better introduction can you have than the knowledge of the belong, have unanimously welcomed them to share in all their sacred social enjoyments? Not yet introduced to them! What better introduction can his sermons, the words of love; his miracles, the you have, than the part you have taken in the responsibility of giving them a name and a place in the his crucifixion, the agonics of love; his resurrecvisible church of Christ? Not yet introduced to them! Have you not acknowledged them by that act of yours in admitting them into the church. to be by grace, the children of God, and joint heirs and degree. with Jesus Christ? Not yet introduced to them! Are they not now recognized as members with bind you to cultivate, cherish, and manifest sinyou of the same divine family; as arrayed with cere and fervent christian love towards your you in the same beauteous robe of righteousness. brethren in Christ. Christianity is unchangeable and covered with the same garments of salvation as receiving with you the same heavenly tuition, discipline, provision, guidance, protection? Not yet introduced to them! Do you not worship in the same place? Do you not sing the same hymns? Do you not read the same portions of fellowship, and in breaking of bread, and in Scripture? Do you not unite in the same prayers prayers." And they continuing daily with one at the throne of grace? Do you not listen to the same sermons? Do you not surround the same introduced to them! The Christian who gives "I have not yet been introduced to them" as a reason for his develiction of duty; for his not will have on others, bind you to cultivate, cherish having manifested due Christian affection towards and manifest sincere and fervent christian love ecent converts; or towards those, who have but toward your brethren in Christ. The conduct of ately become associated with him in the faith, fellowship and profession of the Gospel ought to blush that he has no better reason to give; and "Ye are the light of the world. A city that is were we to hear him give utterance to such area. set on a hill cannot be hid." Thus, when professon, and at the same time observe that he did not sors of religion cherish and exemplify feeling blush, we should certainly blush for him—and as they cause the enemies of the truth to blaspheme, a woman is quite as likely to be in fault here as a bring a reproach on their holy profession, throw man, we will add—and for her. Having received a stumbling block in the way of inquirers, retard individuals on what has been deemed sufficient evidence of their piety into the membership of the the most serious and lamentable conseq church, ask no other and no further introduction—
think of no other and no further introduction—
the those serious and name take serious and take the spirit of genuine bro
there is displayed by professing christians
to them. From the moment you thus receive them, open your heart to them; open your lips to this humble band of believers, that the supersti-tions of ages yielded to their control, idol temples crumbled into dust, and the very throne of idola-try trembled at the sound of their feetsters. If them; open your hand to them; and, if that be Gospel, evaporated in all the lapse of time.

Nothing but the same adherence to the matter tions of ages yielded to their control, idol temples them as brethren; speak of them and to them

in the order we have presented them.

As one contemplates this melancholy fact he The many weighty injunctions which are found mortal souls should so long remain without the cultivate, cherish and manifest sincere and fervent the world's redemption? The Church is divid- preferring one another." Again, he says, "But the consequence is that these sects instead of go. unto you: for ye yourselves are taught of God to your spirit and your practice upon earth. "Seeing ye have purified your souls in obeying If we would have a return to primitive success, the truth through the Spirit unto unfeigned love with a pure heart fervently." John also thus But it is not enough that the church supply this writes, "If a man say, I love God, and hateth prophet to be cared for, they are to be taught the God whom he hath not seen? And this come cross, and there are the doomed people scattered eth God love his brother also." And what says

and influences, which the church can command God, we find every moral virtue and, perfection His character, perhaps it is not assuming too much when we say, that love shone the most gloirously and conspicuously. Contemplate the love descended to wash their fect. Were ever love and condescension like these? But he thereby left them, and us an example, that they, and we, should do as we had done. Hear his own words: Ye call me Mester and Lord, and ve say well, for so I am. If I then, your Lord and Master have washed your feet, ye ought also to wash one another's feet : for I have given you an example that we should do as I have done. And said He, when addressing his disciples on a subsequent occasion, "A new commandment I give unto you. that we love one another as I have loved you.' love required, "that we love one another as I have loved you." And oh! what a love was that! Sinactive, self-denying, self-sacrificing, considerate, wise, generously confiding, kindly forbearing, guished writer well observes: We cannot tell how Christ has loved us. We can see the expression. the outward manifestation of it; we can look at the cross; but who can look into the heart? Who can see or understand the love itself? Jesus was an incarnation of love in our world. He was love living, breathing, speaking, acting, amonest men. His birth was the nativity of love wonders of love; his tears, the meltings of love; tion, the triumph of love. And yet we are to love one another as Christ has loved us; that is, proportionately, in nature and intensity, in measure

The spirit and practise of the first Christians in its nature; it is the same now, when genuine as was then. The spirit and practice of the first heistians must therefore, be the spirit that you must cherish, and the practice that you must displays. And what was their spirit and practise? All that believed were togethen" " " they continued steadfastly in the apastles dootrine and accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. What an exhibition of christian unity, of brotherly harmony, and of religious fervor and affection have we here. Reader, catch the spirit, and imitate the practice in this particular of the primitive christians.

The bearing and influence which your conduc professors of religion is narrowly watched, and in then the word of the Lord has free course and is been shown that the preacher's power towards he accomplishment of his true end, is in proportion to his exhibition of saving truths in the spirit of those truths. If the essence of the Gospel had been liable to evaporate, one would think it would have so evaporated after fifteen the first this sound of their fcotsteps. If this ever be your conduct toward them so long this ever be your conduct toward them so long this ever be your conduct toward them so long as they "walk worthy of the vocation wherewith against the holy, loving, religion of the cross. They have been called." The many weighty into this ever be your conduct toward them so long as they "walk worthy of the vocation wherewith as they "walk worthy of the vocat

these is charity." Faith and he portant, but love much more so. company the people and leave them when they pass over Jordan but the latter accompanies them into the world of glory, and lives with them for

a precions plant, will bloom in heaven forever; next number of the Visitor. but must first live, and thrive, and grow on earth. Respectfully. Love warms, and enlightens, and gladdens the heavenly world as the reflection of His presence whose name and whose nature is love. There it whose name and whose nature is too. shines with unclouded radiance in every face, Wm. H. Wrekorr, Esq., Cor. Sec., of the Amebeams in every eye, and speaks in every exercise and action. Should you, then, reader, be permitted to join the glorified society in the better land now, what ought, as it regards love, to have been

Finally, and to crown all, the encouragement of your minister, binds you to cultivate, cherish, to your favour of December 18th, 1854. and manifest sincere and fervent christian affection toward your brethern in Christ. Nothing gives a minister greater pleasure in his work, or greater hope of success in it, than to see the members of his church "endeavoning to keep the volent effort is already affected. We have paid unity of the Spirit in the bond of peace." "Be- for German Bible operations over \$5,000. I mon, and as the dew that descended upon the herefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one anoher, and forgiving one another, if any man have Bear ye one another's burdens, and so fulfil the ther Oncken. The Lord bless that dear man of law of Christ," "Let all bitterness, and wrath, God. But it is hard to obtain money for any and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling or. Act thus; cultivate, cherish, and manisincere, genuine, deep, fervent, practical christian

PAINFUL INTELLIGENCE.

your minister be greatly encouraged.

love, toward your brethren in Christ-toward all

Christians, and particularly toward those asscoia-

ted with you in Church-fellowship. Thus shall

The Christian Messenger of the 15th inst. omes to us clothed in mourning, in conseuence of the death of Bro. FERGUSON, one of its esteemed Editors. This melancholy news has deeply affected us. It has brought fresh to our minds our first acquaintance with the departed, in the infancy of our Christian experience and ministerial engagements; his tender sympathy, and words of ighly prized at the time, and which made poressions not easily effaced. That early equaintance has been renewed from time to time, under circumstances of peculiar inerest, and it is truly a matter of heartfeld gret that we shall see his face no more his position in the Baptist denomination was one of anxious care and commanding influoce. He was not a minister by profession. but it a ways appeared to us that he had a ministerial heart. He sincerely loved the cause of his master, and he knew how to sympathise with those who were sacrificing heir all to its advancement. The last thir v vears of his life have been devoted to e progress of that section of the Christian hurch to which he had, under the influence of conscientious motives, allied himself. I at any time he erred in the management of denominational questions, it was an error of the hend and not of the heart. His mexpected removal cannot but be deeply deplored by the denomination for whose welfare he so diligently and perseveringly laboured. No man will feel this painful visitation more acutely than his intimate friend and associto the surviving Editor of the Messenger. May God be his support. We tender to him, to the bereaved family of the deceased and to the churches of our native province enerally, our deepest sympathies, and earestly do we pray that we may all heed the ressage addressed to us by this solemn providence, and work with increasing dilience while the day lasts.

The following extract from the Messenger furnish all the particulars that have come to "It is with feelings of deep grief that it become

our duty to announce to our Brethren and read labourer, Mr. FERGUSON, His departure tool place on Saturday morning, the 10th inst, about ten o'clock. Some five weeks since he had been confined to his house by a severe cold and sore throat. This was followed by a slight attack of Paralysis of the muscles of the face ent although considered somewhat serious, n strong apprehensions were entertained of hi eventual recovery. His symptoms, however shortly assumed a more serious character. He experienced great loss of strength, and was soon fter confined to his bed, and about ten day ince his friends were a good deal alarmed for of his most unpleasant symptoms appeared somewhat to abate, although he did not regain his strength as could be desired. On Friday last the disease seemed to have gained on his system so as to create much alarm, and after a nigh of severe suffering, he was released to a bright-er and better world on the following morning, Phroughout his illness, and until almost th noment of his departure, the interests of the anse of God and the welfare of the Baptis Denomination rested continually on his mind and we feel assured that among the deep and fervent, though silent prayers, that he appeared to be offering up during the last struggles of dissolving nature, many ascended to a throne of grace for the Churches and people, to the promotion of whose interests, so large a portion of his time and thoughts were devoted, and per haps we might say, his health and life in som neasure sacrificed. A close and intimate Christian friendship of more than thirty years and a joint participation in almost every important matter connected with the general welfar and progress of the Baptist Depointmation during by far the greater portion of that time, en gards the Baptists of Nova Scotia. was "no man like-minded, who naturally cared for their state." Days and nights of unceasing toil were given to their interests, in the firm and unwavering conviction that the cause of Truth and of God was deeply involved in their

rogress and success."

hope, charity, these three; but the greatest of Shall Brother Oncken be left to suffer?

> AMERICAN BIBLE UNION ROOMS, NEW YORK, Feby. 12, 1855.

DEAR BROTHER, -The enclosed communicath them for tion was prepared for a number of special friends; world of grory, and the cover in the world of light, life and blessedness.

When the ties of consanguinity shall be disolving that it be given to the public. You will therefore the most pure and exalted friendship. Love like greatly oblige us by allowing it a place in the

Respectfully, Wn. H. WYCKOFF, Cor. Secy.

HAMBURGH, 20th Jan. 1855. rican Bible Union, New-York.

MY BELOVED BROTHER, -Though only just reyou will see and learn, as you cannot see and learn turned from Berlin where we had an interview with the King, and in a feeble state of health, cannot refrain from sending a few words in repl In that letter occurs the following: "I think it

right to inform you of the present state of finan-

cial matte s with us. Every department of bene-

hold how good and how pleasant it is for brethern hoped we would be able to make it \$10,000, by to dwell together in unity! It is like the precious ointment upon the bead, that ran down upon the July next. This hope indeed has not entirely beard, even Aaron's beard: that went down to the spirits of his garments; as the dew of Herniversary we will be able to do it. But it will come in later than I anticipated. To give you ed the blessing, even life for evermore. Then rejoice with them that do rejoice, and weep with from a letter I received since I commenced writthem that weep." "In lowliness of mind let each ing. A brother says : My progress is onward.esteem other better then themselves." "Put on The Union is fast gaining favour among the people. The masses, wherever I go, are for it .--Nearly every Baptist after hearing the subject is decidedly a Bible Union man. But I can't get a quarrel against any : even as Christ forgave money. It is not now to be had. Another writes : you, so also do ye. And above all these things I would love to do something for our dear Bro-

thing."

The contents of the above have greatly depressed my spirits and are calculated to paralyze you. Be ye therefore followers of God, as dear my efforts in the cause of Bible circulation. I am now just on the point of raising up steam and to set a powerful printing press into operation. Five brethren you know, have already been enton all occasions, and under all circumstances gaged, and are in the field hard at work as Colporteurs of the American Bible Union. Twen-TY THOUSAND BIBLES have been circulated already, and an edition of FIVE THOUSAND MORE is in the press. The paper for ANOTHER FIVE THOU-SAND has been already purchased. But in the midst of it all comes your discouraging letter.-Now picture to yourself my feelings. What shall I do? Any state is preferable to this uncertainty. And I do beg of you, to state as early as possible what I may expect from your Board. As I am at present fully one Thousand Bollars in advance, and the paper for TEN THOUSAND BIBLES has been purchased, of which one half is now in the printer's hands, I should feel greatly obliged for any remittance that could be made just now.

But my head and nerves are at present in such a condition that I must break off here.

J. G. ONCKEN. Now my dear Brother, if you can do anything please do a part promptly and forward immediately ; and send the rest at an early day. Something must be done at once to relieve our dear Oncken from his present embarrassment.

Affectionately, WM. H. WYCKOFF, C. S.

New York, 7th Feby., 1855. DEAR BRO. BILL,-I reached home safely at midnight of Saturday, 27th alt., thankful to have been preserved during the journey from serious accident, for the roads could not by any possibility have been in a more dangerous state than we found them all the way from St. John to Bangor, or indeed Waterville; we had an upset a few miles from Fredericton, which sprained my wrists considerably, they are still weak from the effect of it. I had the happiness to find all at home in peace and safety, and in the enjoyment of good health, not a little pleased too, I assure you to see me back, after so unexpectedly long an absence. You will be gratified to know that the Am. Bible Union is still favoured with abundant proof of the Divine approval, and the fat the receipts of money keep up, is cre, c. n.t the least; everywhere the number of its warm, intelligent, zeal ous friends is multiplying, and must muitiply. 1 have long looked upon the opposition which has met every step of its progress, and that by our own brethren too, as a most important means to the great end, which it has in view, viz., giving the Word of God pure and unad: !lerated to the world for had our denomination to a man, been favorable to the enterprize, I doubt not the work would have been marked by imperfection and hastiness; which there is not now much danger of, I mean as far as hastiness is concerned. Every step, so far, in the work has been marked by great caution, care, and prayerfulness.

I have nothing of special interest to communi-

cate from here. In a number of our churches there is an unusual interest at present, and frequent baptisms are taking place; in Brooklyn par, ticularly, is this the case.

I wish I could give you any clue to a good correspondent here; I am unhappily unable to, and regret that I can make no promise even of my own poor performances.

Firm in the love of a precious Saviour, SAML, P. KELLY.

Melancholy Accident.

A letter of the 18th inst., from J. W. Hartt.

Esq., of the Seminary at Wolfville, addressed to Mr. John Harding of this city, brings intelligence of the sudden death of his brother. Mr. Thomas Harding, of Pokemouche, Gloucester, under the following afflictive circumstances :- Mr. Hardin. who had been stopping in Halifez on business for some time, was trave!ling by coat i on his way home. When within 4 x 5 males from Wellville the coach was overturned, fall upon Mr. H., and injured him so seriously that he very soon expired. Mr. J. A. Smith, formerly of Saint John was in the coach at the time, and this information is furnished by Mr. H. at his anggestion. No mentio is made of any injury received by him. Mr. Hartt adds, "The body will probably be conveyed hither to day." Mr. Harding has left a widow and four children to mourn over this distressing vier tion. May God sustain them in this trying hour It was our painful daty to bear this mournful in-telligence to the aged mother, who suemits with christian resignation to her heavenly Father's will. How true it is that there is but a step between us and death, and how loud the call for immediate preparation!