

to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

Christian reader, is not your rest sometimes disturbed by the recollection of neglected opportunities of doing good. If so, O let your resolution now be to make redoubled effort for the glory of God and the salvation of souls. Can you not form a resolution in dependence upon divine strength, to make twelve efforts during the next twelve months, one effort a month; and if God own but six, and through your instrumentality six souls are brought to Christ during the year, there will be peace on earth and joy in heaven. J. W. P.

The Minister's Column.

Rev. Richard Cecil, M. A.

From the Autobiography of William Jay, of Bath, published by Carters:

Mr. Cecil was a very popular preacher when he went to London, though I always thought his popularity was not equal to his desert. I greedily seized every opportunity in my power of hearing him, and never without impression. The impression was not so much of the pathetic as of the serious and solemn. He did not excel so much in the soft and tender, as in the striking and powerful.

He was perfectly free from all affectation of oratory; but everything about him in the pulpit—his figure, his looks, his hand sometimes laid across his loins from pain, his firm and decisive enunciation, all was dignified and impressive, and never failed of commanding attention. Conscious of the divinity of his mission, and the importance of his message, he always seemed to feel what he once expressed, when with a powerful voice he said, "I must be heard."

For the sake of excitement and effect, especially upon the mass of his hearers, he was sometimes, after the manner of the Non-Confessionists, with whose works his education made him familiar, quaint in his sentences, and sometimes also in the plan and division of his sermons. Indeed, his excellency lay not so much in the clear and orderly arrangement of his subject, as in the fillings up and embellishments. There was, also, nothing very consecutive in his discourses; no one train of thought being pursued at length, or fully argued out; and this, I remember, Mr. Wilberforce complained of, saying, one day, after he had been attending him, that he seemed too much to follow after things by starts, and sometimes failing to overtake them. This was rather severe, especially for him; and I could not but think that the senator had been hearing rather than the Christian; and for once, if possible, the talent and eloquence to which he had been accustomed made him forget what is most profitable to a common congregation.

Mr. Cecil had always a great number of striking remarks, reflections, and sentiments, which would be remembered from their own impressiveness, independently of a more lucid or connected arrangement. He seemed much at home in treating on historical passages; in representations of common life; in brief sketches of character, and in hitting off, with a stroke, a particular feature, so distinctly and strongly, that there was no mistaking the individual to whom it belonged.

He had a few anecdotes, but these always were brief and pertinent, and always offered their assistance, instead of being introduced for their own sakes. But he abounded peculiarly with Scripture facts, which, without a formal quotation, he aptly interwove in the texture of his discourse, with singular propriety and telling effect. If a figure would go with him a mile, he need not compel it to go twain. He never evaporated the spirit of a metaphor, in numerous subtle particles of allusion. He seldom used an entire comparison; but rather, as he passed along, by a glance snatched from it a significant circumstance, which helped his subject without drawing off attention to itself. Instead of glossing a passage of Scripture as he repeated it, or explaining it after he had repeated it, he admirably threw out the meaning and force of the words previously, and then announced them as a beautiful and powerful illustration, confirmation, and clinching of the argument he was treating.

Among many other excellences in his preaching he was always brief. I never heard him surpass forty minutes. This is an excellency which did not distinguish our forefathers; and is not, I fear, very likely to be a characteristic of the moderns, especially our younger preachers, who show by their long harangues, the confidence they have in their own ability and acceptance.

The late Dr. Bogue is reported to have one day said to some of his students, "Do you suppose that people have nothing to do but to listen to your emptiness by the hour?"—a rebuke too pettishly given, and too severe. But there is propriety in Lamont's remark, "There is no excuse for a long sermon: if it be good, it need not be long; and if it be bad, it ought not to be long." Queen Anne, after hearing Dr. South, said, "You have given us an excellent sermon, Dr. South: I wish you had had time to make it longer." "Nay, please your majesty," said he, "I wish I had time to make it shorter." Whitefield and Wesley, and most of the early Methodists, were short. Why do not many of their successors follow their example?

No man distinguished more in his mind, and in his preaching, between the essential parts of Christianity and the subordinate and circumstantial, than Mr. Cecil. With what a crushing force has he been heard to repeat the language of Jeremiah, "He that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat?" With him, neither circumcision availed any thing, nor uncircumcision, but a new creature.

I believe the following incident has been published; but I was in London when it occurred, and knew it before it spread. A female, who had more of the form of godliness than of the power, one day said to him, "Sir, have you heard that I am going to turn from the Disenters to the Church?" "Madam," he replied, "you are turning from nothing to nothing."

Hearing a person censuring a Churchman for going to hear the Gospel in a meeting—the only place in the village where it could be heard—he exclaimed, "Did you never read

what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread which was not lawful for him to eat, neither for them that were with him, but only for the priests?"

He had his own fixed views and convictions—and without these candor is only indifference—but he was moderate enough to think it no sin to attend occasionally in the Argyle Chapel; and one day calling upon me, he asked where he could take two sittings for his daughters, adding, "You know I am an Episcopalian, and wish my children to go to church, that is, if the one thing needful be heard there. But they must take heed what they hear, as well as how they hear. If the story be not told in a cathedral, they must follow it into a barn; for they must hear it, and hear it with care. And what practical proof can we give of our belief either of the truth, or the importance of evangelical principles, if it be nothing to us whether we hear the words which cause us to err, or those by which we may be saved?"

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MARCH 7, 1855.

TO SUBSCRIBERS.

Terms of the VISITOR, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

TO CORRESPONDENTS.

No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones; and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

King's College.

The Report of the Commissioners appointed under the act relating to King's College at Fredericton, was kindly presented to us by the chairman of the commission, the Hon. J. H. Gray some time ago, but owing to the pressure of other engagements we have not been able to give it a careful reading until very recently, and we felt that we would not be doing justice to so important a document to notice it before having fully examined its contents. Having done so, we hesitate not to say, that we regard it as one of the most important documents ever issued by our provincial press. From the high educational standing of the leading men on the commission, the country had a right to anticipate a very able report, and in this respect the most sanguine expectations cannot be otherwise than fully realized.

As is well stated by Mr. Dawson in the Appendix, "The great leading objects contemplated by the Report, are, 1st., the improvement of the College course of instruction, and its extension by the introduction of special courses; 2nd., the definition of the true place of the Provincial College, in its relation to the other Educational institutions of the province, and to the religious beliefs of the people; and 3rdly., the union of all the Educational institutions in a Provincial University system, under official supervision." The several topics suggested by these divisions are discussed and presented in a most lucid, judicious and able manner, and the arguments in favour of the proposed enlarged and comprehensive plan are exceedingly conclusive. With respect to the importance of collegiate education in its relation to the true progress of the country the Report very justly says:—

"2. New Brunswick would be retrograding, and would stand out in unenviable contrast with every other civilized country in both Europe and America, did she not continue to provide an institution in which her own youth could acquire a Collegiate Education such as would enable them to meet on equal terms, and hold intercourse with the liberally educated men of other countries.—New Brunswick would cease to be regarded with affection and pride by her offspring, should any of them be compelled to go abroad in order to acquire a University Education."

Every intelligent man cannot but subscribe to the sentiment so forcibly expressed in the above paragraph. The whole history of education goes to show that it never has, and that it never can be carried forward efficiently without colleges.—They are not only required to prepare men for what is technically called the learned professions of law, medicine and ministry; but they are equally required for the purpose of maintaining an elevated standard of intellectual culture, and for qualifying persons to take charge of female education, of seminaries of learning for both sexes, of grammar schools, normal and model schools, as well as for other departments of progress demanding high attainments in science and literature.

In relation to the importance of religious instruction in a "Provincial University," the Report makes the following observations:—

"11. In devising and maturing a proper system of University Education, the question of religious instruction has not failed to engage the most earnest attention of the Commissioners. On this subject there should be no difference of opinion in a Christian land and among a Christian people. No youth can be properly educated who is not instructed in religion as well as in science and literature. The question is, not whether each youth shall be religiously instructed, but how far it is in the power, and therefore the duty of the Government to give such religious instruction? In a free country, the government is a reflection of the sentiments of the people and the executor of their will. As the government is not constituted to represent and inculcate the sentiments of any one religious persuasion, (in contradiction to those of other religious persuasions) so it would be false to its duty and character to attempt to do so. But the government, if good-representing the collective sentiments of all religious persuasions, yet as being at that it guards of their equal rights, cherish every that the evidences, the truths, and the Christianity, should lie at the public Collegiate instruction, a skillfully biased Christianity should pervade its system."

It is not to be expected that a knitting-needle signed for the whole people at the general funds of the country, wasted in the slightest degree of demagoguery, which they were or sectarian influences, but that the plain of religion as contained in their children is inculcated is a fact too obvious to require Who has any faith in religion under their shoes.

desire to see the sacred scriptures excluded from those institutions that are giving direction to the youthful mind, and that must in the nature of things exert a potent influence over its future destiny. We say let the Holy Bible be read and its general principles of morality and religion be inculcated in every place where youth assemble for educational purposes from the humblest parish school to the highest university; but in institutions sustained by the public funds let there be no religious tests introduced. These things in King's College, Nova Scotia, and in King's College, Fredericton, as they were originally established have acted as a blighting mildew upon both of these institutions, and have rendered their very name odious to a very large proportion of the people of these Provinces. Instead of providing for denominational teaching in this proposed general University as suggested by the Report, by "allowing the authorities of each religious persuasion to give religious instruction during a part of one day in each week to such of its own youth as may be attending the College," would it not be better for churches interested in teaching their own peculiar views, to raise and endow institutions for that purpose, and then they can teach their own theological opinions to their heart's content, without any interference with the funds of the provincial treasury.

In Nova Scotia the question of denominational colleges has been under discussion by the leading minds of that Province for several years past; political and religious parties arranging themselves on different sides of the subject. The object of one party being the breaking up of all denominational institutions, so far as government support was concerned, and the establishment of one Metropolitan University, sustained wholly by the public funds. If this idea had been mooted in time it would have prevailed; but things had gone too far. King's College had been commenced in the early settlement of the country, and sustained upon the denominational plan, and in the early portion of its history, upon the most exclusive principles. As a natural consequence, other denominations had brought into existence institutions of learning about which their affections and sympathies had clustered, and they were determined to sustain them. The consequence is, the system of collegiate education in Nova Scotia must for a long time to come be denominational, and notwithstanding no college there is largely endowed, or has a very large staff of professors, yet taken as a whole, they are probably doing more for the diffusion of education than any one University could possibly do.

In New Brunswick we are differently situated. Although King's College at Fredericton was in its origin sectarian, and notwithstanding the several attempts to liberalize it, it is still regarded as such, yet other denominations have not gone so far with their respective educational establishments as to prevent them from uniting in one Provincial University providing that University be fully freed from the last vestige, in name, location, and character throughout of denominational bias. But when the people remember the immense sums of money that have been drawn from their pockets for the support of King's College, and the comparatively little good that it has done, they will be slow to give it their sympathy and support. If the name (for there is a good deal in a name) of the College be changed to that, say of the "New Brunswick University," its location changed to some place where the different denominations could be fairly represented, and the whole character of the Institution thoroughly remodelled, there would then be a fair prospect of uniting the whole country in its support, but not till then.—Our space will not allow us to say more at present, but in our next issue we shall give some further extracts from the Report under consideration accompanied with such remarks as we may deem necessary.

Prayer for Colleges.

We call special attention to the notice which appeared in the "Visitor" last week from the pen of Dr. Cramp, of Acadia College, calling upon our Pastors and Churches to set apart Thursday the 15th of March as a season of simultaneous prayer for our Institutions of learning. The last Thursday in February is the day devoted to this object by the Churches of the neighbouring union, and the divine blessing in numerous cases has descended in answer to the united prayers presented on that day. We sincerely hope that the recommendation of Dr. Cramp, so forcibly put will be generally adopted by ministers and people. The students of Acadia and of Fredericton will soon come to exert a powerful influence in giving direction to the mind of these Provinces; how important therefore that they should be guided by religious principle. Let the revival spirit descend upon these nurseries of education, and who can measure the amount of good that must therefrom result. In olden time this spirit rested upon Oxford, and Whitfield, the Wesleyes and others felt its hallowed power, and went forth with lips touched as with a live coal from God's altar. A kindred spirit has frequently descended upon American Colleges, and young men, baptized by this sacred fire, have hastened to supply the waste places of Zion with the rich fountains of eternal truth, and to lift the standard of the cross in heathen lands. Let us then dear brethren come together in our respective churches on Thursday the 15th of March to send up to righteous heaven in our Saviour's name the earnest supplication that all institutions of learning, and especially those under the fostering care of our own denomination may be visited in an abundant measure with the converting and reviving influences of the eternal spirit.

A gentleman well known in the city of G—, as one "diligent in business, fervent in spirit, serving the Lord," was in the habit of visiting an aged widow. She had an only son—a thoughtless youth, for whom she never ceased to pray. Her boy went to sea, which increased her care and anxiety relative to her prodigal. Voyage after voyage was finished, and his life spared, but still an enemy to God by sin and wicked works. She spoke of her poor boy to my friend with much openness, and also of her own experience in relation to him. Upon one of the calls of my friend, she spoke with more than usual feeling, and said, "Well, I have written again to my poor son. While writing I remembered what is written of Hezekiah, who spread the letter before the Lord; I did so literally, on that very chair where I kneel, and the Lord gave me much nearness to Himself while I gave for my poor

Encourage Your Minister.

No. 8.

Encourage him by providing him an adequate temporal support, and by paying him his salary with the utmost punctuality.

There can be no question as to the fact, that this is a most important and imperative duty.—Numerous considerations might be adduced proving it to be so. We shall, however, mention only a few.

Your minister is entitled to an adequate temporal support on the ground of justice. His maintenance free from pecuniary anxiety is not to be regarded as a matter of mere bounty, or charity, or generosity, or benevolence; but as a matter of strict justice.—What he receives for the unembarrassed support of himself and family is not to be viewed by his people as a gift bestowed upon him, but as the payment of a debt to him. "Must it not be manifest to every man of common sense and just feeling, that, if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labours and commerce. To wish that it were otherwise, betrays such a perversion of mind and such a destitution of all just moral feeling, as is utterly inconsistent with common honesty, apart from all considerations of the nobler impulses of the Christian religion. For the flock to desire the advantages of the minister's exertions, his mental solitude and physical powers, while he receives no adequate support from their worldly gains, is as manifestly unequal and unjust, as it would be for the minister to be supported by their labours, and do nothing for them in return."

Your minister is entitled to an adequate temporal support also on the ground of Scripture.—"The Labourer is worthy of his hire."—"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also?" For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt; this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so, hath the Lord ordained that they which preach the Gospel should live (not stultice,) of the Gospel." "Let him that is taught in the word communicate unto him that teacheth in all good things." Who that believes the Bible to be the word of God, and the rule of man's duty can peruse such Scriptural statements as these without being convinced that, by Divine injunction, a maintenance free from all worldly anxiety is imperatively due to those who are called to hold the position, sustain the office, and perform the work of the Christian ministry?

Your minister is entitled to an adequate temporal support too on the ground that it tends to promote the highest interests of the church. On this point, as the object of the writer is not to display originality, but, if possible, to be useful to the reader, he will here, in preference to his own, present the pertinent and forcible remarks of a distinguished author. "As the spirit of Inspiration charges a young minister 'to give himself wholly to these things, that his profiting may appear to all; for no man that warreth entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier'; we are taught that an undivided attention to the ministry is essential to the edification of the church and the approbation of Christ. In fact, our Lord, whose laws are our mercies, ordained that ministers should be supported free from worldly labours, in order that you might have the full benefit of their undivided attention and their utmost elasticity of mind. And when there are several hundreds of persons collected in one Christian society, it is manifestly to their highest interests to determine to maintain their minister entirely free from all temporal cares and pursuits, that they may enjoy the full benefit of his time, his talents, his thoughts, his heart. But when the support they allow is so scanty that he cannot live without adding to his income the profits of some secular employment; or when, in attempting to avoid that which he fears will eat out the heart of the minister, he is so entangled with the difficulties of making his pittance hold out, that he is haunted with anxious cares; they cannot possibly receive the full benefit of his labours, but are robbed of the pleasure and the profit they might have derived from the unobstructed spring of his mind, and the generous flow of his soul. In worldly professions, men are enabled to rise superior to this pressure, by the direct force, that professional exertions will extricate them from their pecuniary embarrassments.—But woe to the pastor and the flock, where the fires of the pulpit are of that unalloyed kind that are kindled by the mercenary desire of earning a morsel of bread. The church, therefore, is left without remedy; and if the evil arise from want of inclination, rather than ability to support their minister, it is aggravated by all the weight of the Saviour's anger, who will call them to answer for their sin, when pastor and people shall be judged at his bar."

I am not ignorant of the wretched apologies that are sometimes urged. "It is dangerous for a minister to be rich!" And is it not the hearers too? And are you not afraid of increasing the danger of your own soul, by adding to your wealth all that you withhold from him? And have you sincerely risen to that exalted height, of loving your minister better than yourself; so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them that 'shall hardly enter into the kingdom of God'?

But troubles are good for ministers, who preach better under the rod! Thus the episcure torments the creatures of God that they may afford him a more delicious treat! As

if the world and the devil would not furnish ministers with troubles enough, unless the flock for whom they labour add starvation to the list! But 'we preach better for affliction!' A broken heart, I know is good for prayer, but it is bad for preaching. In the pulpit, the joy of the Lord is our strength. Then we reign and triumph over your hearts, when you reign and triumph over ours. If we preach better under the rod, it is when that rod is in the hand of God, not in yours."

Your minister is entitled to an adequate temporal support moreover, on the ground that it tends to the conversion of the world. Here again the remarks of the author already quoted are so admirably to the point that we prefer giving them to any that we might offer. "The church should consider itself placed in the earth, as a golden candlestick, to hold out the light of divine truth to a benighted world; that, from this centre, the rays of heaven may dart forth in every direction, till the whole earth shall believe on him whom the Father hath sent. No times, no class, no character, should be excluded from our benevolence. A minister, therefore, should be enabled to gain admittance into every rank of society.—He should not be so exalted as to be beyond the reach of a poor man, nor so depressed as to be beneath the notice of the rich; but should stand in that happy mediocrity that will permit him to lay his hands on both extremes. I plead not for great wealth. If, however, ministers are so poor as to be unable to gain access to persons of wealth, who have souls to be saved or lost, as well as others, how can we be said to do our utmost for the salvation of men? A minister should be rich enough to give a shilling, or if needful, a guinea, in a case of distress. In fact, the men of the world, both rich and poor, do expect a minister to give; and they will very much esteem or despise him according as they find him generous or covetous.

But a minister should be enabled to show a generous spirit, by having a liberal income. On the conversion of the world he should set his heart, and for this he should 'devise liberal things.' Poverty, however, shrivels the soul. Let, then, your ministers find access to every class of society; be men of general science and literature, who can mingle in conversation on every subject, to turn it to good account; and by the stimulus of their own example, teach the world the love of God and man.

A person with a large and generous heart will often think of the handsome manner in which a whole people ought to support that one man who is, or who wishes to be incessantly labouring for their good. He spurs at the thought of clogging the wings of an angel, or pressing down to earth one who would bear others with him in his flight to heaven; and he who has just views of himself, will aim to inspire them in the minds of others; for 'out of the abundance of the heart the mouth speaketh.'

Some, however, soothe themselves by saying, 'But our minister is contented.' How do they know? 'Because he does not complain.' What, then, must a minister's delicacy always be tried, by being left to suffer until he is compelled to complain? Is this generous? Ought not his people to think it their duty to consider whether he has not reason to complain, and, if they are conscious that he has, should they not determine to spare his feelings, by never leaving him to ask for that addition to his income which they feel to be his due?" Thus, reader, on the grounds of justice, Scripture, the highest interests of the church, and the conversion of the world, you are imperatively bound to do your individual part in encouraging your minister by providing him an adequate temporal support. But this is a subject that must not be hastily dismissed. There is a vast amount of lamentable and culpable ignorance regarding it existing in many of our churches at the present time. From the delicacy which a pastor feels in instructing his people from the pulpit on this important part of Christian duty; lest his motives should be questioned, and he should be regarded as mercenary in his feelings, and as pleading for himself; and from the want of consideration on the part of the people, rather than from the want of ability or disposition the better to discharge their duty in this respect, arises that lamentable and culpable ignorance which to so large an extent at present prevails on the subject. Therefore more of this anon. Meanwhile read slowly, and ponder thoughtfully and prayerfully the subject matter of the article before you. In this way go over it again; and doing so, we shall have hope, that if your minister is not receiving from his people an adequate temporal support, the time is not far distant, when he shall feel himself greatly encouraged by your material aid. AMICUS.

TO THOSE WHO MAY BE IN WANT OF A TEACHER.

A gentleman originally from Scotland, is solicited to obtain a situation in this Province as a Teacher. He is between thirty and forty years of age, and has been a teacher for the last eighteen years. For several years past, he has been a Teacher in some of the public common schools in the State of New York. The present movement against Foreigners in the States, has induced him to make up his mind to leave, and to seek a permanent residence in New Brunswick. He is highly recommended to us by the Rev. Charles MacKay, Pastor of the Congregational Church, in this City—a brother, in whose recommendation we can place implicit confidence. He speaks of Mr. Abercromby, the gentleman in question, as an excellent, not to say, first rate Teacher. In

addition to the above recommendation Mr. A., bears ample testimonials as to character, qualifications, &c., from Pastors who have more recently known him, and are well able to judge. Mr. A., purposes coming on to New Brunswick early in April; and as he has a wife, and small family, parties who may wish to secure his services, will please lose no time in corresponding with us; stating at the same time, inducements as it regards number of scholars and salary, &c.

Any letters of correspondence addressed to us in reference to Mr. Abercromby, will be carefully attended to.

The following letter received last mail from our venerable and esteemed bro. Rev. Dr. Macley, will be perused with interest by his numerous friends in the Province. The Lord continues to crown his labors with success.

13 Canning Street, Liverpool, }
February 14, 1855.

MY DEAR BROTHER,—Since I arrived in Liverpool and have resided at the house of my friend Mr. John Houghton, I have had the pleasure of reading several numbers of the "Visitor." I am gratified to learn that young Brother Denzil is to be associated with you in the editorial department which will render your labours less oppressive, and render the Paper still more extensively useful. Since I arrived in this country I have visited the Churches extensively in Scotland and in the north of England. I am now working my way on to London where I hope to arrive in the course of five or six weeks and to be present at the great Anniversary meetings to be held in May. In the course of my journey I have met with a kind and cordial welcome from the Churches and from my brethren in the ministry; favourable opportunities have been afforded me of presenting the claims of the American Bible Union, and I have been delighted to witness a spirit of liberality evinced by my Christian brethren in this noble cause. To give the Word of God in its purity to all nations and especially to those who speak the English language, I consider one of the most important objects of the age in which we live. The principle of Biblical translation adopted by the Bible Union and the instructions given to its revisors are unquestionably correct; they commend themselves to the consciences of good men in the sight of God, and I have no doubt are approved of Him and will stand the test of the judgment seat of Christ. I remember with great pleasure my visits to your Provinces, the kindness I received from the brethren, and especially the brethren in St. John, and the deep interest they manifested in the Bible cause, a cause which ought to be dearer to us all than life. The essays on ministerial encouragement I have read with very great satisfaction. I have not met with anything in the course of my reading more satisfactory on that subject. With kind regards to yourself and family, brother Robinson and family, A. McL. Seely and family, N. S. Demill and family, your son-in-law and family, and all our other Christian friends. I am dear brother, very respectfully and affectionately yours,

A. MACLAY.

P. S. The New York Chronicle in its enlarged form I presume you receive in exchange for the "Visitor." It has been purchased by Dr. Church and Brother Backus, they are both excellent men and possess talent of a superior order, I have no doubt they will make it a very useful family paper. I believe my son William B., retains his connexion with it though he is no longer a Proprietor. I read with pleasure last night the address of my friend Brother Francis, on the subject of supplying the Chinese with one million New Testaments. This is a noble work. The revolution in China is a remarkable movement, what the result may be at present we know not, but it is consoling to know that the Lord reigneth and that all hearts and all souls are in his hands. Mr. and Mrs. J. Houghton send their kind regards to you. A. M.

LIVERPOOL, 16th Feb., 1855.

MY DEAR BROTHER,—It is now a long time since I heard from you. You will receive herewith a few lines from our mutual friend and brother, Dr. Macley, who has been with me, now three weeks. I regret, however, to say that he has not met with so much success as I could wish here, in prosecuting the claims of the American Bible Union; I believe the object that Society has in view is the greatest evangelical scheme of the age, and future generations will admit it to be so. But the people of the present day are too lukewarm in the best things, and Liverpool is a dead place as to religion. However, the Doctor will do something here, and we must pray for a revival of God's cause throughout the world. I notice the enlargement of the "Visitor," which is an improvement, and hope your churches are prospering.

The times are depressing and business generally is in a very unsatisfactory condition. Great events are transpiring in the world just now, and I would fain hope that wide and effectual doors are about to be opened for the spread of the gospel; how important that the Scriptures in their purity should be translated into all the languages of the world to accompany the preaching of the Word. The work will be done, the church will arise and shine, and all we want is more faith in God.

I remain, my dear brother,

Yours faithfully,

JOHN HOUGHTON.

St. Francis.

The friends at St. Francis are exceedingly desirous to obtain the services of a Baptist missionary for that region. Bro. J. Whelock in a letter just received thus speaks in relation to this matter:—

"There would be no difficulty in obtaining funds to at least one-half of his salary for one year. In furtherance of the object, I will voluntarily furnish a home at my house to a minister of the gospel, with board and lodging, &c., one half of the year, and I think there are others here who will gladly furnish the same for the next half year, if the society will furnish one to preach to us, which I for one, humbly solicit. I suppose the circuit would be about 30 miles in length, but confined to the bank of the river, I think we can furnish a home for his use when wanted. I am not alone in wishing to have the gospel preached among us, a great many more here are very anxious for it, and we sincerely hope the society will remember this place."

Where is the man whose heart burns with an intense desire to preach the gospel to the destitute, that is so situated that he can go to St. Francis? The funds of the board are low; but they will make every possible exertion to aid in the support of a missionary in that interesting field. O, that some true and faithful man may be constrained by the love of Christ to say "Here am I, send me."

HANTSFOOT, N. S., Feb. 22, 1855.

DEAR BROTHER BILL,—I forward you our last year's Report of the Micmac Mission, which will show you how we are getting on. We have here now, upwards of fifty Indians, old and young, and our Industrial Establishment is fairly under way. They are work-