

The Christian Visitor.

THOS. McHENRY, & MANAGER.

NO 4

Agricultural.

AGRICULTURAL CONVENTION AND LECTURES AT YALE COLLEGE.

It is proposed to have what may be termed a great agricultural "protracted meeting" at Yale College during the present winter, to last throughout the whole month of February. The exercises are to consist of lectures by leading reliable men, eminent in the different departments of agriculture, horticulture, stock raising, etc. About eighty lectures are provided for—two to four each day,—each lecture to be followed by conversational exercises, questions to the lecturers, and discussions. Twenty or thirty gentlemen, well known in Agriculture, besides the Professors in Yale College, are engaged to take part in the exercises as lecturers and teachers, while numerous other eminent agriculturists have expressed their intention to be present and participate in the discussions.

Among the lecturers are Lewis F. Allen, Casius M. Clay and Francis Roth, on cattle; Sanford Howard and Dr. Gulliver, on horses; C. L. Flint and others, on the dairy; the Hon. Marshall P. Wilder, Dr. C. W. Grant, Messrs. P. Barry and R. G. Pardee, on fruits; Prof. Porter, on organic chemistry; Prof. S. W. Johnson, on agricultural chemistry; Prof. B. Siliman, Jr., on Meteorology; J. Stanton Gould on grasses and irrigation; Judge French on Drainage; Joseph Harris on Cereals; Prof. Brewer on commercial plants, (flax, hemp, tobacco, &c.); Geo. B. Emerson on forest trees; Dr. Comstock on fish culture; Donald G. Mitchell (Ik Marvel), on rural economy.

The whole is to be free, except the nominal charge of say ten dollars or less to meet the necessary expenses of lecturers and other incidentals. The occasion will doubtless be one of great interest to cultivators generally, and call together a large attendance from all parts of the country. Inquiries with reference to this project may be addressed to Prof. John A. Porter, New Haven, Conn.—Agriculturist.

HORSE POWER.

While the horses stand idle in their stalls, their owners sweat at the woodpiles! Every farm of considerable size should have some sort of a horse power. It should be located in the ample barn, where, on rainy days, the horse could drive a saw which would cut a cord every hour easily. Then how a horse can make a grindstone go around! I like to have a grindstone perfectly true, exactly round, and then go so fast fire will occasionally start out. Where grindstones are turned by hand, they very seldom burst by going too fast. The fact is, it is tedious work—the most so of all in summer. Where a water power is not convenient it is a great relief to have the grindstone go by horse power. The tools will always be kept sharper, and can be ground in less time. It is the height of folly to smash away with dull tools. It will pay to provide convenient means to keep them in order. Hay cutters are made to attach to a power, so that hay, for a large stock, can be most expeditiously prepared. If one has a taste for the thing, the horse can saw the wood, wash the clothes, churn, turn the grindstone, cut the hay, shell the corn, drive a small circular bench saw, and pump the water. Are not farmers less interested than other classes in ingenious contrivances which expedite their business and save their strength?

THE GOOD NEWSPAPER A TEACHER.

The newspaper is the great teacher of our day, furnishing no small fund of information to those to be denominated self-made men in after years. Thousands of our little obscure boys, in the schoolroom, the street and domestic circle, are storing away a great variety of facts and events of vast importance, which will aid them in reaching an eminence of distinction when they shall launch on the stage of public life.—These faithful chroniclers are conveying to them intelligence which the accumulated volumes of years cannot furnish. They are stimulating a taste for reading, where a whole library of books would pass unnoticed and unknown. They are creating a thirst for knowledge and wisdom, while the armies of vice, idleness and corruption would be multiplied without them, and our mighty armor of safety destroyed.

Once let this grand source of occupation, physical and mental, be suspended, a multitude of unemployed would run riot in the streets,—the haunts of crime would occupy the place of industry and morality, and discord become the order of the day. Thankful should we be that this powerful bulwark of safety, the potent instrument of good, the newspaper, is adapted alike to the means of the rich and poor. No man, woman, or child in the land need do without it. Nay, none can afford to lose its advantages. It aims to defend the laborer, point out his rights, and the honest road to renown. It is his friend and warns him against a multitude of impostors striving to profit by his ignorance and credulity. It shows the wealthy the superiority of mind over money, and urges the importance of intellectual attainments, and the folly of costly house-hold ornaments. To the statesman and sage it is a companion and co-worker, communicating much that was previously unknown, and making much which he was already acquainted with practical. The newspaper controls, in no small degree, the sentiments of a people, and should be a welcome visitor to every home.—Moore's Rural New Yorker.

THE SKY AND THE WEATHER.

The colors of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening, an unfavorable one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fair; if the edges are hard, sharp, definite, it will be foul. Generally speaking, any deep, unusual hues betoken wind or rain; while the quiet and delicate tints bespeak fair weather. Simple as these maxims are, the British Board of Trade has thought fit to publish them for the use of seafaring men.

REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

VOL XIII.

SAINT JOHN, NEW-BRUNSWICK,

THURSDAY, JANUARY 26, 1860.

(From the N. Y. Independent.)

SERMON.

BY HENRY WARD BEECHER.
CONCLUDED.

"And as thy days, so shall thy strength be." Deut. xxxiii. 25.

2. There are a great many who wish to reform themselves from evil habits, but who fear that they will not be able to hold out in a life of rectitude. Nothing is more common than this when persons are wishing to change from an immoral course to a virtuous one. I have had men say to me under such circumstances, "If I were sure that I could hold out, I would certainly try." One thing is certain—that if you do not try at all, you will not hold out. It is settled on that side, and the chances are all on the other side—that if you try you will succeed. If a man is able to say, "I will succeed to-day, at any rate; between horizon and horizon I will not sin; I will hold out for twelve hours, at least;—if a man is able to say that, his success in the future is more than probable: for God has said, "I will never leave you nor forsake you;" God has said, "As thy days, so shall thy strength be;" God has said, "No temptation shall befall you, from which I will not open a door of escape, if you will put your trust in me and my word. If you go forward with this trust, not one of the mischiefs which you fear shall overtake you."

It is a bad thing for a man to ponder as to whether if he enters upon a moral life he shall be able to hold out in it. The passage in which it is asked, "Which of you intending to build a tower, setteth not down first and counteth the cost, whether he have sufficient to finish it?" and "What king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"—this passage has been misunderstood so as to apply to cases of this kind; but it does not reach such cases at all. On the contrary, the other computation should be made: a man should ask himself whether, with all his influences of evil, with all the effects which evil is producing upon him, he would be able to maintain himself in the future. That would be the true line of application.

3. There are a great many who are looking upon a Christian life with a wistful, longing, and wondering whether, if they were to make an open profession of religious faith, they would be able to live as a Christian ought to live. They take upon themselves unnecessary sensibility on this point. They say, "I never could bear to bring disgrace upon the church"—that is, upon themselves. They mean themselves, although they say "church." A great deal of this sensibility has reference to their own self-shame and self-love. They have some reverence for the church, too, it may be. But to every person that has a doubting mind with reference to his ability to lead a consistent Christian life, let me say that when Christ asks you to enter his kingdom, he asks you heartily, and that he says to you every day, "Sufficient unto the day is the evil thereof." I will never leave you nor forsake you. It is none of your business to be talking about what you will be able to do after you have begun a Christian life. That God who will enable you to begin, will enable you to persevere. And if you begin earnestly, sincerely, in the use of all known means, God will minister that grace to you through life, which you need and have in the beginning.—Greater are they that are for you, than they that are against you.

4. There are a great many persons who trouble themselves exceedingly in regard to expected events in their life. There are a great many Christians who look forward and wonder how they shall be able to meet certain exigencies in their experience; how they shall be able to resist certain temptations; how they shall be able to perform certain onerous duties. They turn these things over in their minds with a wondering fear, and seem to be utterly unconscious of the fact that God has never given it to any man to see what he shall get along at any period in the future, but says, "I will roll the wheel of time, and evolve your circumstances; and when you come to the point where it is necessary for you to stand up a principle, or perform a Christian duty, I will see that you have the grace you need."

A man says to his agent, "I want you to go on a business tour for me. First go to Buffalo. Here is the money, and here are the directions that you will need while you are there. Thence go to Cleveland, and there you will find remittances and further directions. When you get to Cincinnati you will find other remittances and other directions. At St. Louis you will find other; and at New Orleans still others. But," says the agent, "suppose when I get to Cleveland, or any of the other places, I should not find anything?" He is so afraid that he will not, that he asks the man to give him money and directions for the whole tour before he starts. "No," says the man, "it will be sufficient if you have the money and directions you need for each place when you get to it; and when you get to it you will find them there."

Now God sends us in the same way. He says, "Here is your duty to-day, and the means with which to do it. To-morrow you will find remittances and further directions; next week you will find other remittances and other directions; next month you will find others; and next year still others. I will be with you at all times, and will see that you have strength for every emergency." If a man has strength to take care of himself now, he has in that fact a prophecy and pledge that he will have strength to take care of himself in coming time. Do not, therefore, trouble yourself lest you may not be able to bear up under the duties that await you in the future. 5. But oftentimes men worry themselves more particularly as to the troubles which they see falling upon their friends, and which reflect themselves, in some sense, upon them. I have seen some mothers turn from the funerals of dear friends, to sit in sadness and weep over their own cradles, saying, "Oh, how could I live if this child were taken from me?" and then imagining how it would seem to have the father come home at night with no little one to run out to meet him; how it would strike like a dagger to her heart, if when she was fixing up the room, she should come across one of the little shoes, when the servant had carelessly left on the floor; how, when she was walking along the street, other children would talk to her, by their innocent faces, of hers that was gone; and how heart-rending it would be to go to the grave-yard and see all those graves only a span long. Thus mothers often spend hours of misery thinking how they should feel if their dear child should be taken from them.

By-and-by, in the providence of God, that dear little child sickens; but the mother is buoyant and hopeful. Though she has a great deal in the doctor. For two or three days she nurses and takes care of the child with a full hope that it will recover. The fourth or fifth day a shadow comes over her hope, but she is so anxious about the child, and is so much absorbed in taking care of it, that she does not think of herself. The child steadily sinks away. As it was born with a sighing breath, it is born again with a gasping, sighing breath. It lies like marble—only marble was never wrought that was so beautiful as a child laid in flowers for burial.

Now in that hour what is the feeling of the mother? How many times I have heard mothers say, at such times, "I am almost like a stone. I thought I should be killed if my child died, but I have no feeling." Care and anxiety have so far exhausted the sensibilities, that at the moment which it was thought would be the most trying, there is a consciousness of a want of feeling. After the child is taken, and the physical system of the mother recovers its strength one sweet thought after another comes up to alleviate her sorrow. Not that there are not griefs and minor chords not made up in the major scale altogether; but God so tempers these things that though there is pain and suffering, there is a heart to bear. There is a shield of faith that comes between the soul and its adversary, Fear. There are strengths administered to the heart adequate to the trials which it is called to endure. And by-and-by, when this blooming mother becomes a matron and a saint, she rehearses her troubles to her children and her grandchildren, and says, "God sustained me through them all." And every one that knows her says, "How deep and rich has her nature been made by the things she has suffered."

But, in the first place, do not trouble yourselves about your children at all. Take all the comfort you can now. Your thoughts will not make one hair white nor black; they will not add one cent to your stature; they will not add one moment to your children's lives. Love them, sing with them, and with them; and if it please God to take them from you, he will take them in the arms and bosom of Christ; and he will comfort and sustain you in your sorrow. I do not promise you life in the cradle, but I do promise you, that if your cradle is left desolate, Christ will stand by you, and teach you how to suffer, and suffer with you.

6. Many persons trouble themselves about the day of their own mortal dissolution. It was but yesterday that I talked with a young mother, happy in life, who doubted whether she was a Christian, because she did not feel willing to die. When she looked upon her family and children, it seemed to her that she could not leave them; and she was afraid that there was a sign that she was not a Christian. I had almost said that she would not have been a Christian if she had been ready to die! There is no reason why healthy fathers and mothers, standing up in the midst of a household, with the providence of God saying to them, "Here are your duties, and here I want you to work," should be willing to die. Do you suppose that when God wants you to live he will give you grace to die? You are to feel like dying when the time comes for you to die; and until that time comes you are to feel like living.

Suppose I should say, at nine o'clock in the morning, "I do not feel sleepy. I wonder if I shall at night. I am afraid I shall not!" And suppose I should lay down in the early part of the day, and try to go to sleep! Of course I do not feel sleepy, and cannot go to sleep then. The morning is not the time to sleep. But if I wait till night, when the birds and beasts, and all mankind, go to rest, I shall feel sleepy enough, and go to sleep easy enough.

Now, if you are young, that is presumptive evidence that God wants you to live. If you are middle-aged, and in the midst of responsibilities and duties, that is evidence that God means that you shall stand there. What you want now, is grace to enable you to bear what is put upon you in the present. If you have the grace you need to-day, do not be afraid that you will have the grace you need to-morrow, next week or month, next year, and in your dying hour. God will not give you grace to die till the time for you to die comes—then he will.

We ought not to live as though we expected to live for ever. We ought to have an evidence that this life takes hold of another life. We ought to have a comprehensive view of the future in order that we may make a right use of the present. But for a man to sit down and go into an analysis of it, and say, "Oh, how shall I feel when my breath is growing shorter? How shall I feel when my eye is growing dim?" and try to imagine how he shall feel when all things are changed; for a man, when everything connects him with the present, and when the beat of his heart is, "Duty—work! Duty—work!" to torment himself with such questions as these—what supreme folly it is! You may depend upon one thing—that as your day is, your strength will be. When your time of trial comes, God and his grace will come with it.

This is a subject on which it were desirable, if it could be so, that the wisdom of experience might turn round and teach the unwisdom of inexperience. There are a great many present that could be better witnesses and teachers, in regard to the things of which I have been speaking than I am. God has carried you a great many years further along than he has me. Many of you have gone through the afflictions of life. Your duty is about done.

Sometimes the sun seems to hang for a half hour in the horizon, only just to show how glorious it can be. The day is done; the fervor of the shining is over, and the sun hangs golden—nay, redder than gold—in the west, making everything look unexpectably beautiful with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that men may look on them, and see how beautiful they are. There are some hanging in the west now!

And tell me, Christian friends, whether I preach a delusive thing, when I say that God's grace will stand by a man according to his need of that grace; and whether a man can afford to give up care and trouble, and trust in God. You that have lived sixty, seventy, or eighty years; you that have drunk the bitter cup; you that have walked the thorny path; you that, in humble imitation of Christ, have worn the piercing crown, tell me, did God forget you? Did he prove faithless to his promises? If there is one who has been saved from grievous sin, he, more than any other, is prepared to say, "He that is able to do exceed-

ing abundantly more than we ask or think, is God who gives in overflowing measure—not in stinted measure—more than any one else fulfills his promises; who sends double-handed gifts when he has promised but finger-gifts."

If we take the experience of men in respect to wealth, wisdom, honor, how much more ought we to take the experience of men in respect to God's grace. And if there is one thing upon which all Christians agree, it is this: that so far as their interests are concerned, God has fulfilled every letter of the promises in his Word; and in nothing more than in preparing them for every trouble and burden, and sorrow, and emergency of the past, as he will prepare them for the last part—which is the best part—of their earthly existence. And as we are prepared for every stage which we pass through here, so when we go into Zion and before God, that same love, that same wise care, will appear for us there; and in the very entrance into heaven it shall be Christ's hand that shall crown us with that which he has promised to give us for ever and for ever!

MEN THAT OPPOSE THE PASTOR.

BY REV. NICHOLAS MURRAY, D. D.

Churches should well guard the character and reputation of the ministry. As a faithful minister sets himself in opposition to all error and sin, and is the open advocate of all truth and virtue, he is liable to assault from the wicked, the erring, and the even; and as a man's worst foes are often those of his own household, so the worst enemies of ministers are often professing Christians and persons they have most sought to benefit. Christ came to his own, and his own received him not. He was crucified by the people he came to save; and if not one of his disciples did a natural exemption from all opposition? The ministry is a "good fight" and to fight it well exposes to persecution, and reproach, and to all the fiery darts which fill the quivers of the wicked; and often, the more faithful, the more assailed; and the more faithful and time-serving, the more they are saluted with hosannas. There are instances evermore recurring when the populace crucify Jesus, and set Barabbas at liberty. But the duty of a people is plain to guard well the reputation of their minister when unjustly assailed.

And the ways in which the peace of congregations is broken and pastors are maligned are very various. One man, notorious for passion and truthlessness, and kindred vices, objected to his pastor because he was not pious enough for him. This is often the bush from which graceless and prayerless church members shoot their arrows. This is as a rule, only a pious cloak to cover a malignant heart and tongue.

Another man, self-willed to a proverb, and as Scythian-faced as the "pretenders" rebuked by the Saviour (Matt. vi. 16), would disturb a congregation and turn away a minister because they would use a wicked melody in the praise of the sanctuary! Such devotees to prejudice are too numerous; they reject all who will not burn incense to "their drag;" and when rejected in turn, they are envious of the reputation of martyrs to principle.

Another man, because he was not elected an elder, blamed the minister for his defeat, turned against him, and sought in all ways to impede his usefulness. He finally made a party against him, which, by dint of effort, he rolled up to an importance which induced the pastor, revered for his piety and fidelity, to remove. There are too many, that like Diotrephes, love the pre-eminence, and who seek it at whatever expense, whose motto is "Rule or Ruin." These are in the Church and in the State, and are a nuisance everywhere. And it is in the Church as in the State: those who earnestly seek peace are those unfitted for it, and who, when they obtain it, make the worst use of it.

Another man, a hot politician, heard his pastor preach a sermon which he supposed bore hard on his favorite candidate for the chief magistracy. The offence was unpardonable, as, although a high professor, he never forgave. Forgiveness was not in his creed. And, alas! how many there are like him, who yet pray, "Forgive us our debts as we forgive our debtors." That is, they pray God never to forgive them! He persecuted and proscribed his minister before the courts ecclesiastical, and finally succeeded in driving him away.

Another man, an elder, was a man of many projects. He was a follower of every "Lo! here," and "Lo! there." Now it was one thing; now another. The novelty of yesterday was laid aside for the novelty of to-day. He could turn round as fast as an acrobat as the vane on the steeple. Now it was anti-slavery—now it was ultra temperance, now it was new measures—now it was the second coming of Christ. He needed excitement as the drunkard needs rum, and his pastor could or would not supply it, nor could many turn round as rapidly as he. He set himself against a minister known and loved for his sense and consistency, and succeeded in removing him. A weak, unstable, talking elder, with more zeal than sense, given more to fuss and show than to quiet working in his place, is a great injury to a church, and is no comfort to a minister, save to one tuned like himself. Very many of the difficulties we have known in congregations have arisen from such men, and their consciousness is always in the proportion of their flaming zeal.

"Our minister is no benefit to my children; not satisfied with his preaching, they are going to other churches," said an elder of a church one day to a neighbouring pastor. On inquiry, it was found that this elder had been the subject of discipline for alleged dishonesty in some business transactions, and that, because his minister could not fully sustain him, he turned against him. He neglected his duties, stayed away from the communion, and so poisoned the minds of his children that, with his free consent, and perhaps advice, they went to other churches in order to make a strong case against the pastor. And then the state of things which he himself produced he used as an argument against the continuance of the minister! He was frankly told that he himself, and not his faithful and excellent pastor, was the guilty cause of the evils of which he complained. And how many parents effectually erase the impressions made by the truth from the minds of their children by their censorious manner of talking about the preacher, by their flippant manner of talking about his sermons and performances. Many children from under the ministry of the most faithful men, are evermore

going to ruin and to death, whose blood will be found in the skirts of parents, and for the above cause. Are you members of the Church? Then shut your ears against all disparaging remarks on the character and performance of your minister, especially when made by the habitually censorious, of whom there are too many in every community, and in connection with every church. Are you parents? Let every word you utter about your pastor be such as to increase the respect and love of your children for him. What father and mother say comes to them with the force of law and authority, and one unguarded remark may injure them forever. They are, by nature, sufficiently adverse to pastoral instruction without being stimulated by parental influences.

A physician—a quack, and miserable man even at that—was attached to a church. His piety and prescriptions were about on a par, the difference being rather in favor of the latter. He drove away one minister because he would not employ him, and he was foremost in the getting of another on whose support he calculated. The new minister employed another doctor on his first night of one; at once the affections of the quack fell from summer heat to zero. Now he was understood, and his opposition to the minister was his ruin. His flagrant selfishness caused every body to canvass his skill and character, and there was no more call for his calomel.

Mr. John Stillwell was a distiller and brewer. By the making of whisky and beer he became the wealthiest man in the parish. He was tall and portly, and as was apparent from his face, a free liver. He was, in addition, liberal in the use of his money. He was popular with the masses, and rose in civil and military life to the rank of alderman and colonel. He was the largest supporter of the congregation, and the warmest friend of the minister, up to the time of the preaching of a sermon on the manufacture, the sale, and the use of strong drink. That sermon cooled the affection of Mr. Stillwell, and caused him to withdraw his support. He never could hear that minister again—he could not conscientiously. Even Mr. Stillwell made pretence to a conscience on the subject. The congregation could not do without the support of Mr. Stillwell, and the faithful pastor had to quit.

All and these are but specimens of the ways in which ministers are annoyed and impeded in their work from within the Church and from without it. Why should a pastor be held to account more than any other virtuous citizen as to the physician he should employ; as to the private opinions on politics he may adopt; as to the mechanic he may employ; as to the store in which he keeps his accounts; as to the school he may select for his children; as to the persons he may choose to be his bosom friends? And why should he not be most generously and promptly protected from those never-satisfied, jealous, envious, tattling persons, who track a minister, as did the Scribes and Pharisees the Saviour, in order to find fault in him; and who, if they find no cause for blame, can readily manufacture them? A minister is prevented by his profession, save in the most flagrant cases, from instituting process for slander; he must not return evil for evil; he must seek to instruct those that oppose themselves. He is in the condition of the Christian man who is insulted by a heartless duelist, knowing that he can do a thing so cowardly with impunity, and that no challenge will be sent him. We have known too many such instances of persons circulating the most baseless falsehoods against their own pastors, and, when proved to be utterly baseless, yet repeating them. We know of no sinners more base than these—none more worthy to be cast aside as Paul did the viper. By tarnishing the fair name of God's ministers and obstructing their usefulness, they serve the devil far more effectually than do the infidels, drunkards, the profane, the abominable; and the church, in all cases, should interpose its shield to catch all the fiery darts aimed at his character. And not only so; they should make all such persons feel that the command, "Touch not mine anointed, and do my prophets no harm," has some force and meaning; and that its gross violation is worthy of severe discipline. We wish not to be misunderstood. We have no cloaks for the sins of false prophets, apostles, or ministers—no excuse for indolence, worldliness, intemperance, or neglect of duty in the ministry; but we would have a true ministry guarded on every hand from assaults on its character, whether made by the ungodly or by those professing godliness; and to do this is a duty which the Church owes to itself. We would send a Judas to his own place, and we would send the malignant persecutors of God's ministers after him. They are alike graceless and guilty.

We would not be understood as asserting that the want of care for the character of the ministry is the rule of the Church. Far otherwise. The instances in which churches have nobly defended their pastors from the most wicked persecutions are numerous, and there is a natural tendency, even when they do wrong to excuse them. The cases are many in which churches have clung to their pastors when deposed from the ministry for serious moral delinquencies and errors, and have gone out with them into other denominations or independencies; but yet the exceptions to this rule are also many, in which churches, as such, fall in guarding the character of their ministry, and in which they look on and see a few disaffected persons disturbing his peace, fretting away his character as a moth does a garment, and limiting his usefulness. Indeed, instances often occur in which a people do all they decently can for the removal of a pastor, and then pass the most eulogistic resolutions in his favour when they send him afloat in the decline of his life to secure a living where he can.

OAHU COLLEGE.

Not much more than half a century has passed since the Sandwich Islands were first visited by the missionaries of the Cross. Read the following extract from the *New York Examiner*, and see what christianity can do to elevate and purify those who for long centuries have lived in all the degradation of heathen superstition.—

OAHU COLLEGE.

Many of our readers are, we presume, aware that an effort has been making for three or four years to establish a College in the Sandwich Islands, not only for the education of the sons of Missionaries and other American and European residents on the islands, but also for the most promising sons of natives, some of whom give evidence of high intellectual endowment. This college is already established, and has a President, two professors, and more than seventy pupils.—In September 1857, Rev. Dr. Beckwith, then Pres-

sident of the college, and Rev. Dr. Armstrong, the School Commissioner of the islands, visited this country to obtain the means for permanently endowing the professorships, but the financial pressure rendered the effort at that time inexpedient. It is now their intention to renew it, and Rev. Mr. Alexandre, a Missionary from the islands, is now in this country to present claims. The Hawaiian Government has given \$10,000 toward it, and the American Board of Commissioners \$5,000, beside the liberal donation of 300 acres of land, college buildings, dwelling-houses, &c., valued at \$30,000 more. \$35,000 more are needed, and we hope may be raised; for it is a noble tribute to the civilizing power of Christianity, that a nation sixty years ago sunk in the depths of heathenism and barbarism, should have advanced to a stage when a college for the education of their children is required.

For the Christian Visitor. Since communicating on the progress of the Manning Fund, I have been somewhat interrupted in my work by attending first to the settlement of my family in Wolfville, and now again to the half-yearly examination at the institutions. I have, however, done something—having visited Belcher Street, the mountain, and Perot. I have to-day returned to my work within the limits of Canar church. After passing carefully over this, it will be necessary to proceed more rapidly over other fields.

It may be asked, "Why begin with a Professorship in the name of Father Manning instead of some other of the old ministers?" I would reply that we must begin with some one, even though we intend to commemorate the names of all. And as in future ages the college will need a large number of professors, if thought expedient all deserving characters can be thus honored. But at present elder Manning seems to stand first, as the founder of the institution. Let us hear the story from his own pen, as published in the *Christian Messenger* of March 14, 1851. Speaking of the necessity for these institutions, he proceeds: "The loss I myself sustained for the want of a good education, has often led me to pity young men of piety and talent who were impelled to preach the Word of Life, who at the same time could not read correctly. How mortifying to a pious youth of good understanding, while addressing his fellow men on the great matters of the soul, to know that part of his congregation look upon him as an ignorant declaimer. How often have I, with others, mourned to see youths possessing powerful intellects who might, under proper teaching, become polished stones in the temple, left for want of education to resemble the rough stones in the quarry, before the skill of the artist is exercised upon them. I have often exclaimed, what are we Baptists in these Provinces to come to? Must we always be deprived of these advantages which others so largely possess? Can no effort be made on our part to procure means of training up our young men to fill important stations in the civil and religious departments of society? This subject was brought to my attention particularly by the Rev. Dr. Baldwin, of Boston, Dr. Chapin, of Maine, and Dr. Chapin of Washington. Those dear men of God had often enquired if a public school could not be instituted by the Baptists of Nova Scotia, though at the first it might be upon a small scale. In the winter of 1827 I communicated my views, grounded on those suggestions to a beloved friend in Halifax, and to my great joy, the next June our worthy friends and brethren of the Granville Street Church came to the Association at Horton prepared with a prospectus, &c. I need not refer to what followed as the results of this movement, as they are so generally known.

Our institutions at Horton were instituted by the Baptist body. They are ours. We cannot neglect them and be guiltless. We must sustain them by our prayers and contributions when needed. If we do so God will bless us. If we do not, I am assured he will frown upon us, and surely we ought, as a people, to dread the disapprobation of our covenant God." This interest in our educational movements Mr. Manning retained till his death. We cannot then do his claim to this thus honored in the promotion of a cause that lay so near his heart. In closing, I would remind the friends of the College, that the first quarter's salary of the Professors is now due for the present year. Will those friends who are in arrears for interest or extra subscriptions, make an effort to meet this requirement? Also the local Agents might render substantial aid by the prompt collection of those lists which have been placed in their hands. It is hoped that soon sufficient funds will be forwarded to the Treasurer, J. R. Fitch, M. D., in Wolfville, to meet the pressing demand.

Yours in the work,
D. FREEMAN, Agent.
Cornwallis, Dec. 23, 1859.

MISSIONARY TO JAPAN.

The latest missionary despatched to Japan is the Rev. Mr. Goble—a young gentleman who has volunteered, in the face of adverse circumstances for the work. He was with commodore Perry, in his expedition, and having observed the habits and character of the Japanese, and acquired their language, he returned to this country, and endeavored to find some avenue by which he might convey to that strange people the joyful news of a crucified and risen Saviour. He applied to a missionary board for assistance to accomplish his object, but their funds being low, he failed. Two Baptist Deacons heard of his desire, and generously pledged themselves for sufficient means to enable him to pursue his labors for five years. He is accompanied by his wife and child, and a young Japanese, named Samuel Sentharo.

EXPULSION OF A CLERGYMAN.—Rev. John G. F. 3, a Kentucky clergyman recently preached in this city on his way home, has been required to remove from his residence in Madison co., Ky., on account of his opinions concerning slavery. Mr. Fee, while in this vicinity, did not fail to express liberal views concerning the institution of slavery, and his entertaining them was probably well understood at home. The prevailing excitement on the slavery question caused his neighbors to assemble on Monday last, and adopt resolution that Mr. Fee's views are of a dangerous character and request him to emigrate.—*N. Y. Ind.*

PRAYER.—"I never knew what praying was," said an Irish minister whose congregation had come under the influence of the revival. "I never knew what praying was, until I heard some of the converts pray."