

# Christian



# Visitor.

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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

{Rev. E. D. VERY, Editor

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### From the Reflector & Watchman.

#### HOPE.

When our skies are overcast—  
When our bright day-dreams are past—  
When our visions fade away—  
When our sunshine friends decay—  
When the bubble fame is broke,  
Or when death's warning stroke  
Ruthlessly comes sweeping by—  
When our frail possessions fly,  
What have we when all are given,  
If we have no hope of Heaven?

Storms and tempests sure will fall—  
Changes are the lot of all—  
Fairest blossoms will decay—  
Brightest prospects die away—  
Dearest friends, they too depart,  
Leaving desolate the heart—  
Grief and trials will appear,  
When no comforter is near—  
Then how sad and chill the gloom!  
Without hope beyond the tomb!

Earthly hopes! ah! who can live  
On all earth can take or give?  
Meet her trials—brave her snarls—  
Her temptations, or her cares?  
Find a solace or delight,  
In her charms, so false, though bright?  
Trust the future—meet the gloom,  
While descending to the tomb!  
Then when earth shall fade away,  
Have no hope of heavenly day!

Give me hopes which shall endure—  
Mid the tempest, stand secure,  
Founded on a Saviour's blood—  
On the promise of God!  
That when storms and billows rise,  
In the distant—blackened skies,  
I may see His love divine  
In the bow of promise shine!  
Meet His all-supporting grace,  
When the darkness veils His face.

#### WOMAN.

##### THE PROGRESS OF HER EMANCIPATION.

[The following constitutes the introductory portion of an address on the sphere and mission of woman, recently delivered by the Rev. J. N. Mardock, of Albion, N. Y., at the anniversary of the Phipps Union Academy in that place. We are indebted to a friend for the privilege of making extracts, which we shall continue in one or two subsequent numbers.]

In nothing is the progress of society more stongly marked, than in the change which has been wrought in these latter ages of the world, in the social condition of woman. In all the ages and lands of barbarism her position has been, and is, depressed and degraded. Among all barbarous tribes she is regarded as a menial—subjected to the convenience, the caprice, the power, and the passion of the so-called "lords of creation." The different degrees of civilization have been characterized by varying phases in her life and condition. In Greece and Rome she was elevated somewhat higher than in the semi-barbarous oriental nations, and among the Indian races. But the distinction which she enjoyed in those States, instead of being based on anything peculiar in her nature and relations to men, rested mostly on circumstances which were wholly extrinsic. The Greek worshipped her for her beauty, and the Roman revered her for her patriotism. The first saw in her exterior grace the embodiment of an ideal loveliness; and the other found in her love of home and country, the highest form of that noble sentiment which most adorned the Roman character, and contributed to the greatness of the Roman name. The literature of the one celebrates her as the model of that excellence which the pencil of the painter and the chisel of the sculptor have ceased to glow on the canvas, and to live in the marble; while the bards of the other have sung of the mothers who gave the noblest and most devoted Romans to Rome. These views furnished the highest and purest, if not the strongest ties which bound woman in those states, to the social system. Aside from these, her only hold was on a gross and debas-

ing sensualism—a sentiment which constituted a controlling element in the national character of each, and which has found an utterance in the amatory song of Anacreon and Ovid. They knew and thought comparatively nothing of that inwrought delicacy of soul, that refinement of sentiment, that purity and elevation of feeling, that interior grace and beauty of the mind, which have come to be regarded as the strongest attraction, and the highest glory of woman.

It was reserved for Christianity to develop the true idea of woman's position in the ranks of social life. This system regarded her as the companion and equal of man, and awakens for her those nobler and purer sentiments which distinguish the Christian nations. The first remarkable expression of these improved views is to be found in the institution of chivalry. Though the views which this system inculcated with reference to woman were characterized by much of the imperfection and error of an ignorant and barbarous age, they were nevertheless marked by the peculiarity of regarding woman as woman. This system taught and inspired regard for her, not for the sake of her exterior graces, nor her political importance, but for her intrinsic loveliness and exalted nature. It placed her in the centre of the social system, and acknowledged her as the nucleus around which the interests of society and the affections of man must gather. And these high and generous sentiments towards woman, connected with its undefined and visionary longing for superhuman greatness, has conspired to render it doubtful whether this system should be admired as sublime, or ridiculed as frivolous. The fruits of these chivalric views may now be traced in the refined gallantry of France, in the deep oriental feeling of Spain, in the domestic attachments of Germany, and in the home affection and virtue of the descendants of the Teutonic race.

The institutions of chivalry tended to preserve and, perhaps, so far as they were informed with the spirit of Christianity, to quicken this germ of social virtue and domestic attachment; but it required the ripened influences of religion, developed in the reformation, to unfold and expand it to life, and loveliness, and power. In the light thus reflected on the social relations of life, woman appeared elevated to an equal dignity with man, and clothed with an equal responsibility. Connected with the same great schemes of creation, Providence and Redemption, and equally interested in the promises, blessings and hopes of the gospel—a creature of the same amazing love, and an heir of the same glorious heaven—with a heart capable of glowing with divine fire, at the same time that it melts with human sympathy—with a native grace and symmetry of character which can be perfected by the strength of divine principle, and "the beauty of holiness," how can religion do otherwise than assign her a position equal in dignity and responsibility to man? This is the light in which Christianity contemplates her, and it is only where this divine system prevails, without the sublimation or alloy of error, that she occupies the rank which the God of nature designed her to fill. This is the position which she has come to fill during the three centuries since the Reformation. No longer is her honor upheld, and her beauty vindicated, by knightly lance and spear, in tilt and tournament.—She now enters the lists herself; and on a grander arena, and in a worthier contest asserts and vindicates her equality with man. She stands by his side in the halls of science, and in the parent walks of literature. She wanders as his equal over the vast fields of human knowledge, plucking its fairest flowers, and drinking its most invigorating waters. She makes her thought at home in the most untrodden regions of contemplation, and her fancy revels amid the creations of ideal magnificence and beauty. She is no longer regarded as unworthy of intellectual care and culture; but is freely admitted to those educational advantages which have hitherto been almost exclusively restricted to men.

Such is the rank which woman has come to occupy in the social system. She stands to-day on an intellectual elevation which she must have asserted in vain three centuries ago. And standing as she does, clothed with the power, and adorned with the excellence of a higher intelligence, it is natural to inquire what is required of her? Evidently her powers are to be directed to some purpose—to a purpose noble and worthy of herself, and there must be a theatre of action where she is peculiarly at home. And the question forces itself upon our minds, where is she specifically to operate, and what is she to do? I have therefore thought that I might best subserve the interests of this place and occasion, by calling your attention, for a few moments, to the sphere and the mission of woman.

#### Importance of Individualism.

"When men are assembled in crowded meetings, we behold one of the deep and portentous mysteries of our nature, in the contagious flame that is enkindled throughout the entire company, melting their passions into one which flows through the breasts of all, and the whole body, thus divested of the restraining and resisting power of individual reason and will, is swayed to and fro, and borne to any extreme. In such circumstances, each person is transformed into an irresponsible agent; and sentiments, impulses, extravagances, to which, in a solitary and independent sphere, he would be entirely superior, gain possession and control of his bosom. The strength of purpose and passion thus generated, is immeasurably greater than the aggregate strength of all the individuals that compose the assembly. And when a whole people, in associations gathered at different points, but identified by the magnetic wires of sympathy, is brought under this influence, the combined result is a power of will which nothing can withstand.

"We are inclined to think that the surest test of the advancement of society towards true refinement, is the degree to which individuals are raised beyond the reach of the multitude, and the sacred supremacy of the reason and intellect of each private person is guarded against the ruthless encroachments of blind and intoxicated popular excitements. The true theory of political freedom is the limitation of the power of society. It is the dictate of wisdom, and safeguard of liberty, to disarm the mob. For certain purposes, and to a certain extent, individuals must yield themselves up to be controlled and guided by the general will. These purposes are described, and this extent is defined among us, by constitution of civil government, established by the compact and consent of the people. The more the action of social power is confined to the channels opened for it in these constitutions, the better. Beyond them it is desirable that individuals should be guided by their own several preferences and inclinations. To secure and preserve such independence of character, a careful and spacious watch must be kept on the power of society. It is in fact, the only tyranny that can obtain a foothold in this country, and there is reason to apprehend that it has already obtained one. The most impartial and well-disposed persons who travel among us concur in noticing indications of its existence and operation. It leads to the suppression of freedom of utterance and discussion. It has generated a timid and indecision, pervading the style of conversation in the most educated circles of society, and has rendered frankness and strength of speech, a marked and startling eccentricity of manner. The fear of giving offence strifes the best judgements of men, and substitutes for the good sense that

actually pervades the community, but which is awed into silence, the narrow, superficial, untenable theories and declamations of a bigoted fanaticism, which, in reality, is approved by the convictions of quite a small faction, in either the literary or political community. It sometimes happens no doubt, that the result to which many come by conference is wiser than the counsels of individuals. But this always occurs when the parties conferring have been kept free from the influence of the sympathetic excitement, or whatever may be its best descriptive expression of the passion that is developed by congregation of many. As the effect of true wisdom is to disclose more and more the doubts that hang over every question and the difficulties that embarrass every movement, and thereby produce and deepen a sentiment of humble diffidence of ourselves and respectful toleration of the judgments of others, it invariably happens that the wisest men fall behind the public confidence in matters involved in general excitement and conducted in associations and assemblages: while the superficial, unreflecting, and ignorant, taking no thought either of the lessons of experience or the contingencies of the future, by their vehement assurance and headlong zeal, get in front of the popular sentiment, and assume its direction. They are sure to acquire predominating influence. Under their rash and blundering guidance, the best of causes soon becomes perverted, flies from the track of reason, truth, and right, plunges from one stage of violence to another, and continually severs itself from the support and sympathy of intelligent, moderate, and just persons, until it explodes at least in a frenzy of delirious fanaticism."—North American Review.

#### Indian Observation.

A little, shrewd, crooked, crabbed Indian met one day a pioneer white man in his travel, and hastily asked him, "if he had seen a little, old, short man, carrying a short rifle, followed by a little dog with a short tail—who had stole his venison."

"The pioneer answered that he had seen no such a thief; and in return asked the Indian if he had seen the man who stole the meat?"

The Indian replied, "me no see' em or me shoot' em."

Then the pioneer inquired "how he should know so well about the man, and gun and dog?"

To which the Indian said, "Me know 'em white man by the tracks—tarn toes out ver much—a short man 'cause he pile up stones to stand to reach the meat—old man, he take ver short steps—know his gun was short by the mark on the bark where he stand against the tree—know dog was little by small tracks—and know he got his tail cut off, by the print in the sand where he set down while the man stole Indian's meat."

So much for close observation of the particulars.

#### A Persian Fable.

A young fox asked his father if he could not teach him some tricks to defeat the dogs, if he should fall in with them. The father had grown grey in a long life of oppression and danger, and his scars bore witness to his narrow escapes in the chase, or his less honourable encounters with the faithful guardians of the hen roost. He replied, with a sigh, "After all my experience, I am forced to confess that the best trick is—to keep out of the way." Let all our young friends be cunning as foxes, wise as serpents, and harmless as doves, in keeping themselves out of the way of their deadly foes—their persecuting liquor, and their...