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For Advertisements relating to Books, Sales, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious objects, the Visitor, which has a circulation of over 1600, can be scarcely surpassed. The terms are on the same scale as our contemporaries, and a reduction is made on Advertisements repeatedly inserted.

TO CORRESPONDENTS.

It is our wish to insert no communication whatever without knowing who the writer is. Those of our Correspondents, therefore, who wish the letters or the intelligence with which they favour us to be published, will best promote that object by attaching their names, which will be considered sacred.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 10, 1862.

We have read the Provincial Wesleyan this week with much pain. Such a spirit is opposed to that of Christ, and such assertions will have no weight with thinking people. If "XX" would announce his name, and give those of the Ministers of whom he makes such observations, we should know what to do. The ground we have taken is truth, and we are not ashamed of it—nor afraid openly to meet "XX," or any other man on that ground—to this we shall confine ourselves, and fight only with the weapons allowed by Christ. We could retaliate by giving such low and ridiculous statements as "XX" makes, but we will not; and when we mention a fact we will give our authority for it.

The letter from Dr. Cramp presents the endowment movement in its true light. When God in a most mysterious manner took from us Brethren VERY and CHIPMAN, who were labouring with so much zeal and energy to endow the College, our hearts sunk in despondency—it seemed to us next to an impossibility, that the object could be accomplished; but God's ways are not as our ways, or his thoughts as our thoughts. In his Providence he sent Dr. MACLAY to our assistance just at a time when his powerful advocacy was indispensable to the completion of the plan; and his energy and success infused new life into those, who were trembling for the result, and gave an impetus to the movement which dissipated all clouds, and inspired all with unwavering confidence in its ultimate triumph. It only remains for us to complete what has been carried forward so nobly thus far. The Agents to whose care this important matter is entrusted will, we trust, give all diligence in the prosecution of their mission.

The remarks from our Rochester Correspondent, on this subject show how this effort is regarded by our brethren of the United States. The influence of this example of zeal, union and liberality on the part of the Baptists of these Provinces in the cause of Education is limitless in its range, and will exert an amazing power upon generations yet unborn. Where is the Baptist Brother, that does not feel his soul stirred within him to throw in his contribution towards accomplishing a purpose of such magnitude?

The letter which we publish from Brother Wallace shows, that he is still labouring indefatigably and successfully in the cause. He left the City yesterday to visit Canning, Maugerville, Fredericton, and adjacent places. We trust he will find all hearts open to respond in the spirit of true liberality to his appeal. He pleads not for himself, but for Zion's interests and God's glory.

We thank our correspondent for his touching appeal on the subject of Domestic Missions. We cannot but feel that there is a most deplorable lukewarmness in our churches upon this subject. A friend, who has recently visited the eastern section of the Province, informed us the other day, that there are, in that region, whole parishes fertile, rich and densely populated, that seldom see or hear a Baptist preacher. Many of these people it is true are Catholics, but there is a large number of Protestants also, and many of them, we doubt not, are thirsting for the preaching of evangelical truth. There are tens of thousands in the Province in a similar condition. They have no Sabbath School for the religious training of the young, no administration of the gospel of Christ, and no one to point

them to the path that leads to heaven. The fact is, the Province, taken as a whole, may be regarded as a vast missionary field for evangelical labour. Colporteur action should be augmented an hundred fold, the facilities for Sabbath School instruction greatly multiplied, and missionaries of the cross largely increased. The great question for the churches to ponder is, what is to be done to provide spiritual bread for the people? Knowing as they do, the moral desolation that reigns undisturbed in so many places, can they slumber over it, and be guiltless in the sight of the Holy One? We require some well concerted system for imparting instruction, and bringing out the liberality of the churches. We invite the attention of our correspondents to this subject. The Pastors and Missionaries, who see for themselves the destitution around them, are prepared to speak from observation and experience, in a manner that will call up the attention of the denomination, and do much good.

What we want, is a well drawn moral map of the country, spreading before the people the entire field destitute of religious culture. Who will furnish us with it?

FEMALE EDUCATION.

(CONTINUED.)

We last week spoke of domestic training, and it must be remembered that correctness and elegance of language will be most easily acquired, when those with whom we have most constantly associated in early years have possessed these accomplishments, and thus formed our ear and sharpened our tongue. The Roman orator strikingly illustrates this, by the case of Curia. He was very illiterate, and even ignorant; he thought slowly; his arrangement was bad; his memory most defective; and his action so awkward, as he rolled himself violently about, as to excite general ridicule. His education, as a neglected ward, had been of the most wretched character; and yet, so great was the force of domestic association, that his language was fine, and his fluency of expression admirable.—(Cic. de Brut., sec. 59.) If such a happy talent was thus acquired without effort, what might not have been accomplished by well directed labour! We have been informed that Sir Robert Peel derived his fluency and eloquence from the manner in which his father had trained him from early boyhood, to speak from a table on any subject suggested to him. Applause stimulated his efforts, however imperfect at first, until the habit was acquired, which was afterwards so admirably matured. Such an anecdote is, at least, strikingly illustrative of the success which might be reasonably expected to crown similar persevering efforts.

Cicero beautifully says:—"We have read the letters of Cornelia, the mother of the Gracchi. It is evident that her sons were nursed (educatos) in her discourse more than in her lap." Women, indeed, of energy, piety, or talent, have exercised a prodigious influence over their children. It is said that these commonly resemble their mothers in their intellectual qualities; and that this fact accounts for the notorious deficiency in the sons of Tully, and Lord Chesterfield. Cleobulus vainly urged his countrymen to educate their females; the few who followed his advice witnessed the beneficial result. We cannot be surprised at the love of pleasure, frivolity, and external embellishment which distinguished the mass; it is the vacancy of untutored minds which is thus manifested; they feed upon husks, because no solid nourishment has ever been provided for them. In order to arrest the evil, we must direct them to higher and nobler objects; we must educate them thoroughly, and with earnest diligence. They will subsequently mould the character of their sons, and impart to genius and to virtue, a softness and delicacy which can be found nowhere else. Their love and tenderness will render their influence permanent and paramount, as "in sweet and kindly tones and words, they direct the opening mind to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God Himself."

The great defect of domestic training in general is the habit of cherishing pride and vanity in children, and of allowing them to have their own way in everything. It is forgotten that a spoiled child must pass into a selfish world, and that the contradictions and trials, to which he must then be exposed so unexpectedly, may render his existence a sore burthen to himself. The hot-house plant

sickens and dies in our harsh climates when protection is withdrawn.

If our early train of ideas create a habit of over-valuing any pleasure or pain, to much can not be sacrificed during life to obtain the one or avoid the other. We shall be in haste to realize a pleasure as soon as desired, or to extinguish a pain as soon as felt. But these results can only be attained by a series of steps, frequently numerous; and, if impatience hurry us to overlook these, we may sacrifice more than we gain. It is desirable that parents should follow the order of nature, and never thwart it, and thus contribute to form correct associations in the minds of their children, as to the connection between pain and sin on the one hand, and pleasure and good conduct on the other, and as to the importance of the constant exercise of patience and self-control.

[To be Continued.]

HISTORY FOR YOUNG PERSONS.

CHAPTER V.

NATIONS AND LANGUAGES.

ACCORDING to God's purpose, man, as well as every other living creature, greatly multiplied in the earth; and the age of man was only shortened by degrees, as the world was peopled. Noah lived 350 years after the flood, and Shem outlived his father 150 years. During his life-time occurred the next event recorded in the Bible, which proves that though the face of the earth was renewed, and fresh generations dwelt upon it, man was not a new creature,—as the Lord said, "the imagination of man's heart is evil from his youth." While those were yet living who had witnessed such terrible judgment upon the mighty men of old, the pride and rebellion of these fresh inhabitants of the earth appeared in a new form.

The ark had rested on Mount Ararat, and the families of Noah and his sons, as they multiplied, spread through the region which lies between the Caspian sea and the Mediterranean, till they came to a fertile plain more than two hundred miles from the spot where their fathers had come out of the ark. This is called in the Bible the land of Shinar, a country watered by the river Euphrates. God purposed that the earth should be filled; but the children of men resolved to build a city and tower on this pleasant spot, lest they should be scattered abroad over the whole earth (Gen. xi. 4). The first temptation in the garden had been the thought of being as gods; and in like manner the object of these children of Adam was to build a tower whose top might reach unto heaven. And this hope of reaching, as it were, to heaven, and getting a name in proud self-will and independence of God, has been shown forth in some shape or other ever since, and perhaps never more than in these last days, when it may be said, till God interfere, "nothing will be restrained from men which they have imagined to do." In all the busy stir of the present times, there is no thought of God's glory: "Let us do the work," say they, "and do it thoroughly that our names may be had in remembrance." Such were the thoughts of the builders of this tower, and such are the thoughts of projectors now; and so it will be till the Lord, whom they forget, comes, and the haughtiness of men shall be made low (Isa. ii.; Rev. xvi. 19).

The Lord did not visit these proud and foolish builders with any destroying judgment, but showed them his purpose should stand, by making them speak in so many different languages that they could not understand each other, and left off of their own accord. Those people of course would associate together who spoke the same language; and, separating into companies, they began to disperse on all sides.

On the day of Pentecost, the chosen witnesses of Christ's resurrection were enabled, by the gift of the Holy Ghost, to speak the languages of all to whom they were to preach the Gospel. Such was the love of God, in removing this obstacle to the proclamation of the glad tidings of salvation.

But we have a long and dark period to consider in our history; and I shall only add, after speaking of the origin of the difference of nations and languages, that the trouble of learning a foreign language may remind us of the folly of pride and rebellion against the Lord and lead us to consider his words, "My counsel shall stand, and I will do all my pleasure."

[To be continued.]

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD CHAPTERS OF THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN.

The Language of Reproof and Threatening.

1. They had lost their first love (ii. 4-5.) There may be an inward decline of affection before it is visible in the outward conduct. But this charge of a loss of love, regard, affection, &c. is supported by the fact—that they had ceased from their "first works?" Here, then, is a palpable charge, which they against whom it was brought could not deny. Brethren, our love to Jesus, "the chief Shepherd," is to be measured by our service for him! What, then, is the amount of our love, individually? It is a touching question, but it must not be evaded (John xxi. 15-17.) Such is the love of Jesus for his church, and such his commiseration for the world, that he measures our love to himself by the service which we render to others in the church or in the world. He who passes a day without laboring for Christ, passes a day without loving him?

2. They were neither hot nor cold (iii. 15.) This is a state which is here said to be especially offensive to him who demands decision and resolution of all his followers. There can be no excuse or palliation for such an unchristian state as this. Let us, therefore, avoid it, as disgraceful and injurious to our Lord and Master. Severely are the lukewarm reproved, yet as justly so as severely. Whether any of us are in such a state, or in danger thereof, let us individually institute the most searching and honest inquiries.

3. They were poor, and blind, and naked, and consequently, wretched and miserable. They were not the characters, or not in the state which, they professed to be. Well, brethren, let us examine ourselves, for we, too, have a name to live, (iii. 1.) a professed union with "the Life." Is it real? We must look for the proof, not merely in our emotions, but chiefly in our works. The former without the latter, is worse than useless. True, the religion of feeling is most popular and most current, but every one shall be rewarded according to his works; and except our righteousness exceed that of many around us, although we have a name to live, we are dead! It is not enough that we have been born again—re-generated by the Spirit and born of water. The penetrating glance of him whose eyes are as a flame of fire, sees what we are to-day. We are, also, "a spectacle to men"—by our fruits they know us. Our principles will influence them, as we make it manifest that they have a holy influence over us.

The poor are here reproved for being poor, and justly so, inasmuch as a mine of wealth is within reach of all (at least of all in the kingdom.) And so of the blind, for they have access to that which would give them sight. Let us not be guilty of mental blindness—of ignorance of divine things. It is reprehensible. Are we not with the Sun of Righteousness—the source of light? Let us examine ourselves, for assuredly there is neither union nor communion between light and darkness. And who are they in the church who are naked? Are they not such as have not "the righteousness of saints"—who have "defiled their garments"—and who are destitute of "the ornaments of a meek and quiet spirit?" If any of us are naked, the shame of our nakedness will appear, whether or not the world point at us with the finger of scorn—whether or not the church is vigilant and faithful enough to make it known to us, and to counsel us to put on the white raiment. For some, we see, (iii. 17) may be poor, blind, and naked, and not know it. In the church is the most ample provision of food, raiment, and instruction; happy they who hunger and thirst for this provision; who are daily renewing their strength.

4. They tempted others to sin, as did Balaam, Jezebel, and others (ii. 6, 14, 15, 20.) The manner in which Balaam tempted Israel to sin, is narrated in Num. xxiv. xxv. &c. The case of Jezebel is in 1 Kings xxi. Here then, is one reason why we should walk circumspectly, avoiding even the appearance of evil. "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby a brother is made to stumble, or to fall, or is weakened." The above are some of the things for which some in the church, in its early days, were censured.

These censures are accompanied with threatenings (ii. 5-16; iii. 17.) The head of the church fights against the unworthy in the church with the sword of his mouth—de-