

the barrier erected by Popish intrigue is broken down; that party has been made to feel that in him who, under God, holds the destinies of France, it has a master and not a slave. Z.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 8, 1852.

We would not write a word of a *personal* character were it not to vindicate that which we hold dearer than life—**TRUTH**. We are responsible for the paper that lately appeared on the 1st page of the *Christian Visitor*, which has given such offence to "XX," and called forth expressions in the *Provincial Wesleyan* paper of the Baptists as a Body, that we should be sorry to use of any one, even under cover of a *fictitious name*. Did we know "XX," we should personally address him, instead of taking up the columns of the paper in this way. We prefer the *argumentum ad hominem*, to the *argumentum baculum*. We desire to imitate Christ and his Apostles in their *meekness*, and to couple it with their *boldness* when speaking for the truth, and in defence of that which the former came to do, and the latter to maintain—the will of God.—See Matt. xxiii; Mark vii. 1, 7; Gal. i. 6, 9; Peter v. 13; 1st John iv. 1, 6; Jude 3v.

Were it not for the cause of Truth, we would do as the children of Israel did when the Ambassador of the Assyrian King delivered under the walls of Jerusalem; the insulting and impious message of his master, the people made no reply; for the King's command was—"answer him not."

"There are occasions," says a writer "on which we are to keep *silence*, though the cause of Christ be attacked." While in general we are to be ready to *answer every objection and to repel every attack*, yet there are times when *silence* is the most impressive answer that can be given. To reply to attacks dictated by passion, would be useless and even dangerous; *useless*, because the assailed is not in a state of mind to appreciate arguments; *dangerous*, because the virus of passion may be communicated to our own souls. In such cases we are to follow the Psalmist, "Speak not in the ears of a fool, for he will despise the wisdom of thy words," and of Christ, "Neither cast ye your pearls before swine." When a slanderer assails us, when false accusations are brought against us, it is usually the wisest course not to answer. There may exist circumstances which may place us under obligations to clear our reputation by a public exposure of the calumny; but in most instances, the calumny will soonest be deprived of its power by a calm and forbearing silence. Such a silence often produces a greater impression in our favor than the most lucid and unanswerable defence.

The simple question before us—Is it right for an unconscious infant to be baptized? We reply *No*. There is no instance of it in the New Testament, therefore we do not practice it. We secondly maintain that it is the duty of every believer to be baptized, and he who neglects this ordinance must take the consequences, for it is written, "He that believeth and is baptized shall be saved." Woe be to those who separate what Christ has joined! In the Epistle to the Romans, vi. 3, it is written—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Behold then dear Brethren the wisdom and the kindness of our Lord in appointing for us who have trusted in him a ceremony so significant as *baptism*, and so adapted to make on our minds an evangelic impression that shall never be forgotten. *He hath done all*

things well. When we look into the Holy Scriptures, our great and only directory on this subject, all is lucid and impressive. But, alas! when we cast a look over Christendom; when we contemplate the history and the present state of this ordinance, when we think how sadly it has been *perverted and changed*, and *nullified*, our hearts sicken within us.

It is our happiness, my brethren, to feel an unshaken confidence that we are standing on Scriptural ground. We have known our Master's will; and have been baptized. Those living in error on this subject, and attached, as men naturally are, to what has been handed down from their fathers, have marked us, and spoken evil of us as a Body, and Ministers particularly, but He who died for us has said—"Blessed are ye when men shall say all manner of evil against you falsely for my sake."

Let us listen to Christ as thus addressing us. To you I have intrusted the vindicating of my wisdom and goodness in the institution of baptism, by exemplifying in your lives its holy tendency. Vain are all other vindications without this. Wherever ye are, ye must stand forth, witnesses alive indeed from the dead, walking in newness of life, and presenting, every day and every hour, a lovely, practical demonstration of the import and utility of baptism,—of the baptism which I have commanded. Ye must every one of you become a book of unanswerable arguments and eloquent expostulations, a living epistle from my own hand, known and read of all men. So will ye honor me and my command. So will baptism be restored to the place and the purposes for which I ordained it as the initiatory rite, marking the boundary between the world dead in sin, and the church alive to God, ascribing the spiritual life of the believer to my death, and, whenever it is administered, proclaiming to all, by an emblem more expressive than words, that *I am the way, and the truth, and the life*.

We only allude to "XX's" observation about proselyting to say, it is untrue.

It is granted that every ordinance has been *prostituted*, and no doubt the Baptists have on some occasions "laid hands too suddenly" on men, but personal observation enables us to say that some Ministers among his own friends have run before they have been sent, and we have no doubt in both cases the Lord's name has been dishonoured.

We think we can't be too particular when Brethren present themselves for the work of the Ministry in testing their character and qualifications, by the written word as found in Paul's Epistle to Timothy and Titus. In conclusion, we assert that we detest doing anything in the dark. We hate that sickly sympathy manifested by some who talk about *non essentials* and who are afraid of uttering the truth—the whole truth—and nothing but the truth—lest they should give offence. "If the Lord be God—follow him: but if Baal—(or the ordinance of Man,) then follow him."—See 1st Kings xviii., and Isaiah viii. 19, 20.

The following is an extract of a letter just received from Dr. Cramp:—

"I returned home yesterday morning, jaded and unwell, having caught a severe cold through exposure on the mountain. On Friday, the 19th, I preached in your late Meeting House. At present we can only speak of £200 for Nictaux. It is a small amount. Aylesford I hope will realize £300. Next week I must pay an endowment visit to Hautsport and Falmouth. When I return you shall hear from me."

A letter was enclosed by Dr. Cramp for Bro. I. Wallace, requesting him to look after the unfinished Scholarships commenced by Dr. Maclay and himself in the Eastern section of the Province. As we do not know the whereabouts of brother Wallace at present, we are at a loss where to direct the letter; we hope however he will attend to these Scholarships on his return from P. E. Island. The time between this and the 1st of January must be fully occupied by all engaged in completing the Endowment. The work has been going on gloriously. Let us all see to it, that the head stone be not wanting. Dr. Cramp is working incessantly day and night, and his zeal and perseverance in the cause justly merit the whole hearted co-operation of every Baptist in these Provinces. Let it not be said that a comparative stranger should be more interested in the cause of education in these Colonies than we natives are. This country is emphatically our home, and will

probably be the home of our children, the more we do for its enlightenment and salvation the happier we shall feel and the better it will be for those who succeed us; *work, work*, while it is called to day.

We are glad to hear that the thinking people of Cornwallis are going immediately to get up a Ladies School on an extensive scale. This is a move in the right direction.

FEMALE EDUCATION.

It is still true, as an orator of antiquity has said, "that the *wisest plans*, which it had cost him years to frame, a woman could overturn in a single day;" then how *important* is it that she should be trained, as to be capable of *judging correctly*, and *acting wisely*; that her influence should tend to *soothe* and not to *excite* the passions; to diffuse order and harmony, rather than promote strife and animosity; that she should herself be governed, not by *caprice or fancy*, but by the dictates of a *sound judgment* and an enlightened mind.

The great business of education is to *eradicate* what is *evil*, and *cultivate* what is *good*; it is equally true in the world of the mind, as in the world of matter, that thorns and briars are a spontaneous growth, while the useful plants require *careful pruning and diligent cultivation*. The analogy may still further be continued, for as with the culture of the earth, so with the mind. This process must *begin in the spring of life*; and the nature of the *fruit* resembles the *seed* that is sown.

We should ridicule the folly of the farmer who, when wishing a crop of *corn* should sow his field with *thistles*; but how much more ridiculous his folly, who encourages the growth of evil passions, and then looks for the fruits of virtue!

The work of education may be properly considered as of two kinds, *discipline* and *instruction*; these are twin sisters, and must go *hand and hand*, though discipline must first be exercised, since the *will* and *passions* manifest themselves before the *reason* and *understanding*. That the character receives its *cast* in childhood, is the testimony of experience, and what is *first* poured into the mind, like what is first poured into a wooden vessel, ever retains that impression or taste.

Is the child trained to *obedience*, and her mind stored with suitable lessons of instruction?—as she grows in stature, she grows also in *loveliness and intelligence*. It must be remembered, that *precept* without *example* is unavailing. Children are not slow in discovering inconsistencies. The mother, vain of her beauty, her dress, or her equipage, in spite of all her good counsels, will find her *example*, and not her *counsels* impressed upon her daughter's mind; falsehood in *parents* will produce falsehood in *children*; and the fretful, scolding mother need not be disappointed, if her threats and complaints are insufficient to soothe her offspring, or render them dutiful, amiable, and happy. Let then *discipline* be uniformly and wisely exercised; let parents say what they *mean*, and do what they *say*; let them beware of approving at one time what they condemn at another, and while their word is *law*, let it ever be the law of kindness. Let the child be accustomed to hear the truth, and taught to distinguish between good and evil; let selfishness and self-conceit be decidedly discountenanced, and the law of love continually inculcated as a great rule of action. Let not the happiness of the child be dependent on the gifts, the attention, or the flattery of others, or in general upon things external; but rather let the will be subdued, the passions suppressed, the mind called into action, and the heart so instructed as to feel the pleasure of doing right. Should such a course be pursued, accompanied with earnest prayer and humble dependence on the divine blessing, what results might not be expected!

But why should not woman be educated for her station? Why should she not, when young, learn what is proper for her to practice, when she arrives at the age of maturity? Why should she be educated for a crowd, and then expected to make the retirement of home happy? Why taught every thing, except what she must necessarily practise—Accustomed to indulgence, and then expected to exercise self-denial with cheerfulness? Why permitted to while away her time with trifles, until the very period when she is ushered into the arena of active life? Why is her judgment left uncultivated, and then blamed for misjudging? Why, in short, is the end expected without the means?

HISTORY FOR YOUNG PERSONS.

BY ROBERT THOMSON.

CHAPTER IV.

THE THIRD DISPENSATION—UNDER WHICH THE EARTH STILL REMAINS.

NOAH, in coming out of the ark, was, as it were, in new circumstances: the state of the world was altered; for the wicked had been swept away by the flood, and now it pleased God to act according to a new dispensation. Man's dominion over the creatures had become a dominion of fear; for the sin which made man try to hide from the Lord's presence, caused the creatures to flee from him. Thus, when God blessed Noah and his sons, and said to them, as to Adam at first, "Be fruitful and multiply, and replenish the earth," he adds, that the *fear and dread* of them should be upon every living creature. To Adam, the fruits were given for food, but now the Lord said, "Every moving thing that liveth shall be meat for you, *even as the green herb*, I have given you all things." Blood alone was forbidden food; because it was the life which God reserved as due to himself alone; and he purposed it should shadow forth the necessity of the atonement to be made by his well beloved Son. Again, it does not appear that during the last dispensation life had been given for life; the murderer was permitted to live, as in the case of Cain, and probably Lamech, and the earth was filled with violence. Now, it pleased God to require blood for blood; and to show the value of human life, even the beast who destroyed a man was to be put to death. Immediately on coming out of the ark, Noah built an altar, and offered upon it the proper sacrifices. This act of faith was sweet to the Lord, because the savour of Christ was in it; and he promised that he would not again curse the ground any more for man's sake, neither would he again smite every living thing as he had done. These promises are to be carefully noticed, as well as the concluding words, "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease" (Gen. viii. 22).

This was the everlasting covenant established between God and all flesh that is upon the earth; and the rainbow is the sign given as God's security that it shall stand.

THE RE-PEOPLING OF THE EARTH.

We have now to consider, not merely the children of one man, but, as it were, the descendants of four distinct families—those of Noah's three sons, and his own sons and daughters born after the flood. But before they spread abroad through the earth, we have some useful lessons taught us by their history.

When the earth was corrupt before God, Noah found grace in his eyes, and his faith condemned the unbelieving world (Heb. xi. 7). It is written, "he was a just man, and walked with God." But the first event recorded after his sacrifice to the Lord, and the blessing pronounced upon him, is that he planted a vineyard, and drank of the wine from it, and was drunken.—How blessed was the part taken by Shem and Japhet, in seeking to hide their father's shame! It was God who clothed Adam and Eve; they, as the children of God, took a garment, and laid it on both their shoulders, and went backwards to cover Noah. Ham, on the contrary, saw his father's state, and told it to his brethren; a sin which was visited by the curse uttered by Noah in the remarkable prophecy, after his recovery (Gen. ix. 24—27). It is probable from the mention of Ham's youngest son Canaan, that he was of the same character as his father; and we shall presently find what his descendants were, and how they became servants. The chosen people of God descended in a direct line from Shem, and it pleased him to be called, "the Lord God of Shem." The prophecy concerning Japhet is very remarkable, considering him to be the father of the chief European nations; for they are greatly enlarged beyond all others, and have spread so far as to dwell in the countries of Asia, where we may believe the children of Shem first pitched their tents.

It is generally supposed that the children of Japhet settled in Europe; those of Shem in Asia; and those of Ham in Africa. America and the islands seem to have been peopled, at an unknown period, from these different quarters; America most probably by the Asiatics. [To be Continued.]

LETTERS RECEIVED.—Rev. G. F. Miles, with remittance; G. A. Hammond, Esq., ditto.