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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 16000, 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, NOVEMBER 5, 1852.

CHRISTIAN PROGRESS.

What far-reaching thought, desire, and purpose, are involved in that one short sentence of the apostle of the gentiles. "I press toward the mark, for the prize of the high calling of God in Christ Jesus." Was this the duty of Paul, and this his exalted aim? Is it not equally the duty of every heaven-called soul? Surely it is not for the redeemed man to be stationary in this busy, active, progressive world, through which he is passing. All nature is replete with illustrations of progress. The majestic oak was once the little acorn; and the man of strength was once folded to his mother's embrace in helpless infancy.—God's great universe, in all its parts, contains the elements of progress, which gradually unfold themselves in an infinite variety of forms, each tending toward the standard of perfection, which the great Lawgiver has fixed. Every tree of the forest, every blade of grass, every flower, every species of vegetation, every beast of the field, every fish of the ocean, every bird of the air, and every insect that floats in the sun-beam, have their infancy and their manhood, unless the universal law of progress is, in some way counteracted; and shall the soul that claims alliance with the spirit world, and that professedly holds fellowship with the infinite mind, remain inert, making no struggle for an increase of spiritual knowledge, for a pure life, and for commanding influence in the work of God.

Sanctification is a progressive work, in this it differs both from regeneration and justification, both of which are instantaneous. Therefore, instead of settling down into a conviction, that having been regenerated, all is done which is necessary, we should feel that we have but just entered upon the pathway to heaven, and are babes in Christ, and should aspire after a noble manliness of christian character and enjoyment. This is not to be obtained all at once, or by any sudden manifestation of the truth; but by a steady determined perseverance in the path of duty, a perseverance that never falters, having our aim high, and going onward step by step, rising higher and still higher in the scale of spiritual improvement, until we shall have arrived to the perfect statute of a man in Christ Jesus, and the heaven-inspired hopes of the regenerated spirit shall have their completion in the beatific visions of the celestial city.

The individual who has spent long years in laborious study, and wasted the "midnight oil," at length obtains his diploma, and graduates, it may be, with high honors, but has he finished his studies? Some reply yes. But it is a mistake, he has taken but one step. The great universe of knowledge still lies before him, and he has only entered upon the threshold. He has acquired some elementary information, but the vast depths of science are as yet unexplored. If he stop there, he lives and dies an intellectual dwarf. But if true to the powers which God has given, he will go on towards perfection; and as he goes, he will feel at every step, that there are immeasurable tracts and vast continents of wisdom lying still beyond him. So felt the man, who measured the heavens, counted the stars of the firmament, and expounded to the world the laws which govern the material universe.

Surely then, the Christian, who has studied only the first rudiments of divine wisdom, and who has received nothing more than the first elements of Christianity in his soul, will not rest satisfied to be a dwarf, or drone, a mere lumberer of the ground, or a blank in the

church of Christ. When the Apostle gave utterance to the sentiment already quoted, he probably possessed more divine knowledge than any man on earth had done more for the progress of Christianity, and had come in closer approximation to the divine standard than any man who had ever preceded him, and yet he exclaims, "Not as though I had already attained or were already perfect, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling."

Would that all believers in the truth cherished this Christ-like determination. Whatever of wisdom, or of enjoyment, or of success may have characterized the past, let us forget it all, and looking by faith, into the infinite regions of the future, gird on the gospel armor and press on; our course will be resisted, sin and hell are in league against us, and will oppose us at every stage of progress, at every attempt to gain ground, but they are vanquished foes, they may worry, but they cannot devour. If true to the high and holy principles which God our Saviour has implanted within us, we shall ultimately "come off more than conquerors, through him that loved us."

It is our intention to publish a small universal History for the benefit of the young, as we think the great fault of authors is—their writing for MEN and WOMAN instead of for CHILDREN, hence the deficiency generally of the latter in Historical and Geographical knowledge. We shall give our friends in the country the benefit of our thoughts by publishing them first in the Christian Visitor.

We have sought to attain a right judgment concerning events and characters by a constant recurrence to Scripture; to secure historical fidelity by the patient examination and comparison of different authors; and to engage the attention of the youngest reader by simplicity of language and style.

That great advantages are to be derived from the study of History, when properly directed, will not be denied by those who consider how large a portion of the Bible is historical; yet the infidelity of some distinguished historians proves the fruitlessness of bringing the finest powers of mind to such a study, without subjection to God. Humble accordance with the Spirit of truth is incomparably to be preferred to independence of judgment, however elevated by genius above common level; and the tendency to call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter, is only effectually corrected by submitting the undertaking to the unerring standard of truth contained in the Holy Scriptures.

Under such guidance, we view, in Universal History, the infinitely varied workings of that principle inherent to fallen humanity, which we hate and war with in our own bosoms, as soon as we become new creatures in Christ Jesus; we trace in it God's providential dealings, whether in mercy or judgment: we learn to acknowledge God as the alone and proper fountain of every good thing; and whilst we see man always destroying himself we must own that the salvation of any is of the Lord. With such views and feelings then we shall prosecute our work.

DR. MACLAY.

Not long since, we were present at a meeting which was addressed by Dr. Maclay on behalf of Acadia College. We were impressed, as were the audience, with the true liberality and practical wisdom of his remarks. He indulged in no barren generalities. He did not even dwell upon the importance of education, its ennobling tendencies, its admitted usefulness to the church. In simple and unpremeditated phrase, he directed attention to some considerations which, however obvious, are not sufficiently regarded.

He pointed out the connection between the prosperity of a country and the establishment of the higher institutions of learning, showing that where these are wanting, common schools do not flourish, and contending that just so long as the Provinces remained in a condition of dependence on the States for the classical and theological education of their sons, just so long would they be annually drained of their most ingenious youth, who would contract new ties from new Associations, and transfer to other localities the energies and attachments which naturally belong to the country of their birth.

We hope all our friends in the Provinces will ponder this.

BENEFITS OF THE PRESS.

An important thought is uttered or written; it finds its way to the press, and after setting thousands of minds at home a-thinking, it crosses continents and oceans, and re-produced in other lands, passes from one periodical to another, until hundreds of millions have read it, pondered over it, have been agitated, moved, and influenced by it. That thought will never die—it will live and act until the end of the world. Its form or embodiment of words may seem to lie dormant for a season; but, after scores of years, some individual turning over the pages of the past, will light upon it, and impressed either by its beauty, or force, or utility, will again commit it to the wings of the press, and it will fly around the circle of the world, entering into the understandings, and moving the hearts of myriads now unborn; and again accomplishing its mission, it may once more apparently sink into the grave of forgetfulness, but in reality only to be again and again revived with greater power and influence, until the knell of time shall have been sounded, and the last man have passed away from earth. Thus the man who lives now, may, through this potent, this pervading and enduring instrumentality, speak words of instruction, of consolation and hope to his contemporaries, and to generations yet to life, act and suffer on this theatre of existence. Let, then, the press work out the high and noble purposes for which Providence has designed it, and its benefits will become more apparent at the present, and accumulate in proportion to the lapse of time.

We hope our respected Agents will not grow slack in their endeavours to spread the "Visitor." We want to hear that it has got into EVERY family.—If we can get men to read and THINK we shall not have laboured in vain.

Eds.

BAPTISM AND PEDOBAPTISM.

It is not unusual among Baptists when about to administer the ordinance of Baptism, to illustrate their views and practice, and enforce the command and the necessity of compliance therewith on the part of believers by a revelation of those texts of scripture where Baptism is enjoined; and the subject and the mode most clearly described. The effect of such a method of procedure is usually happy. It is clearly unobjectionable, and is well adapted to solemnize the minds of spectators, whether Baptists or Pedobaptists.

Lately witnessing the administration of this solemn ordinance, and to which our blessed Lord himself submitted, giving as his reason—"for thus it becometh us to fulfil all righteousness;" on my way up from the village, my busy mind conjured up a supposition scene enacted by some worthy Pedobaptist administrator.

Instead of the margin of a river, or other collection of water, imagine yourself reader, sitting in a chapel pew, and directly in front of you a table with a bowl or basin of water upon it. The ordinance of baptism according to the pedobaptist view of it, is about being administered.

Conceive then that you hear a minister while discoursing from his pulpit reciting as follows:—"And as they went on their way they came unto a certain water"—the only water being that in the bowl—"and the Eunuch said, see here is water, what doth hinder me to be baptized; and Philip said if thou believest with all thine heart thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God."

Then imagine you see the minister receiving a little unconscious babe from the arms of its affectionate parent, and proceeding to say, "and he commanded the chariot to stand still." Putting his fingers into the bowl or basin, he adds—"and they went down both into the water both Philip and the Eunuch, and he baptized him." Here thereupon the minister sprinkles a few drops of water in the child's face—returns the child to its parents, and returning to his pulpit adds—"and when they were come up out of the water, * * * he, the Eunuch went on his way rejoicing." The babe thereupon taken away (usually) crying.

And people call that baptism and affirm that it is performed according to the scriptures. If they don't, ministers ought to read or recite this beautiful description of the mode every time they administer what they call the ordinance.

I should rather think any pedobaptist would feel awkward discharging the duty that way. Sprinkling a few drops of water on his little

candidate, and then saying—"buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Planted together in the likeness of his death."

There ought to be no discrepancy between the practice and the apostolic description. Whenever I have heard scripture recited on such occasions by pedobaptists it commences thus—"and they brought little children unto him, &c." But what for? that he might bless them, and so the Saviour did; and if our friends would just do as he did, neither more nor less, there never could be any controversy on the subject. The boundary between Protestantism and Popery would be so well defined, it would be easy to tell when one begins, and the other ends—a rather difficult task at present.

26th Oct., 1852.

The paper above was in our hands before we had seen the charitable thoughts expressed towards us by the Provincial Wesleyan. Whilst we desire to be charitable ourselves, we dare not forget the words of Christ—"In vain do they worship me, teaching for doctrines the commandments of men." INFANT SPRINKLING we believe to be an ORDINANCE OF MAN. We would add that the opinion that infant baptism has any legitimate sanction from any passage in the New Testament is no longer a tenable opinion at the Bar of Biblical criticism. If, however, it could be shewn us from the scriptures that one infant was ever baptized, we would honestly step forward and withdraw every line we have ever written on the subject. Till this can be done, we exhort the Editors of the Provincial Wesleyan to imitate the example of the Corinthians, who hearing—BELIEVED—and were BAPTIZED.—Acts xviii. 8.

INFANT BAPTISM.—In Dr. Hanna's memoirs of Dr. Chalmers, we find the following sentences:—"Our Pedobaptist friends must not accuse us of making up a story to ridicule their sacred rite. This is told by one of their own members, and no less than Dr. Chalmers himself. It is about as ridiculous as all similar services have been, which we have been unfortunate enough to witness:—

Connected with the sacraments, Dr. Chalmers often told a favorite story about a Highland baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there ran a small burn or river, which, when he reached it, was so deep and swollen with the recent rains that he could not get across. In these circumstances he told the father to bring down his child to the burn side. Furnished with a wooden scoop, the clergyman stood on one side, and the father, holding his child as far out in his arms as he could, upon the other. When the time came for sprinkling the baby, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, "Weel, has't gotten any yet?" Dr. Chalmers wondered what the sticklers for form and ceremony in the sacraments would think of a baptism by a burn side, performed with a wooden scoop."

The Reflector calls the late performance of Dr. Young, "baptizing children with BOTTLED JORDAN WATER." We would suggest to Dr. Young that he make an effort to get the table on which the passover was eaten, for his next sacrament. It is said to be in Rome, in St. John Lateran.

Correspondence.

[FOR THE CHRISTIAN VISITOR.] In the events which daily occur around us, we constantly meet with proof that God is a Sovereign, who gives to no man an account of his conduct. We strive in vain to fathom the mysteries of his government. When we would reconcile some sad affliction with our conception of his love and wisdom, or discover why he has acted in such a manner, our efforts are foiled, and we confess that our faculties are too feeble to comprehend the plans of the Infinite Jehovah. We know that he is a God of love; we know that he is all-wise, almighty, our supreme Ruler, in whose hands all things work together for good.

We can but seldom discover the probable cause of some events, which seem about to destroy the hopes of a good cause, or which fill a nation's heart with sadness and mourning. We often imagine some apparent good