

TO SUBSCRIBERS.

TERMS OF THIS PAPER.—10s. per annum in advance. 12s. 6d. if payment is deferred three months. Eight copies sent to one address for fourteen dollars.

Where payment is deferred longer than 3 months, or the receipt of 13 papers in such parcels of eight copies, 10s. will be invariably charged.

No subscriptions will be taken for a shorter period than 6 months; and in no case will less than 5s. be charged for a half year.

TO ADVERTISERS.

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 31, 1852.

It may be expected that we should say a few words to our readers at the close of the year. We desire to adore His holy name "who gives power to the faint, and to them that have no might increaseth strength. To HIM it becomes us to look up with heartfelt gratitude and humble praise, for his manifold goodness shown to us during the year, as Churches and as individuals. Let us lay his goodness to heart, and say with the Psalmist, "Bless the Lord, O our souls, and forget not all his benefits." It is a cause of thankfulness to know that the Churches in the city and environs are well supplied with Pastors, and that the members are "walking in the fear of the Lord, and enjoying the comforts of the Holy Ghost." It is one mark of the wicked, "that they regard not the work of the Lord, neither consider the operation of his hands." In marking the course of events, "God is not in all their thoughts," they seek only for second causes, or substitute chance for DIVINE GOVERNMENT. But a constant recognition of the absolute control of God over human affairs—of his superintendance exercised over the concerns of every individual and every kingdom or empire, pervades the whole volume of inspiration. When we are called to behold the desolations that are made in the earth by the contentions of hostile parties, or to view the spear, the sword, and the chariot broken and burned in the fire—to mark the changes made in churches and families by death, we are reminded that it is HE who hath done it, and that these are the works of the Lord. "My counsel shall stand," says God, "and I will do all my pleasure." His designs never vary: his plan is formed, and is a perfect whole, which, when completed, will bring the highest glory to the Divine perfections, and excite the admiration and praise of all intelligent beings. It is true, that darkness and mystery, in many cases, attend his dispensations towards us, but if we attentively "consider the operations of his hands," we shall often see reason to admire the wisdom, the justice, and the mercy of his providential arrangements. "Whoso is wise and will observe these things, even he shall understand the loving kindness of the Lord—but where all is darkness we dare not say more than 'It is THE LORD!'" It is with this view that we cannot as Editors—as friends—as brethren, touch further upon the ever to be lamented catastrophe that took from us the desire of our eyes, than to say, with our beloved brother, Dr. Cramp:

"The mournful dispensations of Divine Providence, by which these brethren were removed, have deeply affected the Churches. The Committee doubt not that the members of the Convention cordially concur in the appropriate Resolutions which were passed on the subject by the Associations of these Provinces at their annual meetings. Such memorials of departed worth, are at once besetting, instructive, and consolatory. May it please the great head of the church, to sanctify sorrow to the bereaved, and to show his people how wonderfully he can make all things 'work together for good.'"

Of ourselves we will say a few words, for the purpose of guarding against being misunderstood by those who do us the honor to read the Visitor. The nature of the undertaking in which we are embarked, has led us to adopt a phraseology which, in these days of catholic charity, may sound uncouth to the ears of many; and we have not been surprised that some have taken occasion from it to accuse us of uncharitableness. Now in answer

to such, all we shall say in our defence is, that such persons greatly mistake our meaning, who suppose us to be influenced by a spirit of envy, spleen, or ill-will towards any denomination. As the organ of the Baptist denomination, we deplore the want of union among the disciples of Christ; and being convinced from all the efforts which have been made to unite them on "human creeds," we are determined to stand in the old paths, and to maintain that the bond of believers' union is the truth. The Scriptures are given "to be a lamp to our feet, and a light to our path"—they are "able to make us wise unto salvation, through faith in Christ Jesus"—they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and to make "the man of God perfect and thoroughly to furnish him unto all good works." There is one body, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 5, 6. As Christian Editors, therefore, our appeal will always be "to the law and to the testimony." Isa. viii. 20.

Of the paper itself we will say that, since we have had the care of it, it has increased in circulation over 100. The present volume will be completed on the publication of the 52d number, and the new volume will be sent forth with a fresh heading, with good paper, and will be otherwise enlarged and improved as the FRIENDS THEMSELVES shall determine. All we require to this end is, that the subscribers should conscientiously pay for it as their accounts fall due. We read lately a letter to the editor of the *Canada Christian Advocate*, which we below lay before our readers, and hope every minister and layman in the denomination will determine to follow the writers' example—for what cannot be accomplished by the resolution and zeal, the "faith and works" of the writer? One word of advice to all our readers, and we have done. Dispose of time past to observation and reflection—time present to DUTY—and time to come to PROVIDENCE—so will your way be prosperous and your end peace. God grant that we may all have our share in that blessed kingdom, whose law is TRUTH, whose king is LOVE, and whose duration is ETERNITY.

FIVE HUNDRED NEW SUBSCRIBERS.

To the Editor of the "Canada Christian Advocate."

SIR:—I am much pleased with the appearance of the *Advocate* in its new dress. But my object is not to praise the *Advocate*—it speaks for itself—but to make the following proposition:—I will be one of one hundred who will pledge myself to procure five new subscribers for the ensuing volume. Now, I feel sanguine, that if a united and vigorous effort should be made immediately, five hundred new subscribers could be obtained without much difficulty. Let the brethren enter heartily into the work at once, and the object is achieved. FAITH AND WORKS.

The following is extracted from a letter just received from a young Provincial, who is studying in one of the American Universities.

It is interesting to know that our young men, who visit the United States, for educational purposes, are not unmindful of the necessities of their native land: and that they feel deeply concerned in every movement adapted to accelerate its advancement in mental attainments.

"I am very anxious to learn how the plan for endowing Acadia College is likely to succeed. It would be a sad affair, if at this moment of high hopes and bright anticipations, the enterprise should fail—if at this critical period of its existence, after encountering so many hazardous storms, it should not survive the last noble struggle. But there are other considerations besides those of mere defeat, or victory, which should induce the people to press on with united and untiring energy in the consummation of the work, which they have so magnanimously commenced. They should keep their eye fixed upon the results; such as the diffusion of education, and the extension of christianity. These two combined, constitute the true element of progress in all nations. I often enquire why it is that the colonies of British America are so far behind the age, when compared with many of the States of the neighboring Republic? Surely it is not because of original defect in the quality of their soil, in their advantages for commerce, or in the mental strength of their people. But they want intelligence. Let

them awake to a due consideration of this one fact, and go forward in the great march of intellectual improvement.

What has given old England (our mother country, as we provincials are proud to call her) her solidity, strength, and universal power? The response from her deep bosom is, her schools, her colleges, her christianity. The same means are impelling this infant, but mighty Republic forward with unparalleled strides in the march of civilization and refinement. Who can contemplate her fertile fields, her thriving villages, her rising towns and flourishing cities, her mighty railroads penetrating far into the interior of the country, her electric wires bringing in social converse her most extreme points, her steamboats, her manufactories, and her world-wide commerce, without acknowledging the immense value of science, widely and universally diffused.

In the United States, Colleges are regarded as indispensable to enlarged progress. Hence they deck the country far and wide; and while they declare its present power, they predict and ensure its future greatness.

When the people here feel that a College is wanted, they combine, a subscription is opened, in a short time \$100,000 are raised. A University is established, and is soon filled with willing applicants, who after spending their appointed time in study, go forth to build up the cause of truth, and bind the wreath of immortality around the brow of this great Republic.

If the Provinces will keep pace with their enterprising neighbours, they must look well to their educational interests, and set a high standard for the intellectual elevation of their sons: and they must take special care of their present means of culture, and let them not be crushed in the struggle for life. The common welfare of the country, the honour of the Baptist Denomination, and the glory of God, are all involved in the success of the present effort to Endow Acadia College. May the plan be carried forward to a glorious issue."

We direct the attention of our brethren to an interesting letter from Father Magee, and at the same time call their attention to another revival which is going on at Shutesbury—The *Reflector* says—"More than fifteen months have now passed since it commenced, yet it has steadily progressed in the face of great opposition. Forty have been added to the church by baptism within fifteen months; and the work is still going on. We have recently visited our Jordan twice, where willing candidates have been buried with Christ by baptism, and have risen with joyful hearts, while the heavenly dove hovered over the place. Last Sabbath, (Dec. 16th.) was said by many to be the most interesting day they had ever seen. The fathers in Zion have said it was the most glorious day that this church ever witnessed. As on the day of Pentecost, the Spirit of God filled all the temple where we were sitting. The atmosphere was almost like heaven itself. All hearts were melted by the presence of God and run together; and the lines of the poet were peculiarly appropriate:—

"My willing soul would stay
In such a frame as this,
Till called to rise and soar away
To everlasting bliss."

We have traced with much thankfulness the hand of God in appearing for that long neglected, but noble-hearted set of men—THE SAILORS, and we sincerely hope that the work lately undertaken by the Rev. E. N. Harris, and supported by a large body of the most influential men of the city, and which we hear is so happily progressing, will be crowned with God's blessing.—We give the following from the "Sailor's Magazine," published in New York:

A New Light House Erected.

Among whom ye shine as lights in the World.
PHIL. 2. 15.

Among whom shine ye (Greek imperative) as light-houses along a dangerous coast. Ptolemy Philadelphus, built a celebrated tower on the Island of Pharos, about 300 years B. C.; in the top of which a bright flame was always kept burning at night to direct mariners through the intricate and rocky channel into the harbor of Alexandria.

May not the Apostle have alluded to this very light in exhorting the Philippian Christians thus to shine?

So along dangerous shores, at home and abroad, the American Seamen's Friend Society, is erecting moral light-houses. One

has just been established in St. John, N. B., by the appointment of the Rev. E. N. Harris, as Chaplain to Seamen. The number entering this port annually is at least 16,000, and of half a dozen different nations, about one fifth of whom are employed in American vessels. The numerous wrecks of purse, and character, and life in this port have at length awakened the Christian and humane to appeal for aid; and this appeal has resulted as above stated.

Another similar work is in progress, and will in due time be announced.

We are indebted to Messrs. McMillan for "a New Year's Present" in the shape of "GODEY'S LADY'S BOOK," for January.—It was said of the immortal Milton that he spent most of his energy upon "Paradise Lost"—and that consequently his "Paradise Regained" was much minus in talent. We cannot say this of the January number for 1853.—If we are to take this as a fair specimen of what is to follow we shall long for the appearance of each succeeding number—and we most sincerely wish the author every success, and all concerned in its publication and distribution a happy New Year.

We beg to announce that Mr. THOS. LOCKEY, of this City, is appointed Travelling Agent for the *Christian Visitor*. He is authorised to receive the names of new subscribers, and to settle all outstanding debts. We hope all our friends will be ready for him when he calls, as we shall have to pay the Publisher in a fortnight a large sum, and we are at present far short of the amount required.

HISTORY FOR YOUNG PERSONS.

CHAPTER VII.

SEMIRAMIS.

THE universal practice of the great ones of the earth has been to call their lands and cities after their own names, or the names of characters that they admire: this is but another proof of that forgetfulness of God, and self-exaltation which is common to every natural man. Jerusalem, in its highest future glory, will be called after the name of the Lord; and in this, as in every thing else, it will be distinguished from the cities built for man's glory (Ezek. xlviii. 35).

It is supposed that the city of Nineveh, which was long more important than Babylon to the Assyrian Empire, was called after the name of Ninus, one of the successors of Nimrod. He conquered some of the neighbouring parts of Asia from the families who had settled there; for war soon became common in the earth, the stronger seizing more than they needed, and leaving the weaker in distress. Men "hating one another," expected to be attacked, even if they did not give the first offence; and on this account they built forts and castles, or strong walls around their rude habitations, to protect them from more powerful neighbours. Ninus, in one of his expeditions, met with a fortress of this kind which was too strong for him to break into. On this occasion it is said that Semiramis, the wife of one of his soldiers, offered to lead a party of men and show them how to break down the castle. She succeeded in this bold undertaking; and Ninus was so pleased with her courage, that he obliged her husband to give her up to him as his wife: and when he died, she reigned over Assyria in his stead. The queen caused an immense mound of earth to be raised over his grave, which continued, after Nineveh was destroyed, to be the only remembrance of the city; and probably this story was thus preserved, for children would naturally ask their fathers what could be the intention of such a heap, and the story of Semiramis would be preserved from generation to generation. Semiramis occupied herself in the improvement of Babylon, and built a bridge over the Euphrates, the first attempt made to cross a river in this way. Till her time, Babylon seems to have been only a cluster of huts round the tower of Belus. She traced out the plan for a great city, and began the works which were finished by Nebuchadnezzar. She also went out to battle at the head of her armies, and by her conquests greatly extended the empire; but it is supposed that in endeavoring to subdue the people of India, she was driven back with great loss. The hope of Semiramis in all her actions, and her consolations in the thought of death, was that she should be worshipped by the Assyrians afterwards; for as men forgot the living God, they began to hold as gods such as they admired upon earth