

This wretched queen of a people whose understandings were darkened like her own, was at last murdered by the command of Ninus, the son of Ninus, who had been put under her care by his father, as the heir of the empire.

It has been said that Semiramis was afterwards worshipped by the Assyrians under the figure of a dove; but perhaps no object could have been chosen less fit to represent her, as she rather resembled a tigress.

Ninus was weak and sensual, and delighted in slothful self-indulgence rather than in robbing his neighbours. For this reason he and his successors who were of the same disposition, are little mentioned by historians, as those who do the most mischief are usually the most noted.

Three of them, however, living at different periods, are mentioned in the course of our history.

[To be continued.]

Pre-eminent Importance of the Study of the Scriptures.

(CONTINUED.)

III. The last class of causes which call for vigorous and persevering study of the scriptures, to which I refer, arises from the influence of the past, on the present state of theology.

The parentage of every evangelical church is known and acknowledged, except our own. Luther and Calvin with their coadjutors, and Henry VIII. with his bishops and nobles, were the parents of the Lutheran, Presbyterian, and Episcopal Churches. We go back about three hundred years, and they were not, while the history of Baptist Churches, for nearly a thousand years before that time, is written with the blood of her martyred members and pastors; from the Culdees, who would not give christendom to children, to the last who was burnt to death in England, who was a Baptist. The churches of baptized believers, appear under various names, and present various aspects, but ever exhibiting their distinguishing trait. These churches adopted many dogmas from the philosophical christians around them; but when others were breaking off from the mother of harlots, they were ready to make common cause with them, until those great and good men admitted many errors into their theological systems, and many philosophical speculations. Great and good as they were, the bible was not their only guide; both prejudice and expediency had their influence, and spread themselves through their organizations. They sought and obtained state establishment, and the power to persecute, which, in some instances, they used with unrelenting severity; and those who hailed with holy joy the commencement of the reformation, were among the first victims of a new spiritual despotism, under a reformed church. Though Baptist Churches never sought alliance with civil governments, nor asked favors, except protection from persecution, they adopted to a great extent, the notions and creeds and systems of the reformed churches—they mingled the dogmas of philosophical and scholastic theology with their confessions of faith, and leaned towards human creeds, if they did not embrace and adopt them.

Men sometimes grow up with stereotyped opinions, which they firmly, but ignorantly, believe to be scriptural; and sometimes quote passages of scripture to prove opinions, which those very passages disprove; yet such is the influence of early associations, that they neither see nor feel that the proof-texts adduced, refute the opinions they were brought forward to sustain.

The influence of the past on the present state of theology!—who shall describe it? Where is it? How does it operate? Do we not read the Bible for ourselves? Yes,—we read the Bible; but we do not often read it to establish ourselves in the opinions of other men, which we have adopted without previous examination? We may do this and scarcely be conscious of it; for the influence of the past has been silently at work, and some things we have, always believed. This influence may be seen and felt and heard every where, if we look for it; our theological chart is drawn and divided off into sections, and we have had it so long, we hardly know that it is not our own; and have proved it, or tried to prove it so often by scripture, that we almost fancy we drew it from the word of God.

Familiarized to this influence from our childhood, it is not till we dare to think for ourselves, and to read the Bible to learn what God teaches, that we become sensible of his

ubiquity. Perhaps it was mingled with our first religious instruction, received from the lips of a pious mother; or infused into our minds by the prayers of a godly father; or we may trace it to our earliest recollections of public worship, and in the preaching of him, whom our parents taught us to regard with almost superstitious reverence.

This influence has been present in our later instructions; in our maturer studies; and prevails in all commentaries and books of reference.

[To be Continued.]

“Female Education” omitted for want of room.

LETTERS RECEIVED.—Rev. J. Magee, with remittance; Mr. J. S. Trites, do.; Richard E. Steves, Esq., do.; Asa Dow, do.; G. A. Hammond, do.; Elder J. Bunting, do.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

New-York, December 20th, 1852.

DEAR BRETHREN,—The North American British Provinces are brought every passing year nearer to the United States, by the increased facilities of inter-communication, in which new improvements, and the growing capital of both countries, have been the most important auxiliaries. Hence, an increased interest is felt in all your enterprizes of christian education and benevolence on the part of Baptists in the States, who have been watching with no little concern the progress of the effort for the Endowment of Acadia College. They have rejoiced sincerely in its success, and rely with confidence upon the final result.

In the correspondence of Dr. Maclay and his friends, in St. John, the subject was barely alluded to, and he himself has intimated his regret that he could not enumerate all of the generous men who so zealously seconded the movement for endowing the College, both in the City of St. John, and in other parts of New-Brunswick and Nova-Scotia. But they have their reward, an appropriate one, the approbation of their own conscience.

You will be glad to learn that from letters received in this City from Dr. Maclay, who is now in the Western part of Canada, the projected Endowment of a Baptist Theological Institution there, is going forward rapidly to a noble completion. After the Dr.'s return from St. John, he remained in this City but for a few days to finish his correspondence and make a report to the Bible Union. This was the second week of November, at which period he left for Canada, in compliance with the invitation of the Committee appointed by the regular Baptist Missionary Society of that Province.

The roads there have been almost impassable, and there were other delays incident to the new undertaking. But notwithstanding every obstacle, \$13,900 has been already obtained for the object, and a friend writing from that region says that we have no doubt that \$100,000 could be obtained if necessary. Such a spirit is worthy of all praise, and is a noble tribute to the power of the voluntary principle. A meeting is to be held on the 19th of January next, in Toronto, when a report will be made of the progress of the Endowment hitherto, and a Board of Management appointed for the ensuing year.

The census return for the United States which has just been published by our Government, is interesting as illustrating the spread of Protestantism, and furnishing important statistical information of the number of persons connected with the Baptist Churches of the United States, the value of Church property, and the relative strength of the three prominent religious denominations.

M.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN AND EDITORS,—It ought to call forth our unfeigned gratitude to our heavenly Father that we shall be able to send two of our beloved brethren into the missionary field to proclaim the gospel of Christ to the worshippers of idols. While it becomes our duty to pray that the Lord will prepare the way and go with them in this blessed work, it is equally our duty to see that they are well sustained in temporal things! Those dear brethren are about to sacrifice all that is dear to them in breaking off from their much loved associations in their own native land to en-

counter the hardships connected with a hostile climate, and the uncultivated habits of idolaters. Should we then think it a hardship to part with a little of the things of this fading world, which will soon be consumed with the brightness of the Lord's coming?

Again, when we consider the state of our domestic funds, and the loud calls for missionary labour in our own Provinces, have we not reason to be alarmed at the indifference which exists in many of our churches after all the solemn and affectionate appeals which have been made from the pulpit and the press? Is it to be wondered at that such a want of spirituality, such hardness of heart and jealousies abound, such a want of Christian love and affection exist when there is such a WITHHOLDING FROM THE TREASURY OF THE LORD? If I am incorrect in my remarks let us look at the last year's "Minutes of our Eastern Association." Forth-six pounds of Union money were only collected from all the large body of Baptists in our Association, (with all the wealth possessed by many in our churches!) Divide this small amount collected into five different objects, what is this but like mocking the Almighty? Will the members of our churches please look over the Minutes and examine the items of money received by the treasurer of the E. N. B. Baptist Association for the Union Board of New-Brunswick for 1852, and see the inequality there manifested in the small amount. In vain we make our formal prayers, in vain we place ourselves at the Communion Table while we meet the voice of God saying "beware of COVETOUSNESS, which is IDOLATRY." It is true, we cannot help the past, but let us pray for forgiveness and do better for the future. Let all the ministers and leading brethren in our churches enter immediately upon some suitable plan and afford every member an opportunity of giving, as the Lord has prospered him, that one be not eased and another burdened, but that every one bear his own part of the burden. We have now a little more than six months before we present ourselves in our annual meeting: if spared, let us unitedly try what we can do to replenish our funds for home and abroad. If we would find a church walking in love and in the fellowship of the spirit, and clear of discord, it is a benevolent working church, one that often meets to consult how they can best promote the interests of Christ in the world. Such a church will be commended by the Lord. See Heb. x. 6. We have reason to be thankful that some of our churches are coming up nobly to the work, and they have peace and joy amongst themselves. Oh, may the Lord inspire all our hearts with more zeal in his precious cause, so that we may have confidence towards God, then, will our peace be more like a river, and the righteousness of Christ enjoyed be more like the waves of the sea. What a happy and prosperous people might the Baptists be in these Provinces, with the whole truth on their side, and with the educational and other advantages they enjoy, if they would but put the interests of Christ in front of every other.

See Matt. vi. 33. Yours in Christian love. Springfield, Dec. 28. D. CRANDAL.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—We are blessed exceedingly in this place by a gracious revival of religion—among both the young and old—all seem concerned for their eternal salvation and the things of eternity. "The Lord is doing great things for us, whereof we are glad." Seventeen believers have been baptized, and many more are expected to come forward next Lord's day. Brethren, pray for us. I am, yours, Dear Brethren, in the fellowship of the Truth. JOHN MAGEE. Nashua, Dec. 27th, 1852.

[FOR THE CHRISTIAN VISITOR.]

Harvey, Albert Co., Dec. 27, 1852. Dear Editors,—Please remove my name from the list of Agents, as I do not intend to remain in this place.

Hoping that the Lord may abundantly bless you in the discharge of your duties, I remain yours, in the love of the truth,

E. F. FOSHAY.

We are thankful for the past labours of love of this respected Agent, and hope he will name some brother in his neighborhood to supply his place. We shall be glad also to hear from him when he gets to his new place of abode, that we may forward to him the Christian Visitor. Eds.

[FOR THE CHRISTIAN VISITOR.]

Saint John, Dec. 27, 1852.

DEAR BRETHREN.—It is said in the 13th chapter of the 1st Epistle to the Corinthians amongst other things, that "Love thinketh no evil."—How much evil would be prevented if all God's people remembered what is written, Lev. xix. 16; Prov. xi. 13.

Please find some little corner for the inclosed and oblige. Yours in the best bonds, A LOVER OF PEACE.

"Think ere you speak; for a word lightly spoken Oft wakening pang which has slumbered for years; And memory's repose, when once it is broken, May turn a sweet smile into sadness and tears. No pleasure can then chase the gloom from the mind, Or recall the sweet smile which has played on the cheek; With the heart's deepest sorrow that word may be twined; Then strike not the cord—but think ere you speak."

[FOR THE CHRISTIAN VISITOR.]

Saint John, Dec. 28, 1852.

Dear Editors,—If we all look into our own hearts we shall have abundant cause to say with one of old, who was accepted of God—"God be merciful to me a sinner!" Please give the following a place in your valuable paper.

To err is HUMAN, to forgive DIVINE.

FORGIVENESS.—There is something touchingly beautiful in words, when rightly put together; they leave an impression which is seldom or never effaced. We have read again and again, till it's as familiar as the face of an old friend, the following splendid thought—and every time we see it, 'tis fresh and beautiful. The author we know not—but he deserves to be immortalized for this *morceau* alone.

How beautifully falls from human lips, That blessed word, forgive. Forgiveness! 'tis the attribute of God—The sound which opens the Heaven, Renews again to earth lost Eden's faded bloom, And flings Hope's halcyon halo o'er the waste of life. Thrice happy he whose heart has been so schooled, In the meek lessons of humility; That he can give it utterance—It imparts celestial grandeur to the soul, And makes man an angel. R.

[FOR THE CHRISTIAN VISITOR.]

YOUTH MUST DIE.

Yes, we must die, but shall we not live again when this mortal shall have put on immortality? shall death any longer have dominion over us? Though we must all walk through the dark shades, without any earthly protector, our great Immanuel will cheer us thither, and support us through the last agonies of dissolving nature. And when we anticipate such a glorious reunion around the throne, with our sainted friends, who have gone before; we are enabled by faith in the Sun of Righteousness to welcome the hour that this earthly tenement shall be dissolved, and we will be at home with Jesus. We are travellers, sojourners here, and when the journey is ended, our bodies must return to dust; but they shall be refined, the dross and sin purged until they like silver, come forth purified and made meet to dwell in the presence of the great I Am.

But what a boon! Christ has died to redeem man, lost in woe, when the world was for ever cursed by sin, and all its inhabitants doomed to death eternal. O! what love! never, never, to be equalled, and through the medium of the Saviour's death and sufferings, a blissful inheritance is in reserve for those who run the race with patience, and who fight the good fight of faith; then shall they be victors, when death shall lie submissive, like a conquered foe.

One lingering thought takes us back to the time, when many of our young friends were here struggling with the vile things of earth, but were early called to receive their crown of life, and have gone to bask in their Saviour's smiles, to be encircled in the arms of Jehovah, and to hide in the pavilions of his majesty and power.

Reader, how stands the case with you? Is your hope blooming with immortality beyond the grave? Can you anticipate the moment that will sever the chain that binds you to this earth, and bid you go free? Would you, (Continued on page 394.)