

have been industrious and active—live; and communicate your improvement to others. 16th. If you have spiteful enemies—live; and disappoint their malevolence. 17th. If you have kind and faithful friends—live; to protect them. 18th and 19th. If you have been wise and virtuous—live; for the benefit of mankind. 20th. If you hope for immortality—live; and prepare to enjoy it. 21st. If you ever expect to reach the mansion above, don't quarrel with your minister about everything being fore-ordained, but love everybody, whether they be enemies or not.—Hogg's Weekly Instructor.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 19, 1862.

CHRISTIAN OBLIGATION.

The Non-Conformist of the 27th inst., contains an account of an important meeting, held at Norwich, England, which was numerously attended by Independents, Baptists, Reformed Methodists, and Primitive Methodists. The objects of the conference was, to discuss the causes of the present low state of religion in Evangelical Churches; and to adopt measures for promoting in them a more healthy spirit and action.

One of the speakers remarked, that a recent Report of the City Mission of that place, stated, "That notwithstanding all the sermons that have been preached, all the prayers that have been offered, and all the efforts which have been put forth by Evangelical Christians, there never was a period when the moral and spiritual condition of the people presented a more fearful aspect."

Reference was made also to a speech made by Dr. Campbell, at a recent meeting in Manchester, in which he said, "That in London, and in England, at this time, adult conversions are of rare occurrence."

The meeting was addressed by ministers and laymen of the several denominations, represented in the conference, all agreeing in the idea, that Evangelical Churches had sadly departed from New Testament directions, and that the present mode of acting upon the masses, is exceedingly defective. They dwelt much upon the fact, that the gifts of the church are not called into exercise now, as in primitive times, and assigned this, as an essential cause of the religious dearth that prevails.

The principles laid down by one of the speakers, were as follows:—

1. That each member of the church, like each joint of the body, has something to do.
2. That that something is the specific work which he is fitted to do by his Creator.
3. That upon the properly regulated activity of each, depends the life, health, and efficiency of the whole.

In these propositions the meeting fully concurred, and we take it for granted, that all christian men cordially harmonize with these views. All believe, that every regenerated man and woman has a work to perform. None can be so blind to spiritual truth, or to the extent of scriptural obligation, as to imagine, that a soul redeemed by the price of the precious blood of God's Son sanctified by the Holy Ghost, and allied in his sympathies, hopes, and interests, to all that is pure on earth and in Heaven, should have nothing to do in this corrupt, sin-stricken, and ruined world. Surely it is not for such to fold up their hands in cold indifference, and stand as idlers in the "market place." If such a christian could be found, all heaven would regard him as useless in the church, and as a blot upon God's spiritual empire. But we seriously question if such an one can be found. There are multitudes who profess religion of

this description. To them it is of little consequence whether the gospel is preached or not, whether the world is getting better or worse, or whether men go to heaven or hell; but while such is the fact in reference to the hollow hearted professor, the genuine believer has the spirit of Christ; and this is a spirit of burning zeal for the divine honor, a spirit of love to a lost world, and a spirit of unceasing activity to save man from impending ruin. Now, if any man have not this spirit, let him not deceive himself—he belongs not to Christ. Such is the testimony of holy writ.

But this condition of the christian involves something more than giving a word of exhortation in a public meeting. In England, the gift of exhortation may be neglected; it probably is so in many of our American churches; and no doubt, the vital interests of religion suffer, as the consequence; but we know many churches where both brethren and sisters exhort, and still they are in a cold, inactive, and fruitless state.

Let us not suppose, therefore, that lay exhortation of itself is going to introduce, either in England or America, a state of prosperity equal to that enjoyed in the days of the Apostles. We would not be understood as implying that the work of religious instruction should be performed wholly by ministers. There is many a lay brother, who has valuable gifts for instructing and edifying the church. These should be faithfully improved; and they always will be, when the church is in a healthy state; but comparatively few members of any church have gifts adapted to public speaking, and though all were to speak, unless there be a correspondent manifestation of the truth in all the departments of Evangelical practice and labour, public speeches accomplish but little good. We firmly believe, as stated above, that every member of Christ's body has a work to perform; and it should be the constant prayer of every child of God, "Lord what wouldst thou have me to do?" Where so much is to be done, and comparatively so few to do it, none should cherish the thought for a moment, that there is nothing for him to do. Just in proportion as each child of God is performing faithfully his part in the great business of the world's conversion, will the Redeemer's kingdom advance, and the truth of the Bible prevail and triumph.

If then we would have life and prosperity in the church, to such an extent as the nature of the christian vocation demands, there must be on the part of the redeemed, abstinence from every appearance of evil—a vigilant watchfulness over every thought, word, and action—unceasing prayer to the God of all grace—a full and entire consecration of all our powers of body and mind to the cause of Christ, and a perseverance that never falters in seeking to reconcile the world to Jehovah. Let us have a church made up of members of this description, and we are prepared to bid defiance to all the legions of darkness.

HISTORY FOR YOUNG PERSONS.

By ROBERT THOMSON.

CHAPTER II.

By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Heb. xi. 3)

WHEN we talk of making bread, building houses, &c. it is understood there must be suitable and sufficient materials for our work: the flour is a visible thing, before the loaf is formed: the stones, wood, mortar, &c. are on the spot ready for use before the building can be constructed. But when God made the world, there was nothing visible out of which the things we now see could be made: his work therefore is called creation, and can only be understood by faith. The believer rejoices that his Lord, as one with the Father, was occupied in this wondrous work, as it is written, "All things were made by him; and without him was not anything made that was made" (John i. 3). It is also certain that the Holy Spirit, as one with the Father and the Son, was present in the work; for it is written, "The Spirit of God moved upon the face of the waters" (Gen. i. 2).

It is said that there are now more than 800,000,000 of inhabitants in the world, and we know millions of millions have dwelt in it whose bodies are now mingled with the dust: yet all these myriads descended from one common stock, and are all the children of Adam. The difference of climate and other circumstances have caused the varieties which are now seen in the appearance of the dwellers up

on earth; those who have studied the subject divide mankind into several classes:—1. The Polar or Lapland Race, whose short stature may be accounted for, by the blighting cold in those regions;—2. The Mongol or Tartar race, inhabiting the whole of Central Asia;—3. The Negro or Ethiopian;—4. The Red or Copper-coloured North American Indians;—and 5. The White Race.

CHRONOLOGY is a word derived from the Greek, signifying the art of reckoning the events of time. The common or vulgar reckoning is, that 4004 years passed away before the birth of CHRIST; and this is the only calculation that I shall make use of in the present History. These years, added to 1852 which have elapsed since that period, show that we are living in the year of the world 5856. All nations have reckoned time in reference to events most important in their esteem; the chief era of the Romans was the year of the building of Rome, &c. Those who bear the name of Christians date thus—B. C. before Christ, and A. D. Anno Domini, that is, in the year of the Lord.

THE FIRST DISPENSATION.

It has pleased God at different periods of the world's age to act in various ways towards the human family; and these various ways of ordering the affairs of the earth are commonly called dispensations. In the first dispensation every thing was pronounced by God to be very good. Man, created in the image of God, with a help-met fitted for him, had dominion over every living thing; and no groan was heard throughout the whole creation, for the fruits were man's meat, and the herbs were the food of every other creature. It pleased the Lord to lay one command upon Adam and Eve, on the keeping of which their life depended; they were required to refrain from eating the fruit of one particular tree, and the continuance of their happiness depended on the subjection of their wills to God. From the failure of our first parents, death and all its consequences followed. (Romans v. 12, 21.)

[To be Continued.]

Having finished our Essay on Mind, we return, as we engaged to do, to our Educational matter, and which, (D. V.) we shall continue, whilst health and other circumstances permit; weekly. R. T.

EDUCATION.

No object is more pleasing on earth than an obedient child. It is pleasing to God, who has said, "Children obey your parents in the Lord: for this is right." Honour thy father and mother; which is the first commandment with promise." It reflects honour to its parents, for their wise management. It enjoys much ease and pleasure, to the utmost limits of what is fit. It promises excellency and usefulness; to be; when age has matured the human understanding, a willing subject in all things to the government of God. No object, on the contrary, is more striking than a child under no training! We pity to our souls orphans, who have no father or mother to care for them. A child, improperly indulged is, however, much more to be pitied—it is peevish, forward, headstrong, blind—exposed to a double share of trouble and sorrow, above what fallen man is heir to—not only miserable itself, but worthless, and a plague and curse to all who in future will be connected with him. How important then it is to begin to educate or nurture from the earliest time, yes from the breast of the lovely mother—for it is EDUCATION which prepares for happiness in this world, and fits for the enjoyment of the next. Yes, the education of children should be commenced as soon as they are capable of receiving through any medium, impressions of good and evil. The grand, and fatal mistake of many parents is, that they begin the training too late. We maintain that children learn their first lesson at the breast; the second in their intercourse with the world. Hence, as soon as a child can take in an idea, he should be taught obedience—and his duty to seek God's blessing and direction. In the very cradle in which the infant slumbers, where maternal affection keeps her silent watch, where the poison of sin has not the power to distil its desolation upon the soul—then and there should piety throw its hallowed charms around the infant spirit; soon as

"The cherub lip hath learned to claim  
A mother's ear by that endearing name."

So soon should Parents direct its infant soul to God, and teach its infant lips to lisp the name of Jesus. Tupper, in dwelling upon this subject, thus beautifully writes—

"For character growth day by day, and all things aid it in unfolding,  
And the bent unto good or evil may be given in the hours of infancy:  
Scratch the green rind of a sapling, or wantonly twist it in the soil,  
The scarred and crooked oak will tell of thee for centuries to come;  
Even so mayst thou guide the mind to good, or lead it to the marrings of evil,  
For disposition is builded up by the fashioning of first impressions;  
Wherefore, though the voice of Instruction waiteth for the ear of reason,  
Yet with his mother's milk the young child drinketh Education."

If such be the relations of parents to their children, if such be the bearing of their instructions and example upon the future and everlasting destiny of their children, and if such be the power of first impressions made upon the latter, then with what anxious and prayerful solicitude should parents begin and carry on the training of their children.

[To be Continued.]

EXHORTATIONS

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

Brethren, attend to "what the Spirit says to the church!" These messages are addressed to us individually, and as a congregation of the church of Christ. Yet not every message, or every part thereof. To him to whom the language of commendation is not appropriate, that of reproof assuredly is. Observe, first, the attitude of the speaker, and the characters assumed by, or ascribed to, him.

1. *Alive from the dead* (ii. 8.) We shall not now dwell upon this, so interesting and important a doctrine of our faith. Have we not now assembled, and do we not constantly meet, to celebrate this—to profess our faith in Jesus as "the first-born from the dead?" Born from the tomb, as we have been born of, or from, the water. Having been "buried with him," and "raised with him," we may well go on our way rejoicing, in prospect of that more joyful and glorious resurrection from the grave of mortality (Col. iii. 1, 4.)

2. Let us contemplate the speaker as the Chief Shepherd, constantly surveying the church which is his flock (ii. 1, 18, 19; iii. 1, 8, 9, &c.; and as sustaining the under shepherds (ii. 19, iii. 12, 21.)

Brethren, He "whose eyes are as a flame of fire," is constantly in our midst! Those penetrating eyes are on us individually and collectively. He knows our works—aye, and even our thoughts. Do we think, speak, and act under a conviction of this—habitually so? Let us contemplate the Redeemer as contemplating us! What does He, who walks in our midst, observe? Can He say, "I know your works, and your labor, and your patience; and that you cannot bear those that are evil," &c.? Or, "I know your works, that you have a name to live, and are dead," &c.? We must answer this question individually. If we judge ourselves, we shall not be condemned.

3. Observe the special notice taken of the ANGELS of the church. He who walks in the church's midst, holds these stars with his right hand! What an honour, and what a source of satisfaction, is this! If He approve those whom we approve, and elect to this or any other office, he sustains such in their works. How important, then, is this selection! Our question should be, Which would the Chief Shepherd elect? To hold aught in the right hand is to hold it securely. That which is in the right hand of the strongest, cannot be plucked away by another. And he who is for us is greater than all who are against us. They are exhorted not to fear imprisonment, although committed by the false accuser. The leaders were especially exposed to this, and other forms of persecution; but they were fortified in prospect thereof, and sustained in their sufferings by the promise, and sight by faith, of the crown of glory! (1 Pet. v. 4.) By bodily sufferings and death they might be hurt, but not by the second death (ii. 10, 11.) Condemned they might be, as many of them were from an earthly tribunal; but they are now seated on the most exalted throne, with the Judge of all the earth! (ii. 26, iii. 21.)

It is the office of the Christian pastor, to imitate the Chief Shepherd, by walking in the midst of the congregation—the flock: surveying the conduct of each—commending that which is Christ-like, reproving that which is not so—admonish-