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## 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 17, 1853.

We are happy to hear that our brethren in Carleton will have their Meeting House completed at an early date. Their Pastor, brother Clay, has been very active, and useful in urging this matter forward, and we trust when the object is accomplished, that he will be rewarded for his labour, in seeing the house filled with devout listeners to the message of truth from his lips. We understand that the pews will be offered for sale, so soon as the work is done, to meet the expenses of finishing, and we have reason to hope that the sale will realize the amount required. The situation of the house is admirable, and in the midst of a rapidly growing community. May success crown the efforts of the Minister and his people.

We call special attention to an advertisement which appears in our paper to-day, headed HENRY E. SEELYE, (Saint George). Most thankful should we be, to see such a Depot opened in every city and village in the Province. They are of the utmost importance, and should be encouraged by all our friends in particular. We consider the circulation of Books, in the hands of a believer, one of the greatest blessings that can be conferred on the public.

## HISTORY FOR YOUNG PERSONS.

## CHAPTER VI.

## THE FIRST EMPIRE.

THE city and tower built by men were known by the name of Babel, that is *Confusion*; and thence the name of Babylon was afterwards derived. We shall find in the whole history of it, as in its beginning, man's glory was the object in view, and God was forgotten.

It has been thought that Ashur, the son of Shem, first settled his family in this tract of country, and that it was called after his name. Assyria. But Nimrod, the grandson of Ham, got possession of Babel, and soon made himself king of the surrounding country. He is the first after the flood who bears the same reputation as the evil doers before it, for he is said to be a mighty one in the earth. Before the Lord, Nimrod was a mighty hunter; but this is the expression of the Lord's mind, "Let not the mighty man glory in his might—but let him that glorieth, glory in this, that he understandeth and knoweth me" (Jer. ix. 23, 23). Fleshly strength must perish with the flesh, but spiritual strength endures for ever. The all-important question is, Do you understand and know the Lord, so as to delight in those things which delight him?

"God taketh not pleasure in the legs of a man, but in them that fear him:" therefore Nimrod's fame is not to be desired; for the Spirit has recorded nothing concerning him in which God could be pleased. It is supposed that Nimrod reigned, B. C. 2204. He was worshipped after his death by the Assyrians, and the tower of Babel became an idolatrous temple, where he was honoured under the name of Bel or Baal, that is, ruler. The ruins of this tower or temple are still called Birs Nimrod by those who live near the spot.

In passing from Scripture history to that which only rests on the authority of men, I feel like a person going from the clear light of day into dim twilight, in which one may easily mistake one object for another. There are persons passing by with lanterns here and there, it is true; but then they just stop to light up those parts that they admire, and often dwell longest on those objects which are most painful to the eye of a Christian. The beginning

of the Assyrian empire is mentioned in Scripture; but the records of it which we gather from historians, are but briefly glanced at here and there.

(To be continued.)

## FEMALE EDUCATION.

(CONTINUED.)

For many years we have advocated domestic training as the most important part of parents, and we hope the following thoughts will have their serious attention. If home training cannot be wisely secured, then let parents select a school where the persons who conduct it are *morally, mentally, and physically* fitted for the work.

The character of most individuals is almost wholly to be traced to *domestic education*. Our first sensations necessarily produce the greatest effects; and the power with which they act upon the susceptibility of the tender mind, is evidenced in the charm of domestic ties, local attachments, and patriotic feelings. The earliest succession of ideas to which we are accustomed, form our primary habits, whether for good or evil; and these are seldom or never eradicated. But what can be learned at the house of a drunkard and a slut, whose improvident union was hastened by sin, who are degraded in body and mind; where disorder, poverty, and strife, are ever in the ascendant? Or, how can dirty and neglected children, associated with none superior to themselves, acquire a single beneficial habit, or experience a single train of wholesome ideas, in the absence of parental care, in their desolate homes? What domestic, what local attachments, what patriotic, what generous or virtuous sentiments can be expected in such quarters?

Everything which disconnects our minds and being from our parental hearth, must needs have a debasing and pestilential influence; but what can be done to ameliorate the condition of such helpless ones? Even amongst the higher classes, children are left too much to themselves, or with servants; but here the evil seems to be unmixed with a single redeeming feature. "The beaten track of customary vice" is followed without scruple. "Parents, be virtuous," said the heathen satirist; "if, on no other account, at least for the sake of your children." Our infant schools may effect some good: but at best they are imperfect substitutes for what parents ought to be zealously accomplishing for themselves, and none but parents can accomplish. Home should be rendered the happiest of all the scenes of our childhood, endeared to us by a thousand lovely associations, cherished in fond memory on account of the noble and generous feelings there excited. Then its remembrance would hang like an enchanted spell upon the tempted youth; and if he fell, ever whisper in the ear of the wayward prodigal a loving invitation to return and be blessed again.

"The child is father of the man;  
And I could wish my days to be  
Bound each to each by natural piety.

"The thought of our past years in me both breed  
Perpetual benediction: not indeed  
For that which is most worthy to be blest—  
Delight, and liberty, the simple creed  
Of childhood, whether busy or at rest,  
With new-fledged hope still fluttering in his  
breast."

(To be continued.)

## Pre-eminent importance of the Study of the Scriptures.

(CONTINUED.)

II. The second class consists of causes arising from the channel thro' which christianity has been transmitted to us. The apostles foresaw the introduction of a vain and foolish philosophy into christianity, and warned the churches against it. Hence the language of Paul to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." They foresaw and forewarned the churches of the rise of anti-Christ. A few years served to change the humble ministers of Christ into lords over God's heritage. The people had been accustomed to servitude, and the rulers to receive homage; the New Testament scriptures were not yet collected together; comparatively few could read; printing was unknown, and books were expensive: these circumstances were sufficient to elevate one class above another, and in combination with their early habits, and the habits of the heathen around them, contributed to form a religious aristoc-

racy which produced a spiritual despot. The absurd position, that the clergy were the church, was received without opposition, and the people, the laity, were treated as a mere excrescence, that might be plundered or punished as the necessities or fears of their spiritual lords might dictate.

The spiritual despotism of heathenism was transferred to christianity, or that which bore the name, and she in her turn confirmed and perpetuated the tyranny of the Cæsars. Instead of Kings becoming nursing fathers, and Queens nursing mothers to the church, they became the subjects of spiritual insolence and tyranny, to which they submitted with the contemptible servility of the most abject vassals.

All power being in the hands of the Apostate Church, free inquiry was suppressed; this worldly church impressed her own infamous signet upon the scriptures; interpolated, and altered the writings of the early christians, to support her own dogmas; and mingled with the simple truths of the Gospel, the philosophical speculation of heathen sages; and encumbered the worship of God, by the addition of heathenish rites and ceremonies. All expanding minds not cast in the mould of the dominant hieracy, were crushed; unless by ambiguity of expression, or subtlety of reasoning they could conceal their differing views from the lynx-eyed censors of the church. *Had not a special providence watched over the sacred records, they would have been irrevocably lost, or so mutilated as to have presented anything rather than the mind of the SPIRIT.* To arrest the stream of heavenly light, or to obscure it when it could not be arrested, was the object of unceasing effort, to poison the fountain of knowledge, and to put out the lamp of everlasting life, that they might persuade the multitude that they were the vicegerents of heaven, and possessed all power over the immortal destinies of men, and could open heaven or hell at their bidding, was the fiendish design at which they aimed. This may be regarded as the broad channel, down which Christianity has flowed to us, simply because all writers of church history have followed it; yet little more than the name can be discovered in her course. Her attendants were her governors, who clad her in the tinsel splendour of this world, made her assume the unblushing effrontery of a harlot, and put on the desolating fury of a demon.

Instead of fertilizing deserts, and making the wilderness glad as she passed, she sapped the vitals of nations, turned realms to deserts, dried up the fountain of charity, chilled the warm affections of the heart, and spread darkness and misery and crime wherever she came. It should be ours to trace christianity in another channel, one less distinctly defined, scarcely seen through the mist of years, except when brought to view in the blood which was shed, and the flames that were lighted by the hand of the persecuting and idolatrous apostate, which still lives and vaunts herself the true church of Christ; and yearly in the impotency of her rage, because she cannot consign to the dungeon, the scaffold and the stake, the bodies of those who will not submit to her impious dogmas and idolatrous rites, excommunicates and gives over to the devil all heretics throughout the world. It is ours to trace Christianity by *its spirit*, and the Church of Christ by the *spirit of Christ*. To do this we must be BIBLE CHRISTIANS, and ever—*ever* cling to the word of God, and hold forth its light.

By this, and by this alone, will the truth prevail; and unbroken apostolic succession, indefeasible right, a dominant episcopacy, papal tyranny, and churches established by law, *be driven into the darkness of the pit whence they sprung.* "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds." The Bible furnishes these weapons, and teaches how to use them. Power, wealth and subtlety are against God's truth; who then should be valiant for it? Who can be, but they who know the truth, and have been made free by the truth? This only can make the man of God perfect, thoroughly furnished unto all good works. The Bible must be studied, not merely for consolation, but for *faith and practice*, that our lives may be modelled under *its laws* our acts as churches, conformed to the practice of the APOSTLES, and every thought of our heart be brought into subjection to its teachings. Not only must the worldly splendour of idolatrous religion be discarded but the poison of metaphysical philosophy, and the traditions of ages, must be overcome and rooted out, till nothing shall re-

main as the guide of christians but God's PURE and UNADULTERATED WORD.

(To be Continued.)

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

## THE RELIGIOUS PRESS.

Messrs. Editors.—I need not inform you that the power of the *Press* is proverbial. There is probably no human agency in existence so potent for evil, or so mighty for good. Evil when used for the support of false systems, or for the gratification of the depraved passions of men: good when devoted to the vindication of God's truth, and in diffusing peace and good will among men. God is pleased to employ a *sanctified press* in making known his gospel, and in extending the principles of a pure christianity throughout the world. When thus directed, it wields an irresistible influence in purging society from the direful effects of sin in all its diversified forms, and of implanting in its stead the elements of peace and joy in the Holy Ghost. Such being the fact, how tremendous the responsibility of those who have charge of the *religious press*. They must, from the nature of their vocation, be regarded as exercising a sort of guardianship over those sentiments of *enlightened charity, of unsullied purity, and of heavenly peace* which the book of God inculcates.

When men, filling such a position in the church of Christ, lose sight of their responsibilities and desecrate the power put into their hands by making it the medium of bitter vituperation and vulgar slander, they betray a solemn trust by calling into exercise the depraved passions of their readers, and by opening wide the mouth of a blaspheming infidelity. At such a sight demons laugh: but christianity weeps. Dwell upon the sad thought for a moment. An avowed religious press, claiming the confidence of the religious world, as the faithful exponent of the christianity of the New Testament, throwing arrows dipped in the venom and gall of human depravity, at the Lord's people and at the ordinances of the Saviour, as he has delivered them to his church! What a spectacle to behold!

I have been led to this train of thought, by reading from week to week a series of articles which have appeared in the pages of the *Provincial Wesleyan*, virulently attacking the Baptist denomination, and pouring ridicule upon an ordinance of Christ, which the Baptists hold dearer than life itself, and for which they have been found willing, in all ages, to suffer the loss of all things. Lest it should be said that I misrepresent the *Wesleyan*, you will allow me to give a few extracts from the articles to which I refer, and which may serve as a specimen of the whole:—

"Take the following authenticated instances: Two ministerial polemics who are among the most popular, out of the city of St. John, while labouring in a large and influential Church in a season of religious interest, used to go round in the congregation, and ask persons who appeared serious, if they wished to be Christians, and to follow the Saviour"; and upon their answering in the affirmative, would propose them to the church, call for a show of hands, and by the usual signal, the church would consent instantly; occasionally, much to the annoyance of the individual proposed. In another church, one of those ministers called upon an individual in a meeting, to know if he had an "experience," and being unanswered, he wished to know if he had never had a desire to be a Christian, and to "follow Christ," &c.; and upon the admission that such was the fact, he was instantly proposed and accepted by the church! These, however, are not isolated instances, but merely selected as specimens of the course pursued.

"As regards the practice of Infant Baptism, they generally preach and write about it as a great sin. Numbers say it is the *greatest* in the catalogue "of *Papal errors*." Some say they would rather die than practise it. One poor mother said she would rather throw her child to the swine, than have it baptised!

"There is something yet to be mentioned even more unlike the course pursued by ancient Christian ministers. It is a common thing for Anti-Pedo-Baptist Ministers to avail themselves of revivals among the Methodists to secure additions to their Churches, paying no kind of respect to means, so long as the end is secured, viz., the winning of proselytes. How often have they been known to come in at such times, and kindle strife on the mode