

"Perfect, perfect!" exclaimed the provincial, laughing with all his might.

"But you, monsieur," said the emperor Alexander, "surely you will also let us know whom we have had the honor to speak to?"

"To be sure," replied the man, quitting them with an important strut, "I am the Great Mogul."

To Subscribers.

TERMS OF THIS PAPER.—10s. per annum in advance, 6s. 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. Advertisements hereafter will be set up in a uniform close manner.

The Christian Visitor.

SAINT JOHN, FRIDAY, FEBRUARY 11, 1863.

Foreign Missions.

Our esteemed Missionary for the Foreign Field, Brother Arthur Crawley, arrived in the city on Tuesday last. He preached in Brussels Street on Wednesday Evening, and in Germain Street on Thursday Evening. It is deeply affecting to see a man, in the bloom and vigor of his youth, willing to forsake the ten thousand endearments of his home, and to consecrate himself to the arduous duties and responsibilities of a missionary life. The secret aspirations and inward conflicts of such an one, can only be realized by those who know what it is to forsake all for Christ and for souls.

The addresses of our young brother breathe the spirit by which he is moved, to engage in the great work of spreading, amongst the benighted sons and daughters of idolatry, the heavenly tidings of redeeming love. He was listened to with profound attention, and his hearers evinced a lively interest in the blessed cause for which he pleads, by subscribing liberally toward its support.

He will spend seven or eight weeks in the Province, and during this time he will visit as many of our churches as possible. His arrangements, for some time to come, are as follows:

This evening he will preach in Portland, (Bro. Scott, Pastor).

Sabbath Morning next, in Germain Street.

Sabbath Afternoon, at 3 o'clock, in Carleton.

Sabbath Evening, in Brussels Street.

Monday Evening, Feb. 14th, at 7 o'clock, at St. Martins, (Bro. Smith, Pastor).

Tuesday Evening, 15th, at the same place.

Wednesday, 16th, returns to St. John.

Thursday Evening, 17th, at Norton.

Lord's Day, 20th, at St. George, 1st. and 2d. Falls, (Bro. Miles).

Monday Evening, 21st, at Pennfield, (Brother Hopkins).

Tuesday Evening, 22d, Mascareene, (Brother Walker).

Wednesday Evening, 23d, St. Patrick, (Brother Thompson).

Thursday Evening, 24th, St. Andrews, (Brother Thompson, Pastor).

He will visit St. David's and the Ledge if possible, but he wishes to be in Fredericton on Lord's day, the 27th.

Collections and subscriptions will be taken at all those meetings in behalf of our Foreign Missionary Society. Let all remember, "the liberal soul deviseth liberal things, and by liberal things shall he stand."

"A word to the wise is sufficient."

The Opening of the Baptist Chapel in Carleton.

This Chapel was opened for divine service on Sabbath last. Preaching in the morning by Elder Bill, of Germain Street, from Zachariah vi. 7: "Even he shall build the Temple of the Lord," &c. in the Afternoon, by Elder Robinson, of Brussels Street, from 2 Corinthians iii. 11: "For if that which was done away was glorious, much more that which remaineth is glorious;"—and in the Evening, by Elder Clay, the Pastor of the Church, from Luke xxi. 36, "Watch ye therefore," &c. These services were numerously attended, and the preaching of the gospel was listened to with marked attention. Collections were taken up towards defraying the expenses of furnishing the house.

On Monday, we are informed, the pews were sold to great advantage: and the prospect for an increase of the congregation is highly encouraging. The Chapel is finished in a plain, chaste style, and its appearance does much credit to our friends in Carleton. We trust the divine blessing will continue to attend the labours of our young brother, and that he may soon see the place filled with those who shall worship God in spirit and in truth.

Our churches will remember that the 24th of February is set apart by the Lord's people to be observed as a season of united prayer in behalf of Colleges. Institutions of learning are mighty agencies for good or for evil in the world: good, when sanctified by the grace of God—evil, when moulded by the depravity of the unregenerate heart. This fact has aroused Evangelical Christians to set apart a period for special prayer, that the Holy Spirit may descend upon Colleges. In answer to such seasons of supplication, revivals of religion have been enjoyed repeatedly, and Professors and Students have rejoiced together in the sovereign display of saving grace. Many of the heralds of the cross date their conversion to God to those seasons of reviving mercy witnessed in college life.

We hope our brethren will not fail to assemble on that day, and that they will remember, especially, those institutions of learning which have grown up under the fostering care of our own denomination. The success which has attended the recent effort to endow Acadia College, must be regarded as an emphatic answer to the many fervent prayers which have been offered to Heaven in behalf of that valued institution. Let us continue to pray that our young men studying there may be guided by the spirit of wisdom from above, and that Teachers and Students may alike be consecrated, body, soul and spirit, to the Lord's work.

We have received a long letter from "K." on the subject of endowing Acadia College, intended as a reply to our strictures on his letter published in the *Freeman*. We do not feel that we should be justified in inserting this article in our columns for two reasons:

1st. It is a standing rule with us, to publish no anonymous communication, addressed to us on subjects of questionable import, unless the author gives us his name. As "K." has not done so, we cannot publish his letter without departing from this wholesome law.

2d. The reasons assigned by "K." in his recent letter why New-Brunswick should not assist in the Endowment, are substantially the same as those used in his first letter; and as that communication appeared first in the *Freeman*, and as it was republished in the *Christian Visitor* of the 21st ult., we do not see that any good purpose could be accomplished by a third edition. His statements have all been met by facts and arguments which we know are incontrovertible.

If "K." has any new objections to urge against the Baptists of New-Brunswick and Nova-Scotia uniting together in the great and good cause of education, we shall be most happy to give them all due consideration: but we cannot promise to publish them without he will oblige us with his name.

We have by us several poetical effusions, but as they are anonymous we cannot insert them. We shall never depart from our announced intentions. Read our note to Correspondents.

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.

CHEBUCTO AT AUSTRALIA.—We rejoice to be able to inform our numerous readers that the ship *Chebucto* arrived safely at Port Philip on the 9th October, after a passage of 97 days. We have heard of one letter only having been received from her passengers, and that was from Mr. Robilliard, dated Sidney, and sent by the Overland route. It states that the passengers were all well and wrote by the fast sailing ship *Falcon*, which left for England soon after their arrival in Melbourne. We hope to have letters by the next English mail.

LETTERS RECEIVED.—From John S. Colpitts, Esq., Elgin, with 20s.; Silvanus Miner, Westmorland, 27s. 6d.; Rev. W. Jackson, Norton, 10s.; Mark Young, St. George, 5s.

History for Young Persons.—Chap. XIV. THE JEWISH DISPENSATION.

THE earth at large still remains under the dispensation resting on the covenant made with Noah; for even where God is entirely forgotten, and multitudes of strange gods or idols are set up in his place, he has not withheld rain from heaven, nor fruitful seasons; the changes of day and night, seed time and harvest, &c., have not failed. God's covenant with Abraham only affected his descendants through Isaac and Jacob, and did not change the state of the world; yet there was a promise that in his seed, that is, in Christ, all the families of the earth should be blessed: and in the gospel, He is introduced to us, as "the son of Abraham."

The promise to Abraham, after his faith and obedience had been fully tried, and he had patiently endured the will of God, in preparing to offer up Isaac, comprehended these things. 1. The multiplication of his seed. 2. Possession of power over enemies. 3. Blessing to all the nations of the earth (Gen. xxii. 16—18). And all these must remain unchangeable, being confirmed by the oath of God.

The same night in which Isaac acknowledged the faithfulness of God, and expressed his faith in him, the promise was repeated to him as respected the multiplication of his seed (Gen. xxvi. 22—24).

Again, when the Lord revealed himself to Jacob, the promise was confirmed to him. 1. The inheritance of the land. 2. The multiplication and spreading abroad. 3. The blessing to all the families of the earth through his seed. Such is the unalterable covenant confirmed by God in Christ, which the law, given by Moses four hundred and thirty years after, cannot disannul so as to make the promise of none effect (Gal. iii). But that which is properly called the *Jewish* dispensation, is the peculiar way in which it pleased God to order the affairs of the nation of Israel, as described in the law of Moses: and we shall now observe how they were prepared to become the Lord's witnesses.

Their fathers, Abraham, Isaac, and Jacob, were God's faithful servants. As a nation they were disciplined by the hardships of Egypt; and when delivered from that iron furnace by the mighty hand of God, they learned day by day in the wilderness more of their own utter weakness and of the strength of Jehovah, who was pleased to be called *their* God. Miracle upon miracle was wrought to teach them his power; line upon line, precept upon precept, instructed them in his wisdom; forgiveness upon forgiveness witnessed that he is love; judgement upon judgement declared his righteousness. The Law was given to show them the exceeding sinfulness of sin; the Sacrifices pointed out the way of life; and the Sabbath was to be observed among them as a peculiar sign that the Lord had set them apart for himself, and that they might know he was *their* God (Ezek. xx. 12—20).

Man had been first tried in the garden of the Lord: a certain part of the human family was now to be tried in the Lord's land. In both trials obedience to God was the great point to be secured. We have seen the end of the first trial; and we shall trace the story of the second, in the history of the Jews. The twenty-eighth chapter of Deuteronomy explains most fully the character of the Jewish dispensation, and shows the distinct position which the early people of God must ever occupy in the history of the world. Every blessing was to depend upon their keeping the Lord's commandments. Heavy curses and wonderful plagues were to follow the breaking of the law.

I ask you to read this remarkable chapter, as I should spoil its force in trying to abridge it: and it is not altogether matter of history, though very important to the understanding of the place held by the Jews among the nations.

An Element in Successful Teaching.

An excellent teacher knows *what* to impart and *how* to impart it, so that his pupils shall be interested in his narrative. This faculty is akin to that possessed by the orator. There are many teachers whose minds are full enough of instruction, but the manner in which they impart it is so devoid of interest, that their pupils suffer more than the pupils of men of less learning, but gifted with tact and energy. A dull teacher is never blessed with good pupils. The occupation of teaching is one full of interest. No one whose soul is not easily and always kindled by reading the thoughts of the great, or by some magic touch of the pen or pencil of genius, can expect to hold in sympathy the teeming mind of childhood. To

succeed here, one must love the employment, if it is not too great for him, he will love it. No mechanical teaching will succeed. The teacher must be in just the condition he is striving to bring his pupil into; full of interest. He should seize the subject with a perfect enthusiasm, convey his truths all in flame, and they will leave an impression that will endure. But he need not be boisterous, and talk in a loud tone of voice. A noisy teacher is rarely—I might say never—an interesting one. To teach well, one must of course sacrifice himself; but he will not deem it a useless sacrifice, if he can thus buoy up his young immortals. He who would communicate a proper fervor to other minds, must be full of genuine fervor himself! Like leaven, it will communicate itself to the whole. A teacher must come to this work full of a disinterested desire to improve his pupils. He must be pure-hearted. There must be an earnest spirit within the man, that carries conviction to each one's heart, that he is just what he seems.

A teacher should have *good thoughts*. He should be a student himself, and bring some of his treasures to the sight of his pupils. He should show them that he is in search of just such wealth as they seek. Let him not fear to select for them a beautiful truth, from any science. They should thus be constantly taught that their teacher has many bright gems of thought in his mind—that they are his choicest treasures. *His language should be simple, yet vigorous, conveying in few terms just what is intended.*

A teacher should never have less love for a subject, because he has taught it long. He should be interested in his pupils, and the subject will be new. When the mind springs out to help a scholar trying to escape from the darkness by which he is encompassed, the sympathies are aroused, and efforts are made to simplify a subject the teacher thought he perfectly understood. It is just this state of mind that has produced so many excellent school books. A teacher, passing over his ground, often finds means to reduce the number of principles, and teaches these better every time.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Norton, Kings Co., Jan. 30, 1863.

Dear Brethren,—I send a new subscriber for your valuable *Visitor*, Mr. William Bull, of Hampton River.

I am now labouring a part of my time amongst the churches of the Eastern Baptist Association of New-Brunswick, under an appointment of the Missionary Board of the Eastern Association. It is my chief object, in visiting churches which have Pastors, to help the presiding Elders advance the cause of Christ; and where the churches have no Pastors, to proclaim to them the glorious gospel of Christ, that souls may be converted and built up unto eternal life. I shall endeavor to advance the circulation of the *Christian Visitor*, to revive the Union Societies in the churches, to promote the interests of our educational Institutions in these Provinces, and to support in my travels, as a Missionary, to the utmost of my power, whatever stands connected with the honour of God in the salvation of men.

Brother David Crandall's letter, a short time ago published in the *Visitor*, I read with deep interest, especially those parts of the letter which refer to the sad neglect of our churches in regard to the collection of missionary money. All our brother states is true. I am convinced that in nine cases out of ten the great cause of people not doing more is, because the Pastors and Deacons of the churches have not applied to the people to contribute; or, in cases where they have made application, it has not been followed up with that systematic action necessary to gain the object desired. *The Baptist people are generally liberal*; but they require to be stirred up a little in order to the discharge of their duty in the cause of missions. Some of our richest churches have not, during the past year, given one shilling to the missionary cause: and some of these churches have been foremost in their contributions in times past, and all that they require now, in order that they contribute largely, is *proper application*.

I have labored for some weeks, since my Missionary appointment, with the churches at New Canaan and Butternut Ridge, and I found the brethren in these places willing