

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 of the intelligence with which they favour us to be published, will best promote that object by attaching their names, which will be considered sacred.

The Christian Visitor.

SAINT JOHN, FRIDAY, JANUARY 21, 1853.

The Christian Visitor.

The Committee in charge of the *Christian Visitor* having determined that they could no longer upon their own responsibility conduct it, called a meeting of the Denomination on the 27th October, when it was unanimously decided that the Paper should be handed over to suitable Brethren upon certain conditions, who might be willing upon those conditions to conduct it as the organ of the Denomination.

At a subsequent meeting of the Committee, the Brethren who were acting as Editors made proposals, which were favorably received, and the following Resolution was then moved by Brother A. McL. Seely, and seconded by Brother N. S. Demill:

Resolved.—That the proposals of Brothers Bill and Thomson to take upon themselves the Proprietorship and management of the *Christian Visitor*, on and after the 17th January 1853, be accepted, and that the Secretary, Brother J. F. Marsters, be requested to furnish them with a written document to that effect.

The Committee having fulfilled their engagements with the Publisher, now beg to observe, that as they had on the death of the late Rev. E. D. Very, appointed their brethren, the Rev. I. E. Bill and R. Thomson to be joint Editors, have been perfectly satisfied with the manner in which they have performed their duty; and they trust that this act of placing the Paper in the entire charge of these Brethren, will meet the sanction of the Churches, and that every Minister in particular, and the brethren in general, will evince the same by giving them their utmost support in their laborious and important undertaking.

SAMUEL ROBINSON,
Pastor of Brussels-street Church;
JOHN SMITH,
N. S. DEMILL,
A. McL. SEELY,
THOMAS MCHENRY,
STEPHEN GEROW,
J. F. MARSTERS,
EDM. HILLYER DUVAL,

St. John, N. B., January 17th, 1853.

In laying before our readers the above Notice, we beg to observe that our object in assuming this responsibility is not for emolument, but from a sense of duty we owe to the *Great Head of the Church*, and to the denomination to which we belong; and we wish to conduct it as an organ of usefulness to our brethren, and to the world. We have spoken too plainly to be misunderstood in our views of Divine Truth, and of our fixed determination to stand "UNMOVED, UNTERIFIED, UNSEDUCED."

We will thankfully receive from any quarter—and conscientiously examine every communication, and admit all that in our judgment we believe will tend to further the objects of "FAITH, HOPE AND CHARITY," whilst we will not suffer the columns to be stained with any thing calculated to cause the religion of Jesus to be lightly spoken of—or to offend a Christian reader. We thank those ministers, agents, and brethren, who have from time to time contributed to the pages of the *Visitor*, and we entreat their hearty co-operation, without which it will be impossible to keep up the paper; and surely they will not expect the Editors, in addition to giving their time, talent, and depriving themselves of other advantages, to be called upon, out of their own means, to pay the publisher; nor can we suppose that the denomination will allow it to be discontinued for want of funds.

With this statement we conclude for the present, only assuring our readers that so soon as they give us the means the paper shall be enlarged, and that it is our desire, and our determination to do all we can to deserve support, and merit commendation.

We are very sorry to send forth the first number of the new volume upon this paper, but our publisher was disappointed in getting what he had ordered from Boston; and though we used every exertion in our power to get better in the city, we found it impossible to get any that would answer our purpose.

ACADIA COLLEGE.

An extract of a letter signed "K." appears in the *Weekly Freeman* of the 15th instant, condemning, in no very measured terms, the Baptists of New-Brunswick, for giving their money to endow Acadia College. The extract reads thus:

"Let us look for a moment and see what the acquired abilities are requisite for a pupil before he can be initiated into the College. And by such examination we find but few, and those the children of rich men, who have education sufficient to enter, and those only will reap the benefit of the poor man's five or ten pounds, or whatever he may have subscribed; while, perhaps, there are some of his own who are unable to read the sacred Scriptures. What is New-Brunswick to receive as a remuneration for the sums it has given to endow Acadia College? The answer is a blow on the head, which will add ten years more to the half century that it is now behind Nova-Scotia in education and legislative policy, and to receive their epithets and tauntings for its stupidity by those whom it is now elevating; such it will find to be its reward. Nova-Scotia has long since tapped New-Brunswick, and those Collegiate canvassers or human succours, as I might just call them, are not willing to stop the flowing of our currency into Nova-Scotia, but would rather tap it anew, that it may flow more freely. We would, naturally, suppose the College of Nova-Scotia to be good; but has not New-Brunswick a similar one? The Baptist Seminary of Fredericton is endowed by legislative enactments, and should be more of note than it is at the present, by receiving the patronage of our fellow Colonists. I presume it would be dealing justly with those of our Province, the Baptists in particular, for the Legislature of New-Brunswick to withhold from that educational institution, at Fredericton, its provincial aid, and let them see for a moment that it requires all their benevolent endowments."

The *Freeman* makes the following very just observations in reference to the letter of his correspondent, showing very lucidly that the arguments put forth by him are without foundation:

"We believe our Correspondent is himself a Baptist, and as this is a question on which he has a right to express his opinion, we have placed as much of our space at his disposal as we could afford; but we differ with him on many points. We regard it as a question of policy, to be settled by the Baptist community alone, as they think best, and without the interference, direct or indirect, of the Legislature of this Province, or of any persons not connected with their body. There are, no doubt, many reasons why they should desire to have a Collegiate establishment properly endowed, with a proper body of professors, and where an education of the first order could be imparted to the candidates for their ministry, and to others; and though the children of the poor could seldom be the alumni of such an institution, yet surely its benefits would not be confined to the wealthy, but would extend to the whole body. It is also plain, that it would be the most supreme folly if the Baptists, desiring such an establishment, and requiring it, should, if unable to maintain one in this Province by their own means, refuse to subscribe to the support of that in Nova-Scotia through any petty jealousy. These are our views on the matter, regarding the institution as merely an educational one. We, like our Correspondent, however, would prefer to see such establishments existing in our own Province, if possible. But the policy of the proposed endowment is what neither the Press nor the public have any right to call in question. It is for the Baptists themselves to settle—to subscribe or not, as they think fit, without the interference of any others."

Here we should let the matter rest, were we not apprehensive that the sentiments expressed by "K." may exist in other minds, who, like him, are uninformed in respect to the true state of the case.

The first objection of "K." is upon the principle that the rich only can enjoy the benefits of the College. In this he is entirely mistaken. It is a notorious fact, that the majority of those educated in that institution, hitherto, are the sons of poor men. This holds true to a much larger extent in reference to candidates for the Christian Ministry.

The endowment plan will give increased facilities to the poor. For example, "K." if you please, changes his mind, and becomes the owner of a Scholarship, in virtue of which he has the privilege of keeping a student in perpetuity in the College, free of expense so far as tuition is concerned. He may be rich; but suppose he has no son to send, will he not be likely to select the son of a poor relative, or friend, and assist him in this way?

Again: a church takes a Scholarship; that

church is also allowed to keep a student at the College upon the same terms, and in nineteen cases out of twenty the benefits of such Scholarship will be given to the poor.

But this objection of "K." is not a new one. It has been urged repeatedly against our Academies in both Provinces, as well as against our College; but the history of these institutions most clearly proves that the objection exists only in imagination and not in fact.

But "K." asks "what is New-Brunswick to receive as a remuneration for the sums given to endow Acadia College?" I answer, by this endowment she establishes a place of Education, where her own sons may be trained to take charge of her Primary and Grammar Schools, and her Academies—to fill her Halls of Legislation, her Courts of Justice, the Medical, the Mechanical, and Agricultural Professions in a manner creditable to themselves and advantageous to their country. Furthermore, the College will give most important assistance to such of our pious young men as may give evidence of a Divine call to the work of the sacred ministry. Such being the advantages which New-Brunswick is to derive from the Endowment, where is the Baptist brother that will not co-operate most cordially in such a noble enterprise?

But here is an important fact for "K." to ponder. The Convention which owns, and consequently controls Acadia College, is just as much in New-Brunswick as it is in Nova-Scotia. The College, it is true, is at present located in Nova-Scotia, but the Convention in managing its concerns have nothing to do with geographical lines; therefore, the field of its operation is just as much in one Province as in the other.

The Baptists of these Provinces, acting upon the old maxim that "union is strength," formed themselves into a *Union Convention*, for the purpose of carrying forward the great work of education. In perfecting their educational plans, they knew that a college was indispensable; neither Province was sufficiently strong in itself to sustain such an one as the wants of the country demanded: they therefore determined to combine. God has greatly blessed this infant union, and already it has accomplished much good. The prospect for increasing usefulness is brightening every day, and we cannot but hope that "K." and all others who feel interested in the promotion of truth, will stand aloof no longer, but take hold unitedly, and zealously of the work of the Lord, and earnestly strive together for the advancement of this and every good work.

The remedy which "K." proposes to apply to this imaginary evil, is quite in keeping with his objections. He thinks the Legislative grant should be withdrawn from the Baptist Seminary at Fredericton, to punish the Baptists for their liberality to Acadia College. This idea looks a little suspicious. One cannot help fearing, that where such a feeling is cherished towards a highly respectable and useful institution, such as the Baptist Seminary at Fredericton is acknowledged to be, that there cannot be a very deep interest felt in either Academies, or Colleges, whether such institutions exist in Nova-Scotia, or in New-Brunswick.

Whatever may be the views of individuals in respect to this question, it is pleasing to see the Baptists, as a body, actively engaged in diffusing the blessings of an enlightened education far and wide. May God succeed their noble efforts with his rich blessing.

History for Young Persons.—Chap. XI.

THE DESCENDANTS OF ABRAHAM.

It is not my intention to go through all the beautiful stories found in the Bible, as other words than those chosen by the Spirit of God seem to spoil their force and simplicity; I would simply take up those points which are necessary to a correct view of general history. The Lord promised Abram that his seed or descendants should be in number as the Heaven, or the sand on the sea shore, before he had any child. As years passed became impatient: and by Sarah's death married her servant Hagar, an Egyptian. This act, we find disturbed their people Ishmael, the son of Hagar, did not become the promised seed, but they lived some years longer till Sarah had died.

The prophecy concerning Isaac. He should be a wild man, and a hunter of numerous people like himself. When he was fourteen, he was born; and Ishmael was his

cast out of his father's house for mocking at Isaac. It is likely that he was proud of his greater age and strength; but the real superiority was Isaac's because he was born after the Spirit, and chosen as the father of God's peculiar people.

After this, Ishmael dwelt in the wilderness which borders on Canaan, and his mother took for him an Egyptian wife; he had twelve sons, who became princes, and built towns and castles. Their descendants, the wild Arabs of the present day, still bear the Ishmael character as robbers, and frequently assassins; their hand against every man's, and every man's hand against them. It is said however that they still observe circumcision, the sign of the covenant which was given to Abram just before the birth of Isaac, when his name was changed to Abraham, to signify he should be the father of a great multitude. Another portion of this great multitude descended from Isaac's elder son, Esau; he was the ancestor of the Edomites, of whom you will often read in connection with the history of God's people the children of his younger brother Jacob or Israel. Esau married two wives, one a Hittite, the other a Hivite, therefore his posterity differed from the accursed Canaanites, though it seems that they preserved the ceremony of circumcision; but they also made themselves great, and many of Esau's grandsons bore the title of dukes, or leaders. Amalek, the eldest of them, was the head of the people noted for iniquity and opposition to the Lord. Thus, although Esau and Jacob were twin brothers, they were totally opposite characters; and we shall find their children opposed to each other.

This history of the Israelitish branch of Abraham's family must be reserved. Another branch still remains to be noticed: for, after Sarah's death, Abraham took Keturah as his wife; and she was the mother of six sons, whom he sent away to settle in the East country. Midian, one of Abraham's youngest grandsons, was the father of a numerous people called Midianites, who were among the earliest merchants. Some other descendants of Abraham and Keturah seem to have settled in Arabia; and it is probable that the wise men who came from the East to Jerusalem, at the time of the birth of Christ, were either of this branch of Abraham's family, or had been taught to expect the woman's seed through them. Some have imagined that the Brahmins in India were originally descended from Abraham, and derived their name from him.

The nations in general having become corrupt and ignorant of God, it was necessary that the chosen witnesses of Jehovah should be separated from among them, and receive peculiar teaching: and as the land of Egypt was that in which their training began, and out of which they were taken, it is again a place of interest, and thither we shall return.

[To be Continued.]

FEMALE EDUCATION.—Continued.

Upon *Female Influence*, much has been written, and well written, and therefore we will not detain the reader with many remarks upon this important theme. The theme is rich and exhaustless. The influence of an intelligent, pious, and amiable lady will never be known until the disclosures of eternity shall reveal it. She may become in her domestic relations, an instrument of Providence to scatter the roses of contentment, and strew the dark and serpentine paths of life with the choicest, the most fragrant, and fadeless flowers, formed to charm, and allure, and fascinate the whole soul of an affectionate companion. She can, if her influence be properly governed, "transfuse a portion of her spirit into his, and by the magic of her smiles, change his sorrows into brightest joys." "Is she not the powerful, attractive system, in which revolves, with uniform motion, all the important graces, all the delights of refined and tranquil love?" "She can impart a charm, and add an exquisite delight to all the blandishments of social life." Well may it be said of her, that "Solitude is a stranger where she dwells, and melancholy, pausing over this mournful stay, dares not approach her consecrated mansion."

Though it is not the province of ladies to mingle in the rough and stormy scenes of life, and by masculine authority to control the destiny of the world, but in her appropriate sphere—the nursery, in the domestic circle, and other gentle and retired scenes—it is the influence of woman that gives impulse and direction to thought, and to character its abiding hue. The influence of intelligent, pious females, upon all questions of a reformatory character, perhaps has never been fully ap-