

vigorous physical constitution, as moral instruction is to the formation of correct moral principles? We think all education deficient, where a knowledge of *Anatomy* is omitted in the scholastic course. We strongly recommend this work, therefore, to the consideration of parents, tutors, and pupils.

History for Young Persons.—Chap. XIII. THE STORY OF SESOSTRIS.

It is said that the father of Sesostris accustomed him to all kinds of hardships in his early years, wishing him to become a bold warrior; and even as a boy he showed great strength and courage in hunting the lions and other wild beasts that abound in Africa. In his manhood he began to hunt men; for the Hycsos having again invaded Egypt, he helped his father to chase them back to their castles in the mountains, just as one wild beast pursues another to his den; the strongest, or most cunning, gaining the mastery. In the sculptures describing the deeds of Sesostris, he is absurdly represented as big as a hundred other men, destroying multitudes, both by sea and land, with his gigantic bow and arrows. The Hycsos were never heard of after this time, so completely did he conquer them: but this was not enough for him when he became king, for he desired nothing short of the empire of the world. He did not know it would profit him nothing to gain the whole world, and lose his own soul.

On an ancient palace amidst the ruins of Thebes, remain the paintings which describe the victories of Sesostris; and Herodotus, who lived a thousand years after him, says that he saw in Asia Minor and Palestine, the pillars erected to mark his conquests, bearing his inscriptions to this effect, "Sesostris, king of kings, and lord of lords, subdued this country by the power of his arms." From the form and features of the captives, and the animals which they lead, as painted on the building referred to, it appears, that the Ethiopians and Southern Africans were obliged to submit to Sesostris. In the inscriptions on the temples and other edifices built by his command, it is boasted that no Egyptian toiled in raising them; this alone would prove the multitudes he had seized as prisoners of war.

Towards the close of his reign, he was so puffed up with pride on account of his victories, that he yoked to his chariot the kings he had taken captive, and made them draw him to the temple of idols. But in the midst of this imaginary glory, and with all this abused power, he was miserable, being only the slave of Satan after all. In his old age, it is said by some that he became blind, and destroyed himself in the vain hope of ending his wretchedness. Such was the end of one who had usurped the titles which belong only to Christ, for his written name is, "King of kings, and Lord of lords."

JERUSALEM.

We would call the attention of our readers to the movement at Jerusalem. Meshullam, a Christian Israelite, has at length broken the spell that has bound "Judea capta" for centuries, by breaking the soil of the land of his fathers and revealing its productive nature. There has been always a tendency on the part of the Jews in every age to visit the land of their ancestors and there lay their bones. In the course of Providence, obstacle after obstacle has been removed out of the way, until of late years thousands have gone there. But these having suffered greatly for the necessities of life, others have been deterred from the pilgrimage. Meshullam has proved how this obstacle may be removed by the promotion of agricultural pursuits. The Jews have hailed this new era in the history of the land of promise with demonstrations of joy, and have petitioned their own people in different countries for the means to put Palestine under cultivation. As yet no experienced farmer has gone on the ground. There is needed in Artos, the locality of Meshullam, a scientific and experienced farmer. A thorough New-England farmer proposes to go out. In a recent letter he says:

"I did not make the enquiries at your office with any view of 'turning missionary,' but simply from the interest that I felt in the enterprise of Meshullam. It has seemed to me for some time past that the prophecy in the 36th chapter of Ezekiel respecting the mountains of Israel was about to be fulfilled; and it has done its share in awakening in me a more intense desire to visit that land—a desire always very strong. The thought has often occurred to me whether or no I could be of any use at

Artos; and the answer has often come back, 'I do not know that they want *Gentiles* there.' These were points on which I wanted information, thinking only that the time might come, or rather wishing it might come, when I should be able to help a little."

He states further that he was bred a farmer and now owns a farm, and is independent in his circumstances; that always having had a taste for mechanics, he has, for many years back, spent much time in his shop making household articles and agricultural implements, and can do carpenter and joiner work: that he is willing to go out to Palestine, leaving his family at home until he gets under way out there. He proposes to take a supply of clothing and all the tools he may need, and place himself at the disposal of the friends of the cause.

This is the very man that Artos needs to make it blossom as the rose. Shall he be sent out? This question cannot come up formally at present before the American Society. It must be answered by individuals.

His expenses out must be raised by voluntary contributions. We have received already towards the object \$24. The Editor of the *Jewish Chronicle* will be glad to receive donations for this purpose. Now, it does not matter what be our belief touching the restoration of the Jews, in this enterprise. Providence has opened a most promising field in the ancient home of Israel for missionary operations through the circumstance of Meshullam's experience. He is a Christian. The Jews in Palestine are orthodox Jews, and considered the most pious in the world. But a great number of them have been completely conciliated by the spirit manifested by Meshullam. They see in him Christianity as it is. They admire it. For the first time for ages, orthodox Jews repose confidence in a Christian. Meshullam and other Christians that go there for agricultural purposes can wield more power among the Jews there than all the Rabbies in the world. But they will make Palestine more attractive than ever before pious Jews in every part of the world, by showing how after their arrival, they can avoid suffering starvation. Thousands will then visit the "Promised Land." But more than this, France, Russia, and Turkey have joint claims to that whole land. It is a source frequently of serious diplomatic trouble. Lately a chief officer made a proposition to the "Sublime Porte" to buy out the claims of France and Russia, and then sell the whole to Rothschilds. The initiatory steps cannot be taken until the Rothschilds signify their willingness to enter into the proposed negotiations, which of course they will never do from pious motives, nor until the purchase promises to be a good investment. Agricultural operations will soon increase the value of real estate, and make the purchase a good investment. Christians thus have it in their power, under God, to restore Palestine to the Jews, and again begin at Jerusalem to preach the gospel. Who will "come over and help us?" Who will "come up to the help of the Lord against the mighty?"

LETTERS RECEIVED.—Mr. J. S. Trites, Salisbury, with 10s.; Rev. D. Crandal, Springfield, 7s. 6d.; Rev. J. Bunting, Salisbury, 10s.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

MESSRS. EDITORS,—Of all the classes that compose the human race, none exhibit claims more imperious or more fraught with prospective success than the YOUTH; they are those who are just forming characters for good or evil that will mark their progress through life, and although it is the duty of Parents to teach their children the fear of the great God, and point their young aspiring minds to a better and brighter world; yet alas! how fearfully remiss are many Parents in this duty! Yet we rejoice that their children as well as the children of religious parents may become alike benefitted through the medium of that Heaven-boon Institution THE SABBATH SCHOOL. In the success that has hitherto attended these school we see many triumphs of Divine grace, over human depravity. Who can describe the blessings that have, and may result from the operations of this mighty moral machinery if properly wielded? What a different aspect would the next generation present in a moral and religious point of view? have we not reason to

view the institution as a means ordained for the furtherance of God's cause? Can any whose duty it is to engage in this truly great and good work, excuse themselves by saying, they have not abilities? All are disarmed of any such pretext as this, as it commends itself not only to the *learned and the gifted*, but the *humble Bible christian of ordinary abilities*. God has often chosen the *weak* things of this world to confound the things that are *mighty*, and He not unfrequently blesses a humble instrumentality in the awakening of the unconverted. Besides, we may easily imagine that great good must inevitably result to those who labour in the cause; the mind will be expanded, the views of Divine truth enlarged, there will be an increasing desire to be useful, greater watchfulness, more fervent prayer, an approving conscience and the light of God's countenance to shine upon his path and cheer him amidst all the discouragements of life, and I may add greater deadness to the world, and the ultimate enjoyment of the crown of life, which God has reserved for all his faithful followers. But the blessings that accrue to the youth are neither few nor small, early instructed to look to that *Saviour whose blood cleanseth from all sin*. May we not hope that the young and tender mind will receive impressions, that by the blessing of God may result in their conversion, and of their gaining religious knowledge and so laying the foundation for the happiness of our country and add to it greatly—"righteousness exalteth a nation." When will Baptists come up to this work with that earnestness that it demands? Were we to engage in this enterprise with zeal, our love as says the Poet:—

"Friend, neighbour, parent, first it will embrace,
Our country next, and next all human race;
Wide and more wide the overflowings of the mind
Take every creature in of every kind."

There are many in our own land who have no preached gospel, there are those whose fearful position demands our deepest sympathies. There is much for all to do whom God has enlightened by his spirit—in the doing of which, it is our blessed privilege to have respect unto the recompense of reward.

Yours, &c.,

ABEL WASHBURN.

Tynemouth Creek, Jan. 29th, 1853.

[FOR THE CHRISTIAN VISITOR.]

NOVELS.

"Talents angel bright,
If wanting worth, are shining instruments
In false Ambition's hand, to finish faults
Illustrous, and give Infamy renown."

It is a lamentable fact that individuals of surpassing genius and eloquence, have squandered the treasures of their mighty intellect in fabricating works of fiction; and with all their literary achievements have come far short of answering the great end, for which talents and influence were given. Some artfully concealing their scepticism under beds of roses, have attempted to *undermine Christianity*; and with all their elaborate productions and splendid conceptions, are destitute of any virtuous or religious principle. Books do much towards forming the moral and intellectual habits; the mind insensibly imbibes a colouring from them, and frequently receives a tone and bias both as to thought and language which is *lasting*. The imagination is refined by the contemplation of the pure, the beautiful, and sublime, while the characters of *novel-literature* are generally the distortion of these high attributes.

And when fictitious narratives are employed to depict scenes of immorality, an evil is likely to accrue from them, even if the conduct exhibited be shown to result in misery, for by the mere familiarity with *vices*, the mind receives an injury which cannot be compensated by the *moral* at the close: there are many bright spots in such writings; but while one ray of *light* is experienced, it must find its way through volumes of *DARKNESS*.

Many living witnesses can attest to the deleterious effects of over-indulgence in "light literature." It injures the reasoning faculties; promotes the habit of receiving pleasure without any exercise of thought, by the mere excitement of curiosity and insensibility; vitiates the taste for more solid and instructive reading, and creates a romantic turn which indisposes for every thing *rational* or *substantial*. By painting life in ideal forms, it disqualifies for engaging in its "stern realities," and encourages a sickly luxurious sensitiveness, which relish nothing so well as a beautiful

poetic image or thought like the spirit of some most refined essence, too delicate to be handled, and too ethereal to be enjoyed in this matter-of-fact world.

A pampered imagination inflated with the rhapsodies of novels, indulges in waking dreams—pleasing illusions which must vanish—before a single ray of sober thought; conceives a paradise and revels in visionary pleasures, to the exclusion of those higher pursuits which ought to employ the faculties of a rational being:—

"It dreams of things impossible,
Of joys perpetual in perpetual change,
Of stable pleasures on the tossing wave;
Eternal sunshine in the storms of life!
How richly are its noontide trances hung
With gorgeous tapestries of pictured joys,
Joy behind joy, in endless perspective."

A COUNTRY GIRL.

Gagetown, Jan. 30th, 1853.

[FOR THE CHRISTIAN VISITOR.]

Godliness, with contentment, is great gain.

Amid the changing scenes and turmoils of this life, what so soothing and consolatory as a well grounded hope in the Saviour of sinners? While engaged in the busy routine of every day occurrences, what various thoughts and passions are called into exercise. One hour all may be well, the passions calm and subdued, our friends may be around us in all the elegancies of life, wealth may be pouring in upon us, the current of life bearing us along from honour to honour! Another hour, friends may be prostrated by powerful disease, riches may take to themselves wings and fly away, and honour may lie low in the dust; yet to a well *disciplined mind* a perfect resignation to the Divine Ruler of events will be manifested. Riches and honours may be heaped upon us, until we arrive at the very climax of preferment, and still the desires are not attained, still the mind is as unsatisfied as before, and has the same longing desires after the acquisition of wealth. But should the individual be one of the number that has been redeemed by the sacrificial lamb, *covetousness* will not extend its influences so far as to procure wealth at the sacrifice of virtue, and so deaden and stupify every ennobling power of the mind. As man is the noblest work of the created universe, he should not debase his physical talents with which God has endowed him, by allowing so sordid a passion as covetousness to have a thought or place in his affections. Should the seducer stimulate the mind to such a selfish motive, may that vivifying grace that illuminates the rays of the darkest midnight gloom resuscitate the dimmed lamp of the professing christian and enable him, by that love that is higher than the heavens, to say to the enemy of souls, "get behind me Satan, for thou savourest not of the things that be of God." LUCILLE.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS,—Pardon me if I say that I think you have not courage enough. Your opening editorial was very good, as far as it went—but I could not help wishing that you had assumed a bolder front, and taken higher ground.

Why should you talk of the possibility of being compelled to pay the Publisher "out of your own means?" Why should you dream of the denomination allowing the *Christian Visitor* to be "discontinued for want of funds?" Or, if you had such a dream (not very likely, I think,) why should you tell it?

I can't help thinking that the writer was suffering from a bilious fit when he penned that Editorial. A disordered liver generally makes a man melancholy, and so he conjures up a thousand fancies, and often gets horribly frightened. If he be an Editor, for instance, images of unpaid accounts flit before his eyes—the ghosts of delinquent subscribers haunt him—and every now and then he starts and turns to the door, thinking that some one is coming in to say, "Stop my paper Sir!"

Cheer up, Gentlemen, cheer up! Do not suppose that the Baptists of New-Brunswick will desert you. Cater well for them, and give them good entertainment, and you will find that they will flock to your table, readily paying for the past. We must all help you as well we can. For my own part (continuing the figure,) I shall feel inclined occasionally to send you a small dish, if you think my plain country fare will be acceptable.

(Continued on page 22.)