

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER THOMSON,—I read with deep interest, in a late number of the *Christian Visitor*, your reply to a Correspondent, who asked,—"Is Fasting a Christian duty?" and I feel convinced that any doubts that may have existed on that point, must have been removed by your clear and cogent reasoning.

There is another point, upon which there is some difference of opinion, which may be set to rest by your answer to the following question, viz.:—"Is Baptism necessary to salvation?"

Yours, very respectfully,

A CONSTANT READER.

St. John, Feb. 13th, 1854.

Reply.—To "A Constant Reader."

THAT BAPTISM is a *Divine command* (Matt. xxviii. 19, 20), no one will deny, and that those who professed faith in Christ were baptized upon that confession is plain from the Acts of the Apostles. The Head of the Church says—"If ye love me keep my commandments."—(John xiv. 15). Now if a child should profess to love a Parent, and obey him in eleven things and disobey in the twelfth command, could we call such an obedient child? If Christ has coupled faith and baptism in the religious profession, ought we separate them? Hear the infallible word—"He that believeth and is baptized shall be saved." We call the attention of "A Constant Reader" to a few Scriptures which point out the design of Baptism:—(Romans vi. 3; Col. ii. 11-13; 1 Peter iii. 21, 22;) upon this latter Scripture we transcribe the following article from Wahl's Lexicon of the New Testament, translated by Dr. Robinson, and printed at Andover, 1825:—

"Baptism in which is implied the profession of a conscience tranquil towards God through (or on account of) the resurrection of Christ; spoken probably in reference to the practice of the ancient church, in which the person about to receive baptism was interrogated in respect to his belief, &c., something in this manner: 'Do you renounce all your former vicious dispositions and conduct, and devote yourself to the service of God through Jesus Christ, who gave himself for us?' See Justin Mart. Apol. II. 61 with Acts viii. 37."

May God grant that we may all sincerely endeavour to please our Lord and benefit the souls of men; to this end, let the connection of his death and resurrection with our state and prospects, as represented in our baptism, be engraven on our hearts! Let it produce on our whole character an abiding—sacratifying, and powerful influence!

R. THOMSON, A. M.

[FOR THE CHRISTIAN VISITOR.]

Dorchester, January 28th, 1854.

MESSRS. EDITORS,—I have read with care and attention the various pieces headed "Spirit Rappings," which have appeared in your valuable paper, and I have become fully convinced by the well-authenticated statements, that such operations upon inanimate substances as have been repeatedly described have been performed; but as to the agency or power by which they have been performed, I have seen nothing so satisfactory in all the explanatory compositions which have flooded our Provincial papers, as a few simple statements in Dr. Coles' "Philosophy of Health." Under the head of "Psychology" he says—"The marvellous knockings and other noises of haunted houses in past times, have in some cases been traced to some peculiar influences coming from the presence of certain individuals. Some times tables and other articles of furniture with weighty substances upon them, have been moved without personal contact." Now, hear his reasons:—"All know that if simple aerial electric currents become disturbed as they often do in a thunder shower, they exhibit tremendous power. So disturbed currents of vitalizing electricity may give loud rappings, or move heavy substances, and these currents are often influenced by the will and thoughts of persons present." I will also add a statement which M. Arago, of France, gave in his report to the Paris Academy of Science, concerning a young girl who was supposed by some of her companions to be possessed of a devil—"She can touch no object without breaking it or throwing it upon the ground,

all the articles of furniture which her garments touch are displaced or overthrown. At that moment many persons have felt by coming in contact with her a true electric shock. She is effected by jerks, unusual movements, and a kind of trembling, which seems to communicate itself to the hand which touches her."

Thus, it appears evident, that the electricity of animate objects does effect animate and inanimate objects when there is no material connection. But how are the "manifestations of intelligence" to be accounted for? I would ask the many inquirers upon this subject, if whatever effects the body does not effect the mind? and if so, the problem is at once solved—for the electricity of the air (as already proved,) connects the electricity of bodies; and the body being connected to the mind or brain by the nervous system, a connection between mind and mind is at once accounted for, perfectly agreeing with the statements made by the Rev. Mr. Rand, which you published in your paper some months ago, he said, (if I recollect aright), "from experiments which he had seen tried, that nothing save what one or more of the persons present knew or thought could be told correctly by the spirits." Then, how absurd is the idea that the spirits of the departed have any thing to do with the manifestations given by the rapping tables, is it not evident that all the spirits who have any thing to do with the spirit rappings, are the spirits of those who are in a manner practising fraud upon themselves.

THOMAS WILLARD.

[FOR THE CHRISTIAN VISITOR.]

Rev. S. Robinson's Address at the Annual Meeting of the Seamen's Friend Society.

Ladies and Gentlemen.—Mr. President—

An agency has been called into existence in the last three centuries, which is exerting a great influence upon the destiny of the world. It has arisen to power, and all men delight to honour it. It is a monarch with an empire larger than that over which any potentate ever reigned. Without a throne or sceptre, its power is everywhere acknowledged. Kings and Princes hasten to do it honour—Parliament make laws at its bidding—That power is *Modern Commerce*. Three fifths of the earth's surface is covered with water, while the remaining two fifths lie in the shape of two vast continents, and of immense isles. Between these, the great deep is a broad highway, and commerce, with her ships, is the only system of inter-communication.

Without commerce, neither science or art, neither civilization or religion, could spread beyond the boundaries of the land of their birth. Commerce has the only created arm that can reach round the globe. It has broken down walls of separation between the nations, and brought together in one universal brotherhood, all the human family.

Great Britain is one of the greatest commercial nations in the world, or that ever was in the world. She commands almost all the seas in the world. Passing up the Mediterranean, she looks out on you from her Gibraltar. If you go round to India, she frowns from the Cape of Good Hope on you. She has her strong-holds in North America and the West Indies; and is now taking up positions in the Pacific ocean.

Modern Commerce is powerful, no Statesman could oppose it any time without falling before its influence. In the discovery of steam it has pressed into its service, nearly all the agencies of nature, and it wields them with all the certainty of science, and all the efficacy of experience. This great power, if not converted to God, is calculated to do much harm. It has been converted into a war-waging spirit;—most of the wars which have cursed the world for the last three hundred years, have arisen out of commercial questions.

Modern Commerce has been a slave-making evil. It has been engaged in one of the greatest wrongs and miseries which the earth ever suffered. It has captured and dragged from poor bleeding Africa, her unoffending sons as the chained menial to do the work, and bear the frowns, and waste away under the reign of avarice, insulting tyranny, and of selfish commerce.

While she has great power to do evil, she has great power to do good. The word of God justifies us in believing that commerce will one day be converted into the service of Christ. "He has promised that the abund-

ance of the sea will be converted to him." The ships of Parthian first to bring their gold and their silver to the name of the Lord our God. Within the last half century especially, her ships have wafted the Missionary of the Cross with the true Gospel of Christ, and with the elements of true Christian civilization to almost every part of the earth. In many instances, through the channels which she has opened, almost innumerable blessings have been spread over the world.

The mariner, through whom this commerce has been carried on, has been lamentably neglected. While we have been labouring to send the Gospel and the Bible to the heathen—while we have been labouring for the suppression of intemperance at home and abroad—while great efforts have been made to put an end to the shameful traffic in human blood, the demon sin of slavery—What have we been doing for the poor neglected sailor, to whom we owe so much?

We now begin to feel the importance of providing a home for that brave, but homeless class of men. We rejoice in the success which has attended our efforts and in the prospects which now lie before us. Why, Sir, when we look around on this platform upon the officers of this noble society, we must conclude it must go on and prosper. Having you, Sir, for its President, these gentlemen for its Vice-presidents and Directors, we feel sure the society must have the confidence of the community with such men.

It is said by mariners, that it is discouraging to have both wind and tide against us; but, Sir, we have had them both with us since the formation of this society.

With such sympathy from our principle business men and the Pastors of our Churches, it must, with God's blessing, go on and prosper.

[FOR THE CHRISTIAN VISITOR.]

Sundered Ties

"O the tender ties,  
Close twisted with the fibres of the heart:  
Which broken, break them, and drain of the  
Soul of human joy, making it pain to live."

We may well ask with Montgomery, "who has has not lost a friend" and felt deeply the separation from associates with whom the merry hours of childhood were passed, ere the dust of earth had tarnished the gorgeous imagery of early romance. Memory often recalls faces that looked kindly on us, and voices that mingled with our own in "converse sweet."

"How life-like through the mist of years,  
Each well-remembered form appears."

And while we owe much to Friendship, that "sweetener of life" and "mysterious cement of the soul," yet amongst the feelings of our nature there are none so pure, and no ties more tender than those which unite the domestic circle in the endearing bonds of social affection. Amid the perplexities and cares of the world, how pleasing a retreat is the "sanctuary of home!" where with those we love "an unbroken band" we can enjoy all the felicity attending the mutual interchange of confidence and esteem. But, alas! for the uncertainty of sublunary bliss, how often sickness enters our earthly elysium and lays some of our dear ones upon a bed of languishing! With anxious solicitude we watch their sad decay, and those ties which knitted at the dawn of our existence, are drawn to a fearful tension, when we awake to the dread reality that the grave will close over their loved forms in youth, and our fondly cherished hopes be buried with them in the tomb. But when the last farewell has been exchanged, the last kiss given, and the death-angel performs his commission, then those ties are sundered, and a bleeding, a well nigh broken spirit only remains. How desolate then, the once happy home appears without the society of those loved and lovely beings, whose presence diffused cheerfulness amongst the social circle! We can scarcely realize that those countenances so lately beaming with intelligence and affection, are hid in the gloomy grave, and the loved accents hushed for ever. But if they have been enabled to believe in Jesus to the saving of their souls, and we have been made partakers of a like precious faith, then those sundered ties shall be re-united in a holier and happier world, where death never enters to disturb the harmony of the redeemed and all is peace and joy for evermore.

Yours truly,

A COUNTRY GIRL.

[FOR THE CHRISTIAN VISITOR.]

DEAR EDITORS,—By giving the within a place in the "Christian Visitor," you will oblige a warm friend to your valuable paper, and perhaps it will be entertaining to many of its readers:—

Jehovah and Baal—A Historical Curiosity.

In 1788, a Clergyman, who was Vicar of a Parish in Shrewsbury, England, ordered the removal of a picture of the Crucifixion which had long been suspended in his Church, and which he believed was regarded by some as an object of worship. On the day following its removal, the Roman Catholic Priest issued the following lampoon, which was circulated over the whole town:—

"The Parson's the man,  
Let him say what he can,  
Will for gain leave his God in the lurch:  
Could I swear to do more,  
Had it been in his power,  
Than to turn his Lord out of the Church!"

It may easily be supposed, that on one part of the community this would have its effect; but the worthy Vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:—

"The Lord I adore  
Is mighty in power,  
The only one living and true;  
But that Lord of yours,  
That I turned out of doors,  
Had about as much knowledge as you.  
But since you bemoan  
This God of your own,  
Cheer up by disconsolate brother;  
Though it seems very odd,  
Still if this be your God,  
Mr. Burkley\* can make you another."

\* A celebrated Painter in Shrewsbury.

[FOR THE CHRISTIAN VISITOR.]

Harvey, Albert Co., Feb. 2, 1854.

DEAR BRETHREN,—I baptized two more at Salmon River last Sabbath, and the good work is still progressing. There are symptoms for good at the Bank at present, and one received for Baptism at Roshea. We hope the cause may revive yet more and more. Pray for us dear brother, the prayer of faith will prevail. The Lord bless you in all the Churches of the City and throughout the Province.

Yours truly,

L. H. MARSHALL.

[FOR THE CHRISTIAN VISITOR.]

Cambridge, Q. C., Jan. 31, 1854.

DEAR BRETHREN,—I rejoice to find that both in Hampton and on the shores of this great Lake, that your paper is a welcome visitor to the families that take it, and I trust the useful knowledge it imparts, will prove a great blessing to many a family.

The call for labour is great on this Lake. I have no time to be idle. I beg the prayers of my brethren that strength may be given me, sufficient to labour in so important a work, that precious souls may be converted to God.

Yours truly,

T. LOCKEY.

[FOR THE CHRISTIAN VISITOR.]

St. John, Feb. 18, 1854.

DEAR EDITORS,—Please insert the following, and oblige yours truly,

A PARENT.

FEMALE EDUCATION.

No woman is educated, says Burksap, who is not equal to the successful management of a family. Although it does not require so much to rule a household as it does to govern a State, still it requires talent of the same kind. As he makes the best general who has begun at the lowest post, and passed up through every grade of office, as he makes the best admiral who entered the navy in the most inferior station; because they, and they alone, are acquainted with the whole compass of a subaltern's duty—so that woman will manage a family with the greatest ease and efficiency who knows experimentally the duties of every member of it.

Daughters who neglect this part of education are entirely without excuse, and their mothers are still more to blame. The very