

## RELIGIOUS DECLENSION IN ENGLAND.

The *Christian Visitor* of November 29th, notices a meeting which was recently held in England, and attended by Ministers and laymen of different denominations. "The objects of the conference," says the *Visitor*, "was to discuss the causes of the present low state of religion in Evangelical churches; and to adopt measures for promoting in them a more healthy spirit and action." The state of religion there, may be gathered from the following statements, which seem to have been regarded as facts. A Report of the City Mission stated, "That notwithstanding all the sermons that have been preached, all the prayers that have been offered, and all the efforts which have been put forth by Evangelical Christians, there never was a period when the world and spiritual condition of the people, presented a more fearful aspect." At a meeting in Manchester Dr. Campbell remarked, "That in London and in England at this time, adult conversions were of rare occurrence."

An essential cause assigned by them for this declension, was the neglect of the gifts of the Church.

## TO STRANGERS VISITING ST. JOHN.

I have often heard it observed by persons who have visited our City, and remained over the Sabbath, that they did not attend any place of worship on that day because they were strangers, and did not know if they could conveniently obtain seats in any of the churches or meeting houses. We was once a stranger in this city ourselves, at that time we felt but little interest in religion, and often absented ourselves from the sanctuary of God, under the excuse of *no place to sit*. But we now think there is no place of worship in our city in which seats for a limited number of strangers would not be readily found. We cordially invite to our place of worship, persons who may visit our city transiently. We have a plain and comfortable place of worship, containing about sixty pews, all of which are FREE. It is situate in Waterloo street. Meetings on the Sabbath at 11, 3 and 6 o'clock, also, on Wednesday and Friday evenings.

## SPECIAL NOTICE.

This paper is an *experiment*. We shall publish twelve numbers, whether we get sufficient subscribers to sustain it or not. Its size and price are both small. Its matter, such as we have at command at the present time. Our object is to do good. We wish to circulate it throughout this Province and Nova Scotia, and elsewhere if we can. This number is published one month in advance of its date, in order that we may obtain some knowledge of its reception previous to our next issue, which will be on the first of February, unless we see good prospect of sustaining it by subscription, and if so, we shall probably publish the future numbers on the 1st and 15th of each month, until the twelve numbers are issued. Its price is only one penny farthing per paper. Cannot some who are able, take several copies, and make them do the office of a tract, by handing them round to persons, who may not be subscribers. From such of our readers as obtain a large amount of religious, and other intelligence, as it occurs, we ask sympathy and support. We shall send our paper to a number of editors of religious journals, Clergymen, and others at a distance whom we think, are engaged, and interested in the great work of doing good. With weekly religious papers, we cannot expect an exchange. We shall however be much gratified to receive from any person, any thing that will forward the object of this paper. Intelligence in relation to Bible Societies, Missionary operations, or Sabbath Schools in any part of the world will be received with thanks.

## THE RESPONSIBILITY OF SUNDAY SCHOOL TEACHERS.

On making my usual application and statement at another house, I was invited in by a poor and thinly clad, though still decent-looking woman. At her request I took a seat, while she sat down opposite me on a stool, and busied herself in the domestic employment of scraping potatoes. There was a pause for a minute or two. I repeated my application. She seemed agitated with strong emotion, and her voice faltered as she spoke, "And you are for my bairns to come to your school?" "Yes, if you are willing." "Three of them are sleepin' in the kirk-yard, Sir; but God has left me twa o' them, and ye'll get them," and her tears flowed freely. I spoke to her soothingly for a little until she recovered herself, when she said, very earnestly and seriously, "Oh, will you teach them weel? I am not a member of any kirk, Sir, for I am not worthy; but I would like to have my children brought up in the knowledge of Jesus, that they may be with him when they gang awa, like the lave; an, oh, dinna be ill pleased when I say that you are a young man, and may be apt to forget your duty when you are dealing with young immortals, and not be so anxious as ye should be. I give them to your care, to watch over them and lead them to the Saviour, when they are out of my sight on the Sabbath-day. And, oh, will ye speak to them? Will ye visit them? Will ye be anxious about them? The others were once at a Sabbath school, and all turned ill about the same time; but, though the teacher kenned, he ne'er looker near, and when they were a' gane,

I thought I would just send word to the school that they couldna' come back, ony mair."

"Responsibility to God," adds the writer, "was more deeply impressed on my mind by his visit; and the lesson was perhaps all the more forcible, coming, as it did, from one situated as this poor woman was, in the midst of deep affliction, and also struggling for the necessities of life."

## CHRISTIAN BENEVOLENCE.

A Christian friend of mine was soliciting subscriptions for building a Church in the north of England.—"I called," he says, "on the Clergyman of the parish at —, to request him to give me the names of any parties whom he thought likely to become contributors. He told me I must make a point to call on Mary B—. On enquiring who Mary B— was, he replied 'that she was a servant in the family of the Rev. Mr. —,' and when I objected to the apparent absurdity of calling on a person in such a situation, for an object like this; 'Make use of my name, and tell her I sent you,' was his only reply. Accordingly, in a few days' time, I made the proposed call,—saw Mary B—, who listened with much patience to my details: and what was her reply? Certainly, none of many to which I am accustomed; but, 'Your object, Sir, is a good one, I will see what I can do for you.' She then left me, and went upstairs, whilst I speculated on the probable amount of the donation; perhaps half-a-crown, or possibly it might be five shillings,—judge, therefore, of my surprise, when this humble disciple presented me on her return, with a bank-note, value five pounds! 'Surely,' said I, 'you do not intend the whole of this for me.' 'Yes, indeed, Sir,' she meekly answered, 'I do,—the Lord has greatly blessed me,—I am sure yours is a good object, and you are very welcome to it.'

I was shortly afterwards informed, that there was nothing extraordinary in this act of liberality on the part of Mary B—, for she had lately given a similar sum to the Church Missionary Society,—that she was in the habit of giving a sovereign at the public collections at church, and was very munificent in her private donations to the poor. It appeared that her former master, as an acknowledgment for long and faithful services, had left her property to the amount of fifty pounds per annum. But where would another Mary B— be found, ready thus cheerfully to give at once, above a twelfth part of her income, for an object like this, at above three hundred miles' distance; and that, besides contributing so liberally to the above-mentioned numerous other appeals to her liberality? Does not such conduct remind us of the Macedonian Christians, mentioned by St. Paul, who responded to a call made on them—"to their power, and beyond their power,—being willing of themselves," and that, adds the apostle, "not as we hoped, but first gave themselves to the Lord, and unto us, by the will of God."—*Church Magazine*.

## ITEMS.

The *Liverpool Times* says that Baron Alderson, a learned Judge, in lately sentencing a man who in the fury of intoxication had killed his wife, remarked, "If we could but get of drunkenness, what a small calander of crimes and misery we should have. It is the most prolific source of crime and misery in the world. He who takes away his own senses, and performs an act of violence or wrong, is responsible for that act, because he is responsible for putting himself in the situation which causes it.—*M. Star*.

The work of God moves on surely in Ireland; the same is true in Italy and Canada. In France tokens of good multiply; people travel leagues sometimes, to meet the preacher of righteousness, and listen eagerly to what the Lord has to say to them.—*Id.*

It is estimated that forty thousand persons, eight hundred waggon, and sixty Thousand cattle, have crossed the plains going to California, this year, and it is said that parts of the route are strewn with graves and human bones.—*Id.*

It would require the labour of four millions of men at \$160 per annum, to pay the interest in the war debts of the European nations at six per cent. To pay the principle every inhabitant of the globe would have to be taxed at least ten dollars.—*Id.*

According to the last report of the British and Foreign Bible Society, the circulation of the Bible in Austria has been prohibited; and the books on hand, are ordered to be immediately withdrawn from that Country.

Among the Jews the demand for the New Testament is greater than ever before; in Germany, and other parts of the old world, in Algiers and in Persia, the leaven of God's truth is clearly working in the minds of more or less of the descendants of Abraham.—*M. Star*.

Mr. Wald, one of the Pastors of the Protestant Church in Germany, says, that drunkenness is the greatest vice of the lower classes of that country. There are annually, he says, throughout Germany, 40,000 deaths from *delirium tremens*. In Hesse one half of the grain produced is used for distillation.

One of the most remarkable facts in Missionary experience is recently reported from the Nestorian Mission. The fact of a Persian Prince, the uncle of the King of Persia, and a man of great influence, becoming a permanent annual subscriber of a hundred dollars to the American Board of Missions.

Let us not lose the Bible, but with all diligence, and in God's fear, read and preach the same, for if that remaineth, flourisheth, and is taught, then all is safe. She is the head and empress of all faculties and arts.

Give the devil his due. Certainly—but it is better to have no dealings with the devil, and then there will be nothing due to him.

## RAILROADS.

As the subject of Railroads occupies a good deal of attention at present, and forms matter for many inquiries; we have thought some statistical and other information in relation to them, would be interesting to many of our readers, and also increase the variety of our paper. We shall confine ourselves to such information as we think every person ought to possess in this age of railroad progress.

To England belongs the credit of railroad triumph. With the opening of the Liverpool and Manchester line in 1830, began the practical use of steam relating to roads. Much labour and ingenuity had been spent in contriving methods by which the engine might be made to move upon the rails. It was thought that the smooth and hard surface of the narrow rail would not allow sufficient adhesion to the wheel to enable it to draw any considerable weight, and plans were devised to accomplish motion in some other mode; one of which was, to move the cars by means of iron feet and limbs, which moved similar to the human knee. A reward, however, being offered for the best method of applying steam power, Robert Stephenson, a distinguished engineer, achieved in 1829, the improvement necessary.

High anticipations had been formed of the traffic which would pass over the railroad, and of the speed at which it would be transported; but all anticipations failed of the reality. The first rails were thought of sufficient strength at 33lbs. the yard, and the engine and tender weighed 9 1-2 tons. Now the rails laid down in England reach 80lbs., and some even 92lbs. per yard, and the engines and tenders about 40 tons each. One engine with its tender, full freighted, weighs 60 tons. The average rate of speed in 1831, was 17 miles per hour; it gradually increased, until in 1848 it was 30 miles. The fastest train in 1831 was 24 miles, in 1848, 50 miles per hour. In 1831 the average weight of a goods train was 52 tons,—in 1848 it varied from 160 to 176 tons. The number of trains passing over the English railroads has become very great: upon the Grand Junction line it was, in 1849, 38 daily; upon the London and Birmingham 44 and, upon the Liverpool and Manchester, it reached 90 trains per day. The extreme speed of the fastest trains is now not unfrequently 75 miles per hour.

The success which attended the railway enterprise in England exceeded all expectation, and led to the rapid extension of the system throughout Great Britain. The number of miles open on the 1st January, 1849, was 5,007; of which there were in England 3,918,—in Scotland 728,—and in Ireland 361. The number of miles opened during the year 1843, was 95; during 1846, 595, and in 1849 there were in process of construction 2,160, the greater part of which was completed that year. Upon the construction of these roads, £200,000,000 has been actually expended. The average cost per mile has been already £30,500; and as many allowances must yet be made for unfinished roads included in this estimate, the aggregate will, it is supposed by Dr. Laidner, equal £40,000 per running mile. Ten of the principal lines, paid in the first six months of 1849, an average dividend of £3 8s. 6d. per cent. In 1840, the number of persons employed upon the roads open for traffic was 52,680;—upon those in process of construction 188,000. The annual revenue of British railways is estimated at not less than £12,000,000. The number of persons travelling by railroad in 1843, was 23,468,000; in 1850, 60,000,000. The average expense of travelling, as compared with the previous modes, is computed at about two-fifths of the amount. The whole saving in time, expenses and fare upon such a number of passengers is estimated at not less than £8,500,000 in one year.

In our next we will give some information, similar to the above, on railroads in the United States.

## TELEGRAPHS.

The modern system of telegraphic communication is one of the most extraordinary applications of science in existence, and yet when understood, it seems very simple. Many experiments in this science had been made, and systems adopted, previous to the one now in general use, which was perfected by Prof. Morse in 1839, and brought into use in 1843. We will endeavour to give our readers at some future time, an idea of the manner in which intelligence is communicated by telegraph.

Telegraphic lines extend almost over the whole United States, and connect all the principal towns of the Union. Their total length in 1850 was about 15,000 miles; and they extend without interruption from Halifax to New Orleans, and from thence to Galena, and to New York again. In England there are about 2,000 miles of telegraph, and the cost of its erection is stated to be about £150 per mile. The cost of the American lines is only about one-fifth of this amount. The cost of messages in England is from 4d. to 10d. per word; the cost in America from 1d. to 6d. per word. Reports of the state of the markets are daily exchanged between the great cities and the interior towns; foreign news is telegraphed on the arrival of each steamer, from Halifax to St. John, and from Boston or New York to Washington or New Orleans.

In Prussia, about 1400 miles of electric telegraph are in operation. The wire there is generally inclosed in tubes, and buried in the ground. It is first protected by a coat of gutta percha. This mode of communication serves as a most important auxiliary in the administration of justice and in consequence of its active and far reaching agency, crime has fewer chances of escaping punishment.