

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.  
GEO. W. DAY, Printer. } Office, No. 6, King Street.

That God in all things may be glorified through Jesus Christ—PETER

E. J. UNDERHILL,  
D. W. CLARK, } Pub. Committee.  
WILLIAM PETERS.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 1, 1854.

VOL. I.--NO. 35

## CHRISTIANITY IN TURKEY.

CONSTANTINOPLE, July 6, 1854.

Among the Hungarians residing here, a converted Roman Catholic priest, who took part in the late struggle of his country, is engaged as their religious teacher and guide. This gentleman has resided in New York, and must be personally known to some of your readers. The Hungarians here have with much unanimity formed themselves into a society under his instruction, and meet on the Sabbath for divine worship, regarding him as

"Fifty years ago, having been invested with the supervision of Union College, I stood for the first time on yonder rising ground where the College edifices are now seen. These grounds, now so symmetrical and ornate, were then mere pasture ground, scarred with deep ravines difficult of access.

new world, and also to co-operate in the innovation of the old. Our discoveries on the shores of the Pacific will soon place in our hands the capital sufficient for the great work that is to be done—the leisure, the result of our mechanical skill, will aid, and thus we shall soon have the opportunity of carrying to the further shores of that ocean, and to shores beyond it, the blessings God has given us in charge. The rapidity with which capital is accumulated is now great.—Look at Britain. It is not her armies nor her navies that make her what she is, but her steam-engines, her machinery, and her coal fields. This republic, ere reaching manhood, is become the competitor of England, and we see what has been done. When such are the results of imperfect experiments, what may not be expected from perfected experiments? In the factory, in the field, science will teach new labor-saving methods, new modes of increase of material

DR. DODDRIDGE'S DREAM.

The guide introduced him into a spacious apartment at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes; and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone.

It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor. I have never considered him such. The impostor generally aims at temporal power, attempts to subside the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandering pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations he was pointed and severe, in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one.

THE MILLENNIAL SABBATH.

There is not a laborer in the work-shop, nor a tolling man in the post office, or a clerk in the counting house, that may not claim the Sabbath. Next to God's word, God's Sabbath is the right and privilege of