

disposed to serve the cause of the priests, at least within certain limits, in the hope of thus strengthening their own authority. The present government, which was at first so reserved in its conduct towards the clergy, has, in many ways, during the last few years, shown a willingness to encourage attempts to regain their former position.

THE CHRISTIAN VISITOR.

SAINT JOHN, JANUARY 19, 1846.

THE TEMPERANCE CAUSE.

It is peculiarly gratifying at the present time, to witness the wide spread and increasing interest in the cause of temperance, in this and the adjoining Province. Every thing encouraging to the true philanthropist, every thing promising to the christian and the minister of Christ, is associated with the progress of Temperance. Its principles and work have long lain near the hearts of good men. Its first movers were good men, and its main dependence is still, under God, on good men—men who are not forever consulting their own interests, or their own ease; whose hearts are too big to allow their sympathies to be restricted to one body. The first report of the first regularly organised Society for the suppression of intemperance in the States, made in 1813, represented that over 33,000,000 gallons of spirituous liquors were consumed by a population then numbering but little more than 7,000,000, allowing upwards of four gallons to each man, woman, and child in the United States. Reports of this kind were gathered from year to year, exciting great attention, until 1829, when 1000 Auxiliary Societies were reported, also that 700 habitual drunkards had been reformed, 50 distilleries closed, and 400 dealers known to have renounced the traffic for conscience sake. This report gave such an aspect to the enterprise as one of pure philanthropy, it made such an appeal to the hearts and sympathies of those who had any care or concern for the good of their country and of mankind, that at the next Annual Meeting more than 2,200 Societies, embracing 170,000 members, were reported in correspondence with the Parent Society, and such an influence was produced during that one year, as stopped, as was supposed, one tenth of all the distilleries which had been in operation in the country; and plentiful boards and happy firesides, merry hearts, and cheerful countenances, have been the daily portion of thousands and tens of thousands who might, but for this blessed enterprise, have lived and died in wretchedness and want. The character of the enterprise has never changed; its principles and work are still the same, to reform the inebriate, to arrest the course of those who are heedlessly treading in his steps, without the expectation or fear of becoming such, to secure the children and youth who are growing up, against any such habits, and to unite in common bonds the energies of all the friends of Temperance, for mutual support and excitement, till Intemperance, that great enemy to man's health, reputation, and comfort, is annihilated. The organization of the Sons of Temperance, as in former times the Teetotal Pledge, and afterwards the Washingtonian movement, marks an era in the history of the Reformation. This well-arranged Institution possesses some features which have ever before been wanting to make fast the work so far as accomplished. It recognises and avails itself of the fact which more than any other fact distinguishes Temperance and Intemperance. The latter is essentially disorganizing in its tendency; where it gains a footing there are no relations so sacred and fixed as to withstand its influence; it distracts communities, alienates neighbors, breaks up long-standing intimacies, and so brutalizes the heart that men become perfectly indifferent to the condition and prospects of their children, and dead to the appeals of those whom they have sworn to love, to comfort, and to cherish till death. Temperance on the other hand, drawing all virtues in its train, industry, integrity and intelligence goes to equalize our social condition and moral character, and thus prepares us for every friendly relation and for all endearing and permanent attachments. We want an institution therefore that shall meet fully the case of a wretched man, where all these great endearments of the present life, our happy, social and domestic relations have been broken up, and whose expiring sense has actually obliged him to loathe himself, thus at the same

time, separating him from all who could sympathise with and befriend him, and making his loneliness intolerable by an inward self-loathing and disgust. His self-respect must be restored, the bonds of social life again be cast about him, and encouragement be in this way presented to preserve sacred and inviolate those domestic ties which shall once more make his house his home, and fill it with contentment and peace. All this seems to be secured by the Constitutional provisions and privileges of the Sons of Temperance. We find a brother's hand and a brother's welcome among its members, and at least once a week, a quiet retreat and rational entertainment in the Division Room; mutual acquaintance is promoted, mutual interest excited, confidence and respect commanded, and all that benevolent sympathy and watch-care secured which is required to make the work of reformation permanent with those who have been addicted to Intemperance. The friends of Temperance then have reason for encouragement not only because there is an increased attention to the claims of their cause, but more especially because this excellent organization, the Sons of Temperance is rapidly extending through the Provinces. We earnestly commend it to the confidence of our Ministering brethren as justly entitled to their support and encouragement, to all the members of our Churches as opening an inviting channel for usefulness, and to all classes as a most worthy and beneficent institution. We hope the laudable desire on the part of its members to increase their numbers will not be made a pretext for indifference to the character and conduct of those admitted to its privileges. It is upon a rigid observance of its wise provisions that it must depend to preserve its superior advantages over other Temperance organizations.

BIBLE MEETING.—We had the pleasure of attending last evening, the meeting of the New Brunswick Bible Society, Auxiliary to the Br. & For. Bible Society. The Hall of the Mechanics' Institute was densely crowded, notwithstanding the unfavorable weather, and the best attention given throughout the exercises, which were protracted to a late hour. His Honor Judge Parker took the chair at 7 o'clock, and opened the exercises with a feeling address, expressing in connection with his remarks his gratitude to God for the restoration of his health, in which every one must have participated for his devotedness to the work of Bible distribution. Dr. Patterson then read extracts from a Report which had been carefully prepared, and embodied a mass of interesting facts and wise suggestions. Addresses were then made upon Resolutions offered and adopted, all of which will probably soon appear in print, by Rev. Messrs. Stewart, Presbyterian Missionary now preaching in this city, McKay of the Union-St. Church, McDonald of Carleton, Daniels of German-St. Wesleyan Church, Dr. Gray, Rector of Trinity Church, Wiggins, Episc., also by Mr. P. LeSeuer, and C. A. Hart, Esq. Rev. Mr. Irvine very happily submitted the Resolution relating to the officers for the ensuing year, and though the shortest speech of the evening, we should think it might effect as much for the society as the longer ones. Very wide doors have been opened before the Parent Society during the past year, and unusually large contributions made to its funds, which as we have stated in a preceding number, amounted to upwards of £116,000.

We were glad to learn that the N. B. Aux. Soc. following the example of the Parent Society, had adopted the system of Colporteur, and that they now have a Colporteur engaged amongst the French population of the Province, scattering the seed which is the word of God; let such agents be multiplied, and the greatest good cannot fail to be effected.

We have received from the Publishers, John P. Jewett & Co., Boston, a series of reading books, which have been very highly commended by competent judges, and have been adopted in many of the best schools in Massachusetts. It is singular that when good reading is so universally gratifying to listeners, and when so much time is professedly spent in learning to read, there should be so very few who ever acquire the art so as properly to be called good readers. One reason, indeed the reason is that parents and teachers have seemed to consider that anything would do for a reading book, and until recently, little or no skill whatever has been exercised in adapting reading books to their use. However pure and chaste the language, however

correct the sentiments or elegant the composition it may be above the comprehension of the pupil, and in such a case little if any progress can be made; though articulation may be learned under such circumstances, modulation and emphasis are out of the question when the pupil does not fully and justly conceive the thoughts of the writer. An easy gradation should, therefore, be pursued; and we should rejoice to see the Histories and Lindlay Murray's books superseded, as reading books for learners, by such a series of books as teach, in their regular course, the several requisites of good reading, guarding at the same time against the common faults of mouthing and mumbling words, and a monotonous or sing-song style of reading. We are much gratified with this series, comprising four books. The First Book, or Primer, 72 pp.; 2nd. Easy Lessons in Reading, 180 pp.; 3d. For Middle Classes in Common Schools, 238 pp.; 4th. Selections for Reading and Speaking for higher Classes, 312 pp. Retailing prices in Boston, as printed upon the title page, 73d: 1s. 3d.; 2s. 1d.; 2s. 6d.: Teachers and those interested can see and examine them at this office.

We have before us the 1st number of a paper, devoted to the interests of the Free Church Presbyterians, 'The Presbyterian Witness.' It has been, as we learn from the Editorial article, a long while in contemplation; of course its arrangements have been well considered, though we cannot but think a larger paper for the same price would command a subscription list enough larger to more than compensate the extra expense. One thing more; exercising such an influence as the newspaper press does at the present time, the name of the Editor or Editors should always be given, and more especially so in the case of a religious paper. It gives us great pleasure, however, to welcome the paper. We commend the wisdom of our Presbyterian brethren in projecting it, and hope it will be well sustained, as it certainly will be, if the members of that communion know what is for their interest, and how best to promote general intelligence, harmony of opinion, and concert of action, upon which the stability and increase of every religious body depend.

BRITISH SCHOOL.—We had the pleasure, on Thursday evening last, of listening to the examination of this School, in the Hall of the Mechanics' Institute. Mr. Duval evidently has great success in two very important particulars—in securing the confidence and affection of his pupils, and in interesting them in their several studies. The word *task* (which, by the way, is to us a new word in such connection) grates harshly upon our ear, as applied to the lessons of children, and it is only when they cease to be a task, by the interest with which the teacher invests them, that much real advancement can be expected. The answers to questions in Arithmetic were particularly prompt, and disclosed the fact that the pupils were getting correct ideas of the science of numbers. The smaller scholars showed good proficiency in Geography, as did each class in their several studies of Geography, History, use of the Globes, &c. The Committee, Teacher, and parents had good reason to be gratified with the result. The several recitations were very agreeably interspersed with singing, by the pupils.

Extract of a Letter from Rev. Mr. Pryor, President of Acadia College, to Dea. N. S. Demill, of this city:

"There is an exceedingly interesting revival in Cornwallis, (about 6 miles from us) under Bro. Hunt. I spent several days last week there. On Saturday fifteen persons offered themselves to the church and were received, of whom 14 were baptized yesterday. The prospect is that many more will come forward very soon. Bro. Hunt has baptized within four weeks, 15 young men and 9 females. They are fine and intelligent young men. Among them was one of our students, whose parents reside in Cornwallis. He professes to have been converted in the College about eight months ago; thus adding another to the large number of those who look at the institution here as the place of their spiritual nativity. I often think what great reason we have to adore and praise God, for what he has done among us at the Academy and College, in raising up for His service, instead of that of the world, so many young men who have gone from us to posts of usefulness. Our labours and exertions have truly received a manifold reward.

"There seems to be a good deal of seriousness among our young people here, and I fervently hope God is about to revive his work among us."

EXTRACT OF A LETTER FROM OUR COLPORTEUR.—After noticing a most singular case of inhospitality on the part of one who professes better things in Springfield, Mr. Tabor writes of the kind entertainment offered by Elder D. Crandall's family at Springfield, and by Deacon Ezra

Frost, at Kingston, and Mr. Charles Snow of Hampton, and proceeds as follows:—

Tuesday, Jan. 4th. Detained for want of snow, and I cannot possibly cross the high mountains between this and Quaco without better travelling. The river and brooks are all very high, and while I regret detention, I can still take about with me from house to house Tracts and small books, and interest I trust, the minds of some in the cause of my Saviour.

Jan. 7. Considerable snow fell last night and yesterday, and I am caught some distance from my horse and sleigh—having been travelling on foot with my box and portmanteau filled with books and tracts. Have had great success and been entertained with much kindness by Mr. Henry DeMill, who, although a member of the Episcopal Church has acted towards me with a warm and tender heart, tarried with him on Thursday night and enjoyed the company of his family. Truly God's witnesses are often unknown to each other when but little distance separates them, and how sweet it is at our departure from such a house to receive a "God bless you and prosper you in your work." I felt to say may the God of Israel bless you and yours and build you up in love, Amen. Arrived at Quaco, St. Martins, this evening, and engaged in my work with a cheerful mind. The roads are very bare, yet the hearts of the people seem warm towards my work, and I will soon give you in detail an account of my success.

Yours in Christian esteem.
J. V. TABOR.

The following letter is from Rev. Mr. Ingalls, whose field of labour is not far from our own missionary's, and with whom for some time, Br. Burpe laboured and studied. It is dated from Akyab, Aug. 17, 1847:

"But I am forgetting myself. You want news from Burmah, and asking, 'Watchman what of the night?' I answer, I have good news to write. The gospel is being preached to the heathen, and many have turned from dumb idols to the living God. Burmans, Karens, Kimmies and other dark nations and tribes, are hearing, day after day, of him who was crucified, and invited to the cross for salvation. This, I call good news, and the church should not only rejoice that it is so, but greatly enlarge her efforts

"Till earth's remotest nation
Has learned Messiah's name."

I often wonder at the puny efforts put forth for such an object, and the little, comparatively, Christians are willing to do for a work so important. I blush to say that I am the only man now in Arracan. Month after month I toil alone, and may close my eyes alone, without a friend to bear my dying message. I would not complain at being alone, if I could do the work, or if the church was unable to send more. I need not say that at times I feel like the soldier who has entered the enemy's land, and left by his companions either to fall, surrender, or ingloriously retire. I have one feeling, and hope it may not abate till death withers my arm, and that is, to hold on to the standard of the cross, and not expose the sinless cause of my Master to reproach from the vile pagan. My brethren surely do not appreciate the circumstances in which missionaries are placed in heathen lands, or feel sufficiently loyal to him whose honor is staked upon the issue.

I have with me now eight Kimmies, four of whom have embraced the gospel from the village of the Mountain Chief, so often mentioned in brother Kincaid's journals. That the gospel is thus advancing, and tribe after tribe of the lost, and for ages unknown, are not only found, but brought into the kingdom, should fill the church with joy, and nerve every Christian to the work.

This is not the day, or the time, for Christians to slumber, or to be sparing of those means demanded in Immanuel's ways. The kingdoms of this world are all to be subjugated. Let Satan range, and the enemies of God take counsel, it will be in vain; this cause must go forward.

There is now an interesting state of things at Ramree: many are listening to the gospel, and some are waiting for baptism. I have recently baptized two. You must not understand me that we have easy work—no! Our hearts, our faith, our patience, our energies, all are taxed to the utmost. We are in Satan's domains, and he stirs up the depths of hell against us. No work can equal the arduousness of mission work at the present time, and nothing short of everlasting arms sustains us. You bask in the sunshine, and I am glad you do. But while you do, forget not, I beseech you, the few who contend with the powers of darkness, in heathen lands, nor withhold needful succors! Affectionately yours,
L. INGALLS.

INTELLIGENCE FROM CHINA.—Rev. Mr. Shuck, Am. Baptist Missionary to China, having returned to his field of labour, writes to the Editor of the Christian Watchman as follows:

HONGKONG, Sept. 15, 1847.
DEAR BRO. CROWELL.—Once more I am permitted to address you from this great land of heathenism, the home of my adoption. Thankful indeed am I to the great and kind Disposer of all events for the innumerable blessings which have attended my pathway during the past two years, and that under circumstances of so much mercy I am permitted again with health invigorated to hold up the lamp of life amidst the dark superstitions of these idolatrous millions.