

oppression. Thanks to Providence, there is one gentleman upon a European throne, although that throne is not called Christian.

The course of events in the present century has brought to view no change in relations of States more wonderful and unexpected than that which is now becoming the talk of the whole world; namely, that Turkey, which so lately seemed to be sinking into decay, is in fact, developing new elements of life and rising up to be the bulwark against the baptized barbarianism of the North. The fact is instructive. It exhibits a Mohammedan Power in an attitude of dignity superior to that of its Christian neighbors. It indicates to us how little there is to choose between the nominal religion of the Greek and Catholic Christians and the religion of Mahomet. The simple Christianity of the New-Testament bears on its front the evidence of its heavenly origin, and is the greatest blessing which a people can receive; but it is often seen, that the greatest blessing when perverted becomes the greatest curse; and so that nominal Christianity which is established by law, which is the creature of politics and the tool of kings, which is taught by a State-paid priesthood and maintained by the sword of persecution, is a more deadly antagonist to the moral progress of a nation than the religion of "the false Prophet," or even some forms of Paganism. Many Christian writers of England and America have been conciliated to the prospect of Russian dominion over Turkey by the thought that the cross would then supplant the crescent; but unless the crescent can be supplanted by the peaceful teachings of the New Testament, it had as well retain its place. A Russian Christianity with all its oppressions would deserve and receive the contempt of infidels and would verify the saying of the Apostle, "The name of God is blasphemed among the Gentiles, through you as it is written."

But the favourable changes which are now beginning to be seen in Turkey are owing in a great degree to the peaceful influence of Christian principles, co-operating with the course of Providence. American missionaries, as well as others, have long been at work in Turkey without seeming to accomplish any good. The American Board deserves great praise for its perseverance in maintaining the heralds of the gospel in that dark land where scarce a ray of light dawned upon their dark prospects. They chose "to bide their time," Their time has come. New openings greet them on every hand. The little leaven is beginning to spread through the whole lump.—The buried seed is rearing its blade above the surface, to be followed by "the ear and then the full corn in the ear." The mighty element of missionary influence, so long in silent operation, will soon have larger scope and verge, and will show itself in results that will stand as memorials of its triumph on the broad field of History.

FREE WILL BAPTISTS.—Mr. Benjamin Randall, of New Hampshire, was converted under Whitfield's preaching, and commenced preaching in 1780 as a Calvinistic Baptist. But he was much engaged in revivals, and preached the Freedom of the Will, the duty of Immediate Repentance, and the practice of Open Communion, in a manner which was disapproved by his brethren, and they withdrew fellowship from him. He however continued to preach with much success, and organized many churches holding his views.—The regular Baptists called them Free Willers and Free Will Baptists, and finally the people themselves took the word of reproach as their distinctive name. They now have about 50,000 members, scattered from Maine to Wisconsin, with an excellent newspaper, the Morning Star, published at Dover, N. H., and expect soon to have a Quarterly Review. The Calvinistic Baptists and other ministers exchange pulpits with them. They have a Home and Foreign Mission Society, and a mission in India. No contributions are received from slaveholders or rum-sellers. In 1838, their General Conference withdrew fellowship from all churches that admit slaveholders, and refused to receive some Baptist churches in Kentucky on that account.—N. Y. Independent.

A Fine Old Bible.

On the occasion of the Queen's late visit to Glasgow, having expressed a desire to see the cathedral, which has recently undergone the process of restoration, she was shown an ancient copy of the Bible, lately recovered from obscurity, and which was the same which was

chained to the desk of the public reader, whence he made known its revelations to an eager and excited auditory, in times when the possession of it by the common people was prohibited. This ancient copy of the Scriptures is in a state of entire preservation. It is bound in oak, and the boards are an inch thick. It is printed in the old Saxon character, and each letter is of an enormous size. The weight of the whole amounts to about twenty-nine pounds. Along with the Bible was shown to her Majesty the old sandglass which was wont to measure the time during public worship.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 30, 1849.

THE DEPUTATION TO ENGLAND.

We have no doubt this has been the subject of prayer with many who can appreciate the means upon which under the divine blessing must depend the future prosperity of our denomination in these Provinces. We believe an educated ministry to be an imperative want and an indispensable requisite in this age, and that it is constantly becoming more so. We do not mean by this that God is at all dependent upon human aid either in the form of learning or ignorance, but that God has imparted to the human soul such susceptibilities, and has chosen such a method with which to advance his cause that his purpose involves it, and no necessity is more imperious than that He has ordained "preaching;" and to "preach" a man must be "apt to teach;" and to be able to "teach," a man must "study" and qualify himself as "a workman that needeth not to be ashamed." For successful study we must afford our young men proper facilities. Our friends will be glad to learn of the safe arrival of our brethren in Liverpool.

On account of the lateness of the arrival of the Mail our matter had to be mostly set up for this paper before we could get the news; we withhold therefore our own article this week to give our respected brother Francis room to address those in whose behalf he has crossed the waters.

We are promised further intelligence by next mail.

"AMERICAN MESSENGER."—This valuable publication of the American Tract Society is now gaining an extensive circulation in this Province and Nova-Scotia, in connection with the Colportage operations. As the year is now nearly closed, we would notify present subscribers and all who wish to take it the ensuing year, that it is necessary their wishes should be known. We are obliged to pay for it in advance, and do not wish to pay for more than are wanted, nor to disappoint, as we have so often done the past year, those who wished back numbers after the year commenced, as the continual increase of subscribers in the States makes it impossible to procure them. The price of the paper for the year is ONE SHILLING IN ADVANCE!

We regret to state that though the price is so low many have taken it the past year from whom we have received no pay. Those who have requested it recently will be obliged to wait for the January, 1850, No.

The Christian Family Almanack, for 1850, may be had at the Depository. Price 4d.

New subscribers to the Sunday School Journal, and to the Youth's Penny Gazette, can commence with January, 1850, each of them two copies per month, the former one shilling and sixpence, the latter one shilling per annum. If our churches wish to create and sustain an interest amongst the children and youth few means will be more efficient than the circulation of these papers. We will procure them and send them regularly to order when ten copies or upwards are paid for in advance.

We extract from the Christian Messenger Brother Burton's account of the decease of his beloved wife, which has been previously announced in this paper.

Yarmouth, Nov. 17, 1849.

DEAR BROTHER,—A great and solemn change has, by the arrangements of God's wonderful and mysterious providence, taken place in my family, by which I and my dear children are deeply and sorely afflicted. My dear wife has been called to her eternal rest. She closed the career of her mortal life on Saturday evening last, in the well grounded hope of a blessed rest in the bosom of her dear Lord, in whom she had believed for many years. Her sufferings were

great during her illness, particularly for four weeks. The remaining two which she survived they were greatly mitigated, yet from the pressure of accumulated disease, notwithstanding the best efforts of the best medical aid, she gradually sunk into the cold and icy arms of death. But blessed be the Most High God, in infinite mercy, He put underneath her His everlasting arm, and was the refuge of her soul in the time of trouble. The gracious and all redeeming Saviour, in the wonderful provision which he made in the sacrifice of his death for our guilty race, and which is declared to us by the gospel, was the foundation of all her hope and formed the ground of her only confidence and trust. The gracious and consoling influences of the Holy Spirit bore witness within and filled her mind with heavenly peace and holy joy and a calm resignation to the Divine will. A short time before she expired, when asked if she still felt the presence of Christ to cheer the dark valley and shadow of death, she answered "Yes! O yes! He is with me." Dear Brother, I and my family in this dispensation have suffered a severe bereavement. The waters come up sometimes in my soul and seem almost to overwhelm me. But God alone is my stay. I design not to murmur at his will. I know he cannot err, and has only afflicted us for our own profit. I shall be glad to hear from you, meanwhile I remain your affectionate and deeply afflicted brother in Christ. W. BURTON.

REMITTANCES received from Rev. T. W. Saunders, Rev. T. Todd, Mr. J. Reed, Rev. G. F. Miles.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XXI.

Advantages of Sabbath Schools.

No higher praise can be ascribed to any institution than that it does good service to the cause of God. It can aspire to no loftier honour than that of reclaiming revolted souls to his dominion. To have a position assigned it among those instrumentalities by which the Son of God is destroying the works of the Devil, and is establishing his own gracious sovereignty over human hearts, sheds upon it a glory the brightest and the most unfading.—It then becomes invested with the splendours that emanate from the cross. It is redeemed from all inferiority by its connection with that kingdom which shall not be moved. Its effects are interwoven with that illustrious succession of events which shall end in the second coming of Christ, and his enthronement as Judge of the Universe; "when he shall come to be glorified in his saints, and to be admired in all them that believe." If it be a high distinction conferred on human labours that they have tended to emancipate mind from the slavery of ignorance; it is a far higher honour when they have stricken the fetters of sin from the soul, and brought it into the glorious liberty of the Sons of God. If he who rescues a human understanding from a life of worthlessness and debasement, achieves a meritorious work, he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The one confers a benefit which shall last for years; the other, a blessing lasting as eternity. The labours of the one may indirectly be instrumental in working out the soul's salvation; but the labours of the other tend directly and irresistibly to this end. All the gifts that mere earthly science has bestowed, with whatever beauty, glory and temporal happiness they have enriched individuals and nations, and to whatever extent they may have had a connection with the advancement of pure religion, have not of themselves had power to purchase the redemption of one soul, or to array it in the beauties of holiness. That all true science indeed, so far from militating against morality and religion, is favourable to their progress, and is at once the humble pioneer and follower of their march, cannot be disputed; but independent of that knowledge which maketh wise unto salvation its farthest stretch of power terminates with time; its most splendid bestowments find a grave on earth. Invaluable and essential as is the work it performs in discovering and applying the resources of intellect; in searching out the elements of wealth and power and glory; in rearing the proud structure of civilization;—yet that work is at the best subsidiary to the

grand object—the erection of that glorious spiritual temple, of which Jesus Christ himself is the chief corner stone. While, therefore, we admit the value of those world-renowned Institutions, from which the lights of knowledge have been streaming for ages, while we insist on their utility and necessity to the interests of God and man;—we reverence more those agencies that are specially consecrated to the work of saving souls from eternal death, and are directly and powerfully fulfilling their mission. We gaze with admiration on the noble seats of learning where have been nurtured and trained the men of might—the grand of soul—whose deeds have won the gratitude of ages, and whose names have glorified the scene of their prowess. But we prize a far higher worth that humbler Institution to which our remarks have reference, because within its bosom have been born and nourished so many of the children of God—the heirs of the heavenly inheritance. We prize the Sabbath School more, because its moral influence is purer—more precious—and is destined to effect greater results for time and eternity than influences of much longer growth and much prouder pretensions. This eulogium will be amply justified even by the scanty collection of illustrative facts which we now present.

The number of souls whose conversion to God has been attainable in whole or in part to Sabbath School instruction cannot of course be ascertained,—but it is immense. It has already been stated how large a proportion of Missionaries and Ministers of the Gospel, in Great Britain and the United States, have been either indebted to such instruction for their conversion or for invaluable knowledge and spiritual impressions. Henderson, Patterson, and Morrison, are of this number. In every Sabbath School under proper religious influence, early piety is no strange phenomenon; in many it has been of so frequent and striking occurrence as to have awakened the attention of the most sceptical,—while in most, the success which has followed the effort to bring the young to God has been attended with encouraging success. The following facts given by one of the missionaries employed by the American Sabbath School Union will be read with interest, "The Sunday School furnishes pious young men for our colleges, and candidates for the ministry. A large proportion of the pious young men in our Western Colleges were converted in the Sunday School. Several of the most useful ministers now labouring in this State (Illinois,) were converts in the Schools established seventeen years ago by the American Sunday School Union in this region. Several useful missionaries, now in foreign lands, ascribe their conversion to the same origin. Last spring, I had the pleasure of hearing addresses from three missionaries, who proclaimed the gospel on three continents of the globe;—one among the Pawnees, one in Africa, and the other in Mosul, near the ruins of ancient Nineveh, where Jonah refused to preach. He had also taught on Mount Lebanon, and his feet had stood on Mount Zion. They were all converted in the Sunday School, when children. The Sabbath School on one of our Prairies still preserves the record made, when the last of the above missionaries, seventeen or eighteen years ago, then a little rustic barefooted boy, and in his shirt sleeves, first entered the School, having walked four miles." Another Missionary writing from Kentucky, in 1848, says, "I visited three Sabbath Schools, organized several years ago just in such destitute places as I have described. I was informed by Mrs. —, wife of a Baptist Minister, that every single scholar in those three Schools had been converted to God, and had all united with the Baptist, Methodist, or Presbyterian Churches. "Oh," said she, "truly the Sabbath School is the nursery of the Church; it was there my dear father, now I trust in heaven, was made to feel that he was a lost sinner." She exclaimed, "how I love the Sunday School!" In our own Provinces, and in the Schools of our own denomination, the conversions of the young have been neither few nor unimportant. In a late revival which took place in connection with a Baptist Church of New-Brunswick, almost the whole of the converted, who number nearly thirty, were either Teachers or Scholars in the Sabbath School, and had been principally indebted to the instruction there received for their most important change of heart. I conclude this article with the following touching Obituary from a late number of the Christian Messenger,—"Died at Westport, on Monday, 5th November, George Frederick, son of John H. Parker,