

word Ptolmis, thus giving seven letters of the alphabet, from which the whole was afterwards deduced. But the hieroglyphic inscription? How was it possible to interpret those representations of animals and things, intended though they must be for the symbols of a language? Here and there some of them were enclosed in an oval. This was repeated again and again, and must no doubt be the name sought for. The middle figure was a recumbent lioness, the Coptic name of which is laboi. Might not the lioness represent the sound of the initial letter of her own name? It was a wild and fantastic conjecture, to which the explorer was no doubt driven by mere despair; but it was inspiration. The moment it was taken for granted that this was one letter of the name, the others were read with comparative ease; and thus were obtained to begin with the signs of seven hieroglyphical letters, PTOLEMEES.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 16, 1849.

THE POSITION OF FRANCE.

The lovers of peace cannot as yet look with much complacency upon the condition of the European States; and the expectation or rather fear of a general European war rests upon most minds. The tyranny of Russia, the cruelty of Austria, and the infamous policy of France, all seem to require such chastening and subordination as war alone could inflict. It is by no means reasonable to reckon upon anything else from the Poles and the Hungarians, and a vast population in Southern Europe, than an impatient watching for a favourable hour when they may devote themselves to the work of avenging past grievances.—How far the many volumes of the word of God which have been distributed in those countries may allay the natural impulses of those who have been so grievously wronged and oppressed it is impossible to judge; but circumstances having been so unfavourable, during the storms of passion which the recent revolutions have excited, for the study of the Scriptures, it is to be feared that they have learned rather to assert their rights and to feel their responsibilities, than to controul their passions and to seek for peace. The condemnation of their policy by the Christian world so speedily conveyed to Russia and Austria seemed at the last accounts to have wrought magically upon those governments; and, though they may not have repented of what they have done, they are not disposed to outrage further the public sentiment of Christendom. The blood-thirsty Haynau, like a beast gorged was relinquishing his prey, and the haughty Autocrat was restraining the threats of violence which had been fulminated against Turkey.

France, however, as though labouring with all its energies to contradict its professions, is doing more and more to destroy the sympathy of those who hailed the advent of the new republic, and to convert, through utter disgust, its friends to foes.

It is impossible for those interested in Missions and who have been conversant with their history a few years back, to forget the iniquity of France committed against the Sandwich Islands, when the King was forced by overpowering constraint to sign a treaty repugnant to his own feelings and also to the conscience of all his subjects; and through the provisions of which two of the greatest abominations, which had been spurned by the newly evangelised people.—French Priests and French Brandy were thrust upon the natives to impede their progress and to work their ruin.

The Protestant religious press has been unanimous in pronouncing this one of the most enormous offences so summarily visited upon Louis Philippe in his deposition and exile. But by the recent intelligence from those Islands contained in another column of this paper, it will be seen that just as they were seeking an extension of their privileges as an independent people, having been recognized as such by Great Britain and the United States, their conduct before and since having fully justified this recognition,—just at this juncture and in despite of the protest of the Commissioners of Great Britain and the United States, the French officials at the Islands and in those seas have been repeating and even aggravating this offence.

It may be that this will be disavowed by the French government, we wish there were better grounds for believing it will be; if it is not, it will only prove one more goad to rouse the indignation which burns already in many of

her people on account of her policy in regard to Rome; and it will not be strange if in this way the spark should be applied to kindle a civil war or another Revolution, the results of which it would be utterly in vain to predict.

We have seen a letter from Elder Burton, of Yarmouth, to a brother in this city, in which he speaks of the severe illness of Mrs. Burton, of whose recovery he has little or no hope. It is gratifying to learn that Mrs. B. is in the enjoyment of a perfectly tranquil and happy state of mind in view of life or death; and that our respected brother leans with Christian confidence upon the grace and promises of the Almighty. But a few short weeks since, when our sister attended our Association, she appeared in perfect health, but many a strong one has bowed before disease and death since then. Our dear brother and his afflicted companion, and family, will have the prayers and sympathies of a multitude of Christian friends, and we doubt not what is infinitely better, the presence and support of him whom they love and serve.

REV. MR. RAND AND THE MICMACS.—We see that Rev. Mr. Rand, who has been devoting his attention some time past so successfully to acquire the language of the Micmacs, and in the translation of the gospel into that tongue, has been presenting his cause to the people of Halifax, in the Baptist Chapel in Granville Street. Brother R. has been assisted liberally by several officers in her Majesty's service, and has made friends wherever his circumstances and labours have been made known. We hope the Baptists of these Provinces, and especially those of Nova-Scotia, will not allow him to lack funds to prosecute his work.

We have been looking anxiously for some communication from brother Chute with reference to his labours amongst the French in this Province; this will be the only way of commanding attention and funds.

The Rev. Mr. Mahan, President of the College at Oberlin, Ohio, on his way to the great Peace Convention held some time since at Paris, when in London, called with Dr. Burns upon Rev. Mr. Noel, and in a letter detailing the circumstances of his visit among other things writes as follows:—

"I asked Mr. Noel how he felt in his new position. 'I feel,' he replied, 'like a bird out of its cage.' I remarked that his position as a Baptist would diminish the interest which sectarians in America, and elsewhere, now felt for him. 'Of that,' he replied, 'I am fully aware. My aim is not popularity, but truth.' It is well worth crossing the ocean to see such a man, and to witness the scene which we witnessed in his house."

We have seen many expressions of regret on the part of good Pædo-baptists that Mr. Noel should have plunged into such an extreme, and have spoilt his hopes and so much of his credit by becoming a baptist; but his short and emphatic reply to President Mahan, who is a Pædo-baptist, shows the genuineness of his piety and his true dignity as a man.

We copy upon our first page to-day an interesting biographical sketch of Dr. Steane of Camberwell, (London,) one of the most eminent Baptist clergymen of England. It accompanies his portrait as issued by the Christian Times.

The Merchants' and Farmers' Almanac for 1850.

A fine copy of this useful Almanac has been laid upon our table, and having looked carefully through it, we can recommend it cordially for its correctness and completeness, and we hope the enterprising publisher Mr. W. L. Avery, Prince William Street, will be well recompensed in its sale. It should be in every house, for reference to its various information.

It is not our purpose to devote so much of our sheet to any one advertisement as we have given last week and this to that of Messrs. Garret & Skillen, but we doubt not that subscribers will find some compensation in giving them a call if in need of what their very ample stock supplies. We seek no other place for ourselves, and have invariably been satisfied.

It will be seen by the advertisement in another column that the *S. B. Wheeler* gives her passengers a speedy trip, allowing two favours in these hard times—the saving of a half dollar, and an hour or so extra for business or recreation in Eastport, to those going westward in the *Admiral*.

REV. F. BOSWORTH.—The *Montreal Pilot* says: "The Rev. F. Bosworth, A. M., late Professor of Classical and Oriental Literature in the Baptist College, left this city yesterday for England, where, we sincerely hope, he will soon occupy a station befitting his extensive and varied attainments."

LETTERS RECEIVED.—Mr. T. A. Getchell, Rev. K. Brook, Jr., Rev. J. Trimble, Mr. J. Fillamore, W. H. Wyckoff, Esq.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XX.

ADVANTAGE OF SABBATH SCHOOLS.

2. The Sabbath School is a distinguished agent in promoting mental improvement.

Before the existence of this Institution, little progress had been made in diffusing the gifts of knowledge among the lower orders of society. Their pitiable condition had often indeed stirred the sympathies of benevolent hearts, aroused the indignant eloquence of poets and philanthropists; and the strong efforts of many who were not only quick to feel, but prompt to act. Yet despite enthusiastic and pathetic appeals, and the earnest endeavours both of individuals and societies, very little advance had been made towards the great object. There were found no means by which the public heart could be made to beat with active and permanent pity for the vast multitudes walking in darkness. When warmly and vehemently assailed with the touching pleadings of the humane advocates of the disinherited classes, that great heart would flutter a little, throb, utter a lamentable sigh, and then subside into its ordinary calmness of pulsation. Yet after all, perhaps it was less the want of public sympathy among the educated ranks that made the approach of intelligence to the homes of the ignorant so slow, than the want of means for properly combining and directing the energies at command. Splendid liberality was often manifest—glorious enthusiasm awakened—vehement and prodigious exertions made. But it seemed as if the power thus put forth became greatly weakened before it reached the scene of action, and told but feebly on the broad mass of mental darkness. The different streams of enlightenment that went flashing on towards the dark valleys of ignorance, became either quenched in the darkness, or were carried out of their right course. The grand difficulty was to find channels sufficiently direct and easy for the conveyance of those blessings to those who were perishing for lack of knowledge.—At length the Sabbath School appeared—an instrumentality so simple yet so exquisitely adapted to the purposes required, as immediately to win the faith and unpretended admiration of all whose minds were employed on the question of popular improvement. It has not failed to realize all the good foreseen by those who witnessed its first promising achievements. It has accomplished incalculably more in all respects than was predicted, than was hoped for. But at the present, we confine our notice to the intellectual benefits which it has so widely and so lavishly scattered. These are to be found in almost every circle of human society; for there are at the present day few individuals of any class, among enlightened or civilized nations, who have not been connected with the Sabbath School, either directly or indirectly, and who have not owed some part of their mental training or acquirements to its influence. But its most evident and pleasing effects on mind are to be sought, not in those departments of social life where all the means and appliances of education are richly enjoyed, but in those less favored regions, where it supplies almost the only stimulants to mental activity, the only remedy for mental debasement. Here the Sabbath School has found a scene extended enough for the greatest operations; new and untried enough to satisfy the most craving desire for fresh and original fields of enterprise; and beset with difficulties sufficiently numerous and formidable to try the faith and the benevolence of the most heroic spirit. Here it has put forth its strength, its vain resources, its self-increasing energies, and spread around itself the manifold proofs of its capabilities. Here it is seen uprooting thickly-sown prejudices and errors of luxuriant growth; breaking up the fallow ground of neglected minds, killing out the noxious weeds with which they have been overspread, eliciting by kindly and skil-

ful culture their native powers, and implanting the precious seeds of wisdom and knowledge. Thousands of such minds have been indebted to Sabbath School instruction for the only culture they have received. To it they have owed the first consciousness of their own powers, their earliest desire of improvement, and really all the intelligence of which they have become possessed. But for the benevolent care thus bestowed upon them they must have remained wrapped up in immanent ignorance, and in life-long inertness and feebleness, or in misdirected or destructive strength. They must have been added to the great mass of degraded intellect which has ever been the reproach of nations, and their curse. By a happier destiny they have been snatched away from such fatal association, and attached to the order of intelligent minds. Instead of swelling the amount of popular ignorance, from which society has so much to dread, and which, if suffered to increase, threatens the subversion of its very foundations, they have brought additional strength and stability to the cause of law, and of social order and security. No one who has reflected on the connection between national education and national prosperity, who has weighed popular instruction as an element of civilization, can fail to perceive the value of the benefits conferred by the Sabbath School, in diffusing true information among the least intelligent classes of the community. Every such reflecting mind must acknowledge that it is not easy to over-estimate the worth of these benefits to society. For, although education does not necessarily purify the depraved soul, (and we are far from attributing to it this power) although, knowledge and the means of acquiring it may be largely possessed, without any moral blessing resulting from it to their possessors, yet it is an unassailable truth that right education is favourable to virtue, that the tendency of knowledge is to harmonize and refine the heart, to remove not only the grossness of vice, but to instil the principles of moral purity. It is equally certain, that ignorance is not only devoid of all good in itself, but is invariably and actively evil in its effects. It adds to the corruption of the heart the darkness of the understanding, and while it repels truth and religion from the soul, confirms and augments the power and turpitude of sin. Knowledge then, and mental cultivation possess intrinsic excellence; their tendency is to good; and if they fail, as they too often do, to effect any decided improvement in the moral condition of many, this fact no more proves that they are impotent to bless, than the failure of the divine truths of christianity to convert the multitude proves their incapability of renovating the soul.

We have only to consult the history of nations to find inexhaustible evidence of the power of ignorance in promoting crime, and in investing it with attributes and circumstances of ferocious and revolting brutality.—The records of every court of law, of thousands of criminal trials; the testimony of witnesses; the grave and respectable opinions of Judges; the melancholy annals of prisons and penitentiaries; of riots and public outrages; the histories of seditions and revolutions,—all proclaim with one voice that ignorance is a fearful stimulus and assistant to crime, that it is an agent of fatal influence in demoralizing public conscience,—that it is a terrible curse to society. On the other hand the testimonies are equally unimpeachable and convincing to the efficiency of knowledge and intellectual culture, in restraining crime, in softening the aspect of vice by removing its grossness, in strengthening the dominion of law over the populace, in teaching the multitudes the benefits of government, the necessity of subordination, and in diffusing the principles and fostering the habits of social order.

S. ELDER.

[FOR THE CHRISTIAN VISITOR.]

EVERY DAY PIETY.

Perhaps there are few errors more injurious in their practical results than that into which persons fall when they regard religion as confined to the Lord's Day, to the worshipping assembly, and to the exercise of praise and prayer.

In these we look upon one mode of its manifestation; one in which it exercises and nourishes its devoutness; in which it collects strength to walk with God, and to maintain separation from evil amid scenes of peril, conflict and temptation.

In keeping holy day the spiritual and the meditative draw near to the fountain of life,