

king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures, armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the wall of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.

The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, inclosed in a frame, on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.

These edifices as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history, and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods.—*Layard's Nineveh.*

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 27, 1849.

SOCIAL AND RELIGIOUS PROGRESS.

The exercise of a cheerful hope in God as the Governor of the world is of great value for the comfort it brings, and for the exertion to which it stimulates. Despondency greatly discourages exertion. Men are not willing to labour, where they can see nothing accomplished as the result of their toil: so to a great extent we can increase the number of labourers and promote the efficiency of each in philanthropic effort in proportion as we can make it appear that their labour is really productive. "This is that which overcometh the world, even our faith."

The gradual though sure and certain progress of the kingdom of Christ seems to us a necessary truth harmonizing with the character of God and the perfection of his administration. We have never been able to sympathize with those who can see nothing in the present but discouragement, nor in the future but darkness and gloom. If men alone were the agents in sustaining and advancing what is good—if we had no better hope than their unaided exertions gave, it would be very natural to despond; but our rejoicing is, that "the Lord reigneth," and "worketh" in men, "both to will and to do,"—and prospers the exertions thus prompted by himself. Nor are the good and obedient the only instruments he can employ. There is not a land however remote from the great centres of religious influence, however wedded to idolatry and superstition, where He is not, in all his infinite perfections to counsel and to execute, and where there may not be found some evident proofs of His wisdom and efficiency as the Supreme Governor of the world. But there are those who can see nothing but hopelessness, not only over the vast fields of Catholicism, Mohametism, and Paganism, but nothing to encourage their hope in England and America, the very centres of religious influence and intelligence. We are particularly gratified therefore to furnish the following well authenticated statistics, bearing upon this question, and upon the particular point in each country with reference to which discouragement prevails. None doubt progress in England, progress in intelligence and in wealth; but the fear is with reference to the limits in society beyond which progress is supposed not to reach; and that whilst a limited class (increasingly so) are progressing, it is at the expense of the great bulk of the people, whose condition is sup-

posed to be growing worse and worse physically and socially. This is evidently a mistake and arises from the fact that what is present to the senses makes a much stronger impression upon the mind than what must be recalled by the memory or pictured in history; and also from the fact that our grievances make a stronger impression upon our minds than our advantages.

"Macaulay, in his history of England, shows that in 1685, the wages of labourers in England were on an average just about one half of what they now are; while the price of bread and the common necessaries of life was on an average the same that it now is. At that early date, the great majority of the English nation lived almost entirely on rye, barley and oats.

"But the proportion of pauperism is the best criterion. Now, in a bad year, one in ten of the people of England receives aid from the parish; and in a good year one in thirteen.—But at the early date named, one in five was on the list of paupers. Here we see from two points of view, that the aggregate physical comforts of the people have been doubled since 1685. While all ranks have partaken in company the advantages resulting from the improvements in the arts,—the railroads annihilating time and space—the hospitals that are open to the poor and apply without price to the dressing of a wound or broken limb, a skill such as the monarch formerly could not command—the triumphs of skill in extirpating some frightful diseases—the banishing of others by the police—the lengthening of the average term of human life from 23 to 40 years—these all are benefits which the poor share with the rich, as results of Christian civilization. And this is a specimen of actual advances now in progress."

The fear with reference to America is not on account of physical condition. None can doubt the progress of the mass there in education and in wealth, honest industry in all departments is largely recompensed. But when we consider the rapid increase of population and that so large a proportion of this increase is from the Catholic population of Europe, of classes actually crowded out of their native land by the disadvantages of their position in society, it would seem but natural to reckon upon a decrease of religious influence, and that the proportion of the irreligious would far outstrip that of the professors of an evangelical faith, but happily an examination of facts removes these fears, and we see religious progress amongst the masses of America, as well as social progress among that of England. An intelligent correspondent of the *Puritan Recorder* writes as follows:

"I was surprised and astonished, a few weeks ago, at the result of a comparison of the present state of our American churches, with their state twenty years ago. In 1829, the number of members in nine evangelical denominations was about 1,030,000. Now the same denominations report 2,845,000,—an increase in twenty years of 1,815,000. Then our population was about 12,400,000, and not far from one in 12 of the people belonged to those churches: now it is about 22,000,000, and not far from one in 8 of the people belong to them. Notwithstanding the flood of Catholic immigration, and all other hindrances, the increase of members of evangelical churches has not only kept up with the increase of population, but gained upon it to the amount of more than a million! If it shall continue in the same ratio,—that is, if religion shall be equally prosperous in future,—in less than eighty years all our adult population will be members of evangelical churches! But do we not rightly expect that it will progress more rapidly?"

"They do more generally know of the progress of liberty and religion, than did their fathers. They are becoming more intelligent; and with their intelligence, their benevolence increases. In 1829 the American Home Missionary Society received \$27,000; in 1849 more than five times that sum. In 1829 the American Tract Society received \$60,000; in 1849, more than four times as much. So generally: our benevolent societies receive, I think, more than four times as much as they did twenty years ago. Joy then, joy may be ours, for progress in benevolence, as well as in numbers. The increase of contributions for the salvation of men has more than kept up with the increase of numbers; indicating, thus, an improvement in the character of our church-members.

I might mention many other facts indicating the same glorious progress, were it necessary. That in the long benevolent State of Massa-

chusetts more has been done for Home Missions in the last ten years than in the previous forty, is one such fact. But the case is clear, O that I could shout in the ear of every friend of Christ—"Onward, onward. We conquer. The Almighty works with us."

We will take another occasion to notice proofs equally significant of progress in other parts of the world where the order of the day appears to be: "Overturn and overturn that He whose right it is may reign."

PREACHING AT HAMPTON FERRY.

We feel mortified and grieved that after so much care to have the appointments at Hampton punctually fulfilled, they should have failed when there was the best possible opportunity for their fulfilment. As it was the turn of the Editor of this paper last Sabbath, we feel bound in justice to state the case and exonerate ourselves from the censure which is certainly due somewhere.

Brother David Crandal was in town Friday and Saturday, and was about attending the Quarterly Meeting in Norton, on Saturday, P. M. and Sunday. He assured us that it was quite unnecessary for us to go up, as there would be a number of Ministers present, and Hampton could be supplied as well as not, and he would see that it was done. Having taken the greatest pains to have this well understood, and receiving every assurance that there should be no failure of the appointment, we resigned it to his care.

We now learn with great regret that a congregation of people assembled at the Chapel and no one came to preach to them, that two Ministers drove by the house in the presence of the people on their way to the Norton Meeting, that six or seven ministers were present at Norton, whilst Hampton Ferry was thus left destitute. We are bold to say that this does not accord with our ideas of right at all, though we cannot presume to say just where, or on whom the blame must rest. We hope the desire to have destitute congregations supplied with preaching was greater at the Domestic Missionary Meeting, on Monday, than when so many Ministers sat comfortably down as listeners on Sunday.

They may depend we think implicitly upon the regular supply from this city on the first Sabbath of July, and so forward on alternate Sundays.

Brother Burnet's suggestions have been submitted to the brethren here, who have concluded that as Norton has a stated supply by its own Pastor, their labours from this date will be confined to HAMPTON FERRY and DARLING'S ISLAND, and if proper arrangements can be made, to the neighbourhood of HAMMOND RIVER BRIDGE, additional.

Minutes of the Eastern New-Brunswick Baptist Association.

The cost of the Minutes will be as nearly as possible 2½d. per copy. In the absence of particular instruction we distribute them upon the same principle as last year; to each church according to the amount of money sent for the purpose, except that to each church sending no money we send six copies, that they may not be altogether without the knowledge of the Session. This principle will give as follows:

Butternut Ridge	24½	1st Springfield	23*
Coverdale	24½	2nd "	14*
2nd Dorchester	12½	1st Sackville	37*
Harvey	49½	2nd "	29*
Hillsborough	47½	1st Salisbury	24½
Hopewell	85*	2nd "	19½
Johnston	12	3d "	14½
Jemseg	31	1st St. Martin's	37*
1st Grand Lake	15	1st Wickham	24
2nd "	15	2nd "	37
Moncton	32*	Sussex	11
Norton	35*	Upham	35
New Canaan	24		

The remaining churches 6 copies each.

* Those marked thus will be forwarded immediately to those places with the papers or by steamer.

† Those marked thus will be forwarded with the Hopewell bundle by steamer to care of Elder Wm. Sears.

‡ With Sackville bundle to care of Elder W. G. Parker.

§ With Moncton bundle to care of Elder D. Crandal.

The remainder may be found at the store of Deacon N. S. D'Mill, St. John, N. B. They are through the Press and will be ready for distribution to-morrow. E. D. VERY.

Temperance Demonstration at Halifax.

The corner stone of a new Temperance Hall was laid at Halifax on Friday last.—There appears to have been a general turn-out of the inhabitants to witness the display, which was very imposing. *The Sun* says:—

The doings of the Temperance folk, on Friday, will long have a place among the pleasing recollections of our community, who, generally, in one way or another, participated therein. Between two and three o'clock the various Divisions of the Temperance army, with the President, Directors, &c., of the Temperance Hall Company, met at the Grand Parade, and being marshalled in proper order with Banners waving in the wind, and headed by the 97th Band, marched in procession to Poplar Grove, where the Corner Stone of the New Temperance Hall was laid by James Thompson, Esq., President of the Company, assisted by Henry G. Hill, Architect. Mr. Thompson, in a brief Speech, set forth the object for which the Hall was being erected,—the 100th Psalm was then sung by the Audience, accompanied by the Band—Prayer offered up by the Rev. P. G. McGregor, and an appropriate Address delivered by Mr. Kellogg.

We learn further from Mr. Kellogg that one of the most imposing Bazaars ever held in these Provinces was held in connection with the above, the object of which was to raise funds to commence a Library for the Sons of Temperance at Halifax, the avails of which amounted to £200.

The leading men of every community may learn from the success of the cause of Temperance in Halifax, and in Newfoundland and Prince Edward's Island, to estimate their responsibility with reference to the intellectual and moral progress of Society. The sympathies of this class have been enlisted in those places, and through their active co-operation the most gratifying results have been effected.—Ed.

TO AGENTS AND SUBSCRIBERS.—We commence with this number the 2nd half of Vol. 2nd. In a few weeks we have another quarterly payment to make to the Publisher, and we need therefore very much that the subscriptions due should be collected and forwarded immediately. Will not the Ministers and Brethren generally make an effort to increase our list and our receipts from this date.

LETTERS RECEIVED.—Rev. W. L. Hopkins, with remittance, Rev. R. A. Chesley, Rev. J. Trimble, Rev. D. Crandal, Rev. S. Elder, with remittance, C. Burnet.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XIV.

Qualifications and Duties of Sabbath School Teachers.

As leading qualifications of the Sabbath School Teacher we have mentioned, clear and ample knowledge of the subjects of instruction and aptness to teach. Proceeding to the consideration of other requisites, we remark.

3. That delight or interest in his employment is indispensable to the success of the Teacher, and absolutely necessary as a qualification for office.

Beheld at a distance, and coloured with the warm and beautiful hues which a glowing imagination sheds upon its objects, the employment of the Sabbath School Teacher wears a very pleasing and attractive appearance. How many unreflecting persons who have never made the actual experiment of its cares and toils, fancy it the most easy, agreeable, unexacting kind of labour in the world. They picture to themselves a group of lovely, amiable, docile pupils, gathered around the instructor, eagerly listening to every word he utters, reverently receiving the laws of Christ from his lips, and intelligently following him through the delightful paths of knowledge.—How many young persons, elate with the inspiring effect of these gay and fascinating visions, have suddenly felt themselves drawn by an irresistible vocation to the Sabbath-school, and have enrolled themselves among its Teachers. And how soon, alas! have too many of them as suddenly relinquished the labour so enthusiastically undertaken, when they have found the unglided reality of its anxieties and trials displacing the fairy-scene which imagination had conjured up.

The truth is, and we would not conceal it