

tion. His weakness is gratified by cowardly and time-serving counsels. Uneasy in the presence of superior men, he naturally prefers mediocrity. Incapable of friendship, he falls easily under the dominion of low favorites, and is fond of being entertained with tales of gossip and the childish buffooneries that delight the vulgar. Without being attached to the pleasures of the table, he is whimsically particular in the observance of all his tastes and habits: such is his devotion to them that neither business nor distress of mind could wean him from them. In the midst of the dangers and difficulties that pressed around him during the last few weeks of his stay in Rome, neither sleep nor appetite deserted him; and so deficient is he in sensibility that he actually grew fat in his humiliating retreat at Gaeta. A prince of such character could hardly fail at any time of exercising a sinister influence on the destinies of his country. Under the present circumstances of difficulty, he has been the ruin of Rome and the papacy, and a scourge to Europe.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, DECEMBER 28, 1849.

THE POOR.

"The poor ye have always with you," said Christ, and being ever near, there must be some times when it would be within our power and convenience to assist them. Those inclined to benevolence need not be reminded of the special need at this inclement season of the year of looking after the poor; but the benevolent do not include the whole class of those who are able to befriend the needy, a word therefore may not be unseasonable.

The most deserving poor and those most deeply in need, are not always those who are forward to make their wants known. Begging is with some a regular vocation, and briskly followed becomes profitable. Beggars by vocation, as the chosen means of livelihood, are notoriously addicted to lying, and this makes it quite an unsafe and imprudent way of administering charity, to give most to those who beg most, or who relate the most pitiable complaints. True it is, that the urgency of children's wants sometimes force the reluctant mother to yield to their solicitations and allow them to ask for bread at the doors of our houses; so that if it is imprudent to administer to every applicant, it would be equally cruel to turn away indiscriminately all who come.

The proper way to administer charity, as we conceive, is to visit in person the abodes of the poor, and there learn definitely their condition and wants; such a proof of kindness, especially when accompanied with kind words, may be of more real worth to the afflicted and desponding than heaps of gold; and a word of advice may double the value of a shilling in its expenditure. Without thinking to cast reproach or condemnation upon those already in affliction, we must add that a want of intelligent thrift and economy is often one great occasion of poverty; and to such money is not the most proper donation; its value can never be realised by such. Let the money be expended by the donor, when their wants are ascertained, and it will be vastly more serviceable.

But the cases of many must be sought out. When destitution has recently overtaken families, who have not been used to it, there is often a great unwillingness to make it known. Parents even for their children's sake are ashamed to divulge their need. The very ordinary judgment of the world, significantly revealed in their treatment of the poor, makes the proclamation of one's poverty the most bitter ingredient of the cup; and lest their children should be heartlessly reproached by their mates at school or in play, their necessities are concealed.

Now the confidence of such must be won—won by actual sympathy and kindness—and enquiries must be delicately expressed or the keenest sufferers and the most deserving poor will be left unrelieved.

Genuine charity is a noble grace; and the truest development of unfeigned piety—"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world;" and conformity to the great and perfect Pattern requires that we should "go about doing good." There are few to counterfeit this grace, and those who do, soon grow weary of it.

THE CHRISTIAN REVIEW.

We learn by the N. Y. Recorder that this valuable periodical which has been sustained for 10 or 12 years past by the Baptist Denomination in the States, and which has hitherto been published in Boston, is now to be transferred to New York city and to come under the editorial care of Rev. S. S. Cutting, Editor of the Recorder. He is to be assisted by Rev. Dr. Gammel, of Brown University. This change of the place of publication indicates no change in the main object of the Review, but is only to secure the increased facilities of the great commercial centre and metropolis for its management and circulation. It is to be issued quarterly, and with such Editors and the services also of Rev. Drs. Williams and Kendrick, will no doubt be most ably conducted. The price will be \$3 per annum.

Our readers will peruse brother Burpe's letter, which we copy from the Christian Messenger, with great satisfaction. We may after all hope that his valuable life may be prolonged till he shall greet once more those who have been bearing him during all his absence in their hearts and in their prayers. His presence and addresses we would fain hope would once more stir up our Churches which seem very far to have forgotten their duties to him, and their obligations to our common Saviour.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XXIII.

Advantages of Sabbath Schools.

The remarks with which our last number closed referred to the influence of the Sabbath School on families. As instances in illustration of this, we subjoin the following: "A person who afterwards became a Sabbath School Teacher near Cambridge, having had his conviction of the necessity and importance of religious duties shaken, began to think lightly of them, and to omit family prayer, which he had been accustomed to perform.—A child of his, who had been taught at a Sabbath School, one day said to his parent with great simplicity, 'Father, do pray in the morning, and let me pray with you.' The father was struck with this gentle reproof from his own child, and confessed that he would no longer live in neglect of family prayer." "At a Sunday School in Walworth, all agreed to become subscribers for the Scriptures except one boy whose father was a hardened sinner, and would not allow his son a half-penny for the Bible, though he had no objection to give him sixpence at a time to go to the neighboring fairs. The boy, however, was assisted by a companion, whose mother was a poor washerwoman; and by this means was enabled to pay up his weekly pence till he had procured a Bible. Having obtained it, he concealed it in his bed, lest his father should discover it. One day, however, on his return from school, to his amazement he found his father, who, as he thought, was at the alehouse, at home reading his Bible. His father inquired of him where he got that book; and, on being informed, he started from his seat exclaiming, 'Yes! I was bringing you up to perdition!' The father then proceeded to tell the boy that he came home to clean himself in order to go to the alehouse, when looking into the bed he found the Bible which was hid there, and which providentially he had been led to look into; and he should never again frequent the place which had nearly destroyed both his body and soul. The man, from being abandoned to sin, became reformed." These are not by any means the most striking statements of facts which might be gathered around this part of our subject. They are given as being nearest to the writer's hand; but they are, it must be acknowledged, of great interest.

We pass on to notice the wider range of the influence under consideration, in its bearing on communities. And here the most convincing as well as the most interesting method of presenting this topic will be through the medium of facts and in the language of those who have witnessed them. We quote from the Report of the American Sunday School Union, for 1846: "A more vivid contrast could scarcely be imagined than that which truth often furnishes between two neighborhoods, one of which is destitute of Sunday School influences, while the other enjoys them. A western citizen, deploring the general desecration of the Sabbath, alludes especially to the absence (for many long years of the emigrants' residence

there) of the greatest barrier to moral evils, viz., the preaching of the Gospel, and the public worship of God. 'But no house of God is there; no company gathering to keep holy day; no church-going bell; no tender warning voice of the gospel minister. The Sabbath is a vacant day. The duties of the family, even with the Christian parent, (his piety waning under the pressure he feels,) are dry and hasty. Calls, and cares and various matters of seeming necessity, engross the time of the mere worldling, or perhaps he is in his cabin dozing on his bed. But where are the younger members of the family? Will they be idle? Some means to occupy the day will be at hand. 'Oh,' said a father to me, in describing former times in his settlement, 'We could do nothing with our boys on the Sabbath. They would be off to the creek fishing, or after the wild ducks and turkeys, or ransacking every melon-patch.'" This is one side of the picture; and now for the other.

A gentleman stopping for a few days in a mining town among the mountains, observed the groups of children who wandered about on the Sabbath, and inquired of the foreman of the works, why he did not open a Sunday School. He replied, that it seemed almost a hopeless effort. There were none who could teach; they had no books, &c., and the prospect of success was very discouraging.

The gentleman protested against any such notions, and urged his friend to commence at once, and he did. On the first Sabbath, a goodly number assembled. There were none who could sing, and this opened the way for a Singing School. The gentleman on his return home, proposed to the Sabbath School with which he was connected, that they should send their library to the mountain school, and obtain a new one for themselves. To this they cordially assented, and it was forthwith despatched. By the time it had arrived, the School had become quite organized, and the parents were so much interested, that regular religious services were soon called for and obtained. Public worship is now regularly observed there, and the foreman recently informed his friend, that he now passed every morning *eight praying families* in that village, where a few months since there was but one. The manner and habits of the whole village were entirely changed, and the order and thrift and comfort of the population were obviously and wonderfully improved.

Another presents the same contrast in a single sentence, as follows: "Before the Sabbath School was established, every Sunday we had guns firing all around us, there was nothing like a Sabbath here. But now children go to the Sabbath School in the morning, and silence and peace reign among us all the day."

"It is gratifying to mark the interest which a Sabbath School awakens in those who are to reap its advantages. It was on the fourth of July last that a grand convention was to be held in the forests of Wisconsin. 'Early in the day you might have seen,' says an eyewitness, 'long trains of waggons, adorned with cedar bushes, and rude flags, with mottoes floating above them. These teams came in on every side, several with four horses, and carrying from twenty-five to forty-five men, women and children, at a load. There you may see a mother with five children in a wagon drawn by a yoke of oxen. She has come nine miles across the prairies, with her little son for a driver, to partake of the privileges and enjoyments of a Sabbath School meeting.'"

A similar scene which took place in 1847, in the State of Indiana is thus sketched: "Although our farmer had just commenced cutting their wheat, which, in the West, is the most hurrying time they have, and Saturday, the 3d of July, the day we met, was a very fine day, we had a good turn out. It was indeed one of the happiest days of my life.—Most of our country schools were fully represented. I counted five hundred children in the procession, and a more cheerful company, or a more orderly, I never saw. We had some very appropriate speeches, singing, and a fine dinner, of which not less than eight hundred partook. It would have thrilled your heart to have witnessed the order, enthusiasm and ardour of our children and citizens on this occasion. Quite a number of fathers, who had scarce ever for years been known to go home sober from any public gathering, this day came in from four to twelve miles, brought their children, were ready to form in the procession at nine o'clock, watched their children to see that they preserved proper order, caught every word of counsel given on the occasion, partook of the dinner with them, satisfied their

thirst on cold water alone, and when dismissed, gathered up their children, parted with heart-felt emotions, and went home sober.—This was so uncommon that it attracted the notice of all." The same writer goes on to mention details showing the effect of the Sabbath Schools in the communities where he laboured. "The influence of these schools is doing wonders. In one neighbourhood, where it was generally thought that it was of no use to try to collect children enough to keep up a school, and where I am acquainted with only one professing Christian man, who opened his house for a Sabbath School, there never having been a day school there,—within three months from the time a school was organized there, the citizens erected a new school-house, and the school now numbered seventy members.

"In another neighbourhood, where the people were many of them very poor, the boys worked out, at 12½ cents a day, to get money to purchase a library, \$10.95 was raised there for books, and the school became so full that they had to start another in the edge of the neighbourhood, but have seventy-five scholars left.

"In another, a farmer threatened to whip his boys if they went to the school. They stole off, brought home such a favourable report, that he consented to let them go, but he must go with them to watch. This same man is now a teacher in that school, and his family regular attendants." S. ELDER.

Frederickton, Dec. 19th, 1849.

[FOR THE CHRISTIAN VISITOR.]

CANDIDATES FOR THE MINISTRY.

MR. EDITOR.—Your leave being granted, I offer some further thoughts for the consideration of your readers, and having given notice that I would attempt to show that the evils of hasty ordinations or rather of ordaining men who are not qualified for the work and service of the Christian ministry now prevail, I proceed to that subject.

1. The first evidence I notice is the number of ordained men who are not Pastors. In the Eastern Association there are *Twenty-five* ordained Ministers, of whom not more than *Ten* can be considered with any propriety as Pastors. In the Western Association there are *Twenty-two* ordained Ministers, of whom not above *Thirteen* can be considered Pastors: Here we have *Twenty-three* Pastors, out of *Forty-seven* who have been pronounced by ordaining councils as qualified for and divinely called to the office, almost *one-half*. The rest with one or two exceptions preach frequently, some of them stately in different places, but are not regarded by the Church as their Pastors, are not supported as such, and do not do the Pastor's work. Now these honoured brethren, without exception, so far as my knowledge extends, are of unimpeachable character and of acknowledged piety, and if divinely called to discharge the duties of an ordained Minister, how is it to be accounted for that in so large a field as this Province, to say nothing of the field beyond—the world, how is it that a corresponding position is not divinely appointed? in other words, why is there not a people converted or unconverted divinely moved to call them and employ them in the work, to which they have been called? If the work is a divine one, we have reason to believe it will be a perfect one, a complete one, and not only the worker but the work also will appear. What farmer would otherwise hire laborers? When hired, and when standing waiting for his employment, would not each expect immediate direction to his allotted place. My brethren may perhaps, some of them, take a different view of this case from what I do; but for one, I see no way of solving this discrepancy existing in this province with its Sixty-seven Churches, than to conclude that personal considerations have weighed more strongly on the minds of councils than the Inspired Testimony, and the Churches have called to ordination men whom they are not willing to employ and support in the office for which they have been ordained.

2. Another evidence arises from the number of Churches without Pastors, while so many ordained ministers are at their service. Few of our denomination and perhaps no church as such can be found who do not regard the Pastoral office of Divine appointment and esteem it a most wise provision. Emphatically in this Province we may say "The fields are already white to the harvest," but in this state of things *two* of every *three* almost of our churches are dispensing with all Pas-