

France and the United States, Brazilian vessels engaged in the trade were lawful prizes, but that treaty expired some two years since, and has not been renewed. The English are charged with taking slaves into Rio de Janeiro and apprenticing them out for a term of years, at so many pounds per head. Like all slave countries, labour in Brazil is disreputable.—*Express.*

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 2, 1849.

SABBATH LABOUR IN THE LONDON POST OFFICE.

We observe in our files of English papers that an attempt on the part of the Post Office authorities to introduce a system of Sabbath labour in the London Office has met with almost universal disapproval throughout every part of the kingdom. Public meetings have been held in different localities in the Metropolis, as well as in Hull, Edinburgh, Glasgow, &c. Resolutions were moved condemnatory of the measure, and memorials prepared imploring the members of the government to prevent the introduction of an arrangement so repugnant to the feelings of the most enlightened and conscientious portion of the nation. On the 11th instant a respectable deputation of about thirty gentlemen, among whom were the Lord Mayor and Bishop of London, waited on the Premier in order to give him proper information respecting the indignation with which the measure was regarded by the thinking public; yet his lordship imparted to them no encouragement to hope that he should put forth any efforts to abandon, or even postpone the operations of the obnoxious scheme. Thus the nation that has for centuries distinguished itself in its reverence, at least externally, for the institutions of Christianity, is sacrificing the highest interests of the people, and treats with comparative disdain the feelings of the most pious among her Majesty's subjects, in order to meet the commercial cravings of a licentious few. Should the English government persist in this instance, in opposition to the wishes of the people, in giving their sanction and influence to Sabbath desecration, and thereby encourage an irreverence in the minds of many already tainted with a species of infidelity, for a rest contemporaneously appointed with the existence of the human family, what reason have we to expect that infractions of the laws of the King Immortal will terminate here? Who is prepared to say, if our nation is thus to temporize, and to disregard the institutions of heaven, that "ICHABOD" will not be eternally engraven upon our walls.

This humiliating concession to trade on the part of men in high places is not confined to England and the Continent, but is also carried out practically in our own Province on every Lord's day, without awaking apparently in our minds any apprehension that we are infringing on the rest which Christ's triumphant resurrection has consecrated for us. We believe, that we are correct in stating, that every Post Office between Hampton Ferry and Amherst, N. S. is opened on some part of every Sabbath day, either to deliver or receive the Mail, and in many instances deliver business letters and secular news papers, to such as yield to the temptation of being present at that hour. Some of our steamboats either by the authority or permission of our government, are allowed in opposition to Heaven's law to land and receive passengers, load and unload goods and chattels on the Lord's day. Now what dire necessity exists for desecrating the Sabbath in forwarding the regular-mail from Halifax to Saint John, or vice versa? Is it because of the extent of our commerce with the capital of Nova-Scotia? Even if this were true, should not trade and traffic of every description, bow to the commands of Him "by whom kings reign and princes decree justice:" and on the observance of whose laws prosperity in things present or things to come depends? The command of our Lord "Remember the Sabbath day to keep it holy," is binding on all the members of the human family. Our nature, physically and religiously, requires its peaceful provisions. The destiny of the nation, community, or individual who will lightly esteem that ancient rest, can be with safety predicted. The moral and social condition of any community can be ascertained with almost absolute certainty, by the character of their reverence for the day on which "life and immortality were brought to light by the gospel." Why should the Sabbath devotion of those who have charge of our Steamers and Post Offices be interrupted? This class of our citizens should enjoy the pri-

viliges of the day, as well as our Magistrates, Legislators, Post-Master Generals, and Steamboat proprietors. A. McD.

NEW STEAMER TO EASTPORT.

We had the pleasure of returning from Eastport on Wednesday evening in the steamer *S. B. Wheeler*, Capt. Pine, and it was indeed a favour to escape the infliction of a return in the miserable steamer which in connection with the Admiral has accommodated the travelling public the past season. This beautiful little steamer left Eastport on Wednesday, A. M., at 2 o'clock, and arrived here at half-past seven; left the South Market Wharf at 9 o'clock, P. M., and again left Eastport at ten minutes to 4 o'clock, and arrived at the Wharf here at 9 o'clock. And we can speak, not only of the despatch but also of the perfect neatness and cleanliness of the boat and the kind attention of those who command it. The fare on this boat to Eastport or from is 7s. 6d., and we can assure any of our friends journeying westward that they will have no cause to regret their preference if they take this boat. In going West, two weeks since, we left this city in the *Maid of Erin* at 8 o'clock, and were breathing her greasy atmosphere till past 4 o'clock, before reaching Eastport. We sincerely condole the fortune of the many passengers of the *Admiral* who were lamenting all their passage from Boston the sad necessity of their trip in the *Maid of Erin* from Eastport, and who not knowing the arrangements of the *S. B. Wheeler*, paid their fare through on board the *Admiral*, and were then obliged to regret their double misfortune. As for the *Admiral* our praise is superfluous. Amongst all her passengers, (and they were many going and returning,) there was but one voice and that of unqualified praise of the boat and her officers. The change of owners has made no restriction of comfort or accommodation; and so long as the present Captain, Clerk, and Steward have charge of their several departments the public can depend upon every attention to make their trip a pleasure. We do hope that another season, either by the *Admiral* coming the whole way or else by connecting with a more suitable boat the pleasure of a trip to Boston may not be so sadly marred.

Correspondence.

REV. S. ROBINSON'S CONVENTION SERMON.

[CONTINUED.]

SIGNS OF THE TIMES.

Another sign that the time to favour Zion is come is the influence that the British Nation is exerting in favour of Religion and the circulation of the scriptures among the nations of the earth. While the nations of Europe have experienced revolutions, commotions, and agitation, our beloved nation has stood like a rock in the sea, the waves may flow over it and against it, but still it remains immovable. We do not mean to assert that a reform is not wanted, or that there are no abuses to be removed. No, we believe she has laws in her statute book that should be at once expunged. The law that compels one subject to support the religion of another subject, a religion in which he does not believe or with which he has no sympathy, is not only unjust but tyrannical, and is a stain on the nation that enacts and continues such a law. The law which authorizes one minister of religion to imprison and persecute another minister of Christ because he differs in some points from himself, is allied to the Papal Inquisition and more suited to a Papal country than to England. Recent events prove that these laws are not allowed to remain as a dead letter. The case of SHORE and GERHAM prove too plainly the persecuting tendency of such laws. That the prosecuting minister is a Lord Bishop or a Father in God is no excuse or vindication for such an outrage on christianity. And the Bishop of Exeter may take shelter under what he considers the unsullied sanctity of his lawn, but the sentence of every good man will be recorded against him. Yea more, the judgment of Him who commanded his ministers not to be Lords over God's heritage, but to be examples to the flock is recorded against him. Notwithstanding all these abuses, (and abuses which the light of the age will soon remove,) I believe that our nation is doing a great work for God among the nations of the earth in preparing the way for the extension of the Redeemer's kingdom. Witness her influence in the East. Her vast Indian Empire embracing nearly two

hundred millions of inhabitants; nearly one-fifth of the inhabitants of our world now open to the labours of our missionaries, and at this moment stretching out their hands to the Lord. The time was when our government used its influence to prevent the introduction of the Gospel into Hindostan. But they have changed their policy and now they see clearly that it is their wisdom to encourage every means employed for the conversion of that country to Christianity. Now through that extended country the British Flag is a guarantee to the Missionary and the Bible agent, and every officer in the government employ is doing what he can to advance its evangelization.—American Missionaries as well as those from our own country have given their testimony to this fact. For the last twenty-three years, since the time Mr. and Mrs. Judson were taken into favour by the British General Sir Archibald Campbell to the present time, the government has manifested a growing disposition to nurture and encourage christianity in their Indian Empire. If any other European nation had the ascendancy in the East would this be the case? For instance if France or Russia were in power there would this be so? I think all who have a knowledge of the policy of those countries will say, no.

The policy adopted by Great Britain toward her West India Colonies may and no doubt has been detrimental to their commercial prosperity, yet the noble course she has pursued in respect to the slave and the missionary clearly proves that her influence is in favour of the spread of christianity in the world. The missionary who was cruelly persecuted by the Planter (who from self-interest was opposed to the introduction of the gospel among his slaves) had only to make his case known to the Government at home and protection was at once afforded. When William Knib appealed to the British public in behalf of the injured slave, his best friends advised him to be silent on the subject of slavery. At a large meeting held in Exeter Hall to present the claims of the West India Mission on the Christian Church at home. The Secretary charged Mr. Knib not to introduce the question of Slavery, for it was a political evil with which ministers of religion had nothing to do; but the wrongs of the poor slave had too great a hold on the mind of this great man to allow him to be silent on such an occasion. And while he was addressing a large overflowing meeting he was moved with the misery of the injured captive and gave way to his feelings in describing the horrors of slavery, when he was stopped by the Secretary of the Missionary Society who said to him, "Brother Knib we cannot hear you on this subject here!" Knib feeling that every way was shut up stood and paused and looked on the people, and then looked up to Heaven; and then gave vent to these memorable words: "If I cannot tell the sufferings and wrongs of the slave in the ears of men I will tell it to my God!" He went on to tell his tale of woes to that compassionate Being who ever hears the cry of the oppressed. That vast assembly was moved, and was melted. The claims of truth and of humanity soon broke down every barrier that stood in the way. The nation was moved by the wail of human misery, wafted over the waters by this and other good men, until the people arose in a mass and said to the government by their petitions, "The slave must be set free." And never did our nation appear so great, as when she declared that every human being in her great and extended Empire was free; that the moment a slave sets his foot on British soil from any country that moment his chains fall from his limbs.

The sum of sixteen millions was given to the West India Planters to remunerate them for their slaves. British money bought the slave his freedom, an act compared with which we find nothing in the history of the nations of the earth. Our nation proving that freedom is not a thing of mere theory, but what they esteem more than gold and silver.

Another proof that British influence is in favour of christianity may be seen in the policy she pursued in relation to China at the close of the war with that nation. That country was shut out from the world for ages by its exclusive policy. No foreigner was allowed to travel through it, and could visit only the suburbs of a few towns on the sea board. She was also shut out from the commercial world. And of course by adopting such a course she shut out the Gospel of Christ. There was no way of making known to her three hundred millions, God's way of mercy through Jesus Christ our Lord. The philanthropist and the Christian could see no way

through which the Gospel could be introduced into that distant and populous nation. A nation containing in it one third of the inhabitants of our world.

In 1840 a war broke out between Great Britain and China. It was about the opium trade, the Emperor having determined to suppress all traffic in that article.

This was regarded by the religious public, both in England and in this country, as one wholly unjustifiable, and the result of which would probably tend still further to alienate the empire from all Christian nations. Serious difficulties had been pending for three years between the two nations, arising mainly from the attempts of the Emperor to suppress the trade in opium in which the English were largely engaged. Several acts of hostility were perpetuated in 1840; and in the following spring, having collected large naval and military forces at the island of Hong Kong, the English proceeded to invest Canton and several other leading cities along the coasts. It was not till after the sacrifice of immense treasure and the lives of thousands of his subjects, that the Emperor would accept the terms dictated by the English minister plenipotentiary, in a manner so humiliating to imperial pride. At length in August, 1842, a treaty of perpetual amity was concluded, which has altered the relations of China to the entire civilized world. By the terms of the treaty the island of Hong Kong, lying at the mouth of the Canton river, was ceded to the Queen of England, her heirs and successors forever; and the five ports of Canton, Amoy, Fuchan, Ningpo and Shanghai, were opened to British commerce, and the residence of British officers and merchants. Thus, as has often happened in the collisions of nations, did a war which was begun in order to promote an iniquitous traffic, finally terminate in the extension of the Christian Religion and in preparing the way for the ultimate introduction of the gospel into the most populous empire of the globe. In the treaty made the British acted as if they were conscious of their high trust to use their influence for the introduction of religion into that country. Even before the treaty was signed, christian missionaries entered and commenced their work. Mr. Roberts, Mr. Dean, and Mr. and Mrs. Shuck, entered in the name of the Christian Church. Those three good men were Baptist Missionaries who had been studying the Chinese language beyond the boundaries of China proper.

And what stamps the whole transaction on the British side with dignity was their noble disinterestedness in securing the same privileges to all other nations that they had obtained for themselves. Among the first ships which entered the free ports of China was the American ship *Lowell* and among the first missionaries which entered China under the stipulations of the treaty were American missionaries. You may look for another such nation on the map of the world a nation exerting her influence for the conversion of the world to God but you look in vain. That nation is not to be found, save alone that great nation on our borders which has been growing in greatness for the last fifty years, the secret of whose greatness is not their enterprise alone nor in their free institutions connected with that enterprise, but in their descent from a noble parent.

If the citizens of the United States had descended from old Spain, or from Portugal, or from France would they have been what they now are? No, they owe more to their British descent and their noble ancestry than to all other causes. The public opinion of many that if we were annexed to the United States we would soon be a great country may be true; yet I believe if we are to be great in such a way it would be more from what we carry with us than from what we would get.

Is not the influence of our nation in favour of religion a sign that the time to favour Zion is come?

[FOR THE CHRISTIAN VISITOR.]

Moncton, Oct. 13th, 1849.

DEAR BROTHER VERY,—Since you last heard from me, I had a very pleasant visit to Dorchester. Things are looking exceedingly encouraging in connection with the Church in that place. The enemy of all righteousness has been for some time past actively employed in suppressing the influence of the truth on the minds of the people, and in destroying the effect which a scriptural and well regulated Church was intended to exert especially in its own immediate neighbourhood.—For ministers to attempt to preach the gospel