

The same firman, aided by a goodly supply of buc-sheehs, admitted us into Santa Sophia, the great boast of the Eastern capital. Entering a small side door, we descended several steps, and traversing a short vestibule, were at once in the body of the church. As my eye ranged through the stupendous arches, whose vistas were bounded by brazen gates, and up the polished walls, benched with tier on tier of colonnaded galleries, and still mounting, swept along the ceiling, from cupola to cupola, and half-dome to half-dome, till, finally, it reposed on the great central vault, which, 180 feet above, sprang from the shoulders of four seraphims, and spanned the distance of 115 feet at an angle fearfully disproportionate to the immensity of the leap, I saw much that was truly grand and imposing; but nowhere could I discern that richness of material, or magnificence of decoration, that stimulated the Emperor Justinian to exclaim, over his work, "I have surpassed thee, O Solomon." Since the old Constantinople Cathedral, dedicated to the Eternal Wisdom, has been degraded into the metropolitan temple of the False Prophet, it has been despoiled of most of its Christian ornaments, and Santa Sophia owes its present celebrity infinitely more to what it has been, than to what it now is. In harmony of outline, purity of style, and perfection of individual parts, it is exceeded by other mosques of the city, and especially by that of Sulciman the Magnificent.

Of course I have not neglected to ride up the Bosphorus, to the Black Sea; but my temperate fancies were at fault, and I did not conform to the established custom of getting "drunk with beauty." The Strait, with its currents and eddies, its bights and inlets, its meadows, its hill-sides and its vales, its vineyards and gardens, its kiosks, its minarets, and its palaces, truly forms a diorama of striking interest. Yet I missed not only the tinkling rills, and the hissing fountains, and waving groves, and the thousand other embellishments with which "imagination all compact" has been wont to complete the unity of the picture, but that luxuriance of vegetation and freshness of verdure, requisite to give life and coloring to the general view. The surface was thinly sprinkled with trees and shrubs and the soil most everywhere wore a dull dry hue, that little harmonized with either the scene or the clime.

I have also taken a carriage ride to Belgrade, whose wooded lawns and sweet walks figure so bewitchingly in the letters of the "charming Mary Montague," who made it her residence. The only impressions the excursion has left on my memory are, a horrid road, a rickety little village, and a forest of beeches and birches of respectable extent indeed, but of a beauty far exceeded by that of many a modest sylvan spot among my own native hills.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 21, 1840.

How may Private Christians promote their Pastor's Usefulness and assist them in their Ministerial Duties?

The Master whom we serve has wisely arranged the several spheres of usefulness, through which his cause may be promoted; and with a proper degree of solicitude, we have reason to think that every one may find his own place. We may further add, that no place can be so well filled by us, as our own place—that to which we are adapted by our Creator, and to which in agreement with our constitution and temperament we are called of God. We are not of those who would restrict God's call to one order of his servants, or to one department of his service. He may employ one method of calling to one service, and another to another service; but that God is indifferent to the pursuits of any class, or leaves any greater measure of discretion to one class than another, or has no particular employment for any number of his people—no will for them to do, is an idea we could never entertain. But the special adoption to any employment, or the special call to any particular vocation, does not isolate us from each other. Every relation we sustain has its corresponding duties and with reference to the family, the church, the community, and the wide world, the precept of inspiration is appropriate: "Bear ye one another's burdens." Few men have more burdens to bear, or more onerous ones, than Pastors; few need more the sympathy and assistance of others. In accordance with this circumstance there is no other individual in a community, to whom

every one may render assistance with so little self sacrifice, and with so much advantage to himself as to the Pastor. The rich, the poor, the sick, the well, the old, the young, all who have the inclination may promote their Pastors' usefulness and assist them in their ministerial duties. They may do this.

First, and specially by Prayer. "Finally, brethren, pray for us, that the word of the Lord may have a free course, and be glorified." "The fervent effectual prayer of a righteous man availeth much." Here then with no loss or sacrifice a Christian may contribute eminently to Pastoral success. The Word to become effectual must be accompanied with the demonstration of the spirit, and with power from on high. The Pastor of himself cannot fasten the nails of truth in the sure places; this is effected by the Master of assemblies. "Neither is he that planteth anything, neither he that watereth: but God that giveth the increase." Praying Christians are the Aarons and Hurs to hold up the hands of their Pastors. How wisely and benevolently is this ordered! How sweet the privilege of approaching the mercy seat, how salutary the influence, how indispensable the promises for one's self. In attempting to impart we receive; in the act of assisting we are helped; giving does not impoverish, and withholding will certainly not enrich. He then that will assist the Pastor, let him pray. He may also,

Show a proper veneration for the truth of God. "For the priests lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." A very important part of a Pastor's duty is that of unfolding and inculcating the truth of God. It is on this account that a "Bishop must be apt to teach," and that every young Minister is exhorted to "study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." It is by the truth Christians are to be sanctified, and careless men awakened, by the sword of the Spirit which is the word of God. If then worldly men may prefer the graces of style in composition and elocution, which are certainly to be despised by none, it is for the Christian to encourage the dispensation of truth; and support his Pastor in its utterance by constant attendance upon his ministry, confirming it by his testimony, and by submitting to its requisitions and obeying its precepts. It is of incalculable importance that a Pastor have the confidence of a community as one who knows and teaches the truth; and as may be instantly perceived, such a confidence never can be commanded by a Pastor who is not well sustained, and whose ministry is not esteemed by his own Church.

Another great help to a Pastor's usefulness is the devout life and walk of those private Christians who follow his teachings. "Ye are our epistles, known and read of all men." To be successful in the ministry divine truth must be presented to the conscience; and an awakened conscience is never agreeable.—Men usually strive to suppress its reproofs, and to excuse and palliate the occasions of its reproof; and perhaps there is neither a more frequent or a more effectual palliation to those seeking relief, nor a more impenetrable defence to the careless, than the inconsistencies of professing Christians.

Contradictory testimonies are like opposing forces in mechanics, they destroy each other; whereas concurrent testimonies like a union of forces increase the power. It does not remain at a christian's option whether to be regarded by the community as a witness or not, this position has been taken, and his indisposition to retain it will only increase the determination of many, and especially of the ill-disposed, to hold him to it. His option really extends now no further than to confirming or contradicting the testimony of his Pastor.—Christians when careless may think but little of this, but Pastors have frequent occasion to lament bitterly the contradiction of their testimony and the counteraction of their influence, and their prevailing desire with reference to their members is that they should be more given to prayer, have an increasing veneration for the truth of God and exhibit more of the precious fruits of godliness in their life and walk. With such help, a Pastor would be confident of success, and when there is not success every private christian should ponder the question with deep seriousness. Am I doing what I might to contribute toward the success of the Pastor? or when the gospel is hindered: "Is it I?" "Is it I?" who am to blame.

Those who have been acquainted with the affairs of the American & Foreign Bible Society will remember Rev. Ira M. Allen, the general Agent of that Institution till about a year since. His wife, Mrs. Allen, was the able and successful Editress of the Mentheis Journal, a Baptist Mothers' Magazine for Mothers, till her recent death. Mr. Allen in the spring set out with a large company of overland emigrants for California; the New York Recorder has published several interesting letters from him, but we regret to see by the last number of that paper his death announced as follows:

DEATH OF REV. IRA M. ALLEN.—By a letter from Dr. J. G. Candee, dated in camp near San Diego, October 4, 1849, we have received the painful intelligence of the death of Rev. Ira M. Allen. This event took place August 30th, on the Rio Gila, about 120 miles from the Colorado. The health of Mr. Allen was such that he complained during the whole journey. He was much enfeebled by an attack of diarrhoea which seized him on the Rio Grande del Norte and continued several weeks. It was finally checked, but returned again in a few days with a power that would not yield to medical skill, and after several weeks of suffering and anxiety, the patient died. His remains were buried on the morning of the thirty-first of August on the banks of the Rio Gila.

JOURNEMEN TAILORS AND JOURNEMEN PRINTERS.—After long agitation and adopting other expedients to secure a higher rate of wages, the Tailors in Boston have entered upon the experiment of Association, combining their means and giving their labor in joint stock and thus becoming their own employers. The Printers have recently been at odds with their employers, and are now contemplating the same remedy. A Boston paper thus notices the project contemplated:

"NO PENT UP UTICA CONTRACTS OUR POWER."—The printers now on a strike in this city are discussing the propriety, and think very favourably of the object, of establishing an extensive Book and Job Printing Office.

They also propose the publication of a large commercial paper—morning and evening—which shall in every respect be a paper worthy the patronage of the mercantile community. The Company, it is said, will consist of one hundred men—among them men of ability—who will each pay into the concern three hundred dollars. This will form a capital of no small amount for business purposes.

ENGLISH MAILS.—The season is now so advanced that the passages of the Steamers are lengthened, and we are not able to give the news this week as usual. We have however made such a selection of that by the last mail as will be read with interest.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XX.

Since the era of Sabbath Schools the blessings which have been alluded to have greatly multiplied; and although many and diverse influences have contributed to this pleasing advancement, yet we do not err in claiming for Sabbath Schools a large amount of the credit due for such a result. If we but consider among how many myriads of minds their agency has been felt; how many different classes of society have been embraced in their operation; how largely they have employed the Press in distributing truth and knowledge; how valuable and pure has been the intelligence they have circulated;—we shall ascribe to them no mean proportion of this praise. If we consult the authentic records or turn to the living witnesses of their success, we shall soon find our conception of their power and utility enlarge into magnificent dimensions. They will point us to minds in every grade of life, some brilliantly and nobly occupying elevated positions, whose generous ambition was first started from slumber in the Sabbath School, and whose high endowments were there brought to light. They tell us that some of these minds were discovered in the lowest depressions of society; that they were taken from the roughest and least valued quarries of intellect;—where they must have continued, among masses of inferior qualities, but for the benevolence that drew them from their native bed, and the skill that gave them their first

shaping. It is impossible, of course, to ascertain either the number of individuals whose mental development and consequent elevation in life have been owing to Sabbath-school instruction, or in what degree that instruction has aided in forming their characters. There can be no doubt, however, that in regard to many the influence of that instruction was not only the first but the most powerful that seized their minds. And even where other advantages of intellectual cultivation have been enjoyed, the training of the Sabbath School has been conspicuous. To it the Church of Christ and the world have been indebted for many Morrisons, Hendersons, and Pattersons, whose names have emblazoned no chronicle. Every scene of life has received important accessions of religious or graceful intellect which would never have made their appearance but for the Sabbath School.—When we reflect on the fact, published several years ago, that "nineteen-twentieths of the British Missionaries, and a large proportion of the Evangelical Ministers of Great Britain, under forty years old, became pious or received their first permanent religious impressions while connected with a Sunday School,"—together with the fact that a large number of Missionaries and Ministers of the United States have been no less indebted to the same institution,—we cannot avoid the conclusion that its intellectual as well as moral influence has not been overrated. It would be easy to cite narrative and fact to illustrate our remarks; but as our limits do not permit this to any extent, we shall only subjoin some interesting statistical details, taken from the Annual Reports of the "American Sunday School Union," and which may give some idea of the wide field of its operation, and of the amount of knowledge which it diffuses.—As early as the year 1827, the Union numbered "about four hundred auxiliary societies, and it was estimated that not far from 35,000 children were receiving instruction in their Sunday Schools." From the Report of 1846, it appears that one of their Missionaries (of whom they employed fifteen) then in the seventy-fifth year of his age, was instrumental, during that year, in organizing forty-nine new Sabbath Schools, embracing 1896 pupils and 265 teachers. He visited thirty-two other Schools, addressed one hundred Sabbath-schools and daily schools; distributed sixty-three libraries, twenty Bibles, nine hundred Testaments. Several of the Schools referred to were organized in places where there never was a Sunday School before—no day school—no school-house—no place of worship! Children in abundance, and growing up in ignorance, sin and folly.

The Report for 1848 shows that the Union employed 43 missionaries, who established during the year 770 new Sabbath-schools, delivered 2224 addresses, sermons, &c.; distributed many thousands of books; gathered into schools about 5000 scholars; and employed the services of 1231 teachers.

Other facts equally striking and valuable are reserved for my next number. From the few presented it may be inferred to how vast an extent the Sunday School enterprise is acting on the youthful mind of the great American Republic; and how mighty a stream of intelligence has been flowing for years with constant augmentation through the one great channel of the American Sunday School Union. S. ELDER, Fredericton, Nov. 12th, 1849.

[FOR THE CHRISTIAN VISITOR.]

MISSION AMONG THE FRENCH OF NEW-BRUNSWICK.

Bridgetown, N. S., Nov. 9th, 1849.

DEAR SIR,—Having now been visiting the Acadians of Eastern New-Brunswick, for some ten or twelve weeks, it seems good to me to transmit a little of the much which I might communicate.

I, whilst hastening on my way towards —, was overtaken by a heavy shower. Passed through the woods, and took shelter from the rising and pelting storm, in the second house, which unexpectedly I found occupied by my own people, (the French.) After a little conversation commenced reading the Tract entitled, "Les adieux d'un ami." The woman of the house told one of her children to go to the neighbours and call his father, and tell him there was a man at the house who read good French. In about an hour he came, I being still detained by the continuing rain. His appearance was at first forbidding, but having before been deceived by appearances,