

or traffic. In 1837 there were in Hungary not less than 259,648 privileged noblemen. The number since that time has considerably increased. They pay no taxes, and are thus very burdensome, and greatly retard the advancement of the most generally fertile kingdom in Europe, which also suffers much from the want of good roads and cheap transportation.

In the absence of a better account of the Hungarian country, this sketch taken from several of the best books within the reach of the writer, will probably be acceptable to your numerous readers. Its large population will surprise many, but that statement, with all the other statistics, may be relied upon, having been collected from 1836 to 1839, by John Macgregor, one of the Secretaries of the Board of Trade, London, and published in 1844.—*N. American.*

### CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 13, 1849.

#### REVIVALS.

The abuses which were allowed to attend revivals in some places in years past really filled some minds with a fear of revivals; and religious papers occasionally seemed rather to discourage than invite them. It is to be presumed however that the long continued and almost universal dearth of revival more recently experienced has quite dissipated such fears, and that every Church and every Minister would now heartily welcome one, and the more extensive the more welcome. That abuses may attend them is quite probable, and that all such abuses are to be lamented is most certain; but with or without abuses revivals are indispensable, and we think they will be more and more so. A century or two centuries since, when a church's concerns were considered to be restricted to its own limits, before the organization of Missionary Societies, Bible Societies, and such like institutions, when there were fewer Ministers and fewer Churches, and comparatively little denominational competition, the cause of religion might decline in communities till no vitality was visible, and the forms of religion alone be left in testimony of better things; such a state of things might continue for a generation or longer, and still the lifeless body retain its place and name; but in this age of light and activity in order that even the forms of religion may be respectably maintained there must be vitality. Religious systems claiming to be evangelical must recognize the just demands of destitution at home and abroad, and participate in the generous and philanthropic enterprises projected by good men. The world on every hand challenges the Church to consistency, and the only possible medium for the supply of our pulpits with suitable men as Pastors, the Missionary fields with self-denying faithful Missionaries, and the Church with an adequate membership, whose piety, zeal, and liberality shall be equal to the emergencies of our day is Revivals—frequent Revivals. The words of the Apostle may be employed with special emphasis. "The earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing whose end is to be burned."

Our Missionary fields must be relinquished unless we have revivals at home for two reasons; first, we shall not find men ready to assume the arduous and truly self-denying work and life of a Missionary. This fact is already becoming evident; more men are needed than can be found. Missionary Boards with funds in reserve are hearing from many quarters the cry of the destitute, "Come over and help us;" and they are held in painful suspense, eagerly hoping to hear some one say, "Here am I, send me." Some portions of the Lord's vineyard in heathen lands, promising abundant increase to the labourer, are at this time in imminent peril. Devoted men whose physical energies have been greatly overtaken, with broken constitutions and in feeble health, are left single handed, and none are preparing to take their place when, as soon they must, they fall. How lamentable such a fact. Now, what shall soften the heart to feel? what shall give sensitiveness to the conscience of Christians suitably endowed otherwise to ponder prayerfully these claims? We reply, a revival! Such subjects would then be earnestly agitated, and the love of Christ would constrain some to make the necessary sacrifice.

Again, Missionary labour is increasingly

expensive. If one Missionary succeeds he makes room for two, and two for more, and as the field enlarges means must be multiplied to meet its necessities; schools, and books, and the necessary apparatus, and men must be furnished; and surely a man cannot have his heart interested in Missions and not hope and pray for such success. But whence these means of support? How and by whom are these funds to be procured? During a declension of religion artificial and imaginary wants are rapidly multiplied in Society, and amongst professing Christians, and every indulgence reacts upon the heart to restrict its sympathies and make it more callous.—Where then is our hope, but in a season of refreshing coming down from the Lord—in a revival of pure and undefiled religion? Nothing else will emancipate lukewarm professors from the thralldom of fashions and folly, and dispose them as faithful Stewards to hold their influence and property as subservient to the cause of Christ. Religion revived is benevolence awakened and selfishness suppressed.

What we have advanced with reference to the Missionary field is equally applicable to our religious interests at home. Setting aside for a moment the consideration of numbers gathered in during a revival. It is of immense consequence to the individual and to the cause of religion in this world that the convert is affected by proper influences at the commencement of his religious life; if we would reach any given point, we must take the right direction; if we would reach it in a given limited time, we must use proper expedition; if individuals are converted when the graces and sympathies of Christians are roused to receive them with proper cordiality and affection, to bestow the requisite watch, care, and advice, and to set them proper examples of faith, zeal, and obedience, none can deny but that their whole future course may be affected by these favorable influences. Light will fall upon the way which might otherwise be left obscure, and obstacles be easily removed which would under other circumstances be quite insuperable. But beside these influences upon Christian character and habit, there is the very important consideration of numbers. Angels rejoice over one sinner converted, because of the incalculable value of a soul, and the glory of the grace of God in such a triumph over sin and Satan; but a proportionate joy results to all in heaven and on earth, who properly value souls and love God, when sinners come as clouds and as doves to the windows.

Limited space will not admit the conclusion of this subject in this paper, we therefore postpone it to our next.

#### RIOT AND LOSS OF LIFE.

Our city was yesterday the scene of confusion and bloodshed. It being the day for commemorating the battle of the Boyne, numerous bodies of Orangemen from the country visited the city to hold their festivities and walk in procession with the Orangemen of Saint John and Portland. In passing from the city to Indian Town and upon returning a *melee* occurred at York Point, the procession being assailed by stones and missiles, and subsequently with fire-arms by their opponents. Comparatively little damage was done as they passed the first time, but an excitement was produced preparing for more deadly scenes upon their return. Upon approaching the upper end of Dock-street, on the return, the conflict was renewed, and shots were freely interchanged which has resulted in a dozen or more deaths and the wounding of a still greater number, and some very seriously.

In common with every peaceable citizen we deeply lament the occurrence, and regret exceedingly that any man should feel called in duty or be prompted by inclination to afford the least pretext for such a disastrous outbreak. We doubt not only the expediency but the right of provoking and exasperating any portion of a quiet community when the result as now painfully experienced could with such certainty be predicted. Few, doubtless, if any solitary one supposed that the day would be passed in peace, every one knowing from the past, how easily excited and how infuriate such an ignorant and besotted class are when their brutal passions are stirred.

We regret to state that His Worship the Mayor in a peaceable attempt to remove a Green Arch which had been thrown across York Point, and under which the procession had passed, was assailed and wounded, but not so seriously however but that he could still attend to his duties and return with the

Military and direct their movements. Hon. Charles Simonds also was severely wounded.

The most aggravating circumstance of the day we consider the assault made upon Mr. Boon, one of our most industrious and peaceable citizens, who was passing along about his business with his team waggon. He was violently assaulted, dragged from his waggon and cruelly stoned and beaten, and his horses turned adrift. We understood this morning that his wounds are not considered mortal.

Every one alike was subject to insult and injury during the rest of the day and evening in that quarter of the city, notwithstanding the exhibition of the Military on the Market-platform. Mr. Hewitt's Omnibus was fired into while passing.

No definite account can be given this morning of the extent of the damage to life and limbs, but we doubt not our statement is within bounds, and we hope we may not again be called to recount such a melancholy event.

ENGLISH NEWS.—The English Mail is not in season for our paper this week.

The Initials of his name we presume made our readers aware of the brother who so successfully edited the inside of this paper during our absence; and we can safely say what he does is uniformly well done.

We hope to give in next week's paper a full account of the doings of the Eastern Association, which commenced its Session at Hopewell on Saturday last. Several of the Churches in that body have been greatly blessed during the past year, and we doubt not they will have a pleasant session.

We are glad to learn from a kind note by Brother Thompson during our absence that Father Thomas Magee is once more released from his long confinement. The Sabbath preceding June 15, Father Magee spent at Milltown, being his first release since last fall. We doubt not as he observes he has "spent a painful winter and spring." The Lord's ways are often mysterious, they are a great deep; but what we know not now, we shall know hereafter. The directions about the paper shall be attended to.

#### THE ADMIRAL.

After a short absence we were favored with a safe arrival in the Admiral of last Friday. We observed that notwithstanding the hardness of the times there is yet considerable travelling. Indeed the facilities for travel are now so great that a person who has been accustomed to journeying will hardly be denied.

It is particularly gratifying that we have such a boat as the Admiral to connect us with the towns and cities West of us. There is no desirable convenience or attention wanting and our friends journeying Westward may depend upon a safe, expeditious, and comfortable trip on board of her. We have not seen for a long time on board a steamer so good a table set. It was the custom formerly when meals were included in the *Fare*, to depend much upon the Steward's department for success in competition; of late years, though substantial provision has been furnished, we have not seen the same care to tempt the palate with the niceties and varieties of the season; but the Steward of the Admiral is in keeping with the boat, and none will complain of a lack in his department.

#### THE ADAMS HOUSE, BOSTON.

In a strange city one of the greatest requisites is a good home or something that will approach it in comfort and quiet. Boston is famous for its Hotels, many of them are of a high order; one, however, has been recently opened, which it is really worth while to see. We recommend our friends visiting that city to seek the "Adams House," a first class Hotel, in Washington Street. This Hotel is conducted upon the principles of Temperance and Religion. A family altar is established, where all who wish can unite at the throne of grace. Those who wish a resting place for body and mind and an exemption from the many ills to which one is often exposed at public houses from the rudeness and vulgar habits of loungers and jockies, will be pleased with this House.

#### COL. FAVOR'S EXPRESS.

From an acquaintance of several years we can warrant our friends the integrity of this gentleman. Business of any kind entrusted to his care, we are sure, will be attended to with fidelity and despatch. We know of no more suitable person.—Ed.

### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

#### SABBATH SCHOOLS.

No. XII.

#### Objects and Modes of Sabbath School Instruction.

We resume our statement of the means and methods to be used by the Sabbath School Teacher, for the purpose of producing permanent religious impressions on the minds of his pupils.

6. *Especial care should be devoted by the Teacher to excite and foster in the youthful mind sentiments of reverence for the Bible.*

Long before the child has learned to reason on the subject and to regulate his feelings towards the Word of God, by considerations of its Author, its character, and design, he may be taught to regard it as a sacred book, and to treat it with that reverence which is demanded. It seems almost unnecessary to insist on the importance of awakening this reverent feeling in the heart of the young. No one who professes to receive the Bible as the word of God will deny that it ought to be regarded with deep respect. Nor should any one be ignorant of the moral effect arising from such a sentiment, especially when early instilled into the heart. A feeling, not of superstitious awe, not of shrinking fear, but of profound and sensitive deference for the scriptures, must obviously tend to prompt obedience to their commands and a serious reception of their teachings. It is equally certain that the absence of this feeling, or the habit of regarding and treating the Bible as a common book, will create indifference to its most sacred and imperative announcements. Unhappily it is much easier to lessen a child's reverence for the Bible than to create and increase it.—Very inconsiderable circumstances affect the mind, and strengthen or impair right moral feelings. If the child has witnessed the shameful neglect and contempt manifested by many parents towards the word of God; if he has seen the holy book cast carelessly aside after a brief and reluctant perusal, to gather dust during the long intervals when it lies unnoticed; if he has beheld it soiled, torn, defaced by irreverent hands, handled with less marks of respect than are paid to the most contemptible novel; if he has heard it read in a trifling, heartless, hurried manner; if he has seldom heard it appealed to as a divine directory, a book of wise and sacred laws, of most valuable instruction and consoling truths;—nothing but a miracle can have prevented him from acquiring sentiments of disrespect or of positive dislike for the inspired volume. And such is the fact in regard to the impressions cherished by the children of many parents who profess to be what the Bible solemnly requires—*Christians!* Let the Sabbath School Teacher strive to counteract and remove this alarming effect from the minds of any of his pupils who may have been taught to harbour it.—Let him seek by a striking and uniform example to rouse the conscience in behalf of God's despised Word, to gain for it the homage of the heart and the assent of the understanding. Let him read the Bible in a tone of serious, earnest, reverential character; and oblige the scholar to imitate him. Let him handle the Holy Book respectfully, and teach the pupil to do so. Children are quickly and powerfully struck with these outward signs of respect, and if they see their teacher throw the Bible down anywhere, on the seat or the floor, with indifference; or if they hear him read in a frigid, rapid, impressiveless manner—occasionally yawning as if in disgust over the inspired page—what other conclusion will they draw than that he looks upon the Bible, notwithstanding his professed desire to expound and enforce its doctrines, as a book of little worth?

7. *The Teacher should labour to present the great and saving truths of the Gospel, in the most impressive and varied light before the minds of his Scholars.*

The scriptural representations of man's inherent corruption, of his guilt and condemnation, of the necessity of an atonement, of the nature and design of the great atonement that has been made; the doctrine of justification by faith in Christ; the duty of repentance and faith; the gracious work of regeneration performed by the Holy Spirit, with other of the distinguishing truths of the Gospel, should be luminously, forcibly and repeatedly taught.—Above all, the character, the teachings, the works and sufferings of Christ, should be placed in the brightest and clearest light.—