

or participates largely in those religious influences which, as we have seen, the institution conveys to the scholar, we cannot fail to perceive how ample a remuneration he receives for all the exertions his office has imposed. How many will forever reflect with emotions of liveliest gratitude on the circumstances that placed them by God's will in this office, and on the gracious result! How will their hearts swell with grateful feelings at the remembrance of the humble but hallowed scene of labour where they first felt, while seeking to communicate the knowledge of it to other minds, the quickening and transforming power of the Gospel! What must be the sentiments of those preachers and missionaries of the cross who first conceived the desire to preach the Gospel when teachers in the Sabbath School, and who there received the elementary training which qualified them for the great work; as often as they review the way by which they have been led!

If those immediately connected with the Sabbath School, and under its direct influence have received the largest measure of its blessing, yet that blessing has not been restricted to them. It is scattered liberally and widely. It comes down like the dew of Hermon and like that which descended on the mountains of Zion, in plenteous profusion upon many classes and individuals indirectly and often very remotely allied to the institution. Let us see how extensively this blessing has fallen upon families. In a previous article something has been said relative to the softening and refining effect of Sabbath School instruction on the manners of the lower orders; an effect singularly and delightfully evident in the homes of the children belonging to the Sabbath School. But much more is done in those homes and in others similarly related to the Sabbath School, besides producing a change in mere manners; although this must not be considered a result of trivial consequence. To take away the tattered and filthy rags that pollute and degrade a human form; to wash it from the defilement and the grime that mar its comeliness, and to invest it with neat and clean apparel, is not usually regarded as a trifling matter. The change is as pleasing to the spectator as it is to the individual upon whom it is made. An analogous change in character is certainly not less pleasant to be witnessed, nor less useful to society. Rude and indecent deportment ought to be as disagreeable to the eye as ragged and dirty garments; and its removal from sight should be hailed with as much satisfaction. It rarely happens, however, that the behaviour is improved without a previous change in character. It is generally the index to some amelioration of mind. At all events the Sabbath School has not stopped short in its moral effects wrought in the domestic circle, with producing a change in external deportment; but has in countless instances decorated the home scene with the fruits of intelligence and sanctified it with the fruits of piety. Indeed it might be anticipated that where a literature of the most unexceptionable kind is diffused among thousands of homes; where books written on holy themes and in a style which gives to those themes their full efficiency, are every week scattered among so vast a number of families,—they could not fail to add greatly to the knowledge possessed by these minds; and, in a great many cases, to work out results of the most valuable description. It would also be supposed, that where children are converted in the Sabbath School, and carry the evidence of this conversion home with them, the parents and other members of the family must sometimes be deeply and permanently impressed by so solemn an event. And thus it is in fact. Not only has knowledge, emanating from the Sabbath School, shed its reflected radiance on many a home once dark with ignorance; but religion, employing as her apostles converted children, has entered these homes preaching the glad tidings of the kingdom of Heaven, and uttering Hosannas from infant lips,—till the parents awed and touched and melted, have knelt in prayer beside their offspring and wept tears of tenderness and contrition to hear their pious petitions offered up to God on behalf of the Authors of their being. In these singular consequences of early religious training, where the parent becomes the pupil and the teacher, we behold both an irresistibly convincing testimony to the value of early instruction and of that institution which has been to an unparalleled degree in imparting it to the world.

S. ELDER.

Frederickton, December 11th, 1849.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—The Lord is blessing the people in this place; there have been 75 baptized on our field of labour within these last 9 weeks. Ten of these have united with the Jimseg Church, and 65 with the first Wickham Church, and the work is going on; there are many under conviction here. The work is a deep and solemn one, truly the Lord has turned our captivity as streams in the South; the Lord's people here rejoice in the God of their salvation, many of the young converts seem happy in the Lord, and possess a missionary spirit. Our Baptismal seasons are solemn the spirit of God rests on the Congregations at the water side; one dear sister, so infirm that she was very seldom out of her house for nine years, felt it her duty to follow her Lord in the ordinance of Baptism, and although many thought she would die in the water, yet the love of Christ constrained her, and she was carried to the water in a chair, and after she was baptized she felt happy in the Lord, and her health is improving since, we have several households in one of our churches at present. Our esteemed brother Elder Smith has returned to my assistance and is labouring with me prayerfully and zealously in the good work. May the Lord grant us more love to God and to the souls of our fellow beings. In haste, yours in Christian love.

JAMES TRIMBLE.

Waterborough, December 3rd, 1849.

The Gospel in Sweden—Persecutions—Constancy.

[We are indebted to the Rev. I. R. Steward for the following interesting extracts from a letter from Rev. F. O. Nelson, Seamen's Missionary in Sweden:—]

We get Bibles and Testaments from the agency of the British and Foreign Bible Society in Stockholm, who have a very good edition of the Bible in our language. We have also had tracts from Stockholm, and some very good ones, but they complain of the means for publishing them being nearly exhausted. Brother Henrikson thought probably some of the brethren in America would have the generosity of causing a few short general tracts to be translated into Swedish, and printed in New-York. I think we should have no difficulty in getting such imported. But Baptist tracts would surely be seized, and the man to whom assigned would be heavily fined. It is one great hindrance to our cause that we cannot get our sentiments published through the press, even if we could write anything.

A few days ago one of the priests called on me at my house. He told me that great danger was hovering over us, on account of our separation from the Church; and especially over me for continuing to propagate the doctrine of Anabaptism. His reverence deigned however to sit down, and in quite a friendly manner to reason with me about the great wickedness of my principles, which made people believe that infants were not benefited by their baptism, and what an awful thing it would be if such principles should prevail; as the children would then be allowed to grow up without baptism, and the result would be, they would all grow up heathen. This minister is one of our best, most orthodox, moral and good men. Yet such is the prevailing belief, both of the people and priests, as asserted in their creeds and catechisms, that infant baptism saves them from sin, death, and hell, and gives them eternal salvation. So that although, as this man asserted, there are a great many who grow up in the Lutheran communion, that are in their conduct no better than heathen, yet they have all been born again in baptism. We cannot therefore be surprised at great opposition. You must know that the infant sprinkling regeneration, the confession to the priests, and absolution from all sin, and the reception of the very flesh and blood of Christ at the sacrament, are three very powerful idols. To dare to speak against the sacraments, the sacredness of the priests, and the Lutheran Church, is worse than heresy,—worse than blasphemies; that is, it is so considered in the minds of most of the people. If anything is gained here, it must be ascribed wholly to the power of God's truth and his sovereign grace. You well know that it was a very easy matter to refute all my visitor said; but the reverend gentleman was too learned to understand the simple truth as stated in that Holy Book. He exhorted me to return to the Church, or quit the kingdom. I told him, to return to the Church was impossible, until it was made

plain that her doctrine, practice, and government were fully Scriptural. He then told me he would not dispute; and I told him I should remain a Baptist, and stay till I was convinced of my error, or the law drove me out of the kingdom.

Last Wednesday, two brothers and three sisters were called up before the Consistory of learned Bishops and Doctors of Divinity, and examined in relation to their heresy. But our dear friends confessed the truth boldly without dismay; refuting the learned arguments of these great divines with the two-edged sword of the Spirit—God's holy Word. There is something truly sublime in such scenes! To see a few timid, unlearned women and peasants, hardly able to read plainly their own Swedish Bible, arraigned before a tribunal of a number of high learned dignitaries, who one would suppose could by their very looks cast them down to the very ground! These very persons would quiver in every joint in speaking with a man in authority, or even with an ordinary man dressed like a gentleman on an ordinary occasion. But look at them! Whatever fears they may previously have felt, the moment they are brought in before the tribunal all fears are gone. They stand there, mean indeed in their apparel, but noble in their minds as the "sons and daughters of the Lord Almighty." If not literally filled with the Holy Ghost like the primitive brethren on such occasions, they certainly enjoy a great share of the presence of God in their hearts. They stand full of faith, joy, and consolation, each one experiencing the truth of the promise: "It shall be given you in the same hour what ye shall answer." The Lord has enabled these rude peasants to answer in such manner as to quite confound their opponents. They generally conclude by exhorting them to turn back to the church, and threatening them if they persist with executing the penalty of the law. Twice our dear brethren have come home from the Consistory rejoicing in the Lord; and I can tell you we had then, as on all occasions, truly happy and blessed times. Praise the Lord.

F. O. NELSON.

Colportage in Virginia.

The Watchman and Observer says that members of the Presbyterian Church in Petersburg commenced in 1835 the work of distributing religious books in Virginia. A student in the Theological Seminary at Prince Edward, Rev. Daniel G. Doake, was employed as a colporteur for this purpose in Dinwiddie county, where the principal religious denominations were Baptists and Methodists. He was instructed to sell or give a volume at every house, unless it was positively refused. An individual, who lived in the vicinity of Petersburg, met the colporteur one day, as he was starting with saddle-bags full of books, and told him not to come to his house, as he wanted none of his trash. The colporteur, however, went to his house, lodged there, and sold him some of the books. A Baptist minister there entered into the work with energy, and invited the colporteur to preach. A revival followed. Among the first converts was the man who told the colporteur not to visit his house. The work spread among the Baptists and Methodists. One family was poor and ignorant. Neither the mother nor her three grown up daughters attended any church. They could not buy a book for want of money, and they could not read one if given to them. A book, however, was left, and a lady in the neighbourhood used to visit their house and read it to them. Three of the four became converts, as did the reader. Incidents of like interest attended this first colportage in Virginia, and Winchester and other counties soon imitated the example of Dinwiddie. Such facts as these are constantly happening to prove the great benefits of colportage, and to encourage the hopes and stimulate the zeal of its friends.—Watch and Reflector.

OREGON is the greatest lumber country in the world. Around one mill, within a circle of three miles, stands timber enough to last a hundred years, the mill all the time cutting 6,000 feet a day. The trees are from six to ten feet in diameter, and some of them 300 feet high. They are felled into a lake, floated to the mill three miles, sawed by water power, and turned out at the side of the mill, whence a vessel takes them to California. Wheat in Oregon averages 65 pounds a bushel, and Oregon flour brings \$6 more a barrel at the gold mines than any other. The number of votes cast in Oregon in June last, was 943.

FOR CALIFORNIA.—We have received a large number of letters asking information in regard to the best route and cost of getting to California—and having no time to reply to them by letter, we take this method of giving the information asked. The best and quickest route is via the Isthmus of Panama. It is also the most expensive. The fare to Chagres, with mail line (Roberts') is \$80 to \$100 in the cabin, and \$50 in the steerage. In Howard's line, \$90 to 125 in the cabin, \$65 in the steerage. This line goes direct to Chagres, the other stops at Charleston, Savannah, and Havana and Chagres to the Falcon, at the latter place. Across the Isthmus the cost is about \$25. The Pacific steamers charge \$300 in the cabin, and \$150 in the steerage, making for the whole trip \$400 to \$450 in the cabin, and \$225 to \$245 in the steerage. The steamer passengers on the Pacific steamers, are all engaged for December and January, but to Chagres there are steerage passages to be had. A few cabin passages are to be had in the second December Pacific steamer, and after. The time occupied by this route is 34 to 36 days. The Empire City leaves this port for Chagres on the 1st, and the Ohio on the 13th of December. The Sarah Sands, iron propeller, leaves on the 1st December, and the steamer Tennessee on the same day, for San Francisco, via Cape Horn. Both vessels take freight and passengers. There are sailing vessels leaving here every week for California, via Cape Horn, in which the passage varies from \$100 to \$300—time four to six months. Any one with plenty of time and patience might like this route.—N. Y. Tribune.

Settlement of the California Question—A New Bill to be introduced. Correspondence of the Baltimore Sun.

WASHINGTON, Nov. 17, 1849.

I am at liberty to say that on the first day of the session notice will be given in the Senate of a bill to establish certain territories; to provide for the admission of California; the creation of a new state in Texas; and the adjustment of the boundary between Texas and New Mexico. The bill will provide for the establishment of the Territory of Deseret; also for the Territory of South California, also for Territory of California north of 36 dg. 30 m. The bill will provide that the Territory of North California shall be admitted as a state into the Union; and at the same time it will provide that a portion of Texas south of 36 dg. 30 m. shall be permitted to form a State Constitution; and that the question of boundary between Texas and New Mexico shall be submitted to a board of commissioners, &c.

IMPORTANT RUMOR—MR. CLAY IN THE CABINET. (Correspondence of the Tribune.)

BALTIMORE, Md. Wednesday, Nov. 14.

I have just seen a letter from Washington, which states on the best authority, that Mr. Clayton will resign his post of Secretary of State, on the opening of Congress, and that Hon. Henry Clay will fill the vacancy, without doubt. This is the reason of Mr. Clay's early visit to Washington, to consult in regard to the proposed change. The above information is derived from what I believe to be an authentic source. You can use it as you think proper.

The United States Congress assembled at Washington on the 3d instant, but there had been no choice of Speaker of the House of Representatives up to the evening of the 4th. The second ballot on that day gave Cobb, 101; Winthrop, (the late Speaker) 97; several others a few votes. Whole number present 224—necessary to a choice, 112. The South Carolina members were not present.—It is stated that the President's Message will be much shorter than usual.

The Postmaster General of the United States will, it is stated, recommend in his annual report to Congress, a uniform rate of five cents postage on letters to all parts of the Union. The department is stated to be in a flourishing condition. There was an increase of 558 new Post-offices last year.

The steamer Empire City sailed from New York on Saturday last inst. for Chagres and California, with 250 passengers.

NEW-ORLEANS, Nov. 24.—The supply of vessels is large, and the freight market is very heavy. Three ships are taken for Liverpool at 3-8d. for cotton, and one or two others are laid on for the same port.

The Legislature of Nova Scotia is further prorogued to Thursday the 17th day of January, then to meet for the dispatch of business.