

"Give my love to him, and tell him that it is my earnest wish that he would read this book; and that, beginning at Matthew, he would read one chapter every day." The young man took the Bible, and when he joined his regiment, he found out his townsman, who asked him, "Well have you seen my mother, and how is she?" "She is well, has sent you this present, a Bible; and she desired me to say it was her request, and perhaps her last request, that you would read a chapter in it every day." "Well," replied he, "I will comply with her request, on condition that you will join with me in reading this chapter." The engagement was made, and they read to the 3rd chapter of John, with which they were much struck, they requested and obtained an explanation of it from a pious sergeant, the Holy Spirit applied the subject to their minds, both of them became the subjects of godly sorrow, and attained that peace which passeth all understanding. Soon after, they were called into an engagement, the son of the widow was wounded, and carried to the rear by his comrade. When the battle was over, he went to look for his wounded companion, he found him with that Bible open which had been the means of his conversion; it was covered with his blood—his spirit had fled. He took up the Bible and on his return waited on the widowed mother, and presented her with it.

Sabbath School Teachers.—The Rev. Richard Knill, wrote from St. Petersburg, in 1819, as follows:—"As an individual, I feel particularly indebted to such institutions, and to the glory of God I record it, that all the blessings which have been given to others, through my instrumentality, may be traced up to a Sunday School. It was my privilege to be a teacher in a Sabbath School at Bideford; hearing a sermon preached in behalf of the institution led me first to think of being a missionary; most of my fellow students at Axminster had been Sabbath School Teachers; and out of twenty missionaries who were my colleagues at Gosport, three-fourths of them had been engaged in the same way."

A Sabbath School Scholar.—The Rev. Dr. Morrison, who has been so eminently useful in his missionary labors at Canton, in China, particularly in the translation of the Sacred Volume into the Chinese language, was once a scholar in the High Bridge Sabbath School, Newcastle-on-Tyne; and, in a letter to the minister of that congregation, a very few years ago, he referred, with deep feeling, to his standing up in the gallery to be catechised.

Craving the indulgence of those readers who may have honoured this series of articles on Sabbath Schools with a perusal, for having so long taxed their attention, I here close my allotted task, with the hope that what I have written may, through the blessing of Him who deigns an approval of the feeblest efforts of his servants, if sincere, prove beneficial to the cause which I have advocated.

S. ELDER.

Frederickton, January 15th, 1850.

[FOR THE CHRISTIAN VISITOR.]

The Progress of Temperance in connexion with the "Order of the Sons."

Those friendly to the best interests of their fellow men will be pleased to hear of the advancement of this noble institution. On Monday evening, January 14, in the Meeting-house, at Springfield, about 200 persons assembled, and were addressed by our brethren Messrs. Casewell and Tilley. In their addresses, our brethren introduced several instances of ruin for both worlds, brought about by the drinking habits of society—personal degradation—domestic desolation—spiritual wretchedness and woe, and exhibited in contrast, instances of good effected by the Temperance movement. They proved by facts, how it is suited to lift man up from sin, vice, and woe, from mere animal gratification into the region of thought, virtue, and purity, to inspire him with self-respect, encircle him with the comforts of a quiet and happy home, and lead him in faith, reverence and love to his God. The addresses were delivered in an earnest and an affectionate spirit, and were listened to with deep, unbroken interest.

On Tuesday morning, January 15th, our friends were again employed in the same good and benevolent cause. The Sons of Temperance have done themselves credit by erecting a neat and commodious Hall, near the Head of Bellisle Bay. Amid the clear shining of the Sun, and a brilliant assemblage of smiling friends, the Sons appeared, wearing their re-

galia, and looking healthy and happy. They entered the Hall at 11, A. M., which was soon filled by a most respectable audience. After the appointment of a Chairman, the exercises were commenced by the Rev. J. D. Casewell reading a portion of Holy Scripture, and Rev. D. Crandal engaging in prayer. The Choir also sung in excellent style, several pieces which they had prepared for the occasion. Brother Casewell was then called upon to address the Meeting. In complying he proved how alcoholic drinks act injuriously, by destroying the health of the body, oppressing the improvement of the mind, making against domestic happiness, and rendering man indifferent to his spiritual and eternal interests. Great seriousness prevailed at the meeting, and an impression favorable to the cause was made. The next speaker was brother Tilley, who stated and answered objections which were made to the Order of the Sons. This he did with logical ability, a calm and benevolent spirit, and with the matchless power of Truth. Our excellent brother not only proved himself a first-rate Son but an efficient speaker, and a man with the "mind of Christ." Brethren Thompson, Webster, and Stephens, also addressed the meeting and added much to its interest. Ladies and gentlemen, adults and children, all seemed gratified. We fervently hope that a cause so favorable to human improvement and happiness, will be abundantly prosperous. The Rev. Mr. Flanders closed the exercises with prayer.

In the evening a religious service was held, when a scriptural and impressive sermon was delivered by brother Casewell.

SPECTATOR.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—I am one of the subscribers to your valuable paper, and can truly say it is a valuable and blessed family paper. I have read the pieces about the Preachers; that while there were so many, still many of our Churches were nearly if not entirely destitute of Pastoral labor. Now I consider it impossible for these evils to exist without some cause; and the performance of my duty in connection with the church of God, gives me personal knowledge of a great evil, even the deplorable sin of coveting and withholding what the Almighty requires and the present circumstances of his cause loudly calls for. Many when spoken to and advised to contribute to the cause of God, can turn it off as a useless or trifling matter, and others will say that it will not do to give much to the Pastor for it tends to make them proud; and thus covetousness abounds in the land. But though I abhor the great evil, I cannot do the subject justice; and wish that some one of my worthy brethren would write upon it, that efforts might be made to banish this great evil from our Churches, and God's cause be revived in our land.

A. F.

Coverdale.

[FOR THE CHRISTIAN VISITOR.]

Springfield, January 10th, 1850.

DEAR BROTHER VERY.—Last Lord's-day, I attended the funeral of our much esteemed brother, Deacon Gideon Smith, in Dorchester, who has been suddenly called from all his earthly associations to his heavenly rest, in the 73d year of his age. Brother Smith received his first religious impressions under the labours of some of our old Ministers, was baptized and joined the Baptist Church above fifty years ago, and has proved a decided friend to the cause of Christ; being a resident in Dorchester for many years he enjoyed a good opportunity to prove his friendship in aiding the cause of God in that place, his heart, his hand, and his house were ever open night and day for the reception and entertainment of the people of God, especially the Ministers of Christ; their hearts were often cheered with the pleasant countenance and hearty welcome of our good brother. When the second Baptist Church was formed in that place he was chosen one of its Deacons, and maintained his stand until his death. He took a very active and laborious part in the erection of a convenient house for divine worship, near his own residence, where he enjoyed some pleasant seasons in the worship of God. The Lord's-day before his funeral he waited upon his brethren and sisters in communion, and was very happy in his mind. I left him on Monday morning in his usual state of health, with a cheerful mind, which continued until Thursday night. Sometime in the night he was attack-

ed, then," continued he, "I am hereby commended with violent pains in his head, and alarmed the family; it proved to be, paralytic affection from which there was no relief, but he was very happy in the approach of death, and particularly expressed his love to his dear companion and children, and the children of God; he could not say much to be understood on account of the nature of his complaint, but what he did say was to the purpose; he admired the goodness of God in taking him away with so little pain, and at 6 o'clock, Friday evening, calmly fell asleep in Jesus. His funeral was numerously attended by all classes, from the higher ranks in life to many of his poor French neighbours, who listened with deep attention to the sermon, founded on the 15th verse of the 17th Psalm, "As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Brother Smith was a very industrious and prudent man, a good neighbour, and through the blessing of God on his industry, lived to see his large family comfortably settled—but far better, he lived to see them profess a hope in Christ, and he enjoyed comfortable hope of meeting them in his Father's kingdom. May it please the Great Head of the Church to pour divine consolation into the minds of his bereaved companion and fatherless children, and may they in remembrance of his affectionate conduct to them so live and walk with God, his Church, and each other, that all may be fully prepared to meet where parting is no more.

D. C.

[FOR THE CHRISTIAN VISITOR.]

Liverpool, December 15th, 1849.

DEAR BROTHER VERY.—It afforded me much pleasure to receive a letter from you per last mail, and hope you will permit me to express my sympathy with regard to the removal of your honoured parent; I rejoice that you have an almighty prop to lean upon. I thank you for all the intelligence contained in your letter. I am glad that brother McDonald is gone to Hampton; I pray God to make him a blessing.

We are employed on each Sabbath, and often on week evenings, in one or other of the Baptist places of worship. I have preached in the following places, viz., Pembroke Place Chapel; Myrtle Street Chapel; these are two very superior buildings, particulars of which I intend furnishing again. Rev. C. M. Birrill is pastor of the Church in the former place, and brother Brown, who is the son of an Episcopal Clergyman, of the latter. I have preached at different times on Sabbath evenings for Rev. Mr. Lister, in Pleasant Street. He is a lovely old gentleman, you shall hear more respecting him again. I have preached in the Bethel Floating Chapel and at different times for the Seamen; I have lectured on Temperance also.

We expect to go to Manchester next week if we can get through here in calling upon the pastors to whom we have sent circulars. I have the happiness of receiving letters almost daily from my beloved sisters, although it may be some time before I shall see them and press them to my bosom; I must crucify the desire for the present, duty compels. We have written to brother Demill. I will write more fully next post to you, also to brothers Seely, McDonald, &c. I send you by Captain Wright a few books which may be of some use in furnishing matter for the paper.

Enclosed I send you the particulars which I have just received of the opening of the Divisions, &c. My love to all.

Your's affectionately, JOHN FRANCIS.

THE QUEEN'S DIVISION, NO. 1, OF THE SONS OF TEMPERANCE, LIVERPOOL DISTRICT, was formally opened on Monday evening, Dec. 17th, at T. Simpson's Temperance Hall, Bond Street, by the Rev. J. E. Bill, D. M. W. P., who was assisted by the Rev. J. Francis, who acted as G. S. and Chaplain for the occasion; T. Vaughan, Esq., W. A.; Richard Wright, Esq., W. P. P., of St. John, N. B.; Thomas Armstrong, Esq., C.; Nicholas Mosher, Esq., A. C., of Newport, Nova Scotia; Captain J. Page, O. S.; Captain J. Taylor, J. S., Pictou, Nova Scotia; Captain Campbell, St. John, N. B.; Mr. E. Lockhart, Newport, Nova Scotia; Mr. J. Trites, Mr. J. Price, St. John, N. B.; and several other influential gentlemen of the order at present in Liverpool were with us, when twenty-four members were initiated.

The Charter of the MARINER'S DIVISION, No. 2, arrived per Captain Curry, of the ship "Levant," of Windsor, and this division was

also opened by the above gentlemen, in the School Room, Bedford Street, on Wednesday evening 26th December. This division number thirty-six members, and there is every prospect of the Sons of Temperance becoming a powerful body in England.

TEMPERANCE.—The Mariner's Division, No. 2, of the Sons of Temperance, Liverpool District, was organised on last Wednesday evening, in the School-room, Bedford-street, Toxteth-park, by the officers and members of the Queen's Grand Division, No. 1, England. There are already thirty-six members initiated into the Mariner's Division, exclusive of a number of candidates proposed, making a total of about fifty. The meeting was adjourned to next Wednesday evening. On Christmas day the fourth anniversary of the Church of England Total Abstinence Society was held in the Temperance-hall, Bond-street. The large room was elegantly decorated, and about 360 of the friends of abstinence sat down to tea. On Wednesday evening last, the advocates of the temperance movement held a Christmas tea party in the school-room underneath Pembroke Chapel. Two hundred persons were present.—*Liverpool Mercury.*

(From the Baptist Reporter.)

PONTYPOOL.

Being obliged to stay here over Lord's-day, October the 14th, I took up my temporary abode at the southern extremity of the town. I found next morning, during breakfast, that a public baptism was to take place that morning, within four hundreds yards of my lodging. Thitherward I wended my way. The chapel is a large substantial building, accommodated with vestries, and its appearance, with that of the walls and pallsades thereabout, indicated a healthy state of mind and treasury. I found the baptistry on the left of the chapel, formed out of a large reservoir in connection with the Monmouthshire Canal, and its waters can be let out or in, just to answer the purpose of the officiator. The furthest extremity is, I am told, paved, and there is a flight of stairs to lead "down into the water." The space around this reservoir is on a rising projection, and would accommodate about 2000 people, and was this morning covered with human-beings. Neither the minister or candidates had yet made their appearance. The crowd appeared to be devotional and orderly, which is accounted for, in part, from the prominent standing of the baptists at Pontypool. Small skirmishes were entered into, notwithstanding, of a quiet character, here and there, on the pretensions of sprinkling and immersion, which were handled, as far as I could hear, with considerable skill: the Greek seemed to be on their finger ends, and the polemical character of the Welsh was fully maintained. When the clock was striking ten, the minister, with the deacons, made their appearance from a private door at the back of the premises; they were followed by the singers and the new converts, forty-four in number. Their appearance and their singing could not but make an impression. There were some of them who had evidently seen more than sixty summers, and a few who could not be more than just in their teens. There was one thing that pleased me much; the candidates were all neatly dressed. It appears so disrespectful in persons, when making a public profession of Christ, to put on any out-of-date habiliments. Rather let a new suit of proper apparel be provided, if needs be. The minister stood at the head of the pool, and every one could see and hear him. He spoke but few sentences, but they were telling. "I stand here," said he, "as a minister of Christ, to transact public business for him. I have my commission, which I will read;" taking out his Testament, "I cannot deviate from my instructions, or attempt to improve them; for that would be a reflection upon my King—'Go ye into all the world.' Pontypool, I see, is in the map. Preach the gospel." Sir Stratford Canning has ordered the British Squadron off Malta to the Dardanelles, to back him at Constantinople; but we have no such power—our artillery is truth, argument, reason, and this confines our mission within a circle, for it is 'to every creature, that is, every reasonable creature.' It is morally and physically impossible to preach the gospel to infants. "He that believeth." My instructions do not permit us to proceed an inch further, unless this condition is forthcoming. "Do you believe in the Son of God?" said he, turning to the candidates, which was responded to in the positive;

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