

not waited until age has weakened your energies, or familiarity with sin blunted the sensibilities of your nature. With you, vicious indulgencies have not become fixed habits, and contact with the world has not given you a relish for its vices and follies. You have not presented to God bodies defiled and worn out in the service of sin, or minds rendered callous and unfeeling, by a long continued course of disobedience; but you have given yourselves to the service of your Creator in the morning of your days—in the early freshness of your youth—with the energies of your bodies and the powers of your minds all unimpaired. You have no confirmed habits to break; no strong links of evil associations to sever; few wasted hours to lament; no deep guilt to deplore.

Do not think that God will despise your youth, for there can be no sacrifice laid upon his altar more acceptable than the offering of a young and tender heart. You are the lambs of the flock, in the eyes of the good Shepherd the special objects of his tenderness and care.

The future opens up to you a bright prospect of usefulness. Those who become Christians in advanced life, have such a conflict with the passions which years have strengthened; are so under the influence of habits that time has confirmed; so greatly in arrears in that best of knowledge—the knowledge of the Divine will—that they can seldom hope to effect much for the spiritual good of those around them, either by precept or example. With them, the Christian life is too fierce a struggle with themselves, to permit them to make any assaults upon the ranks of the opposing foe. But how different with you! You have not been fostering your worst enemies in your own hearts—learning what will consume all your days to unlearn. Your minds are clear and vigorous, ready to apprehend, and strong to retain those holy truths, which light the pathway of life, and burn most brightly when the shadows of death are closing around. Your hearts are soft and yielding, ready to receive the impress of the divine hand—to be the dwelling place of all pure thoughts and kindly sympathies, and ready to overflow in deeds of benevolence, of mercy, and of love. You will never be able, in time, to appreciate the importance of becoming Christians in early life. This step has saved you many bitter regrets; armed you against temptations to which you would otherwise have fallen unresisting victims; shielding you from many a shaft that else had pierced the soul, and lacerated it with all the nameless pangs of remorse.

In view, then, of the blessings you have gained, and the woes you have escaped, ought not your lives to be one continued act of gratitude; ought not your hearts to overflow with fervent prayers, and your lips often breathe songs of thanksgiving and praise!

The name that you now wear, is one that marks you out as the followers of Christ—as the sons and daughters of the Lord Almighty. Never be ashamed of it; it is your highest honor. Never sully it by acting unworthy of the profession you have made; but ever be the children of God without rebuke, in the midst of a perverse generation, in which you are commanded to shine as lights in the world. God is your Father; ever act worthy of your parentage, by showing to him all that filial love and reverence which is his due. Christ is your teacher; sit meekly at his feet, and learn from his lips the pure lessons of salvation. His teachings are the true fountain of life, which is able to quench the thirst of the soul. He calls your attention from all other teachers, and says, "learn of me." Open, then, your hearts to his counsels; let the words of his mouth be the law of your lives; let his example be your model—his approval your highest joy.

Heaven is promised as your final and eternal home. Strive to prepare yourselves for its pure and happy society. Think of its blissful scenes, its unfading joys. Aspire to a place among that white robed multitude, and to join the swelling numbers of their ceaseless songs.

We hope every young Christian will give this letter a prayerful consideration.

EDS.

[FOR THE CHRISTIAN VISITOR.]

Springfield, May 7, 1853.

DEAR BRETHREN,—I have been requested, by the friends of Zion, to give them some

particulars, through the *Christian Visitor*, respecting the cause of God in my field of labor, which extends for nearly 50 miles, in the Parishes of Hampton, Kingston, Springfield and Johnston. When I entered on my labors here nine months ago, I found a part of the field a moral waste in every sense of the phrase. In another part a perverted gospel was, and is preached; or rather a substitute for the gospel. Such being the case, we had a strong current to stem: but that God who has said, "Lo I am with you always," has glorified himself in breaking down opposition, and in delivering souls from the thralldom of sin and Satan. In the Parish of Johnston, God is working powerfully: sinners are being converted, backsliders reclaimed, believers baptised, and the children of God rejoicing in his love.

I have lately received valuable assistance in this district, from our esteemed Brother, Elder Thorn, who has been restored from a sick state, and is happy in experiencing and in beholding the goodness of the Lord. There are indications of returning prosperity in the Johnston Church, over which Brother Thorn is Pastor. From all we see and hear, we believe that the heart of the community is reached. Many are convicted in different parts of our field of labor by the Holy Spirit: others have been enabled to confess their Lord, and to follow him in his own ordinance.

The ordinance of Baptism was administered on the second Sabbath in April, and on the first Sabbath, and also on the first Wednesday in this month, in the Parish of Johnston; and at Kingston on the 4th Monday in April, before attentive congregations. While we rejoice in what the Lord has done, we mourn over many who are shrouded in darkness, and willing to remain so. May the Lord continue to pour out his spirit upon the inhabitants of St. John, and throughout our Province, and may our Saviour's triumphs extend throughout the universe!

I am yours in the Gospel,
JAMES TRIMBLE.

[FOR THE CHRISTIAN VISITOR.]

Rochester, N. Y., 28th April, 1853.

Visit to a Jewish Synagogue.

DEAR BROTHER BILL,—There are now residing in this City, forty or fifty families of Jews, who retain the religious customs of their forefathers. On last Saturday, the Jewish Sabbath, I attended worship at the Synagogue. Perhaps a description of the services, though it be imperfect, may not be without interest.

The Synagogue is an upper room, cheaply but neatly furnished. On each side, two rows of raised benches covered with scarlet, afford seats for the Jews. The west end of the hall is divided from the other part by a partition arched and finished in Gothic style, and is entered by a door in the rear. Here the Jewesses worship, entirely separated from the men. At the east end, which is also finished in Gothic style, is a little recess, containing a small wooden case, concealed from view by curtains of different colors. Here are contained parchment manuscripts of the Pentateuch. At the side of this recess, a single lamp is kept dimly burning. In the centre of the hall, at a comparatively plain desk, stood the priest attired in a plain black robe, and wearing a dark colored turban on his head. Without any cessation for nearly two hours, he read aloud from the Hebrew Scriptures.

Upon entering the room, each Jew unfolded a white shawl, and after having passed it before his face and kissed it in three different places, he then threw it over his shoulders, seated himself and commenced the reading of his Hebrew Bible. The majority of these shawls are composed of a fine woolen fabric; but some of them, I noticed, were made of rich silk. Each one of them has a blue border ornamented with white fringe, which I observed was frequently kissed by several during the service. Although all the congregation wore their hats, it did not at all, in any other respect, resemble a Quaker meeting. Indeed, there was too much noise to suit my taste. All, not even excepting some boys of 12 years of age, seemed earnestly engaged in reading aloud, the same passages in Hebrew as those read by the Priest.

Portions of the congregation frequently arose from their seats, and turning their faces towards the east—the direction of their beloved father-land, they continued to read aloud and utter responses. Many of the Psalms

were read in such a sweetly plaintive and sorrowful tone as to excite within one who does not even understand the Hebrew, a degree of melancholy sympathy for those exiled sons of Israel. To hear men born in Germany, Hungary, Holland, England, and America, uniting with a common earnestness in perusing the word of God, in its original language,—in the language in which it was read by their forefathers thousands of years ago, was to me a pleasing incident.

Miraculous seems to be the preservation of the divine oracles; but not less miraculous certainly, has been the wonderful preservation of the Jewish people, scattered as they have been among all nations, yet never losing their national existence or peculiarities.

After the services had continued about two hours, the priest announced in the German language, what seemed to me quite an incongruous and ludicrous part of the services, that the privilege of conveying the scrolls from the place of deposit, would be sold to the highest bidder. An auction was held and the privilege was sold to two individuals for 3s. 6d. each. The priest then placed the parchments in the hands of the highest bidders, who marched round the hall and presented the scrolls to the congregation to be kissed. They were then laid upon the priest's desk, who resumed for a while the perusal of the Scriptures. He then held another auction and sold the privilege of unrolling the parchments. The exercises of the half-hour previous to the close of the services were varied by frequent readings and auctions. The funds derived from this source, I suppose form a part of the priest's revenue.

Such is Jewish worship. While they attempted to worship the God of their forefathers, I, too, lifted a prayer in their behalf, to the same God. But thanks be unto God, I trust I was enabled to come with boldness to the mercy seat, through the mediation of that exalted High Priest, whom, Heaven grant, these poor sons of Abraham may soon receive as their Messiah.

There is residing in this city, an interesting converted Jew, the Rev. Mr. Newman, missionary and agent of the society for promoting Christianity among the Jews. A few months ago, I heard him deliver an interesting address on the present state of the Jews, and the success which had attended the labors of Christian ministers among them. He said that in no department of the missionary field had there been such happy results, in proportion to the amount of labor and money expended, as amongst the Jews. A great number have been converted in Europe, through the instrumentality of the Missionaries of the Free Church of Scotland. In this country, too, not a few have accepted Jesus of Nazareth as the true Messiah, and the only Saviour. One very remarkable feature in regard to the converted Jew is, that a very large portion of those who become Christians, engage in the preaching of the gospel. I think it was said that nearly one half of them become self-denying and active heralds of the cross, to their own nation.

Yours truly, E.

[FOR THE CHRISTIAN VISITOR.]

Springfield, May 6, 1853.

DEAR BRETHREN,—I have just returned from Wickham. The last duty I performed there, was to attend the funeral services of our much esteemed, and much lamented Sister Anne Elizabeth Bulyea, beloved wife of Brother Coles Bulyea. Mrs. Bulyea gave a pleasing account of her conversion to God. She was baptised according to the command of Christ, and united with the Second Wickham Baptist Church, eight years ago; and the Lord has enabled her to adorn her profession, by a pious and devoted life. She was a person of a remarkably kind disposition, and she was one who waited for the consolation and prosperity of God's spiritual Israel. Her sickness was very protracted, being consumption, which she bore to the very last with much Christian fortitude and resignation: and as death approached, she became more and more peaceful and happy. She took leave of her weeping husband and two little boys, and other kind friends, with a mind sustained with the love of Christ, committing them to him who careth for them. I can truly say, in visiting her from time to time, I was greatly confirmed in my own mind, in what the grace of God can do in sustaining the souls of his people in death. She fell asleep in Jesus, on the 3d inst., in the 40th

year of her age. Her funeral was numerously attended, and with marked respect.

I addressed the people, on the occasion, from 2d Timothy iv. 7-8: "I have fought a good fight," &c. May it please God to bless this visitation of his providence, and may it lead to a greater union among his people in that place, and to the awakening of careless sinners, is the prayer of the writer.

D. CRANDAL.

P. S. Brother John Gerow and his wife send 5s. each for the Missionary enterprise. Please place their names with the annual subscribers. A good example for others.

D. C.

[FOR THE CHRISTIAN VISITOR.]

St. John, May 17, 1853.

MESSRS. EDITORS,—As you kindly inserted my last letter I send you another, and I hope you will both be blessed in your labors as Ministers and Editors. AN OXONIAN.

Education and the Ministry.

That it is the duty of our denomination to provide the means of education for our young men whom God is calling into the ministry, and that it is the duty of such young men to avail themselves of those means, so far as circumstances will permit, we have not the least doubt. But that men may be useful in the ministry without a thorough literary and theological course of instruction, the history of the church, and particularly of our own denomination, abundantly testifies. Hundreds of our ministers who have finished their course, and are now, we trust, in heaven, were instrumental of winning thousands of souls to Christ without it; and hundreds of others who yet live are extensively useful. And we have no doubt that there are now many men in our churches whose duty it is to enter the ministry who have not received a liberal education, and, on account of their age and other circumstances, cannot now enter the schools. Let not such be disobedient to the heavenly vision; but buckle on the gospel armor, and go into the whitening field. God will bless them and make them blessings to Zion. If they cannot sermonize, they can exhort and pray; and if they possess good natural abilities, (if they do not, they may take it for granted that it is not their duty to enter the ministry,) and a decent English education, by close study, with the use of such helps as are now within the reach of all, together with humble prayer, holy devotion, and the assistance of God's Spirit, they will increase in wisdom, gifts and grace, and ultimately become able ministers of the New Testament.

We would not be misunderstood. We say to all young men who feel that it will be their duty to preach the gospel, by all means to get a thorough education, if possible. If we were young and felt it to be our duty to devote our life to the ministry, by God's blessing, we would have it at all events. But if that is out of the question with any of our brethren, on account of circumstances beyond their control, and still they feel it to be their duty to preach, our advice is, Go to work with such qualifications as you have, and improve them as fast as you can. There is a place for you to fill in the church, and your help is now greatly needed.

[FOR THE CHRISTIAN VISITOR.]

Re-opening of the Baptist Chapel, Charlotte Town.

This Chapel which has been removed from the suburbs to the centre of the Town, viz.—the corner of Great George and King-street, without sustaining any injury, was re-opened on Lord's day last, with four full and interesting services, conducted by the Pastor, W. H. Hobbs, Rev. Mr. Rand, Indian Missionary, and Rev. John Knox, of Forty Eight Church. The Congregations were very large and attentive, and good we hope was the result. The Bethel flag was floating in the breeze from its spire, inviting seamen as well as others to the house of prayer; and at the very first service we were all delighted by a Christian Captain coming forward to the altar, and there giving us a warm and powerful address, and telling what the Lord had done for his soul. We want some Religious Tracts very much for this long neglected class of our fellow-men.

[FOR THE CHRISTIAN VISITOR.]

Salisbury, May 12, 1853.

MESSRS. EDITORS.—I saw in the *Christian Visitor* of the 6th inst., an article on the cult-
(Continued on page 142.)