

lator of the Scriptures into the Italian tongue.—He is proceeding with his work, assisted by the Rev. Dr. Resanctis, some of whose letters to the Vicar General of Rome we have published.

We find in the Paper before us an extract from the instructions of the American and Foreign Bible Society, written by the Secretary and communicated in connexion with the appointment of Dr. A. as translator. They will be of interest to our readers as illustrating the principle on which the Society is founded. After informing the translator of the arrangements made for publishing his work when completed, the writer proceeds:

"And now, my dear brother, I have only to exhort you, in the fear of God, to be faithful in giving, to the best of your ability, the mind of the spirit as expressed in the Greek. We expect you to translate, not to transfer: that is, to express in pure vernacular Italian, the idea of the original. I need not remind you of what you know, that our Society does not approve of and attempt to conform translations of sacred Scriptures to the English, or any other version, but the original Greek. Whatever is the known meaning among scholars, of Greek words or phrases, such meaning we wish to see in the Italian New Testament. This applies not merely to *Baptizo* and its compounds, but to every word in the book. Suffer us, therefore my brother, to exhort you and your companions to be much in prayer while prosecuting your work.—Bring every page before the throne of the heavenly grace and seek wisdom from above in preparing it. Your work we hope, will live for many ages. It may be the means, in the hand of the Spirit, of converting multitudes, perhaps of renovating Italy. We will take care by the favor of Providence, that it be deficient in no attractions of appearance. It will be yours to strive by the help of God, to make it speak the truth, the whole truth, and nothing but the truth, as originally expressed by inspired evangelists and apostles.

Germany however through the indefatigable exertions of Mr. Onken and his co-adjutors is affording special encouragement and presenting the strongest claims on this Society.

In a letter addressed to the American Baptist Publication Society, Mr. Onken writes,

"The astonishing political events which have taken place in rapid succession, over the whole of the continent of Europe, appear to be destined by the Ruler of the earth, to sweep away both political and spiritual despotism, and thus prepare the way for the general diffusion of the glorious gospel of the blessed God. A new era has broken in upon us, as Baptists, especially. The year of our jubilee has come—our chains are broken—the lock has been removed from our mouths and what we have been compelled to teach and preach for the last twenty-five years by stealth, we may now proclaim from the house top. *The Press*, that mighty engine, is free!—And free—blessed be God!—is our tongue; and free our assemblies for the preaching of the gospel."

We take the following from a letter lately received at the Society's Rooms:

"I have quite recently returned from a missionary tour into Prussia, Austria, and Hungary, and found every where a wide and open door for the spread of the gospel, and especially for the circulation of the Holy Scriptures."

"I saw, on my recent tour four of the colporteurs of your Society; Straube, Kilner, Engel and Ehler; all of them are actively engaged in their work, and meet with much success. In the mountains of Upper Silesia, Voiglsdorf, I immersed nine converted Roman Catholics, the fruit of brother Straube's labor. Had you, my dear brother, and some other dear brethren, on your committee, been among us during the night in which I was engaged in examining these dear, simple-hearted people and heard how one after another gave a reason for the hope in them, always referring to the Scriptures which through your liberality had been brought within their reach, I am persuaded your souls would have rejoiced with mine, in these displays of God's grace; and you would have felt that the sacrifices made by your Society, on behalf of Germany, were amply repaid.

So evidently is the cause of truth and the cause of God onward in this dark world. In 1804 it is estimated on the best authority that there were in existence only 4,000,000 of Bibles in 48 or 49 different languages spoken by about 200,000,000 of our race. In 1847 there were more than 20,000,000 copies, in 136 languages, spoken by 600,000,000. But great as has been the success, to only a little more than half of the population of the globe has the bible been given. O Zion that bringeth good tidings get thee up into the high mountains: O Jerusalem, that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah; Behold your God."

Fallen Greatness.—Mehemet Ali, Viceroy of Egypt, and once the conqueror of the armies of his master the Sultan, has been superseded by his son, the aged chief having been pronounced by a Commission unfit to govern. The new dignitary, upon his return to Cairo, did not visit his suffering father, who takes his daily drives in his carriage, and lives in the style he was wont to do in his own palace, but no one takes any notice of him, and indeed no one is permitted to approach him. His mind is perfectly

CORRESPONDENCE.

For the Christian Visitor.

THE LORD'S DAY.

The Sabbath was made for man.—MARK II. 27.

The observations I have to offer upon this subject are drawing to a close; it only remains for me to notice the necessity of a day of rest for the spiritual welfare of man; and in conjunction with this may be considered the claim of dependents, day-laborers, and others, who need a day of rest that their physical powers may be recruited.

Amid the turmoil of business, the labours of the field, the consuming toils of a profession, and the avocations of domestic life, a day of rest, continually recurring, affords to the Christian a most pleasing season of spiritual refreshment; he can then retire from his ordinary occupation, and by reading, meditation and prayer, fortify his mind against the temptations that may assail his virtue; he has an opportunity given for the use of those means by which his faith in Christ may be strengthened, his conviction of unseen realities deepened, his flagging sensibilities quickened, and his resolve confirmed to do all things—even the meanest and most indifferent things of life—"heartily as unto the Lord and not unto man." Who does not acknowledge the necessity of such a break in worldly pursuits? Who has not felt the sweetness of such a privilege? Who would forego the holy delight and benefit which have often been his portion when, during the rest of the first day, he has sought the Lord? There is not a single body of Christians in the world that has attempted to cast out of their calendar the first day of the week as a day of rest from worldly occupations, and a day of meeting for spiritual edification; if any have done this, like the seventh-day Baptists, it has only been to substitute the seventh day for the first. The Society of Friends, commonly called Quakers, entertain the most extreme and severe ideas respecting all external forms and days, yet even they observe the first day of the week; they close their business houses on that day, they may be seen reverently assembling on that day, to give an opportunity for the worship of the Most High, and for the utterance of a word of exhortation by those whose hearts stir them to speak. Does not this convincingly prove that there is a necessity in the spirit of man for a day of rest, a craving for the heavenly manna to be obtained by a complete cessation from toil, which no fine spun theories, no gossamer speculations can bind down? Does not this fact prove the truth of our Lord's assertion—"the day of rest was made for man?" He who knew the deep necessity of our nature, both spiritual, intellectual and physical, gave one day of rest to meet and satisfy it; and the sophistry of human reasoning can no more overthrow this arrangement than destroy the inimitable union of mankind, which is based upon the family relations of husband and wife, parents and children, brothers and sisters.

Even the writer, whose treatise has called forth these observations, is no exception to the general rule, that a necessity is laid upon the people of God to observe a day of rest every week. After I had perused the essay upon the Sabbath, I at once concluded, not only from the reason of the thing, but also in common consistency, that the author himself abstained from all approaches to that observance of the Lord's day, which he denounces as one main cause of the present degeneracy. Upon enquiry, however, I learnt that Divine Service was regularly kept up every Sabbath. This discovery was a source of great satisfaction: it adds another to the many existing instances of the power of truth in the nature of man to triumph over the most cherished sophisms of the understanding: it encourages the hope that the violence of language used upon this subject is but the exaggerated expression of a strong conviction rebounding with force in an opposite direction, through long and severe detention in a false position; and that the point will ultimately be reached, which is occupied by the great body of Nonconformists in the mother country, midway between the entrance of Quakerism on the one hand, and that of Romanism, Anglicism, and even Puseyism, on the other.

But the rest of the Lord's Day is also a boon from heaven conferred upon the sons of toil, whose weekly labour is just sufficient to keep out want from the domestic hearth; and who, but for this seasonable relief to their weary frames, would sink under the pressure of incessant bodily fatigue. It is a well known fact that, during the first French Revolution when the Christian Sabbath was abolished, it was found absolutely necessary to appoint a day of relaxation from business and labour, and every tenth day was thus observed.

Those who are conversant with such matters affirm that horses and beasts of burden will do more work, perform longer journeys, and retain their vigour longer, when they are allowed a day of rest every week, than if worked continuously without any such relaxation.

But there is one single fact which has lately occurred that should make every man weigh well his words before he utters a syllable to loosen the bond which attaches the heart of the good man to the Sabbath. A gentleman of Glasgow lately offered three prizes, of small pecuniary amount for the three best Essays upon the religious observance of the Lord's Day, to be competed for exclusively by labouring men. The adjudicators perhaps thought that their task would be an easy one, but when the allotted time came round, their tables groaned under no less than 950 Essays written by men whose six days were spent in manual labour!

Let this fact sink deep into every heart; nearly a thousand working men, the representatives of many many thousands who were unequal to the task of composition, devote their leisure time to the grateful toil of proving their right to this privilege of one day's rest. It is said, that the mass of pious reflection, useful thought, and vigorous reasoning, thus called forth is astonishing. The three prizes were awarded with some difficulty, and subscriptions have been raised by many of the nobility and gentry to enable the judges to award others. It has been suggested that the manuscripts should be bound and deposited in the British Museum, as a perpetual memorial against any insane attempt to tamper with the Sabbath. Whether this suggestion will be adopted remains to be seen.

But a still more interesting circumstance is yet to be told; one of the Essays highly deserving of a prize bore the signature of a female, a young woman in service. This occasioned a difficulty, for she did not come within the conditions. It was agreed to print the Essay, and through the medium of the Dowager Lady Grey, the Countess of Gainsborough and Lord Ashley, the manuscript reached the Royal Palace and was so approved that Prince Albert wrote the Queen's permission that the work should be dedicated to her Majesty.

Dear Brethren I have done, and may the Lord of the Sabbath enable you always to worship the Father in spirit and in truth.

C. S.
(For the Christian Visitor.)
Jemsag, Oct. 18th, 1848.

DEAR BROTHER VERY,—The protracted meeting, proposed to be held in this place, has been attended with the presence of God. The services opened with prayer and conference meeting at the hour proposed. The ministers in attendance were Elders B. Coy, J. Masters, W. D. Fitch J. Trimble, J. C. Skinner, Brothers Emmerson, D. Crandall, and numbers of other leading brethren from other churches. Elder Fitch preached on Tuesday evening, on the unhappy results of self-deception, founded on Mat. xxv. 8: "Our Lamps are gone out."

Wednesday morning, after prayer meeting, Elder Masters preached to the young people from Ecclesiastes xii. 1, "Remember now thy Creator." At 3 p.m., Elder Trimble preached the exaltation of Christ, the glorious Head of his Church, from Colossians i. 18. In the evening Bro. Emmerson preached from 2 Cor. vi. 2; the subject was the claims of God on our immediate attention to the great salvation of Christ.

Thursday, after prayer, Elder Coy addressed us on the complete union between Christ and his redeemed Church, from Solomon's song vi. 3. At 3 p.m., Elder Skinner addressed the congregation from Heb. i. 4, "Why stand ye here all the day idle?" he shewed the dreadful consequences of wasting time in the neglect of religious privileges.

On Friday, after several prayers were offered we enjoyed a peculiarly interesting conference, many manifested the delight they had taken under the sermons and exhortations they had heard; others who had been rather delinquent in their attendance at the House of the Lord, seemed to lament it, and asked the forgiveness and prayers of the Church. In the evening, Bro. Emmerson preached from Isaiah iii. 11, "say ye to the righteous." The subject drew the line between saints and sinners.

Saturday being our regular conference day, we met in the afternoon, and notwithstanding most of the Elders were obliged to leave, we enjoyed a pleasant and profitable season. One young man came forward for Baptism, told a very scriptural experience, and was accepted by the Church.

Lord's day morning, we met at the waterside and, after preparatory services, I performed the

then repaired to the House of God, and after a Gospel Sermon by Bro. Trimble, I gave the token of Fellowship to the young Brother. We then all sat down at the Table and commemorated the love of our dear Lord in dying on the Cross for our sins. The season was refreshing to our souls.

The afternoon was occupied in funeral services, connected with the death of a promising lad taken by death from the embraces of his young parents, whom we trust the Lord is preparing to follow him in his commands. Preaching again in the evening by Bro. Trimble.

Monday Evening was spent in Temperance improvements. Several lectures were given by Brethren Trimble, Emmerson, and others, and about 25 signed the pledge.

Brother Emmerson having consented to stop with us a few days, meetings have been continued in the evenings in different parts of the place; upon the whole, we are encouraged to believe that much benefit will result from the very appropriate sermons, exhortations, prayers, and conference privileges enjoyed in the late visit of our brethren to this place. Of one thing we are certain, that a greater amount of accountability now rests upon us, on account of our late privileges, may it please the Lord to seal his truth upon every heart, and that the Church in this place may make such a practical use of the past as may tell in future, and that many of the congregation whose hearts, we trust, have felt the power and love of Christ, may come out from the ranks of the world by following Christ in his holy commands, and that the youths of this place, who have hitherto been careless, may from the very impressive addresses, be brought to the saving knowledge of Christ, which is the fervent prayer of your affectionate

D. CRANDALL.

MECHANICS' INSTITUTE.—The Lecture season is to commence on Monday evening, 13th November, when the opening Lecture will be delivered by the Hon. L. A. WILMOT, of Fredericton, Her Majesty's Attorney General.—The following talented and scientific gentlemen have also kindly promised to deliver Lectures before the Institute during the season.—The Hon. W. B. Kinnear, H. M. Solicitor General; Rev. Mr. Wishart, Mr. Perley, Mr. George N. Smith, Rev. Mr. Cooney, Mr. D. S. Morrison, Rev. Mr. Stewart, Rev. Mr. Irvine, Dr. Paterson, Mr. James Irvine, Mr. Foulis, Mr. Watts, Mr. Agnew, Mr. Duval, Mr. Wm. Till and Mr. McLardy.

SONS OF TEMPERANCE.—A division of this excellent order, was formed in Brockville, C. W., recently. A correspondent after treating of the object of this Association, thus remarks:—

If such are the objects achieved by this society, such the success attending their philanthropic efforts, should not every member of society, who professes to regard virtue or morality, bid them God speed? When we behold the miserable inebriate as he pursues his course, deaf to the voice of reason and conscience—deaf to the expostulations of the wife of his bosom—deaf to the cries of his starving children, while our hearts bleed at the bitter results of this crying evil, shall not those hearts glow with gratitude to such as are applying a balm to these deadly wounds.

SAINT JOHN COUNTY AGRICULTURAL SOCIETY.—At the annual meeting of this society, held at the office of Moses H. Perley, Esq., on Tuesday last, the following persons were elected office bearers for the ensuing year:

President—Robert Jardine.
Vice Presidents—James Ingledew and Robert F. Hazen.

Treasurer—John Duncan.
Corresponding Secretary—M. H. Perley.

Recording Secretary—Douglas B. Stevens.
Directors—Frederick J. Ayers, Daniel Brown, Robert Bowes, James Brown, Henry Blakslee, G. C. Carman, Henry Chubb, Charles Drury, Peter Dewar, James Dunn, William Hawks, William Howard, John Henderson, Alexander Lockhart, James Moran, Archibald Menzies, George P. Peters, and Thomas Trafion.

MARRIAGE OF THE PRIESTS IN FRANCE.—The important question of the marriage of priests was discussed on the 22d in the committee on public worship. A petition demanding the abolition of celibacy for priests having been presented, the sub-committee charged to examine the matter proposed the order of the day on the subject, supporting its resolution by the articles of the concordat, the organic laws, and the decrees of the Court of Cassation. After a warm debate between M. Isambert, who declared himself in favour of the legality of the marriage of priests, and the Bishop of Orleans, who opposed it as contrary to law and morality, the resolution of