

visible by their own volcanic-looking flames. To all these blazing and sparkling wonders the intense darkness of the night gave additional effect.

At ten o'clock, a salute from the battery announced the commencement of the fireworks, which were produced in the highest style of the pyrotechnic art. Their display took place upon the sloping lawn that hangs towards the base of the hill, directly across the park in front of the castle. There were many honest citizens of London present, who had seen the glories of Vauxhall, and who declared that they were all utterly extinguished by those of this single night at Taymouth. The dancing took place on two platforms in front of the castle, the manly forms and energetic action of the Highlanders, being exhibited to striking advantage by a blaze of torch light. The glories of this night at Taymouth, when taken together with the magnificence of the natural theatre where they were exhibited, are scarcely to be paralleled. The revelries at Kenilworth in honour of Elizabeth were sufficiently gorgeous, but not to be compared to this. It was considered by Her Majesty to be the most magnificent scene that she witnessed during her journey.

The above description of the festivities at Taymouth is from Sir Thomas Dick Lauder's account of the royal journey to Scotland. With such an expenditure of means in lamps and fire-works, and such a "gathering of the clans," and in such a picturesque location, I can readily imagine that the occasion was such a one as a person would rarely meet in the course of a life-time, and would give some idea of the splendours of royalty, and the "glorious of the olden time." When this castle was first erected, the founder was asked why he built his house at the extremity of his estate, and he answered, "We'll brizz you" (press onward) and added that he intended Balloch should be in the middle of it. It was then called Balloch from the Gaelic bealach, a word signifying the outlet of a lake or glen. He however extended his possessions still farther west, instead of east; and now the estates of the present Marquess extend from Aberfeldy, four miles east of this, to the Atlantic ocean, upwards of a hundred miles, being the longest of any in Britain. These are modest possessions for one man; and a man who has not a child or heir. What did I see at millin, sixteen miles west of here, at the other end of Loch Tay? The family tomb of his lordship's family. There I saw the coffins that contained the ashes of his father and mother; with empty vaults, like ovens, for himself and wife. And here, at no very distant day, must the possessor of these lordly domains be boxed up like a pauper in Potter's field, and be a brother to the senseless clod, like the poorest wretch that now pines for a crust. Really I could not help having these reflections. We are thus—though not too often—reminded of frail mortality.

WHITFIELD'S REMAINS.—The last steamer brought over a box containing the missing bone of Whitfield's right arm, which was stolen from the coffin 20 or 30 years ago. The relic was known to be in London. Philip, the biographer of Whitfield, speaks of having seen a long narrow box containing it, but nothing more was known respecting it, until the arrival of the last steamer, when the above mentioned "box" was received, directed to Rev. Jonathan F. Stearns, pastor of the church in Newburyport, beneath whose pulpit the remains of the great preacher are deposited. With the box came a note directed to Mr. Stearns, to the following effect:—"Some years ago a brother clergyman was requested to obtain an original letter of the dear and honoured Whitfield for me, which he thought he could easily do. He failed, however, in the attempt; but to my great surprise and mortification, sent me what he called a precious relic of the holy man of God, one of his bones, and precious it is, but it was of too sacred a nature to expose to the public eye, and I have preserved it, hoping to restore it to its proper place with my own hands. This I must now entrust to you, and I shall be happy to learn from you that it has been done." This trust, Mr. Stearns says, in a communication to the public through the Newburyport Herald, of Sept. 28, has been discharged; the venerable relic having been on the previous day restored to its kindred remains in the presence of the sexton of the church, and the committee of the parish. It may be proper to add, that Mr. Stearns says that the gentleman by whom the restoration has been effected, is known by reputation to himself and others, and that they

have all confidence, "that the transaction is genuine, and the motives which have influenced his course honourable and sincere."—*Puritan Recorder.*

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 12, 1849.

The English News arriving at so late an hour, and our paper being made up earlier than usual on account of the Thanksgiving Day observed yesterday, we are under the necessity, to make room for the English News, of foregoing our editorial communication.

THE BAPTIST MANUAL.

The Baptist Manual for 1849, has reached us this week, having been forwarded by Rev. J. H. Hinton, Secretary of the English Baptist Union, to brother Spurden, of Fredericton, through whose kindness we have received it. We regret to learn that the Minutes of New-Brunswick, for 1848, did not reach the Secretary. They were regularly forwarded by Mail, those of the Eastern and Western Associations, and also those of the Convention. Those of this year, were also duly forwarded. We shall send duplicates, and also a letter by our own deputation which is soon to leave.

We see by the Manual that the total number of Baptist Churches in Great Britain and Ireland is 1894; number of Members, 128,637; the number of Sunday School scholars in connection with the Churches is 144,735. The total clear increase of membership in the Churches for the year, was 4,132. There have united to the same by Baptism during the year, 5,369. The total number of members reported by the Associations in the West Indies the last year, was 178,54, to which, as Mr. Clark, a Missionary, says, may be added for those which have sent no returns, about 3,000, making a total in the Union of 21,000 Members, and 1931 enquirers. In the Sunday Schools returned there are 7356 children taught by 557 teachers. The other Baptist Churches in the Island, established by the English Baptist Missionary Union, but not associated in the local Union are estimated to contain 9,900, making in all in the West Indies, 30,900 Members of Baptist Churches in Jamaica.

Statistics of the United Baptist Churches in Prussia for the year 1848, are given as follows, 13 Churches made of Members from about 59 or 60 different stations, including in 936 members of whom 229 were received by baptism during the year.

Very interesting letters to the Union were written by Rev. G. W. Lehmann, of Berlin, and by Rev. J. G. Oncken, of Hamburg, which we shall lay before our readers.

Besides the usual statistics of the denomination and of the Institutions with their increase, the Manual contains the Minutes of the last Annual Meeting of the Union, the excellent address of Rev. T. Morgan, the Moderator, a Report of the Sub-Committee on Chapel Trust-deeds, with a draft of a Model Trust-deed.

In the statistics of the Churches the Secretary has given the name of every Baptist Church in Great Britain and Ireland, the date of its formation, the name of its Pastor if it has one, the year of his settlement, the Association to which it is attached, the number of Members, also the number of Sunday Scholars, the number of stations occupied by each Church, and the clear increase or decrease of each Church for the year.

Another interesting Table presents the name of every Association, when formed, number of churches, place of meeting, time, name of Secretary, subject of Circular Letter, name of writer, together with the statistics of each increase and decrease, Sunday-schools &c.

The compilation of such a book year by year, must devolve an incredible amount of labour upon the honoured Secretary, Mr. Hinton, and probably few men could be found in England so competent every way for the work. We wish every Baptist Minister could be supplied with a copy; we believe it is sent to every subscriber of the English Baptist Magazine.

It has been intimated that Mr. Noel was preparing a work on Baptism. This has now appeared, and the Primitive Church Magazine for this month contains a notice of the work and extracts which will give next week. It is a work of between 300 and 400 pages. We have no doubt it will soon be reprinted in the States, as giving the oft discussed subject a somewhat new aspect from the position which Mr. Noel has occupied.

The Rev. Mr. Casewell, late of England, will preach next Lord's Day, (D. V.) in the Baptist Chapel Carleton, at 3 o'clock, P. M.

LETTERS RECEIVED during the past week from Rev. C. Spurden; Mr. R. H. Emerson, with remittance; Mr. Josiah Tingley—Bibles sent.

In compliance with the frequently expressed wish of his brethren, brother Robinson has consented to submit to the readers of the *Christian Visitor* an abstract of his Sermon recently preached at Bridgetown before the Convention. It will necessarily be somewhat abridged, but at the same time the important statistical information in illustration of the several topics introduced will be given quite in full. We promise our readers much satisfaction in its perusal. It will be continued if not concluded in our next paper.

REV. S. ROBINSON'S CONVENTION-SERMON.

PSALMS CII. 13.

Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

Zion was a name given to the highest summit or hill on which Jerusalem was built; it was at first called the City of David, and afterward Mount Zion. Nothing had so many attractions about it to the mind of a Jew as Zion.

Jeremiah, in his lamentations, when describing the ruins of Jerusalem, exclaims "The precious sons of Zion, comparable to fine gold, how are they esteemed as clay, the work of the hand of the potter." And why did the ancient church take such delight in Zion? It was because God had promised to dwell in it. Is not the Lord in Zion, is not her king in the midst of her? He had promised to send a deliverer out of Zion, who should turn away ungodliness from Jacob, and to send the Messiah out of her. "The Lord shall send the rod of his strength out of Zion to rule in the midst of her."

Zion was to the old Testament saints what the church of Christ is to new Testament believers. Indeed Zion, both in the old and the new Testament, is a term used to represent the church of God.

The text speaks of a time to favour her, the time which he has set; a time when he will say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. I will also give thee for a light to the Gentiles, that thou mayest be my salvation, unto the end of the earth. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"For from the rising of the sun, even unto the going down of the same, saith the Lord, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

My object, on this occasion, is to notice some of the signs or indications that the time to favour Zion is come, the time that God has set. I observe that one of the signs or indications that the time to favour Zion has come is the wide circulation of the word of God.

We now enjoy the word of God so generally that it is hard to conceive the destitution of that word in ages that are past.

The Apostolic Church had the ministry of the inspired Apostles and the Epistles they sent to the different churches. But as the world became evangelized it required that this inspired writing should be translated into the languages spoken by the nations which received the Gospel. Some early translations were made, but they were limited compared with the number of nations and languages which embraced the Gospel of Christ.

The scriptures may be compared to the sun. They are the sun of the christian world. In what state would be our common christianity without the written word? It might be answered, by asking in what state was religion in the dark ages of the world when the scriptures were scarce. It is not slandering the circulation, and general reading of the scriptures as Papal supremacy increased, did the were withheld from the people? In proper church of Rome to say that she has ever stood opposed to the dissemination of the scriptures among the common people. For the last fifty years it has been among the first acts of the

successor of Peter when raised to the Pontifical chair to denounce Bible Societies.

For nearly twelve hundred years the Bible was a concealed book. Imagine the destitution of the Scriptures in the sixteenth century; when Luther was studying at College he had access to the University library, where he spent some hours every day pouring over its volumes; one day he happened to put his hand on a Book which he had never seen and of which he had heard or cared but little. He read it with surprise and delight. What was that strange book? It was the word of God! A copy of the scriptures in the Latin language.

John Wickliff translated the scriptures into the English Language between the year thirteen hundred and sixty and thirteen hundred and eighty. His translation was condemned, and numbers were burned for reading it. His enemies raised his bones and burned them for what they called his heresy in translating the scriptures. William Tindal's version appeared in fifteen hundred and twenty-six. He evaded his enemies for some time by escaping to the continent, but at length he was taken, and strangled and burned. To few men do we owe so much as to this great Reformer and Martyr.

John Rogers corrected Tindal's Translation, and many copies of that translation are still extant.

Very little was the Bible known before the Reformation, but in the last fifty years what has been done? From the formation of the British and Foreign Bible Society to the present time how wonderfully have the scriptures been circulated. That institution has put in circulation nearly twenty-two millions of copies of God's blessed word. And when we take into account the scriptures circulated by the German Bible Society, the Swedish, the French, the Russian, the American, and the American and Foreign Bible Societies, we conclude that no less than fifty millions of copies of the Word of Life have been put into circulation. That is one copy for every twenty persons living. The work is still going on and increasing. It was the error of ancient Missionaries to give the preached gospel without giving them the bible, and little was done. But now it is the first work of the Christian Missionary to give the work of God, from which he preaches the way of salvation, to the people, and much is done.

Has not that circulation of the scriptures increased the hope of the church of Christ? Is not the wide circulation of the scriptures a sign that the time to favour Zion is come, the time which God hath set.

Another sign or indication that the time to favour Zion is come, the time which He has set is the progress and advance of the arts and sciences.

In every age false science and false religion have gone hand in hand. Heathen mythology, mahometanism, infidelity, and the papal superstition, all have conspired to retard the progress of the arts and sciences. Ask a Hindoo, or a China-man, or an Arab, the geography of the world, or about the astronomy of the Heavens. Their answers will show you that you are in a land of darkness, a land in which false religion is united with false science.

This is well illustrated by a little Pictorial representation of the Geographical System of the Assamese as sent by the young converts of that people now in the United States with their Missionary, Mr. Bronson, to the Sunday Scholars of our Baptist Sabbath School in Portland.* They were taught to believe that at the foundation of all things and upon which all rested, were seven oceans, one each of Salt, Milk, Rum, Butter, Sugar, Bitter, Ghoe; that out of the upper one grew an immense flower; that upon that flower rested a frog of vast proportions; that upon his back lay a great turtle; that from his back there went up with perpendicular sides a high mountain, about which was coiled a serpent with a thousand faces from as many necks or arms branching from the body; that upon the several necks of the serpent stood eight huge elephants, with heads eight thousand miles thick to sustain the earth, which they represent as a widely extended flat surface. Then directly from the centre of the earth rose a mountain, corresponding in proportion and height with that below the earth, and this mountain terminates at its highest point in the Deity, the three faces of which, looking in

* This account with an interesting letter was sent by James Trip, an Assamese lad of 15 years, converted two years since at the Baptist Orphan Institution at Nowgong, to the Sabbath School in Portland, by the hand of my colleague brother Very.