

the ponds have the active appearance of a harvest field. In 1847, about \$650 was paid daily for the services of men, and \$230 for that of horses employed to secure the crop. In the infancy of the trade, common agricultural implements were used to gather the ice, but the progress of the trade has brought into use machines as nicely adapted to the ice as the spinning machines are for cotton. Horse power and machinery is now used to scrape the accumulations of snow from the tops of the ponds, to allow the ice to freeze thick and solid. Machinery is also used to cut it into blocks, to draw it to the ice house, and to stow it when there.

WHAT ICE ENABLES US TO DO.

Among the shipments from New-York in September last, as an experiment, were a basket of peaches packed in ice. They were as fresh and as highly flavored when they reached London as when they left New-York,—and this little experiment we predict will prove the beginning of a trade by which American fruit will be sold as readily in Paris and London as at home. Honor to the "universal Yankee nation," who commenced and pushed this enterprise to its present profit and success.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, APRIL 13, 1849.

IMPRISONMENT OF THE REV. J. SHORE.

An Extra of the Christian Times, of March 16th, gives an account of the imprisonment of the Rev. J. Shore, at the suit of the Bishop of Exeter. He was apprehended in Spafields chapel, immediately after preaching there on the evening of March 9th. A large Meeting was convened in Exeter Hall the Monday following to consider what steps should be taken, and the most eminent ministers of all denominations were on the platform. The Rev. Edward Craig, a clergyman of the Church of England, was unanimously called to the chair, and the Rev. Robert Ainslie, of the same church, appointed Secretary. After prayer by the Rev. Dr. Liefchild, the object of the meeting was stated, upon which appropriate resolutions were adopted with great enthusiasm. The room was crowded in every part. Addresses were delivered by the Rev. Messrs. T. Binney, J. Stratten, J. H. Hinton, and J. Burnet.

The same paper of March 23d, shews that the greatest excitement upon this matter has pervaded the whole country, and Meetings had been held in all the principal cities, at one of which we see there were five thousand persons present. Sir W. Clay, Bart. M. P., was chairman. At a great meeting in the city of Exeter, the chairman, Mr. Langdon, explained that a clergyman, though allowed to go over to Rome if he pleased, was not permitted to become a Protestant Dissenter. Mr. J. Burrington moved that a Committee be appointed to draw up a petition in accordance with the universal feeling of the city, and the motion was carried unanimously. The Rev. B. W. Noel made his appearance at a great meeting in Exeter Hall, March 20, of which Mr. Lushington, M. P., was chairman, in allusion to which the Editor remarks, "It would not be easy to give an adequate idea of the enthusiastic affection with which the Hon. and Rev. Mr. Noel was received on this his first return to public life. He was hailed not only as a friend beloved—but as a brother—as a great triumph of these principles."

It is said "Mr Shore bears his imprisonment in a most christian spirit. He has a room with bare walls, bare floor, grated windows, a bed in one corner, and a fire-place in another."

This our readers will understand arises from his having preached the gospel in the diocese of Exeter without the Bishop's license, although he had formally taken the oath of dissent and had his chapel entered regularly as a nonconformist chapel, by the permission of his patron, the Duke of Somerset, and in just this condition might Rev. Mr. Noel be placed by the Bishop of London, if he should now preach the gospel in London, and the Bishop see fit to enforce the law, as will be seen by the resolution moved by Mr. Noel in the great meeting at Exeter Hall, which was as follows:

Resolved: That this meeting learns with unqualified dissatisfaction, that the canons of the year 1603, with all their strange peculiarities, have still, in their application to the clergy of the Establishment, the force of law; and that, although such procedure as the Bishop of Exeter has taken upon them stands almost none for nearly two centuries, the

successive decisions of courts have only confirmed the hopelessness of Mr. Shore's case as a sufferer, and shown the liability of every clergyman, who may secede from the church of England, and subsequently preach the gospel to the loss of personal liberty, and to the enormous expenses of the process by which his imprisonment would be ultimately secured."

A Bill, under the care of Hon. Mr. Bouverie, has been already read a second time in the House of Commons, for the relief of all clergy who may come under the oppressive operation of the penal canon. These are among the signs of the times.

SHEDDING RAILROAD.—Our readers will see by reference to another column that a Bill has passed the Lower House in favour of this Road, the subject being introduced by the Hon. Mr. Partelow and Mr. W. J. Ritchie.

The Steamers have commenced their trips between Indian Town and Fredericton. The Fredericton left on Wednesday. The New-Brunswick left yesterday.

In reply to enquiries often made, we would hereby give notice that subscriptions are received to this paper for six months, when payment is made strictly and literally in advance; the paper can then be continued by paying another 6 months in advance.

Subscriptions are not taken for a less term than six months.

The advance on papers for "boxes" must include postage also, as it is necessary that all such papers be prepaid at Saint John—2s. 2d. per annum, 1s. 1d. for six months.

Will the Head Quarters please send their paper by Mail—we prefer to pay a 3d. to a 1d.—Editor.

Ordination at Mabou, Nova Scotia.

In compliance with letters missive from the Baptist Church, a council was convened at Mabou, to ordain brother Anthony Martell.—After a satisfactory examination the ordination took place; sermon by Elder W. C. Rideout. Charge by Elder J. Whidden.

In communicating the fact to the Messenger, the Clerk of the Council writes as follows:

"I would just observe that the good work of God is still going forward in this place, many are inquiring the way to Zion. Fourteen have made a profession of their love to Christ by following him in the ordinance of baptism, since the first of February last, and we are looking forward with pleasing anticipation of seeing many more guided by the good Spirit of God in the paths of obedience and truth. We left bro. Rideout in Antigonish, on his way home; bro. Martell returned here and expects to spend a few weeks with us, in the absence of bro. Rideout. May his labours be abundantly blessed to the souls of perishing sinners.

I am yours faithfully,

H. R. CUNNINGHAM,

Clerk of the Council.

Guysborough, 22nd March, 1849.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

No. II.

The design of the LORD'S SUPPER, and the obligations of Christians to observe it statedly as a command of CHRIST.

There is a house on earth which is called the house of God. In the age of types God had a place which he claimed as his house, and in which he dwelt. Hence the common expression my house. He promised his people a place in that house. Isa. xlv. 5.—"Unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters." In Psal. xcii. 13.—He promised that "Those that be planted in the house of the Lord shall flourish in the courts of our God." The christian church in an allusion to this is called Christ's house.—1 Cor. iii. 9.—"Ye are God's building" Eph. ii. 20.—"And are built on the foundations of Apostles and Prophets, Jesus Christ himself being the chief corner stone." Know ye not that ye are the Temple of God, the Temple of God is holy, which Temple ye are.—1 Tim. iii. 15. I have written to you "that you may know how to behave yourself in the house of God." Paul, in his Epistle to the Hebrews, calls the redeemed the house of God. Heb. x. 21.—"Having a great High

Priest over the house of God, let us draw near."

In the house of God of old there was always the table of the Lord, see Exod. xxv. 23 to 31. God commanded Moses to make a table of shittim wood and to overlay it with pure gold, on which the shew bread was to be kept continually. In Lev. xxiv. 5 to 9, we have the instructions which God gave about the shew bread. It was to be set every Sabbath before the Lord in two rows, and to have frankincense upon it. It was to be taken away every Sabbath, and to be replaced with fresh cakes. That taken away was to be eaten only by the Priests. They were a type of the fulness that is in Christ for every needy penitent sinner.

As in the old or emblematic house of God there was a table overlaid with gold on which was ever kept the shew bread; so in that house which Christ calls his house or his building, there is a table more precious than Gold, covered with the richest repast, the emblematic Body and Blood of Christ. And as none were to eat of the bread on the golden tables but the Priests, so now none has a right to the New Testament table of the Lord, but those who are made Kings and Priests to God and the Lamb. But we are not dependent on analogies in proof of this position. It is said ye are a "chosen generation, a Royal Priesthood." We read 1 Cor. x. 21, of the "table of the Lord." The Apostle reminds the saints in Corinth of this truth—1 Cor. x. 16. "The cup of blessing which we bless is it not the communion of the blood of Christ; the bread which we break is it not the communion of the body of Christ." The conclusion to which we have arrived is, that Christ has now a house on earth in which there is a table to which all believers should come as the anointed Priests of God.

I need not wait to prove that none but penitent believers have a right to the Lord's table; God never ordained that ordinance to convert sinners, but to confirm and comfort his children. We want right dispositions with which to attend to that command of Christ.

The first I would notice is repentance of sin before God, a contrite broken heart, that humility which ever becomes the christian, that conscious sense of our unworthiness which lays us in the dust before God. Many mistake in thinking because they feel unworthy they should not come to the table of the Lord, whereas a sense of our unworthiness is a necessary disposition for attending to that duty.

Another necessary qualification is entire dependance on Christ; Faith in his blood—that faith by which we discern the Lord's body, and see Christ's body broken and his blood shed for us.

We must appear at the Lord's table with love to all the brethren, and a forgiving spirit to all men; "One is our master, even Christ, and all ye are brethren."

We would notice some of the objections made by some christians for neglecting the Lord's table.

The first: I do not feel as I would want to feel, in order to commemorate our Lord's death.

Whether is it safer to be governed by Christ's commands or to be governed by our feelings? Duty should make feelings, but feelings never make duty. If we want to enjoy happy feelings, we must be found in the path of obedience. "If ye know these things, happy are ye if ye do them." A christian turning his back on the Lord's table is sure to bring guilt and darkness on his own mind. The want of proper feeling is our sin, and not our excuse. There is, it is to be feared, in such an objection a want of sincerity. If we sincerely felt sorry that we did not feel right, it would lead us to more self examination, confession of sin, and a desire to walk in all the commands of Christ.

If we are really sorry that we have sinned and made ourselves unworthy, it surely will not lead us to a direct and open act of disobedience to Christ, in the presence of both the church and the world.

A second objection is: I cannot commemorate the Lord's table, because I see a person there with whom I am not reconciled.

I would ask the objector, is it right to let the sun go down on you with such a state of things? Is it not said, "let not the sun go down upon your wrath." Is it right to pray or to attend to any act of worship until your mind is first reconciled to your brother? It is the great Master who has said, "when thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, first go and be reconciled to thy brother,

then come and offer thy gift." And in Matt. xviii. 15, he said "if thy brother trespass against thee, go tell him his fault between thee and him alone, and if he shall hear thee, thou hast gained thy brother."

Neglecting the law of Christ's kingdom for settling offences and making that a pretext for treating the Lord's table with neglect and open contempt, how aggravated is the sin?

A third objection is: I am alarmed by that passage of scripture in 1 Cor. xi. 29, in which it is said "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—The sin condemned by the apostle was eating the Lord's supper as a common meal, and that in excess: "every one taketh before another his own supper, and one is hungry, and another is drunken." They did not discern the Lord's body and blood in the bread and wine: they were carnal. The word damnation should be judgment. Such carnal abuse of the ordinance did bring down God's judgment on the Corinthian church for it is added, "For this cause many are weak and sickly among you, and many sleep." Temporal judgments were the punishments threatened for their improvement, and ignorance of the nature and design of the Lord's supper the sin. Can the objector say these things enter into his case? or is it not a presumptuous fear and a disposition to make an excuse that he may be enabled to sooth his conscience for neglect of duty? We are laid under obligation to observe the ordinance from the command of our Lord Jesus, and that command receiving force from the time in which it was given; just that night on which he was betrayed.

We remember the last words of a kind father when dying; forget what we may, we will never forget them. Christ gave these words as his last expression before he died for us: "This do in remembrance of me."

We are under obligations to observe this institution, because by turning our back on the Lord's table we grieve and offend the people of God.

The Saviour said, "whosoever shall offend one of these little ones it were better for him that a millstone be hanged about his neck, and that he be cast into the sea." If one has a right to neglect the command of Christ, all others have the same right; and if we have a right to disobey one command, we have the same right to disobey all his commands. A believer who is a member of the church of God who will wilfully neglect this command of Christ, so far as that act goes, renounces the authority of Christ.

In the last place, we are under obligation to observe the Lord's supper, because Christ has said "he that confesseth me before men, him will I confess before my Father who is in heaven." What reason have we to believe that Christ will in the great day say "well done good and faithful servant, enter thou into the joy of thy Lord," to those that have been denying him by turning their backs on these commands he has enjoined, and who have neither been acting faithfully to their God, nor with his people? It is not the object of this letter to show who is not a fit person for the Lord's table, but the sin of those who indulge a hope of heaven and are members of the church, yet neglect the command of Christ. I would ask all such, are you confessing or denying Christ when you are neglecting his commands and ordinances. Let conscience answer the question.

I propose in my next to treat upon the frequency with which the Lord's Supper should be dispensed by a Church.

April 10, 1849. SAMUEL ROBINSON.

SABBATH SCHOOLS.

No. I. Sketch of the Origin and History of Sabbath Schools.

The honor of giving birth to the first Sabbath School seems due to Scotland; a country distinguished not less for its benevolent and religious institutions than for its Colleges and Universities, which rank among the highest seats of literature and science. It appears from very good authority that, nearly as far back as the year 1707, a highly successful Sabbath School was taught in the village of Simprin, in Scotland, by the Rev. David Landert, successor to the well-known Boston, author of "The Fourfold State." We are also informed, that there existed, in 1757, another school of the same description at Norham, near to the parish of Simprin, taught by the Rev. Mrs. Morrison, the minister of a Scottish Presbyterian congregation. Others are mentioned