

<i>House of Blois.</i>	
Stephen	reigned from 1135 to 1154
<i>Plantagenets.</i>	
Henry II	reigned from 1154 to 1189
Richard I	" " 1189 to 1199
John	" " 1199 to 1216
Henry III	" " 1216 to 1272
Edward I	" " 1272 to 1307
Edward II	" " 1307 to 1327
Edward III	" " 1327 to 1377
Richard II	" " 1377 to 1399
<i>House of Lancaster or Red Rose.</i>	
Henry IV	reigned from 1399 to 1413
Henry V	" " 1413 to 1422
Henry VI	" " 1422 to 1461
<i>House of York, or White Rose.</i>	
Edward IV	reigned from 1461 to 1483
Edward V	" " 1483
Richard III	" " 1483 to 1485
<i>House of Tudor.</i>	
Henry VII	reigned from 1485 to 1509
Henry VIII	" " 1509 to 1547
Edward VI	" " 1547 to 1553
Mary I	" " 1553 to 1558
Elizabeth.	" " 1558 to 1603
<i>House of Stuart.</i>	
James I	reigned from 1603 to 1625
Charles I	" " 1625 to 1649
<i>The Commonwealth.</i>	
Cromwell.	reigned from 1649 to 1660
<i>House of Stuart.</i>	
Charles II	reigned from 1660 to 1685
James II	" " 1685 to 1689
<i>House of Orange.</i>	
William III & Mary II	reigned from 1689 to 1694
William III alone	reigned from 1694 to 1702
Anne	" " 1702 to 1714
<i>House of Brunswick, or Hanover.</i>	
George I	reigned from 1714 to 1727
George II	" " 1727 to 1760
George III	" " 1760 to 1820
George IV	" " 1820 to 1830
William IV	" " 1830 to 1837
Victoria	" " 1837 to

Christian Inquirer.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 19, 1849.

UNDERSTANDEST THOU WHAT THOU READEST?

It must be a source of much pain to every pious student of the Holy Scriptures who has with any care considered the almost absolute ignorance, which prevails among the mass of the people respecting the knowledge which the Lord has communicated to the human family through the channel of His word. Ignorance of these holy sentiments is not confined to those who are yet in their sins, and without God in the world, but is lamentably too universal among those who have for years avowed discipleship to Christ. We fear but few of the thousands who make professions of attachment to the Lord, either feel, or understand the impossibility of prosecuting their christian course without an intelligent apprehension of the ideas conveyed to us in the Word, which "is able to make us wise unto salvation."

Revelation was made for man, and for his instruction, it must therefore be adapted to him as an ignorant and estranged being from the knowledge and fellowship of God. It conveys information concerning ourselves as lost alienated beings, and of God's character and laws. The provision made by God for our redemption, and the manner in which we became interested in it, is described with such accuracy that no rational creature need continue in ignorance of the "True God, and Jesus whom he has sent." Now, if a knowledge of the Scriptures is essential to salvation, and that "faith cometh by hearing, and hearing by the word of God."—Rom. viii. 17. And again, "these things are written that you might believe, that Jesus is the Christ, the Son of God; and that believing you might have life through his name."—John xx. 39. How criminal then to remain in ignorance of their contents, or to wrest or misinterpret their meaning. The feeble connexion between our real attachment to them, and their acknowledged excellency, is an undeniable exponent of the banefulness of our religion.—How few peruse the divine volume with proper conceptions concerning its author, and of the value of the sentiments which it contains. The majority of readers approach the Book without ever realizing that every sentence and

verse requires the most vigorous exercise of our powers in order to receive correct impressions from that "word which is forever seated in the heavens." Individuals who never hesitate to apply with undying energy their mental and physical faculties to the acquisition of the things which relate to this life, yet object to the study of the Scriptures because in order fully to comprehend their import a studious application of our faculties are necessary. But who is prepared to deny that this exercise of our faculties is not necessary to the proper development of our nature, that our souls might be made meet for the inheritance of the saints in the kingdom of light. The continuance of our animal nature in health and life depends on the character of its food and exercise; our spirits then in order to be perfect and thoroughly furnished in all good works must be exercised on "every word that proceedeth from the mouth of God."

A. McD.

Our readers will observe in another column of this day's impression an interesting letter from the pen of Elder P. Grant, one of the oldest Baptist Ministers in Scotland. We are heartily glad to have an opportunity of giving currency in this country to any information respecting this aged brother, "whose praise is in all the churches," especially in his own country. Our Scotch brethren will be particularly pleased, we think, with this information as it has been reported in these Provinces that the Master had called him some years since to his reward.

Brother Grant's name is well known, and his piety and talents highly appreciated wherever the Gaelic language is spoken. Previous to his day the Scotch Highlanders were almost entirely without religious poetry, except their version of David's Psalms, which though unquestionably superior to the English version did not supply all that their pious aspirations required. At the time that the Haldines and their coadjutors began perambulating throughout all parts of Scotland; and revivals of religion commenced in different parts of the Highlands, Mr. G. at this juncture, issued a volume of "spiritual songs," which he has enlarged at different times since.—Though our nation has hitherto approached the subject of believer's immersion with a great share of hesitancy, it is gratifying to learn that it is gaining ground, and awakening lawful enquiry among different classes in the country.

A. McD.

Brother FRANCIS is now in this city and expects to leave on Monday next in the ship Elizabeth Bentley for England, in connexion with Brother I. E. BILL, of Nova Scotia, as delegates from the Baptist Convention of New Brunswick, Nova Scotia, and Prince Edward Island, to visit the Churches of Christ in England, Scotland, and Wales, in order to obtain funds to relieve the Governors of Acadia College from their present embarrassment. We hope that they may obtain favour in the sight of the brethren in Britain.

Free Christian Baptists.

The Semi-annual Meeting of this body commenced on Friday 12th instant, in connection with the Church at the Mill Stream, King's County, and terminated on Monday last.—There were in attendance eight Elders, and twenty-five Messengers from the Churches.—We are informed that the preaching and other exercises of the meeting were of an interesting character; and that hopes were entertained that the word preached would result in a religious awakening in the place.

During the Session arrangements were made to have the Province divided into several districts, the exact number we have not been able to ascertain. In each district quarterly meetings are to be held stately; in one of which all the churches within its precincts are expected to be represented yearly by delegates, and again each district is to be represented by two delegates in the yearly Conference.—The subject of Home Missions and other enterprises in keeping with the demands of the times are expected to occupy the attention of brethren in these convocations.

TEMPERANCE DEMONSTRATION.

The different Divisions of the "Sons of Temperance" in this City, Carleton and Portland, were joined about half-past nine o'clock, yesterday morning, at the Mechanics' Institute by members of the "Order" from Saint Stephen, Saint Andrews, Saint George, Carleton, Eastport, and Nova-Scotia, as well as by

several of the Brotherhood from Fredericton and vicinity. The Cadets and Cold-Water Army brought up the rear of the Procession. We are informed that the Procession was over half a mile long; presenting a rather imposing appearance.

BRITISH BANNER ON TEMPERANCE.

We have reason for satisfaction in the high ground taken by this organ of English Congregationalists on the subject of Temperance, considering how strong the opposition is in England, even among religious men. The Editor highly commends the late law passed by the Wisconsin Legislatures, and says of it:—

This is legislating to some purpose: Twenty years of this will go a great way to set things right; and upon the whole, there is much more to be said in support of such a measure, than in support of many an enactment which has passed "with glorious majorities" in European Senates. Were the world's entire population assembled, and an advocate created by Heaven's own hand for the purpose, with voice and stature sufficient to be heard by them all, we greatly question whether, having stated his case, in spite of all that could be urged to the contrary, he might not obtain a verdict from at least nine tenths of all these hundreds of millions. Per, undoubtedly, if the thing came to this,—total, universal abstinence, on the one hand, and the state of things as it now obtains on the other,—after all that could be said in defence, medically, of strong drinks, it were utterly impossible that such an amount of evil could come out of the abstinence as now follows from uses, moderate and immoderate, or even a ten thousandth part of it.

The British Banner says, that Mr. Osborne, who was the leader in the Methodist Conference in the matter of the expulsion of the members for the Fly Sheets, is reported to have said at the recent meeting at Manchester, "As a christian, I am restrained from doing many things which, as a Briton, I have a right to do. They won't let me nor Mr. Heald take a glass of wine at a Missionary meeting.—(Laughter.) I will not succumb to the dictates of a parcel of irresponsible writers, men in masks who will not show their faces. I mean to do as I please in all matters of this kind when I am not bound by any Methodistic law; and if I cannot be trusted to take a glass of wine when I think proper, I am not fit to be in your ministry. I will not be dealt with as a baby or an idiot. I will not have it dictated to me what I shall do or say. I stand upon my christian liberty, and will not give it up, but will stand upon it if I stand alone."

Although there is not probably so matured a public sentiment in Great Britain as among us upon the subject of temperance, yet we doubt if the above, which will probably be circulated far and wide, as we have already seen it in some of the leading religious papers of the States since we saw it in the Banner, we doubt if it contains the sentiments of the Ministry of the Methodist Conference, as we know it does not of the Baptists or of the Independents. It is just what we should expect from one who could act his part, and with his manner in the scenes alluded to in the extract.—We presume he would be a great man for "Union" and "Peace" provided every body would permit him to do their thinking and their acting, and constitute him Generalissimo.

Burials in the City of London.

The London Christian Times gives a graphic view of what London is suffering from the burial of dead in the city. It says:—

The church-yards are not burial grounds; they are erected heaps of dead and of corruption, rising in many instances, many feet above the level of the neighbourhood. The soil itself is little more than corrupt animal matter, and what is technically called "the deadlift" has raised the whole mass out of the ground, as a great exerescence, to send forth on every side postiferous and destructive miasma.

But the reason of the continuance of such a nuisance, is the most remarkable—that is, the vested rights of a few living clergymen, clerks, and sextons, who have their gain from this quarter. It reduces itself to the question of the emolument derived from fees by the present occupants of these several positions.

While the cholera is still raging fearfully in London, the people are aware how much the pestilence is aggravated by these accumulating masses of putrefaction, yet they are restrained from action in the case, lest they should diminish the fees of the established

clergy. In other words, they forbear to arrest the course of a mortal pestilence, lest they should injure the business of the sexton and the priest. Is there any hope of reform among a people, that will thus expose themselves to death for the clergy, and the officials of the establishment?

Such is the reasonable and sensible comment of a cotemporary, but it is worthy of remark that the authorities of London have taken action, and many trustees have yielded to their suggestions; and there can be no doubt but that those who persist will be obliged by a public sentiment already clamorous, to submit. The leading papers are all speaking one way.

TO THE LADIES.

To remove marks from a Table.—If a whitish mark is left on a table, by carelessly setting on a pitcher of boiling water, or a hot dish, pour some lamp oil on the spot, and rub it hard with a soft cloth. Then pour on a little spirits of wine or Cologne water, and rub it dry with another cloth. The white mark will thus disappear and the table look as well as ever.

We know that many neat housewives will be glad to see the above, and the frequent useful hints we furnish them.

Will they not enquire if their husbands are quite sure that this year's subscription for this valuable paper is paid? Surely we are badly off if the Ladies are not with us; and perhaps we need not say we keep no good matters secret.

LETTER RECEIVED.—J. V. Taber, dated 15th October, with money.

MONEY RECEIVED.—Jonathan Tius, 10s.; Elder J. Bunting, 10s.

Captain RUFUS REED, of Harvey, Albert County, is appointed Agent for the "Christian Visitor," during the absence of the Rev. JOHN FRANCIS.

Correspondence.

REV. S. ROBINSON'S CONVENTION SERMON.

[CONTINUED.]

SIGNS OF THE TIMES.

A third sign or indication that the time to favour Zion is come, is the universal impression that some great event is about to take place in the world.

There is in the civil and religious world an apparent presentiment, (whether well or ill-founded) of some great event taking place. A few years since and over all this continent the public mind was excited by the belief that the world was coming to an end at a given time. The fears and hopes of many were wrought upon; and those that did not believe in the immediate termination of the present state of things were moved and interested. I believe the doctrine rested upon impressions more than upon arguments. For some years the minds of christians have been impressed with an idea that the church was approaching a crisis. Some looking for the downfall of antichrist, others to the conversion of the world, and others to the burning of the world, and the destruction of allthings. This state of mind predisposed pious men to receive any theory which was proposed, and thus made way for the theory advocated, that the righteous dead would be raised, and the living righteous changed a thousand years before the general resurrection, and the final judgment; and that it was in that way that antichrist was to be destroyed, and the earth filled with the glory of God. The Bible nowhere teaches that the bodies of the dead saints will be raised before the wicked a thousand years. The passage from which they quote is Rev. xx. 4. "I saw the souls of those who were slain for the word of God, and the testimony of Jesus, and they lived and reigned a thousand years;" not their bodies which had been dead, but the soul is spoken of in this passage. The dead body is never put for the soul in the scriptures. We account for the prevalence of this doctrine, then, by the impression that some great thing was about to take place.

There is no doubt but the revolutions which are progressing in Europe are facilitated by the same cause; and what is still more strange, in Heathen countries this impression is very general. The Burmans of India are free to express their belief that their religion will one day give way to another.

I will read you a very remarkable account