

The Great Salt Lake, in the vicinity of which the settlements are located, lies in about the same latitude as New York city, and consequently is directly west of us. This Lake is one of the greatest natural curiosities in the world. It is in extent about sixty miles long and thirty wide. It is composed entirely of salt water, the impregnation of salt being so great, that from every five gallons of water, fourteen pints of pure salt can be produced, by boiling or evaporation. This great inland sea, although it has hundreds of inlets by which immense quantities of water are poured into its basin, has no apparent outlet, yet it never overflows. There is a tradition, that in its centre a terrible whirlpool exists, which, by an underground communication, discharges into the Pacific ocean; but Fremont, who explored and sailed over the Lake, discovered nothing of the kind. Southeast of the Lake, distant about 120 miles, among the mountains, are immense ledges and cliffs of solid rock salt, which it is supposed are the deposits from which the Great Lake obtains its salt. A stream which empties into the Lake, at the south, passes through some of these salt ledges, receiving the strongest impregnation therefrom; probably hundreds of minor streams from the same mountains find their way to the Lake, and hence its saline nature. There are thousands of other most remarkable curiosities of nature scattered throughout Utah valley, such as hot water springs, natural fountains of pure water, which ceaselessly spirt up through the ground, to the infinite astonishment of every beholder; then there are rocks with hieroglyphics cut in them, which no one can decipher.

The Mormon population amounts to about 25,000 souls, and so rapid is the increase, that it is said the number will probably rise to 100,000 in the course of a year. A delegation is now on its way to England, for the purpose of laying before their brethren there the advantages of this new home of theirs, and inducing as many possible to join them; and from their past success in making converts in England, it is probable they will have great success. The soil in the Mormon settlements is represented to be of an extremely fertile nature, well watered, and easy of cultivation.—Corn, oats, wheat, rye, and all kinds of grain, apples and all kinds of fruit, can be raised without any difficulty. An abundance of the finest timber can be found in every direction, and there is plenty of streams upon which mills can be erected.

## CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 4, 1850.

### PUT ON CHRIST.

Few things occasion more sincere regret, or do more to embarrass Ministers of the Gospel than the neglect of making a profession of religion by those who have been converted. That this neglect originates in a mistake and in want of information rather than in a contempt for the authority of Christ we do not doubt, but even this does not prevent the damage to our personal interest, and to the cause of religion in a community. In becoming converted is involved the fact of submission to the teaching and authority of Christ as the federal head of his people. To refuse obedience to his express precept is to deny this allegiance to Him. To countenance disobedience by the weight of our example is to set ourselves in open array against his authority, and to employ an influence, for the existence of which we are indebted to his grace, to counteract the efforts of his ministers, and to prevent the spread of his cause. To expect his favor under such circumstances is most singular presumption; nor is it less to expect an increase of faith and a stronger hope when despising the provision through which alone the vitality of religion can be sustained. We know it can afford no satisfaction to a person who has discovered the glory and preciousness of Christ as a Saviour, to regard himself amongst those who oppose his reign; but a little consideration must make this evident, and must also convince one at what a hazard it is done. The increase, extension, and perfection of his church is the great and special work of Christ for which he has been exalted above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come.—Who can expect aught else than his displeasure if they set their influence in array against him? "The spirit and the bride say, come."—"Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Zion."

### NEW CHAPEL AT CANNING.

We have been privileged this week, in company with Rev. John Francis, to visit Canning, and participate in the services attending the opening of the new Chapel at Scotchtown. It is very gratifying to witness such a proof of Christian enterprise and liberality, and especially to hear from those who had the zeal to make the attempt, that they have succeeded far beyond their expectation, and with less personal sacrifice than they were willing to make. The Chapel is very commodious, neat and well finished. A lot of land was generously contributed for the site, including about a third of an acre, in a very eligible spot, near the Methodist Chapel, and where it would accommodate the greatest number of the people. The interior is completed, painted and well dried; the exterior lacks only the paint, which will be seasonably applied.

The prospects of the little branch of our Zion assembling there are very promising. They have learned how much may be accomplished by resolution, and how easily and happily a good christian enterprise can be conducted, and we doubt not they will make immediate arrangements for the stated preaching of the gospel. The first sermon was appropriately preached by brother Francis, in connection with whose visit two years since originated the project. His preaching at that time was greatly blessed, and those then baptised we were assured have since held fast their profession, adorning it by a consistent walk. Brother Francis' text on this occasion was Matthew xviii. 18, 19, 20, making the commission of Christ topically considered the subject of his discourse, which was listened to with fixed attention. We had the privilege of addressing the congregation at 3 o'clock, P. M. from 1 Peter iv. 7. In the evening brother Emerson from Mauderville preached an excellent discourse from Matthew xxv. 31. The house was filled with an attentive audience on each occasion. Yesterday again, though many were prevented by the rain, a numerous assembly convened to hear the word preached, and to listen to the exhortation of the ministering brethren. Father Benjamin Coy and brethren George F. Miles and Wm. D. Fitch were present, participating with a lively interest in the services.

Many of our own and of other denominations have enquired with great apparent concern, if we were not going to notice the articles of "Scrutator," which appeared some time since in the Presbyterian Witness. We have of course answered, Nay! A controversy with so ingenious and unscrupulous an antagonist could effect no good. The following retraction of one of his slanderous allegations, which it will be seen was wholly of Scrutator's manufacturing, may serve to convince all how unworthy of attention is such a writer. The cause and the people who have no better dependence must be in a poor case.

To the Editor of the Witness.

### ERRATUM.

Dear Sir,—In your paper of the 13th July, your correspondent made the following statement, respecting a Trustee of one of our Colonial Presbyterian churches:—

"At the formation of a new organization, a few years ago, a man of impulse and zeal, so long as these evaporative emotions kept hold on the mind, took an active part, wrote most epically, warmly, and, as we shall suppose, sincerely. In order to hold office in the new organization he must buy a pew. In the Colonies, however, be it observed, that lawyers make a nice distinction between buying an article and paying for it. So our hero bought a pew, and was therefore the owner of it, and ergo eligible to be a Trustee, which office he held for some four years, more or less. Be it noted that in making the purchase for the purpose of qualification, a small dividend of the price was paid by way of instalment. On his purchase he held office, attended Church once a day or so, was said to write business letters, and balance Books on Sabbath, attended Balls, figured in the Newspapers as a steward of a Public Ball, felt gloriously insulted by the minister preaching and writing against Public Balls, when he knew that one of his own Trustees regarded them as a favourite amusement, retired from office, and abandoned his connection with the Church entirely, leaving his purchased pew unpaid for, and deeply in arrear of rent besides!!"

Having since learned by explanations from the Treasurer of the Trustees, that the Trustee referred to, never bought a pew in the said

Church, and that he did not owe any rent when he left the Church, I deem it but justice to his character to retract those statements which I have found incorrect, and shall feel obliged by your inserting this note in the next number of "The Witness." Yours,

SCRUTATOR.

The business created by the Convention, together with an absence for several days this week, must be our apology to several correspondents for not yet honoring their favors.

We would inform the several Domestic Missionary Boards that as soon as the Union Board meets, (first Monday of October,) orders will be drawn for the distribution of the funds of the Union, when their quota will be forwarded to their order.

We would remind our Agents and subscribers that in the course of the two following weeks we shall be greatly in want of our dues. It is very hard for those who are toiling without compensation, to add to their unrequited service an advance of money, when so much is due.

### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

That he may comply with the request of the Editor and other friends, J. D. CASEWELL will endeavour to give the substance of the discourse he delivered at the Annual Meeting of the Western Association, in the "Visitor."

EPHESIANS I. 22. "And hath put all things under his feet, and gave him to be the head over all things to the Church."

The Apostle who is the author of this letter, is remarkable for the deep, original and spirit-stirring views which he expresses upon the great subject of the Mediation of Christ. His own mind seems burdened with the weight, variety, and compass of his thoughts, and language is too poor, fully to convey them from his own burning, fervid and exalted mind, to others. It would be impossible for him to ascribe greater dignity to the Saviour, or to assign to him a more exalted position in the universe. He speaks of him as "God over all, blessed for ever"—and as "Far above all principality and power, and might and dominion." When he emptied himself of his glory, and appeared as a man of sorrows, it was to accomplish a work the most wondrous in its own nature, and in the greatness and permanency of the effects that flowed from it.—On this work, the Apostle is here treating, and the glory of Christ in his character as Mediator.

I. Our attention is to be directed to the authority which was conferred on Jesus Christ, when he was enthroned at the right hand of his Father.

II. We propose to consider the end for which the Mediator is invested with this authority.

First—In enlarging upon the first part of this subject, we may remark that our viewing Jesus Christ in the humble form which he assumed while he abode on earth, no contrast can be more striking than his present exalted station. While he appeared below he was a man of sorrows; he submitted to the greatest indignities; was arraigned as a malefactor before the Jewish and Roman authorities, and was led as a lamb to the slaughter; but having completed the great work for which he became incarnate, he ascended up, far above all heavens, where he was crowned with glory and honour. How different the treatment which he received in heaven from that which he endured on earth! On earth he was despised and rejected of men, in heaven he is received and adored by angels. On earth men contemned him as the son of the carpenter, in heaven he is hailed as the Son of God. On earth he was condemned as a deceiver, in heaven he is acknowledged as the faithful and true witness. On earth his brow was dishonored by a crown of thorns, in heaven he wears a diadem of glory. On earth he was fastened to a cross, in heaven he is elevated to the throne of Deity. On earth he was trampled upon and crushed to death, in heaven all things are put under his feet.

This exaltation was the subject on which the eye of prophecy was constantly fixed, and on which the lip of prophecy was constantly insisting. To what else does that prediction relate, "Thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have domi-

nion over the work of thy hands; thou hast put all things under his feet." Also the following, "The Lord said unto my Lord sit thou at my right hand until I make thine enemies thy footstool." "Thy throne O God is for ever and ever, the sceptre of thy kingdom is a sceptre of righteousness." Thus the ancient prophecies, while testifying beforehand the sufferings of Christ, predicted the glory that should follow. Respecting the authority of Jesus Christ we may remark it is mediatorial, supreme, and universal.

### 1. It is Mediatorial.

By this we mean that it does not relate to him as Jehovah simply and absolutely, but as God incarnate, and therefore as occupying an official capacity in subordination to the Divine Father.

The authority of Christ before his incarnation was not mediatorial. He had indeed, created the world and all things visible and invisible, so that without him was not any thing made that is made. He had ruled over the nations of the earth, and directed the course of events from the beginning, but in this he acted, not as Mediator, but as Deity absolutely considered. And though the world was continued in existence on his account, or in reference to him as Mediator, yet he did not act in that character until his incarnation. During his abode on earth he laid aside his glory, veiled his Deity, and assumed the form of a servant. He who was rich for our sakes became poor.

At that time a comparatively limited authority was conferred upon him—an authority suited indeed to his office—such as related to the cure of diseases, the expulsion of demons, and raising the dead; sufficient to prove the divinity of his mission, but all things were not then put under his feet, for Satan was permitted to assault him, the Jews conspired and slew him, and death held him for a while in the tomb. His assumption of all power in heaven and in earth was deferred until the completion of his mediatorial work, which consisted in offering a perfect atonement, and in working out a perfect righteousness for the redemption and justification of sinners. The accomplishment of this object had so important a bearing on the divine government, that the highest honors were awarded to him. For the suffering of death he was crowned with glory and honor. Having submitted to the death of the cross, God highly exalted him, and gave him a name above every name.—For this end Christ both died and rose, and revived that he might be Lord both of the dead, and the living.

The authority implied in these citations was evidently a delegated authority, an authority conferred by Jehovah on his Son in consideration of the services he had performed for the glory of his name, and the extension of his empire. The Divine Father, in the economy of redemption, is the representative of the whole Deity, or of all the persons of the Godhead; and Jesus Christ, by assuming the likeness of human flesh, became the representative of man, and hence while he retained his divinity, he filled an inferior capacity, because a servant to his Father, prayed to him and adored him.—From the Father he received his commission, to the Father he presented his atonement, offering himself without spot unto God, and to the Father he looked for the due reward of his sufferings and labours, as appears from his sacerdotal prayer, "Father, glorify thy Son, that thy Son may also glorify thee." The glorification alluded to here is the authority in question, as appears from our Lord's words, just before his ascension, "All power is given to me in heaven and earth." Let no one suppose that this circumstance of receiving honor and authority from the Father, derogates from the glory of Christ, or opposes his essential divinity. It is not on him as God, absolutely considered, that this honor is conferred, for in that sense nothing could be conferred on him, but as Mediator, and therefore is not more opposed to the prerogatives of his divinity than his incarnation, or his reception of a commission from his Father, or his offering himself to God, or any other mediatorial act. And so far is this reception of authority from implying the essential inferiority of the Son of God, that it may be adduced as an argument against it. For what creature could wield the sceptre that governs heaven and earth? What but an Almighty hand could sustain the whole assemblage of created being? Conceive of Omnipotence imparted to an angel; you would conceive an impossibility; you would conceive a finite being to possess an infinite attribute. But is it so with Jesus Christ? No! for being a Divine person, he is capacitated for go-