

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. J. E. BILL, EDITOR AND PROPRIETOR. C. R. BILL, PUBLISHER. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, AUGUST 25, 1858. VOL. XI.—NO. 35.

BAPTIST HISTORY

Of these Lower Provinces.

COUNTY OF DIGBY.

CHAPTER XXXII.

The Church of Jesus Christ, it is said, waxes and wanes. It may seem so: but human vision is too circumscribed to take a full and accurate survey of the wheels of God's mysterious Providence which are ever rolling onward in harmony with His eternal purpose to redeem, to save, and ultimately to glorify the Church. Human ken is too feeble—human intellect is too limited in its range and power to enable the wisest and the holiest of men, to discern and comprehend the inscrutable ways of God in his dealings with his people. Man sees an ominous cloud overhanging Zion, and, in his unbelief, may conclude that the Church is in danger. Christian faith, however, looks above the cloud, with which Deity veils his gracious designs. In every aspect, in which men can contemplate the Church, they should remember that it has been divinely declared that "all things shall work together for good to them that love God; and are the called according to his purpose." Men may prove traitors to the cause they once professed to love, and become its avowed enemies; but their apostasy cannot arrest the progress or perpetuity of the Church: "It only affects themselves." The treachery of Judas did not weaken the stability of God's eternal promise to redeem, nor did it frustrate or modify any of Jehovah's vast designs. By this fiend-like act of perfidy neither God's Providence nor grace was thwarted nor disturbed. We may stand upon the bank of a mighty river, with shortsightedness, and gazing upon the leaves and drift-wood that are floated along by its current at our feet, we may imagine that the general course of the majestic stream is turned upward; but we are deceived by the counter course of an inconsiderable eddy near the shore. In like manner, the mighty stream of salvation, flowing from God's everlasting purpose of Grace, in despite of apparent interruptions and hindrances, has ever been flowing, bank-full, in accordance with the designs of infinite love and mercy. Opposition, and apostasy, and persecution, have never retarded christianity in its onward march to its glorious destination. The blazing fires that have consumed the bodies of holy martyrs, have tended to illuminate the progress of the church, and impart glory and splendor to the victories of the Cross. Persecution, with its demon-spell, incarcerated Bunyan twelve years in Bedford jail, and the enemies of God, for a time, enjoyed a diabolical triumph, supposing that they had silenced him forever. But was the church thereby eventually injured? No. From that dark prison the persecuted Baptist sent forth his Pilgrim on a mission of evangelization to every nation, and kindred, and tongue and people—a mission identified evermore with the interests and progress of pure Christianity, and destined with ever-widening influence, to co-exist with God's kingdom on earth in all coming ages.

In times of apparent religious declension, we, in our Thomas-like unbelief, are prone to imagine and say the cause of God languishes. So in our vision it may seem. But is it so? Can momentary events arrest or discourage the eternal purpose of Jehovah, whose covenant is "ordered in all things and sure?" Stony-ground hearers of the word, for a time, may be deluged with spurious zeal, and have a name and a place in the visible Church, and afterwards turn their backs, and abandon its interests. Discipline exercised towards such hollow-hearted professors may lessen numbers in Zion; but it is its spiritual health, and strength, and purity thereby essentially diminished? The lopping of a withered branch does not lessen the vitality or fruitfulness of a tree. Saints, too, may die, and thereby the numbers of church members may decrease; but in their death, faith recognizes the necessary fruition of a living union to Christ. Still they belong to the church, in a higher and a holier sense than they did on earth. Here they mourned, and wept, and struggled:—there they have joined the "hundred, forty and four thousand," to make Heaven echo with their all-luxes evermore. The church above and the church below are one. Whether in Heaven or on earth, all regenerated souls are living branches of the Living Vine: all are one in Christ.

"One army of the living God,
To his command we bow;
Part of his host have crossed the flood,
And part are crossing now."
The names on the records of a Church may be diminished by necessary expulsions or by death; but Zion, notwithstanding, is destined to live. The spiritual fabric founded on the Rock of eternal Ages, cannot be undermined by the machinations of Satan, or overthrown by the storms of persecution, or its beauty permanently marred by hypocrisy, or its perpetuity affected by death. All these are feeble agencies to frustrate the purpose of God. When we take a retrospective survey of our Churches in these Provinces for the past thirty years, we are led to contemplate the defeat and expulsion of some, who once occupied positions of distinction in God's visible house; and we also think of multitudes, who once swelled the ranks in militant Zion, but who, during that period, have been called from amongst us by death. Within that period, too, there have been seasons of spiritual darkness, of severe trial

and of bitter mourning; but our Churches, nevertheless, have survived all these by gone difficulties, and have progressed and prospered. In all our past struggles and times of discouragement, an unseen hand, which is only recognized in the vision of faith, has been our stay—our support—our life.

We have been led to think of the foregoing facts—facts which are cheerfully truthfully—by pondering upon events and circumstances that are connected with the history of the Second Digby Neck Church. Since the glorious Revival which was mentioned at the close of the last Chapter, that branch of Zion referred to, has had its trials. It has been compelled to withdraw its fellowship from some, who have departed from the faith both in doctrine and in practice; and quite a number of its members have gone to the spirit land, all of whom triumphed in the prospect and agonies of death. For three years there have been no additions to the Church; and unbelief is ready to say its strength and interests are diminishing. A good degree of steadfastness, however, is exhibited, especially in that branch which is located at Little River, where the whole community are Baptists in sentiment, and where young and inexperienced christians are not so much exposed as in some other places, to be drawn aside by the seducing influences of others, who are intent on making proselytes to their own denominational system by any means whatever.

We may here mention that in the summer of 1856, Deacon Joseph Denton, who for forty seven years had been identified with the Baptist Church, which was first organized on Digby Neck by Father Peter Crandall, went "the way of all the earth," leaving ample testimony that he "died the death of the righteous." In early manhood, he professed faith in Christ, and through all the varying circumstances and eventual changes of his after life, he was a burden-bearer in God's house. His best days were devoted to the interests of religion; and after seventy years had dimmed the lustre of his eye, impaired his physical energies, and whitened his brow, he still remained at his post among his brethren. How calm was his spirit—how unshaken his faith—in his struggle with the king of terrors! He knew that he had an "everlasting inheritance" above, and he exulted that he was about to enter into the perpetual enjoyment of the "purchased possession." The triumphant death of a christian is a sublime spectacle to those who stand—solemnized and overawed—by his dying couch.

Deacon Denton was a man of ordinary usefulness in the Church. His natural mental perceptions were clear,—and his judgment sound. He was familiar with the doctrines and injunctions of the gospel, to which it was his aim to render his every day-life subservient. Filling an important office in the church, he so exercised its functions that his minister and his brethren could at all times rely upon his fidelity with entire confidence. At times when Zion was in difficulty, he clung to her interests with a martyr-spirit, willing to make any personal sacrifice to uphold the cause of religion. If members of his own family had rendered themselves amenable to church discipline, his natural affection did not deter him from the ready performance of his manifest duty. He was not the man to shrink from doing what was right, however painful it might be, when the purity of the church demanded forgetfulness of self and decision of action. On all occasions, he was ready to sustain truth, and vindicate the honor and cause of God. In the most perplexing exigencies with which Zion struggled, he was judicious in counsel—strong in christian integrity—and resolute in the performance of duty.

He was one of a class of lay brethren, who are little known beyond the precincts of the churches to which they respectively belong; but whose piety, prayers, persevering zeal, life-long faith, consistent course, and unremitting activity, endear them to their minister, and largely contribute to his success, and to the healthful prosperity of Zion. Thomas Westcott was another of the class referred to, and was a fellow-sufferer, as well as a fellow-worker, with Deacon Denton, in all the trials of the Baptist cause on Digby Neck. They both joined the church about the same time, and nearly half a century, they stood side by side in God's house. They prayed together, mourned together, and at times, rejoiced together. When the sunshine of God's countenance brightened the prospects of Zion; they were happy together; and when clouds of discouragement overshadowed the church, they did not forsake her, but unitedly strove to struggle on in the way of duty, though darkness and difficulty threatened on every hand. If Brother Westcott exhibited less force of character, and was less prompt in action than was Deacon Denton, he was, nevertheless, a faithful and pious disciple of Jesus Christ; and his death in the Autumn of 1857, has left a vacancy in the church, which, humanly speaking, will not soon be adequately filled. The term of his earthly pilgrimage was about seventy-two years. Both these beloved and valued lay brethren have left numerous descendants, most of whom are devotedly pious, and some of them are efficient office-bearers in the church.

The pastor of the two Churches on Digby Neck, the Rev. John C. Morse, is a grandson of the late lamented Father Thomas Handley Chip-

man. Brother Morse is a native of the County of Annapolis—was converted to God in Aylesford about nineteen years ago—and entered upon the work of the ministry a year or two afterward. Almost as soon as he had found peace in believing, his soul began to be powerfully exercised with reference to his duty. These soul-impressions were so constant and unremitting that he was at length, constrained to preach Jesus to his fellow-men. At the time he had scarcely grown to manhood, and his educational preparation was of the most meagre and limited kind. But he was, under the irresistible agency of those controlling spiritual influences, which, years before, under similar circumstances, had thrust his grandfather and the other early Fathers into the ministry. He could, however, read the Bible, with which he had been familiar from childhood; and though his stock of human knowledge was small, and his acquaintance with general literature almost nothing, yet nature had endowed him with a vigorous and a fruitful mind, and a remarkable facility in the acquisition and use of language; moreover, he was wonderfully sustained by that spiritual soul-training, which qualified the Apostles for preaching the Gospel.

With much trembling and self-distrust he engaged in the responsible duties of his holy vocation; but years have rolled away, and with gratitude to God, he may look back upon his labors, which have not been in vain. He has been a prominent actor in most of those scenes of spiritual prosperity, with which the sisterhood of Churches in the County of Digby has been divinely blessed within the last sixteen years. At Westport, on Long Island, and at Weymouth, as well as on Digby Neck, his proclamation of the Saviour's love to sinners has been abundantly blessed.

Brother Morse now is not the timid, trembling, illiterate man that he was seventeen years ago, when he first identified himself with the interests of God's cause on Digby Neck. Experience and the process of self-education have greatly developed his admirable mental powers. Every year has added to the value of his well-selected and excellent private library; and his extraordinary capacity for study, has been exercised in storing his mind with a considerable amount of theological and general knowledge.

Few of his clerical contemporaries, who may have passed through a collegiate course, are superior to him in the pulpit. His naturally vigorous intellect has been well-disciplined by self-culture; and rarely does a preacher exhibit more readiness of language, or a wider range of thought. Coupled with a strong understanding, he possesses a fervid and glowing imagination; and therefore, while his sermons are argumentative, and, logically considered, invulnerable to criticism, his illustrations are always felicitous, and sometimes strikingly brilliant. In his conceptions, there are at times a boldness and an originality, which startle his hearers, and elicit admiration. With all his qualifications, however, he is very deficient of his own ability, and looks upon most of his clerical brethren as greatly superior to himself. At the last Session of the Western Baptist Association of Nova Scotia, he could not be prevailed upon to act as Moderator, although he was almost unanimously, as the ballotting indicated, the choice of the delegates, in his fortieth year, he still talks of "youth and inexperience," in ranking himself with his brethren.

IS FRIDAY AN UNLUCKY DAY?
Americans, at any rate, have no reason to be afraid of Friday. Mr. Timbs gives us this catalogue of fortunate circumstances occurring on that day:—On Friday, August 21, 1493, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1492, he first discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, November 22, 1493, he arrived at Hispaniola, on his second voyage to America. On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America. On Friday, March 6, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American State paper in England. On Friday, September 7, 1665, Melenduz founded St. Augustine, the oldest town in the United States by more than forty years. On Friday, November 10, 1620, the May Flower, with the Pilgrims, made the harbor of Provincetown; and on the same day they signed the august compact, the forerunner of our present glorious Constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, George Washington, the father of American freedom, was born. On Friday, October 3, 1777, the surrender of Saratoga was made, which had such power and influence in dancing France to declare for our cause. On Friday, September 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 10, 1781, the surrender of Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States Colonies were, and of right ought to be, free and independent.—An paper.

[Extracts from the Minutes of the Baptist Association, held at Springfield.]

TO THE BOARD OF MINISTERIAL EDUCATION FOR NEW BRUNSWICK.

This is to certify that Brethren Judson Bleakney and Benjamin Hughes have studied in the Baptist Seminary, Fredericton, during the quarter part of the year ending June 1858, under the auspices of your Board. During the above period they have distinguished themselves for their good moral conduct, and commendable progress in their studies. Their Sabbaths were usually employed in preaching in destitute localities, and these exercises were highly appreciated by those who enjoyed them.

ISAIAH WALLACE, Principal,
of Baptist Seminary,
Fredericton.

Fredericton, June 4th, 1858.

MONIES CONTRIBUTED BY THE CHURCHES OF THE EASTERN ASSOCIATION FOR DOMESTIC MISSIONS.

	£	s.	d.
James McLary, 2d Hillsborough Church, - - - - -	0	5	0
1st Hillsborough do., - - - - -	0	11	0
1st Elgin do., - - - - -	5	6	9
Harvey do., - - - - -	2	0	0
4th Hillsborough do., - - - - -	4	18	4
2nd Coverdale do., - - - - -	0	13	9
Upper Sussex do., - - - - -	2	12	0
Collection taken during the Meeting of the Association, 6	2	0	0
W. T. WHITMORE, Treasurer.			

THE N. B. BAPTIST BOARD FOR MINISTERIAL EDUCATION IN ACCOUNT WITH THE TREASURER, J. WALLACE.

DR.

	£	s.	d.
1856. } Paid to Bro. Judson Bleakney, - - - - -	2	9	0
Jan. 1857, - - - - -	3	0	0
March 1857, - - - - -	2	16	0
April 30th, - - - - - Benjamin Hughes, 5	10	0	
June 30th, Mrs. Babbit for Bro. Barton, 3	0	0	
Aug. 1st, To paid Mrs. Babbit 90s., - - - - -			
Aug. 13th, To paid Mrs. Babbit 95s., on account of Board for Brethren Hughes and Bleakney, - - - - -	9	5	0
Dec. 30th, To paid Mrs. Babbit 86 for - - - - -			
Brethren Hughes and Bleakney, - - - - -	4	0	0
March 31st '58, To paid Mrs. Babbit 50s., April 3rd 50s., April 6th 50s., April 22nd 45s., for Brethren Hughes and Bleakney's as per receipt, - - - - -	9	15	0
	£40	10	0

CR.

	£	s.	d.
Feb. 1857, Cash from Mrs. Churchill, - - - - -	0	10	0
Dec. - Bro. J. Blackney, - - - - -	0	15	0
Jan. 1858, Cash from Bro. J. Bleakney, - - - - -	1	5	0
March, - - - - - Bro. B. Hughes, 1	0	0	
May 31st, - - - - - Bro. G. E. Day, 1	10	0	
June 15th Donation from Bro. W. Barbour, 5s, do., from Bro. J. Chaloner 5s., - - - - -	0	10	0

INSTALLMENTS ON STOCK.

	£	s.	d.
June 8th, 57, From Bro. T. P. Davis, - - - - -	0	12	0
June 9th - - - - - S. Hersey, 1	4	0	
July 22nd - - - - - Rev. H. P. Guilford 0	12	0	
Aug. 24th, - - - - - J. Francis 0	12	0	
Aug. 1st, - - - - - Mr. Chas. Hoben, 0	12	0	
July 23rd, - - - - - S. P. Estabrooks, 0	12	0	
June 1st, - - - - - Hon. W. B. Kinneair, 0	12	0	
Aug. - - - - - Bro. John Finner, 0	12	0	
Oct. - - - - - Bro. A. H. Munro, 0	12	0	
Dec. 28th - - - - - Benjamin Hughes, 0	10	0	
June 15th, 1858, - - - - - Hatfield Dykeman, 0	6	0	
Oct. - - - - - J. P. Davis, 0	12	0	
July 15th, - - - - - S. Hersey, 1	4	0	
Oct. - - - - - Hon. W. B. Kinneair, 0	12	0	
	£17	19	0

Due the Treasurer, - - - - - £22 11 0
Aug. 3rd, 1857, Cash from G. D. Baily, Esq., per Bro. James L. Read, - - - - - 0 12 0
£21 19 0

The Council appointed to visit the Churches that have neglected to correspond with the Association report:—That on Thursday, 15th July they visited the 3rd Salisbury Church. The following brethren sitting as members of the Council viz:—Elders J. H. Hughes, J. A. Smith, G. F. Miles, P. Duffy, J. H. Marshall and G. W. Springer, with Brethren A. B. MacDonald and Benjamin Jewitt.

That: They found a number of the members of the Church anxious to renew their correspondence with the Association, and to remain in connection with it.

That: They recommend the Home Missionary Board to assist the Church in procuring a ministerial supply.

That: They recommend that this report be printed in the minutes of the late Association held in Springfield.

A. B. MACDONALD, J. H. HUGHES,
Secretary, Moderator of the Council.

Cape Tormentine, August 10th, 1858.

MR. EDITOR,—I left home for Miramichi the 21st day of July, and on my way, made a visit to Cape Tormentine, intending to stop only one Sabbath; but by pressing invitations from the Brethren, consented to remain over another Sabbath; held meetings through the week, which were attended by the people and blessing of God, in which backsliders came forward and made broken hearted confessions of their sins, and a number cried as on the day of Pentecost, "what shall we do to be saved." Several little children rosin the Meeting and requested to be prayed for. On Sabbath last, the people flocked in crowds, and seemed eager to hear the word of God. I do not see how I can get away from here yet, for some days, I do not expect that I shall be able to collect much money for the Mission here, as money is uncommon scarce, yet I think the people will do what they can.

I remain,
Your unworthy servant,
JAMES BLEAKNEY,
Missionary.

UNSUCCESSFUL IN THIS LIFE.

There is truth beautiful expressed, and words of cheer for multitudes, in the sentiment accredited to George S. Hilliard:—"I confess that increasing years bring with them an increasing respect for those who do not succeed in life, as those words are commonly used: Heaven is said to be a place for those who have to succeed upon earth; and it is surely true that celestial graces do not best thrive and bloom in the betel of worldly prosperity. Ill success sometimes rises from superabundance of qualities in themselves good; from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the world knows nothing of its greatest men; but there are forms of greatness, or at least excellence, that die and make no sign; there are martyrs that miss the palm, but not the stake; there are heroes without the laurel, and conquerors without the triumph."

For the Christian Visitor.

LETTER FROM A CONVERTED INFIDEL.

(Continued.)

Mammon wears various forms and guises. I have seen him in the City of Toronto, Canada West, strutting up the aisle of my own Church in the form of a well-dressed, well-looking, and well-behaved BREWER! A man who had long time been a member in excellent standing, always paid liberally to the funds of all the missions who could say Amen! with the best of them and with exceeding great gusto. The Brewing Brother is very rich, and he is never disturbed, that I can ever hear, by any of the Rev. Brethren preaching to him from Habakkuk, 2nd chapter 15th verse, or Isaiah 5th chapter 20th verse. There is small danger of Wesleyan Ministers in these golden days being so insane as to faithfully rebuke a rich grog selling brother. But woe betide the poor brother of some church who is seen to stagger under the influence of the rich brother's Beer, he will very soon find that so far as his concerns, the class leader or superintendent, if they be not themselves of the kind spoken of in Isaiah 28th Chapter, 7th verse—are very faithful indeed in reproving and rebuking him! Thus Sir, we find in Canada that the rich man's wealth in his strong city of refuge, while the destruction of the poor brother is his poverty, a poverty brought on by drinking the rich Brother's beer! See Romans 14th, 21st verse.

How strange the conduct of many Ministers and prominent Church members, those who should be foremost in all works of mercy, self-denial and benevolence, seems to me! When I was an Infidel I thought I understood them well enough. Although I gave many a hundred dollars to the support of ministers when I had no faith in the LORD JESUS CHRIST, yet I had an idea that Thomas Jefferson was correct when he said most of them had seven reasons for preaching, viz: *five loaves and two fishes*, and as many of them could smoke a cigar or pipe and drink a bottle of wine with me. I thought they had a right to all they got for following such a lazy business, so I helped them along. But now Sir, I am a converted Infidel and I do believe in GOD, in the Bible, I do believe in JESUS CHRIST and in the HOLY Ghost, the resurrection of the dead and a Day of Judgment and in view of that awful Day,—and to the ungodly priests and people who die in their sins and in their blood it will indeed be an awful Day—I cannot comprehend much of the Christianity of the present day; comparing it with the word of God, there is much of it that will never answer in the trying time, when the secrets of all hearts shall be made manifest.

Intemperance, kept up in the world by appetite, avarice and the apathy of the Church, is destroying thousands of families every year throughout the world, noble men and woman in Temperance Organizations, and with Temperance newspapers are endeavoring to create a barrier, a break-water against the overwhelming tide of crime, pauperism, bloodshed and madness and infidelity that is like a mild wave threatening to sweep before it every thing honest and pure, lovely, just, and of good report, yet how little sympathy these self denying men & women meet with those who should eagerly try to help on the car of moral Day! Please read over the 2nd chapter of James.

How often the Temperance Lecturer, when he requests a notice even of a meeting to be given out of a Pulpit, is treated with the contempt that my friends and Brethren here were treated with when they asked the Minister of my own Church to announce my meeting. *Wesleyans above giving out a Temperance Meeting notice is something new and rare to me!* I have lectured in churches of all denominations but two in Canada, and in Wesleyan Churches more than any others, but I care very little about the coldness—if such it was—shown me, for I have something in my heart that glows with increased heat the more coldly come the blasts from without, and I love and pray for those too far heavenward to condescend to look down on a mere converted Infidel and called and chosen child of God! The JESUS that I preach in my lectures, receives sinners still, and in His Holy name I must be permitted to express my astonishment always when I find any professed Christians putting hindrances in the way of any moral movement, especially when we all know that the blight and blot of Intemperance falls in burning blisters on the hearts of many Christian mothers and families, whose children have become drunkards and smokers, chewers, and all the rest, partly by the example of ministers and Church members. My MOTHER and FATHER who lie side by side in the grave, at Niagara, if permitted to speak would give drinking, members of the Church a reproof that would perhaps move them to duty. If my mother could tell the agony she endured with her only son, the writer of this, when 16 years a confirmed drunkard, methinks she would cure some of my Wesleyan brethren and sisters of their beer, wine and brandy drinking! See Proverbs 20th and 23rd chap. And if my FATHER could rise and tell his tale, how his only son was indulged in cider, beer, and wine in boyhood, and in manhood made bankrupt. His Father with his vices of which intemperance was the ruling one, methinks the Wesleyan Father would begin to awake to duty in the warfare against the monster Alcohol. The "I rethren" who speak of me, will please read 5th chapter of Acts, and 39th verse.

I remain, Mr. Editor,
Yours truly in Christ Jesus,
JAMES A. DAVIDSON.
St. John, Aug. 9th, 1858.

DR. HACKETT ON REVOLUTION.

Dr. Hackett has addressed a letter to the Secretary of the Bible Union, in which he explains his motives in visiting Greece, and expresses the following views of his object as a reviser of the Scriptures:—

Some misapprehension exists, I think, in the public mind, in regard to the precise nature of our design. The object, as I understand it, is not to supersede, but to revise the current version of the English Scriptures. A new translation of the original text, are very different things; and yet, different as they are, are confounded by many persons, who would feel much less objection to the enterprise, if they would keep in mind the distinction between them. It is not proposed to discard the present version; to cast away its manifold advantages; to introduce rash and doubtful innovations; to substitute a cumbersome Latinized style for the simple, nervous, idiomatic English, which brings it home to the hearts of the people; but simply to attempt to do upon their work, what our translators did upon that of their predecessors; to survey it afresh, in the light of the accumulated knowledge which the last two centuries have placed at our command; to make such changes, and such only as the general verdict of the best scholarship of the age has pronounced to be due to truth and fidelity; to make the changes in a style of delicate harmony with the present language of the English Bible; to confirm its accuracy, where incorrect, against false or unsupported interpretations, as well as to amend it where it is confessedly incorrect; and thus, in a word, carry forward the labors of the translators of James' age, from our stage of progress, as they carried forward the labors of others from their position. The received English version, it should be remembered, was not made directly from the Hebrew and Greek Scriptures, without any dependence on previous translations. It was not so much a new version, as a revised one; it was not the product of one age, but a growth which had been springing up through successive generations, and received its present form, merely as one of a series of attempts to render the original Scriptures into English for general use. And the belief now, that the limit has been reached; that our translation must remain at the point where it stood two hundred and fifty years ago; that it was crystallized then for all time, and is to continue, henceforth, unchanged and changeless, when all else is moving on, so full of life and progress; is not, to say the least, a reasonable expectation, and is, I am persuaded, at variance with the characteristics of the age, which will disapprove any such expectations.

A CONTRAST.

Near the end of his days, the licentious Byron wrote the following lines:
"My lines are in the yellow
The flowers and fruit of love are gone;
The worm, the canker, and the grief,
Are mine alone."
Near the end of his days, "Paul the aged" wrote to a young minister whom he greatly loved as a fellow, and of time of his departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day. Is there not a difference between him that serveth him that serveth God and him that serveth him not? All experience, as well as conscience, answers—Yes.

SABBATH OBSERVANCE IN GERMANY.

A Sabbath observance movement is on foot in Germany. The labour in the post-office on the Sabbath has been materially abridged. On some railways the luggage trains have been stopped. With more or less success, efforts have been made to prevent auctions from being held, harvest work done, and factories carrying on their usual work. In Prussia many military reviews, and the exercising of the militia, have been transferred to week-days.

The Baptist Churches in New York and Brooklyn have made a net gain during the past year of 1,964, having baptized 2,240. Their total membership at present is 12,301.

Remember the Sabbath day and keep it holy.