coarser Trenton and Black River groups. There is a large cave in this formation ten minutes' climb from the shore.—Fitz Hugh Ludlow.

THE CHRISTIAN VISITOR

ST. JOHN, N. B., JUNE 30, 1864.

New Testament Studies. NO. XXIV. THE LORD'S DAY.

Part 8. The ASPECTS of the Sabbath UPON THE FUTURE, with the PRACTICAL BEARINGS of the Sabbatical institute, will here engage our attention. We would notice, first of all, a beautiful conception entertained by the Jove. True to the great septenary idea heretofore developed, they are accustomed to regard the six days of creation as typical of six great periods in the history of our race—the first six thousand years of that history. These are the working, toiling, suffering millenniums of our poor humanity. But, as the six days of creation were crowned with the Sabbath of sanctification and rest, so these six thousand years of labor and sorrow shall be crowned with a millennium of Sabbatical repose, and purity, and joy.

Does Scripture, or do "the signs of the times frown upon this delightful imagination? Assuredly not. And if not, what, then, is at once our duty. and our hope? Nay, may we not here trace the fret. It does not complete an old series ; it opens a new one. Now why should not the great millennial Sabbath here suggested to us occupy a similar position and perform a like office? It may, indeed, close in conflict; but what if that conflict should terminate in victory ?-the last great victory of the Son of God. And then, as the series of Scripture prophecy opens to the view of the present writer, for the passing sway of the heavens and the earth which now are and the inauguration of "the new heavens, and the new earth, wherein dwelleth righteousness;" and the descent of the New Jerusalem; and the reign of our glorious Redeemer over a redeemed people in a redeemed world. So shall this seventh millennium on the one hand, wind up the millenniums of sin and and misery by which it has been preceded, and form the seventh and closing period in regard to those which have gone before it. But then, in its turn, i shall introduce a new and a happier series of new and happy millenniums—the millenniums which shall measure the endless ages of the "rest that remaineth for the people of God."

And now a word in regard to the interesting passage just quoted. The apostle here lays down a proposition, founded upon an intricate but most conclusive Scripture argument, - " There remaineth therefore a rest to the people of God." He then proceeds to an important analogy. Speaking of Christ, as we think, he says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." He seems to point thus to the Christian Sabbath. This he does in the word rendered " rest " in the former of these two verses. It is not here, as in the connection, katapausis, repose and refreshment after toil. But it is sabbatismos, the keeping of a Sabbath. "There remaineth therefore a sabbathe old Sabbath, appointed in memory of a completed creation. And then he points to a nobler creation; the new creation, as wrought out and finished in its foundation by the hand of Christ. This we take to be the thought of the latter of the verses here quoted which thought may be thus presented ; -" For, as God, the Creator, did rest from his works, so Christ, the Redeemer, hath also ceased from his own works." And farther, as God the Creator did "bless and sanctify" the seventh day of the week as a day of holy rest for the children of men, in memory of his empleted creation, so Christ, the Redeemer hath " blessed and sanctified" the first day of the week, in memory of his resurrection, and of the completion which he thus gave to his redeeming work. And yet once more, as God the Creator would have the the children of men rest with him in the sanctification of the seventh day, so Christ the Redeemer would have his ransomed rest with him in his blessed sabbatism: first in Sabbath keepings here, and then in the Sabbath of the hereafter. Thus verily, God." And our Christian Sabbath embraces in its bosom at once the primeval Sabbath of Eden; and then the better Sabbath of the new creation in Christ Jesus; and then the perfected and enduring Sabbath of the skies. It follows, that he who loves the Christian Sabbath, for the sake of its Founder, even Christ the Lord, and for the sake of the last great fact which it commemorates, the resurrection of that Lord from the dead; and for the sake of its celestial foretastes. such a one is as near heaven as he can be on earth. and enters deeply into the fellowship of the beloved disciple when he "was in the Spirit on the Lord's

We turn back, in closing, upon the striking pass age, Isa. lviii. 18, 14. This passage, as already intimated, we regard as, a prophetic intimation of the Christian Sabbath. It abounds with practical hints as to the true mode of Sabbath-keeping. On that was dead. tion. These we would just indicate, in words borrowed from Dwight's Theology. They violate the Lord's Day in their deeds, then, who "spend their The excitement of this interview produced a mor time in dress, in ministering to a luxurious appetite, walking or riding for amusement, in writing letwhich are not of a religious, but merely of a decent ing up prayer to Him who is mighty to save, and ord's Day in their words, who, though "beginning love, without a struggle or a sigh. His

Watts teache such as are earthly and sinful; as Dr. us to pray,-

Then in watching the heart, in the spirit of Solomon precent - "Keep thy heart with all diligence; for out of it are the issues of life." Then in keeping the foot when waiting upon Divine ordinances: as Solomon has it in another place, - "Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of fools." Then in keeping the eye, that it be not like the "eye of a fool," which wanders to "the ends of the earth." Then in "keeping the doors of the mouth," that foolish and sinful words do not escape from it. Then in keeping the hands full of work for God; asking on the Lord's Day as on no other. "Lord! what wouldst thou have me to do?" And lastly, lest all this should seem hard, and impossible indeed, in lifting the soul to God in constant prayer, like that of David,-" Hold up my goings in thy paths, that my footstens slip not." Oh! how much might we taste of heaven, even while yet on earth, if thus we learnt to "keep holy the Sabbath-day!" What days of sacred, saving influence might we not then hope that our Lord's Day should prove, upon our families, our fellow-worshippers, and all around us! A reform here -- how greatly needed !--- would tell largely upon reforms in other directions. It would involve a revival of religion of the right kind. It might be expected to yield a fresh and direct impulse to the work of the Lord among us; according to the precious presence of something like a New Testament principle?

Promise at the close of the passage in Isaiah to which we have here referred,—"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth o the Lord hath spoken it."

Editorial Correspondence.

Woodstock, June 24th, 1864.

We left the city on Thursday, the 16th inst., by the steamer "Anna Augusta," en route to Florenceville, to attend the opening of the new church in that place. The long ice-bound winter has passed, the time for the singing of birds has come, and the whole country up this magnificent river is just opening with the leveliness and growth of summer; but vegetation is at least a fortnight behind Nova Scotia. So much for being a little nearer the old north pole! The event of the passage is the announcement received by the way, that the remains of Miss Atherton. who perished in the unfortunate "Sunbury." last autumn, are found. Dear young girl, in an unexpected moment the death angel called for her and her spirit went up to her God, we hope to be happy in the enjoyment of his love; but during the long months of winter and spring her delicate body has been slumbering on the river's bed. What painful suspense and anxious concern have been felt by doting parents in relation to their loved one; and what untiring efforts has the fond father put forth to recover the sleeping body from its watery grave. But suspense is gone, anxiety ceases, and efforts are at an end, for the precious casket is recovered, and is gently deposited in the old family cemetery at Prince William, there to remain in safe keeping until "God shall hid it rise "

Rev. W. J. Bleakny kindly proposed to be our convoy up river, and accordingly he met us on the arritiem to the people of God." Thus the apostle seems val of the boat at Fredericton with horse and wagon, to teach, that our Sabbath has come in the place of and we proceeded on that evening as far as Hamentertained for the night. They have a lovely little chapel here, but no pastor to occupy it. We have two churches in Kingsclear, and if the two were united in the choice of a minister, they could him a field of great interest. How important that an effort should be made at once in this direction.

As we passed on we called to pay our respects to our old and tried friend, Rev. T. Saunders, of Prince William. He has long labored in the cause of his Master, but he is still blooming with health, and has a prospect of continuing his good work for years to come. As years advance may prospects brighten. and usefulness continue and extend. Bro. Harris has been his associate in ministerial labor at Prince William for the last year. He is now on a visit to New York to see a sick daughter. May he return in the fulness of the blessing of the gospel of Christ."

We made a passing calling call at Deacon Hartley's Southampton, and were sorry to learn that the church there remaineth THEREFORE a rest to the people of there is without ministerial labour. Somebody is responsible for this pastoral destitution. There is obviously a sad lack of system amongst us for the support of the ministry. The great question for our denomination to consider at the present time is, how are our destitute churches to be permanently supplied with the ministry of the word? This question must be answered or the denomination must retrograde, and our churches that have been planted with great care and labor be scattered to the winds, or become virtually extinct. It is comparatively in vain that our people expend their money in the erection of places of worship, unless they supply them with the preaching of the gospel.

On our arrival at Woodstock we were met with the painful intelligence that our esteemed friend and brother in Christ, DEACON WILLIAM BLAKE, TROOT SHOPE

We hastened to his house to sympathis day we must not "do our own ways, nor find our with his afflicted family, and found him still breathown pleasure, nor speak our own words." On the ing, but very ill. His pastor, Rev. J. C. Bleakny, ontrary, we must "call the Sabbath a delight, the his sorrowing wife, and other friends were by his bed hely of the Lord, honorable, and honor God in it, and side, doing all that christian love could do to smoothe delight ourselves in the Lord." Certainly we would his passage through the dark valley. He was appanot here plead for the strictness of a Jewish Sabbath, rently insensible, and had been so pretty much as illustrated in the case of the man who was stoned through the day; but when his pastor told him that for gathering sticks on the Sabbath-day; and in the be had come to see him, he opened his eyes, stretched prohibition, "Ye shall kindle no fire throughout your forth his dying hand, and began talking as best he habitations on the Sabbath-day." Still the passage could about his prospects for the future world. before us, even when interpreted in harmony with was with great difficulty that he could articulate so the liberal spirit of the new dispensation, evidently, as to be understood; but we could distinctly hear lave an embargo upon deeds, and words, and thoughts "My God-Jesus-grace-glory." He was evidentwhich, to say the least, run in a mere worldly directly looking by faith into the upper Sanctuary, and woman oilw.... Reading his title clear, all

tary reaction, and nature seemed to rally; but the resistless hand of death was upon him, and he ers of friendship, in visiting, and in reading books go. We remained with him through the night, offer-which are not of a religious, but merely of a decent ing up prayer to Him who is mighty to save, and di-ration we should meet again. Our friend has made oter, and ultimately those which are formed to recting his thoughts, when opportunity offered, the means of amusement and sport. The end of the precious promises of the word of life, He linger is the devotion of this sacred day | ed until six o'clock on Saturday morning, and then ess." They, again, violate the peacefully fell asleep in the embrace of u tions subjects, slide imperceptibly towards physician, Dr. Connel, put forth his best skill, and scarcely to differ from religious ones; thence to man power could save him. His disease was inflamation of the lungs, of the most fatal type. Several ont." And yet persons in Woodstock have died within the last year we violate the Lord's Day in our thoughts, of the same disease. It is new in some of its

deacon, feel their loss most deeply. They say we pass over unharmed into the basin below. have no one to take deacon Blake's place; he was so house was a home for the ministers of religion, and his hand was open to sustain the cause. His place therefore will not be easily filled : but "shall no the know that I am God." He has left a widow, three grace of God sustain and bless them !

THE DEDICATION SERVICES AT FLORENCEVILLE were full of interest, but as they are so fully described by Bro. Rattray's letter, it is not necessary for us to particularise. The few brethren resident there have performed their part nobly in the erection of this chaste and commodious house. It has cost about \$1,600, and is now nearly free from debt. Less than \$200 would pay the balance. This we doubt not will soon be forthcoming. Florenceville is a central jured in going over the Falls. position, surrounded by a beautiful and growing country: and what is required for their new house is a faithful and vigorous ministry. They are thinking of engaging the services of Bro. Harvey, and we hope they will do so without delay. Having labored deep interest in their welfare, we doubt not if they secure his labors that good will result. The opening services were very numerously attended, and what is better than all, the Mighty Spirit was present to bless. To our minds the field is ripe to the harvest. The last meeting was especially encouraging. The solemnities of eternity gathered about us and made us all feel that the house was full of the glory of God, preme as "God over all blessed evermore."

Woodstock, June 25th, 1863.

On Tuesday morning we took leave of all our friends at Florenceville, and proceeded on our journey as far as the Tobique, before calling upon any one except Elder G. Estabrooks, who lives some three miles above the village, in the Parish of Wicklow. He was one of the pioneers in this section of the country. He has toiled hard, reared a large family upon a new farm, and devoted a deal of time to ministerial labor without fee or reward, save that which arises from a consciousness of obedience to the Master's mandates. He deplores the removal by death of the wife of his youth, who left him in the full assurance of faith to go to her rest above; but he rejoices in the prospect of a speedy re-union in the better land May his last years be abundantly fruitful in spiritual

Preaching in the evening to a deeply solemn conpregation assembled at the Baptist church at the Tobique. Surely that meeting will be remembered when preachers and hearers shall meet at the bar of

The Tobique is a place of considerable note. The rising village extends along the banks of the St. John, beauty. It is a central place for carrying forward lumbering operations, in which several parties are largely engaged. Methodists, Episcopalians, and Baptists are all represented here. Each denomination portion of the time. Bro George Righty pastor at Fort Fairfield, on the American side, has been engaged recently to spend one half of his time in that district. We pray that he may be enabled so to preach the word with power that the Lord's work may be revived through his instrumentality.

The Tobique river empties into the St. John about a mile and a half above the village, and is a magnificent stream. It is navigable with horse-boats about seventy miles from its mouth, and the land on both sides are said to be of a most superior quality The intervales are very extensive, and could be made capable of growing immense quantities of grass. Lum bering facilities are very great, and the country i being rapidly settled by an industrious class of per sons. Several Yankees have taken up lands there since the commencement of the war, and are converting the wilderness into a fruitful field. The Tobigo has several tributary branches, which are also navi gable with small boats a long way into the interior An Indian village of considerable size is built on the upper side of the Tobique, and extending up the St. John. They have a chapel in which they assemble for worship, and a good many dwelling houses, the principle part of which are of small dimensions. large tract of land was given to them by the Government (some ten or fifteen thousand acres), the principal part of which is in a wilderness state, but they are cultivating a few acres with encouraging success their numbers however are being diminished, and they will probably ultimately retire en masse from an advancing civilization, as they have done elsewhere The dense old forests of this Indian territory living the bank of the St. John, as seen from the Western side, are magnificently grand, and the scenery, especially at the mouth of the Tobique, is beautifully diversified and impressive. Nature has nobly performed her part here, and when civilization, imbued with the power of the christian faith, shall have taken possession, then will this majestic wilderness "rejoice and blossom as a rose. "vin your on out"

We spent the night at the hospitable residence Walter Brit, Esq., a companion of our boyhood and school-mate of early days. We called up the reminiscences of the old school room at Belltown, the rows with the drunken teacher, his strange modes of discipline—such for example as mounting the large boys upon the backs of the little urchins, and then putting on the rod with unmixed vengeance until the delinquent would cry for mercy or burn with indignation. Then the play grounds and the pastimes of school boy life all passed in review before us, making us feel for the moment that we were young again performed well his part upon the theatre of life, is a Magistrate of his county and a valuable member God's church. The pleasure of meeting was mu

waak, and arrived about 10 A. H. Wishing to make he best use of the short time at co

large congregation was in attendance. Our address Niagars only in minature. We passed from the was founded upon Philippians i. 16—"To die isgais."

The pastor, also brethren Parsons and White, Fee billows, so near that we were soon wet with the Baptist ministers, aided in the service. It was a solenn spray arising from the furious commingling of the hour. All felt that a good and useful citizen had sad-rushing waters below. Rocks are piled up here in denly fallen at his post in the prime and vigor of his wild confusion, now thirty or forty feet out of water, manhood, and the expression of regret was universal. but when the spring freshet is up these are covered The church, of which the departed was a worthy sufficiently deep to allow huge masses of timber to

In the afternoon Dr. Courier, who had known us gifted, so affectionate, so constant, and so earnest in in the days of boyhood in Fredericton, having heard his Master's cause-how can we spare him." (His of our arrival, kindly called and guided us to a point where we had a splendid view of the Falls below the bridge. The strong banks rise here to an enormous height on either side, and the immense volume of the Judge of all the earth do right?" "Be still and St. John is compressed into a very narrow channel, say from thirty to forty feet wide, and rushes over sons and a daughter, to deplore their loss. May the the rocky cliffs impetuously until it spreads out into a beautiful sheet, as quiet and as peaceful as a summer's morning.

When the freshet is down, the timber has to be taken out of the river above the Falls, and carried upon wheels drawn by four horses a quarter of a mile, and then launched in the basin below. This, of course, adds very much to the expense; but it is an essential part of the operation. In fact, when the freshets are at their height, the timber is frequently greatly in-

Friend Thompson harnessed his horse and drove

out a distance of five or six miles, to let the people know of the preaching. Other friends interested themselves in circulating the word, and the result was a good attendance. We trust the word of God successfully among them in the past, and feeling a was not spoken in vain. At the close those especially concerned, were requested to remain to consult about ways and means to obtain a minister. We found them exceedingly anxious, and willing to contribute to the extent of their ability, towards the support of a pastor. Squire Hammond, who has provided a hall at his own expense for the worship of God, proposed giving towards raising a salary, what might be called in round numbers \$150. Others named generous souls more precious than all material wealth and sums. For the purpose of having the matter deci-Jesus the most levely being in God's great universe. ded, we called a meeting on Thursday, at 9 A. M. Oh! empty houses! empty prayers! empty ser- when our companion in travel, Bro. Blakney, preachmons! empty hearts, where Jesus does not reign su- ed to the people. At the close of the sermon we resumed the subject of the preceding evening, when an expression was formally given in favor of calling Bro. W. J. Blakney, to be their minister, with the promise that, in addition to providing board for him self and horse, they would contribute to the full extent of their means. We hope the Missionary Board will be able to assist in this matter to the extent, at least, of \$50. It is a position of rising importance, and as such should be blessed, with the stated minis try of the word. The Catholics have a chapel here and the Episcopalians a church; but the latter at present is unoccupied. We cannot but hope that such arrangements will be made as will induce our

> Thursday afternoon we hastened back to the Tobique, in time to preach to the people again. Bro. Rigby met us there, and the season was one of deep solemnity. We were hospitably entertained for the night at the former residence of the late deacon Justice Wright. This has long been a home for the servants of God, and now that the head of the house hold has gone to his rest above, his christian widow and her sons in charge, still desire that it shall con

Brother Blakney to enter upon this inviting field.

In the morning we pressed on our journey, and arrived in Woodstock, distance 50 miles, in time to granted; to his name be the glory.

During the last nine days, we have travelled not less than 840 miles, preached six sermons, and attended four additional meetings. Thanks be unto God for Journey degree of health, and a voice once more to preach the Gospel of his grace to needy souls.

For the Christian Visitor. For the Christian Visitor. Kars, Springfield, Norton, and the Churches in King's County.

Last week I spent four days assisting Bro. W. A Jorey, to collect for the Union Society, in the above named fields. Bro. Charlton is pastor in Kars, and gave us a most hearty welcome. Bro. W. A. Corey s pastor of both 1st and 2nd Springfield churches.-Bro. J. M. Currey, (licentiate) is laboring with the charches in Norton, Upham, Hampton, and Hampton Ferry. I found some true friends of the Union and some benevolent spirits. I opened subscriptions in each of these fields, which the collectors, under the superintendence of the Pastors, are expected to complete before the Association meets. I have but little doubt, but that each of the above named churches. will have averaged over twenty-five cents per member by that time. It should be more than this, still I shall rejoice at such results. I found that Bros. Charlton and Currey, had moved in this matter before my arrival. Brother Corey assisted Bro. Currey, in Upham, on Thursday; the results of which I know not. An effort is to be made also in Hampton and Hampton Ferry. Rev. David Crandall informed me that the Hammond Church were at work. Last year their collectors, unaided, raised over \$21, averaging over thirty-three cents per member. They did nearly as much the year before. I doubt not they will go beyond that sum this year offe mulicomacro To complete the work in King's County. Rev. W.

A. Corey, has engaged to preach in the Sussex Baptist Church, on Monday and Tuesday evening, the 11th and 12th of July, when on his way to the Association. (I will announce definitely next week.) It is to be hoped the people will have their collections made before his arrival. Bro. Charlton will preach (D.V.) at Keirstead Mountain, Studholm, on Thursday, July 7th, at 3 P. M.; and at Butternutt Ridge. on Friday, July 8th, at half-past 7 o'clock, P. M., and on the following Sabbath, and in both these places will spend some time in collecting for the Union Society. I see no good reason why the King's County churches, should not all send in upon an average of over thirty-three cents, per member. What is do E. C. CADY.

For the Christian Visitor Carleton and Victoria Quarterly Meeting. Carleton and Victoria Co., Quarterly Meeting beld ession with the church in Florenceville sent—Rev's. I. E. Bill, Gideon Estabrooks Harvey, John Williams, J. O. Blakeney, Jud keney, and B. F. Rattray. Licentiate—Bro

Friday in October, at 7 o'clock p. m. The of time is owing to the Western Association Resolved, That the united thanks of this Quarterly Meeting be given to the citizens of Florenceville and vicinity for their christian courtesy and abounding

ospitality during this session B. F. RATTRAY, Sec'v. Florenceville, June 20th, 1864.

> For the Christian Visitor. The Eastern Association.

This Association is to commence at Harvey, on Thursday, the 14th of July, at 2 o'clock, P. M. As the churches are now preparing their letters, and making out their statistics, it is suggested that they will be careful to follow the orders laid down in the Minutes. At the close of each letter should stand the Clerk's name, followed by his true Post Office address. Then should follow, as a postscript, the account of the Sabbath School, or Schools connected with the Church; containing as full statistics as it is ossible to give, according to the manner in which you see them reported in the Minutes of last year. A letter to an Association should be short and comprehensive. The money for the Minutes, from all the Churches, should be more than it was last year. If any Church cannot send delegates, let them not fail to forward their letter, with their Minute money,

For the Christian Visitor. Opening of the New Baptist Chapel in Florenceville.

DEAR EDITOR-This is a season of much interest the little branch of our Zion is this place. For a umber of years, several of our brethren in the minis try at different periods have labored and toiled against pany obstacles, and in the midst of numerous and ormidable discouragements, for the advancement of the Redeemer's Kingdom in the conversion of precious souls; and each in their turn have been the honored instruments in the hands of God of turning some to righteousness, and have rejoiced in beholding sinners coming to Jesus. One principle difficulty which will be necessary to refer to in this communi cation, was the want of a suitable place of worship. This want was partially supplied, however, through the kindness of the Congregational friends, who opene their sanctuary from time to time for the accom

It soon become very evident to a few of the brethren that the time had at length arrived in the providence of him who causeth all things to work together for good to those who love him, that his servants should rise and build. Whereupon in obedience to those indications and prospects of divine assistance an effort was put forth to commence a house for God, and his smiles and heavenly benedictions accompanied that effort, and like at the burial of Moses, so it seemed to e at the laying of the foundation for this building. "The hand of God upturned the sod," And planted the first stone there.

One year ago, or thereabouts, the place was selected nd the requisites for the erection of the building btained, and brethren Wheeler, Esty, Boyer, Saun ders, and a few others took the burden entirely upon themselves, and with the exception of some funds realized last fall at a very successful tea-meeting, this little handful of brethren have thus far borne and net the liabilities incurred. The bouse is completed and fully set apart an

ledicated to the Great Head of the Church. May his blessing rest upon it, and upon this self-sacrificing little flock of disciples forever.

These most interesting services were held this Sabbath morning, in the presence of hundreds of attentive listeners after the following manner. Firstsinging by the congregation, under the direction of Mr. Boyer. Second—Reading select portion of Scripture. Third -Prayer. Fourth-Singing. Fifth-A most excellent and appropriate sermon by Rev. I. E. Bill, of St. John, founded upon Epu. ii. 20, 21st : "And are built upon the foundation of the apostles and corner stone; In whom all the building fitly framed ogether groweth unto an holy temple in the Lord." shall not attempt even an abstract of this able and fitly framed discourse. It was one of the best sermons it has ever been my privilege to listen to, and one of the clearest expositions of what constituted that control of the clearest expositions of what constituted that control of the text, to the growth of the building, built thereon, unto an holy temple in the Lord. The preacher talked not like a man standing afar off, and admiring the beauties of the superstructure, and simply directng the attention of others to it also; but like a mar standing firmly planted upon that foundation fully realizing its stability and immutability amidst the storms of ocean time, inviting, entreating, persuading, beseeching, and even compelling by force of argument, accompanied by the silent, but omnine tent influences of the Holy Spirit, poor storm tossed marines, poor lost, weary, heavy laden wanderers to come and build thereon and enjoy the safety of the children of God, hid in the Cleft Rock of Eternal Ages. It was a time of deep solemnity, a time of great encouragement, a time of much weeping, a time of much rejoicing, a time of pungent conviction, a time of the power of God, and a time of refreshing from the presence of the Lord.

The services closed with singing and prayer. new and beautiful place of worship is situated in the most central part of this very flourishing and delightful village, and is a noble monument of the united christian efforts of a willing few. It has cost about \$1,400. Is thirty feet wide, forty-two feet long, and contains thirty-six pews, averaging six persons to a pew. a The workmanship, which is of the very best and neatest appearance has been performed by young brother James Drysdale, of Jacksontown, who, as this house will show to many of its admirers, is a practical and most excellent carpenter. No one of the fine orders of architecture is better adapted and suited to houses built for the public worship of God than the Ionic of Whatever gorgeousness it may supply to the hands of the artificer, that gorgeousness is certainly subdued into perfect modesty by its abounding chastity and simplicity. Such is the style of this edifice, the grandest and at once the most chaste and beautiful building from the City of Fred-ericton to the Grand Falls. May the Lord fill it continually with his glory.

B. FRANKLIN RATTRAY.

ille, Sunday, June 19th, 1864.

Janua Basse of the I For the Christian Visitor. My Reasons for Becoming a Protestant. No 7 10

To the Right Rev. Thos. Councily, Archbishop of the Roman Catholic Church, Halifax, N. S.

My Loan-The words of Chillingworth are worthy to be placed before you, in answer to the much repeated enquiry, "Where was your religion before Luther?"
I answer in the Bible: "the Bible alone being the religion of Protestanta." The Bible, therefore, and the Bible alone, I have reason to believe. This I will profess, according to it I will live, and for it, if there be occasion when I return to New Brunswick, I will not only willingly, but even gladly, lose my life (though I should be sorry Catholics should take life (though I should be sorry Catholics enquiry, "Where was your religion before Luther?" supremacy of Scripture, you will, I have no doubt, conceive that the fact of its inspiration rests with your church, by which you say, the books thus disinguished from all others were finally determined. To this I reply, that were such the work of the Roman Catholic church, it was badly performed; for Wisdom and Ecclesiasticus and the two books ant in Hebrew, in which the Old Test

the ark are represented as walking after a prophet in obedience to his command; and yet the Apocrypha forms part of the Roman Catholic Bible! thus blending truth with error, the fine gold of Ophir with base alloy, and trying to impress alike the stamps of inspiration on poison and on food. Such is the work of that Church which styles herself the "mother and mistress of all churches," but she did not fix the canon of the Holy Scriptures. The determination of what books are to be received as inspired, rests on totally different grounds. It is utterly inconceivable that the Jews could have forged the books of the Old Testament. No motive could have been sufficiently powerful to impel any of that people to so bold and hazardous an enterprise. National pride was not enough; for there is scarcely any of these books which does not severely censure the national manners The love of fame was not enough: for that passion would have led to what we do not find—the offering of flattery; and the detection of imposture would have involved infamy and death. The love of wealth was not enough; for no money was to be gained by forgery. The Protestant Bible contains thirty-nine books in the Old Testament, but among the ancient Jews, they formed only twenty-two books, agreeing in number with the letters of their alphabet. They reckened Judges and Ruth, Ezra and Nehemiah, reckened Judges and Ruth, Ezra and Nehemiah, Jeremiah and the Lamentations, respectively as one book. The twelve minor prophets, so called from the comparative brevity of their compositions, were also combined in the same way. Thus according to Josephus, they hadeprecisely the same books as ourselves, only differently arranged. In his treatise against Apion, he says: "We have not thousands of books, discordant and contradicting each other; but we have only twenty-two, which comprehend the history of former ages, and are justly regarded as divine. Five of them proceed from Moses; they include, as well as the laws, an account of the creation of man, extending to the time of his (Moses') death. This period comprehends nearly 3,090 years. From the death, of Moses to that of Artexerxes, who was King of Persia after Xerxes, the prophets who succeeded Moses committed, to writing, in thirteen books, what was done in their days. The remaining four books contain hymns to God, (the Psalms) and instructions of life for man." The Jews, before the time of the Redeemer, were unable to add to the sacred records, having lost the ancient Hebrew tongue, and widely departed from its genius, while apart from their reverence for their sacred writings, and the Greek writings, and the Greek version of them which was extant, the sanction of Christ to the integrity of the Old Testament, places it beyond dispute. It is equally certain, that your church did not determine he canon of the New Testament ; since in the decrees of its early councils no catalogue of its books can be found. The Gospels, my lord, authenticate each other by their concurrent testimony; while the last recognizing the rest, and adding matters not recorded n them, impresses on them the authority of St. John The Acts of the Apostles (the work of St. Luke), the first thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John, were always acknowledged to be written by these persons And as to the other seven books-the Epistle to the Hebrews, the Epistle of St. James, the Epistle of St. Peter, the second and third Epistle of St. John, the Epistle of St. Jude, and the Revelation-some were entertained for a short period as to the right of these books to be admitted into the sacred canon; but the question was set at rest as to the whole, by a generally concurring testimony concerning them-such a testimony as there is in reference to the works of Caesar, Virgil, or Tacitus, but to a much superior degree; in a word, by evidence both external and internal. This attestation, indeed, was that of foes, as well as of friends; for Celsus, Julian, Porphyry,

and other early adversaries of Christianity, admitted that the books of the New Testament were written by the persons whose names they bear. And all this was settled before the division of the eastern from the western church; before the papacy had assumed the distinct and marked features it now presents; in a word, before the days of Popery. Rejecting there the statement, that the Roman Catholic church has decided on what is really inspired Scripture, we are often met with the charge that the Protestant Bibles are corrupt; and hence it will be desirable to ascertain what is the actual position of the parties at issue. Christianity; and that as soon as any or tions made by transcribers, either from accidesign, were very numerous. At the requirement the patronage of pope Damasus, Jerometook to revise it, and render it more conform Greek original. But before this task was f he began a translation of the Old Testament from the Hebrew into Latin; and his version receiving the sanction of pope Gregory I., has been exclusively adopted by the church of Rome, under the name of Vulgate. In the sixteenth century, the council of Trent decreed that the Vulgate was authentic, and Trent decreed that the Vulgate was authentic, and commanded that this version only should be used whenever the Bible was publicly read, and in all disputations, sermons, and expositions. A multiplication of copies led to new errors, and to three corrected editions; but the last not being approved in every respect by pope Sixtus V., he commanded a new revision of the text to be made, and forbade the use of any other. Still this edition was found so exceedingly incorrect, that his successor, pope Clement VIII. suppressed it, and published another, with a similar prohibition.

Your predicament, and the predicament of your entire fabric, is not a little remarkable appearing you do obnoxious to penalty: to that of the co of Trent, if you read any other than the version is specially sanctioned; to that of Sixtus, if you read this one; and under all circumstances, so far as you church is concerned, you are dependent on a translation. this one; and under an echurch is concerned, you are dependent on the church is concerned, you are dependent on the church is concerned, you are dependent on the church is concerned, you are dependent on the same place to the Apocrypha that is allotted to the New and Old Testament. In my next, I will give the position of Protestants in reference to their Bible.

Yours, most respectfully.

Thos. Power.

Session of the National Division, S. of T., of

From Special Correspondence of the News. CLEVELAND, OHIO, 20th June, 1864.

The National Division members, accompanied by a large number of the members of the Order, and Ladies and Gentlemen of Cleveland, spent a large portion of Saturday on Lake Erie. I did not accompany them. but learn that they enjoyed themselves very day was very fine, indeed a little too war water smooth. The party returned about and the National Division immediately we sion, and elected the following Officers to