

rians in the name of God and His Anointed, was made on the authority of Scripture. It was understood on both sides that the question was about a Revelation from Heaven. The Church did not indeed approach those, to whom she now addressed the Gospel call, in the same form as when it was first proclaimed among the Gentiles. The Church was not at this time a despised, but a venerable and imposing institution; and no doubt the question, as it presented itself to the barbarous conquerors of the empire, was one about the receiving of a Church as well of as a religion. But we wish to keep our eye fixed on the religious, not the ecclesiastical aspect of the transaction, for it was to them a question of a religion as well as of a Church. The complication of these two questions has given no small advantage to enemies of religion both within the Church and without it. In these barbarous people there was found as in all other cases, no disposition to question the general fact of religion being a matter of Revelation. In truth this seems to have been the universal conviction of our species, that Religion must be taught of God. Not only did the individual feel that he required a guide, in religion but that all his brethren were in the same predicament. It was not on account of superiority of wisdom and knowledge, that they owned men as guides in religion, but on a supposed intercourse with the unseen world. They did not call their religious guides by the same name. Priest was not, we believe, in any tongue synonymous with wise man or philosopher. The question here again was therefore, much the same as with the other Gentiles. It was a claim to which they had been accustomed, though it was preferred by different parties. The Church had therefore no difficulty about the abstract question of a Revelation from God, and not only easily persuaded them to receive the Scriptures in that character, but even the Church itself as a kind of perpetual and ever present revealer of the will of God. Through the instrumentality of the Church however, the Scriptures were formally acknowledged to be the Word of God by all the nations of Christendom. By multitudes the Sacred Writings were regarded, perhaps, in much the same light as the books of the Sibylline oracles of Heathen Rome; yet even this formal or superstitious acknowledgement of their authority had its use, and was of benefit to the cause of Christianity in the world. By the preachers of the Truth as revealed in the Scriptures all the false religious systems of these nations were formally destroyed; and those who began to build up a Christian Church out of the ruins of the superstitions they had overthrown by laying their foundation in faith on the Scriptures, provided a standard by which their work could be tried, and by which every thing in the Church and the World must finally be tried.

THE SABBATH AND THE POST OFFICE.

As the control of the Post Office department is henceforth to be vested in our Provincial authorities, the present is a suitable juncture for endeavouring to prevent letters being distributed and the Post Offices opened on the Sabbath. Prosperity cannot be expected to attend the people of any country, unless they, as a people, recognise the authority of the Divine commands, and endeavour to yield them obedience. One of the most positive commands is the observance of the Sabbath, and there can be no excuse for any legalized disregard of that day.

The opening of the Post Office on the Lord's Day, presents great temptations to men of business, and their minds become distracted with the cares of every day life, and unfitted for more sacred duties, if, yielding to those temptations, they have read or even skimmed through their business correspondence on the Day of Rest. Besides the opening of the Post Office leads to more or less desecration of the Day on the part of the officials and other persons connected with its management.

In Britain the religious feeling of the country is now thoroughly aroused in opposition to a change in the management of the London Post Office, which required a large number of clerks to attend on Sabbaths for the purpose of assorting and preparing several hundred mail-bags for transmission to the country offices. An unavailing protest was at once made to the Government, and a determined effort is now going on to effect a thorough change in the whole system in regard to the Sabbath, and to make it from one end of Britain to the other the Day of Rest—the Holy Day—the Day when the busy hum of business shall entirely cease; the engineers and the firemen shall not be compelled to urge on the locomotive or the steamer to secure the transmission of the mails, and the Clerks in the Post Office shall not be compelled to break the Sabbath to satisfy the craving desire of some for excitement, the morbid anxiety of others to hear something new, or the restless activity of the man, who has not a thought beyond his business. We see no good reason why the Post Office should not be closed, and the transmission of the mails suspended, on the Seventh Day in this Province. In the adjoining Union no serious inconveniences are found to result from such a suspension of Postal business; and, whatever excuses there might once have been for the practice, the rapidity of communication by telegraph obviates any inconvenience which would result from arresting the progress of the mails along the leading routes. Several of our contemporaries have already pronounced in favour of a total cessation of all Postal labour on the Sabbath, and we hasten to throw any influence we may possess on the side of Sabbath observance. Last winter we called attention to another legalized abuse of the Sabbath, for we believed then, as we

do now, that communities, as well as individuals, cannot expect the rich blessings of prosperity to be continued to them, if they neglect and contemn the observance of that Day, which the Lord blessed and made holy, to be a Sabbath unto Himself.

The voice of our Christian people should be clearly and unmistakably expressed by petitions to the Legislature; and a united and resolute effort should at once be made, to prevent the guilt of a perpetuation of the present system being fixed upon the Province by those having authority over it.

CORRESPONDENCE.

[The Conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may, from time to time, appear under this head.]

To the Editor of the Presbyterian.

THE 70 WEEKS, DANL. 9 C., 24-27 v.

24v. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

SIR,—As you were pleased to insert my opinions on the 2300 days (the week of the 27th v. of this chapter) in the March number of the "Presbyterian," and as those days and that week form but a fragment of that grand prophecy contained in the last four verses of the 9th chapter of Daniel, I beg your permission to supply my views on the 24th, 25th, and 26th verses also.

Having just seen Dr. Keith's "Evidences," and noticed his quotations on this subject at pp. 22, 23, 32nd edition, which to me do not appear to accord with the text, I feel anxious that a subject of such vast importance to Christianity should be brought up for consideration by competent persons. The quotation in the Doctor's book makes the 70 weeks to end with the crucifixion of the Lord Jesus Christ, and the sixty-two (62) weeks with His birth; whereas the words of the text are, "after three score and two weeks shall Messiah be cut off;" (v. 26); and the 23th year of Artaxerxes, instead of the 20th, is made the beginning of the 70 weeks. The view taken of this prophecy by Sir Isaac Newton and other eminent men, as being an exact fulfilment of those most important predictions, entitles it to the careful