

weather-worn appearance, and the peculiar ornamentation of their edges. We spent between two and three hours in these quarries. Our examinations were however, chiefly on the side toward the Valley of Jehoshaphat. Our guide stated, that more to the westward was a quarry of the peculiar, reddish marble, so commonly used as pavement in the streets of Jerusalem. From the place where we entered, the descent was gradual. Between some of the quarries, however, there were broad flights of steps, cut out of the solid rock. I had no means of judging of the distance between the roofs of the vaults and the streets of the city, except that from the descent the thickness must be enormous. The size and extent of these excavations fully bore out the opinion that they had yielded stones enough to build not only the temple, but the whole of Jerusalem.

The situation of these quarries, the mode by which the stones were got out, and the evidence that the stones were fully prepared and dressed before being removed, may possibly throw light upon the verses of Scripture in which it is said—2 Chronicles ii. 18: "And he (Solomon) set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work." And again—1 Kings vi. 7: "And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building."

In one of the quarries there was a spring of water. A recess in the rock and a shallow trough had been cut for its reception. The water was soft and clear, but somewhat unpleasant to the taste. The expenditure of our candles hastened our departure. We got out as we got in, unobserved. I had not another opportunity of visiting these quarries, but left Jerusalem in hopes that some one more enterprising and more able would explore and give a more detailed and accurate account of these excavations, which to me seemed so abounding in interest."

**Speech of Dr. Krummacher.**

THE tenth annual conference of the Evangelical Alliance was held during four days of last month at Glasgow. Many of the most eminent christian ministers of various denominations were present and delivered addresses. The Rev. Dr. Blackwood recently from the Crimea made an eloquent speech on the religious condition of the army. The Hon. and Rev. Baptist Noel made a powerful appeal to the christian effort and sympathy of the audience in support of Missions.

The Rev. Dr. Krummacher rose amid loud applause. His address was translated by the Rev. John Cairns, of Berwick. He said,—My expectations of the assembly in Glasgow were high, but they have been largely surpassed. No note of discord has resounded during the whole of these days—only a pure echo of the Gospel of truth met our ears—only the pure air of love to Christ breathed around us. God the Lord is impressed upon the Evangelical Alliance, and He will spread his reflections far and wide. I have seen somewhat of that "communion of saints" which we are in the habit of expressing in the Apostles' Creed. There have not been Scotchmen, Englishmen, Frenchmen, and Germans here—not Episcopalians, not Dissenters, not Roman Catholics, not Lutheran—not Reformers; but we have been one in Christ Jesus. It is necessary, however, that we form one unbroken united phalanx in the sight of our Redeemer. The words of the Apostle John—"Beloved, it is the last time,"—admits of application to our own days. Two mighty powers have been upon the field of battle, one of which annihilates spirituality, and in place of the Spirit, places some handful of phosphorus; and, on the other hand, the power of Romanism, which, in the arrogance of its pretensions, rallies all its force in order to overthrow us. The Pope expressed, on the day of his coronation, to a cardinal at his side—"Take the triple crown; know thou me king of kings and lord of lords, and the visible representative of Christ upon earth." The Romish Church rallies and concentrates all its force to convert this pretension into truth. Between our nation and your own a new political tie is to be made—British blood and German blood, a happy mixture. On the one side, energy of purpose, practical skill, and determination; on the other side, deep reflection and contemplation—these form a happy combination. Regard my words: the lion and the eagle have received from God a sublime mission. Unite them, and they are

the support, the guardian angel of the Protestant Church. I hope the Princess Royal will help to attract you, and to make for you an early path to Germany, and especially to Berlin. (Cheers.) Much that is beautiful have we seen here, but we are also able to show you something beautiful on our side too. (Cheers.) We have six celebrated universities; and only in recent times the truth of the Gospel in the hands of eminent men has completely overcome the errors of Rationalism. Besides, we have some thousand ministers, who preach the pure Gospel of Jesus Christ, and that alone. Those who only teach the Catechism have something like a telegraphic communication between their minds and their hearers. I rejoice, however, even in this case, that the letter of the truth is preserved. Besides, we have a King who is not only a great prince, but the deepest expression of his heart is inscribed upon his coat of arms—"As for me and my house, we will serve the Lord." He is a man of decided Christian faith; and his country is aware that he is entirely devoted to the Evangelical Alliance. He, however, has found he could not escape the infliction of that word of Scripture—"All who live godly in Christ Jesus must suffer persecution." Nobody has doubted up to this moment, that he has a heart which makes him the father of his country. Everybody knows that his matrimonial relations are a perfect model of domestic life. Hence it has been found necessary, in attacking his private life, to choose another side, which is considered vulnerable, and that—with deep regret I must utter it—even in English journals. I take advantage of this opportunity to declare that the aspersions thus circulated are nothing but infamous calumnies. (Great cheering.) Now, my dearly beloved friends, I must bid you farewell. It is quite probable that we shall never meet again in this world. You have anointed many of us by the oil of your kindness and affection, even against the day of our burial, and we know whither we go. We are strangers and pilgrims on this earth. Jerusalem is the home of the wanderer, and then, when the time comes, it will be glad for us to look back upon this world where we have experienced so much hospitality. My heart remains, with love and intercessory prayer, still among you, and I hope we shall all join in the great Hallelujah which will be sung to the Lamb who has redeemed us with His blood. Amen. (Loud and protracted cheering.)

On the motion of the Rev. Dr. Brown, a vote of thanks, amid much cheering, was awarded to Mr. Cairns, for his accurate and elegant translations.

Devotional exercises were then engaged in, and the audience, which nearly filled the hall, broke up shortly after ten o'clock.

**Christian Messenger.**

HALIFAX, OCTOBER 1, 1856.

There are few things that we more dislike or disapprove than the indiscriminate or intemperate abuse of other "modes of faith," not in consonance with our own, indicating rather the intolerant spirit of bigotry than the true Christian feeling and principle which ought to pervade the heart, when treating on subjects in which, not the mere temporal interests of our fellow-men are involved, but their well-being for eternity. Still error must be met and combated in whatsoever form it may show itself. Romanism and Protestantism are so diverse in many of their most essential doctrines and teachings, that it seems well understood on both sides, that no compromise can possibly take place between them. Every attempt hitherto made to bring them amicably together on any portion of neutral ground that exists between them, has failed, and in our opinion must fail, until one or the other concede the great and distinctive points that constitute their respective characters. Such fact, however, can never annul the Gospel precept to speak the truth in love. In protestant countries like our own we know comparatively little of the nature and working of the Papal system, except through the Press. To understand its worst features and results we must go into the countries where it has so long been the dominant faith of the people. Such for instance has always been the case in Spain, and although in the early dawn of the Reformation, and soon after, a very general and ardent spirit of enquiry was awakened, throughout that ill-fated country, on the leading doctrines of the Word of God, yet the preponderating influence of Priestly pow-

er, aided by the secular arm, soon crushed every aspiration for spiritual freedom, and thousands of early converts to the Reformation perished in the dungeon or at the stake. A more striking evidence of the evil tendencies of Romanism could not well be furnished than is given on our first page, as exemplified in Spain in the enactment of a play in which the most sacred names and the most solemn scenes of Human Redemption are dramatized and brought on the stage for the amusement of the public.

But this is no solitary instance of impious desecration sanctioned and patronized by those who lord it over the consciences of a benighted people. In every country in Europe and America where Popery has had the ascendancy, similar exhibitions, founded on the most awful realities of Scripture truth, have been made a means of catching the senses of the ignorant and superstitious multitude.

The wider spread of Protestant principles and the greater enlightenment of the age has greatly restrained these monstrous caricatures of sacred things, and we have reason to hope that even in Spain, until now one of the great strongholds of Catholicism, there exists a strong unrecurrent, which is in a measure weakening the grasp of the Papal superstition, and leading the minds of the people to long for a better state of things. There has undoubtedly been of late years a large dissemination of the Bible in Spain, and there is good ground for believing that in numerous instances at the present time, it is both read and appreciated; and although both Rulers and Priests are united in sustaining the interests of despotism and superstition, as the main pillars of their unrighteous power, yet it is a strong proof of the increase of light in Spain, that even the present Government have not ventured to annul the late laws for confiscating the enormous Church revenues, which for ages past have been accumulating in the hands of the Clergy. There is little stability in the present state of things in Spain, and one can but hope that amid the revolutions and miseries that are almost yearly visited upon this ancient Kingdom, the seeds of Divine truth, which have been sown there, may be silently working among the masses of the people, and fitting them for the reception of a purer faith and a better Government.

**Tract on Baptism.**

FREQUENT application has been made for some publication containing a brief statement of what the Bible teaches on the subject of Baptism; but as nothing has been published in this province exactly answering the purpose, and therefore not kept in sufficient quantities for general distribution, we have been under the necessity of recommending an examination of the passages which bear on the subject in the New Testament.

During the past week we received from one of our most successful ministers a copy of a small work entitled "A CONCISE VIEW OF CHRISTIAN BAPTISM," by John Crapps. It consists of six sections.

1. THE PERSONS to be baptised.
2. IS BAPTISM IMMERSION OR SPRINKLING?
3. BAPTISM IS AS BINDING NOW AS AT ANY former period.
4. WE HAVE NO RIGHT TO CHANGE THE ORDINANCE by substituting SPRINKLING FOR IMMERSION AND INFANTS FOR BELIEVERS.
5. BAPTISM IS AN IMPORTANT ordinance.
6. THE CONNEXION OF BAPTISM WITH SALVATION.

The minister who sent it, thinks it calculated to do much good, and would like to have it reprinted. We are quite of the same opinion as to its value; probably it is also known to others. It has been circulated by tens of thousands in England. We shall be glad to reprint it, if we have a sufficient number of copies ordered to cover the expense of doing so. We will supply 100 copies (of about 16 pages) for 10s., or 10 copies for 1s. 3d. Those who wish for any number of copies will please send on early, as we purpose reprinting it as soon as we receive orders sufficient.

THE COLPORTER for July, published at New York by the American and Foreign Bible Society, gives a highly interesting account of the labours and scripture distributions of that Society, by means of Colportage. During the previous quarter 26,900 visits were made within the U. S. for Bible readings and prayer; 1359 children brought into Sabbath Schools; 794 sermons preached; 1107 persons hopefully converted, and 40,000 copies of the Scriptures published during the same period.

**ENLARGEMENT.**

Fully confident that an effort would be made to extend our circulation, we have as intimated last week, given that extension to our columns which we wished to have done before.

By comparing our present number with those of 1855, it will be found that more than one eighth has been added, making a difference of more than a whole page of reading matter for the same price, (although each page costs for the year near one hundred pounds.)

This will of course involve us in extra labour and expense every week, and can only be met by a considerable increase being made in our list of subscribers. We are fully persuaded that in some parts of the province the number of Subscribers might be more than doubled, if each of our readers, would employ a small portion of their leisure time in the good work of canvassing for new subscribers during the coming three months of the present year.

Why should not the wife and family of Mr. B. and Mr. C. have the benefit of a religious newspaper as well as the family of Mr. A., so as to get all the advantages of information and improvement presented by the approaching long winter evenings.

The mind as well as the body, requires a constant supply of wholesome food. This may be more regularly, conveniently, and cheaply obtained by a weekly paper than by any other means.

Gentle Reader! if by taking this subject into your serious consideration, and by well directed successful appeals to your friends, you could be the means of doubling the number on our list and making our weekly issue 5000 copies, we know of no method of doing good, on which you might reflect with greater satisfaction.

We do not profess that in sending our paper, we make a donation to our patrons, as if they were too poor or too mean to pay for what they receive, but we wish for all to feel, as we believe is the case with our subscribers generally, that they pay for the labour and materials employed and no more, and that they get the full value of their money; thus cherishing a manly, independent, Christian spirit in this matter, as in all their other affairs.

We observe in the *Puritan Recorder*, a Religious Paper published in Boston, we believe, by the Congregationalists, the question proposed and discussed, "Should children come to Communion?" and whether the "Common practice of the Churches in excluding converted Children is right." It appears that the grounds on which exclusion takes place is "the assumption that such children are not able to apprehend the nature of Covenants and Ordinances, so as to be benefitted by such communion." To Baptists both the practice and the reasons assigned for it would seem strange and inconsistent. The Editor contends for the admission—and surely with propriety and justice, for can we imagine that the mind however tender which under the influence of the Divine Spirit has been able to apprehend and enjoy the blessings of Redeeming love, will not also have sufficient spiritual understanding to receive and be profited by the simple reception of the emblems of that love. But the whole question is one that manifests the glaring inconsistencies that spring from the disavowance of two Ordinances which Christ has so evidently joined together. With us Baptists Conversion implies fitness for Baptism and Baptism fitness for Communion.

**A Curiosity.**

We have been favoured by a friend in Boston with a copy of a "Fac-Simile of the first paper ever issued by Franklin, and printed on the 17th Inst. on a press once used by him."

It is entitled "The New-England Courant," and dated "from Monday February 4th to Monday February 11th 1723". It is a literary curiosity and contains an amusing editorial and "His Majesty's (George 1.) speech to both Houses of Parliament on Thursday Oct. 11, 1722."

The Speech is taken up principally with the conspiracy just then discovered and its suppression.

We have only space for the following extract and its errors with reference to it:—*London, Oct. 31, 1722.*—Tis said that a Scheme or Draught of a Conspiracy was found among Counsellor Lear's Papers, signed with his own Hand, whereby the Tower was to have been seized, the Palace of St. James's set on fire, and certain Desperadoes to be at hand, who, under pretence of giving Assistance, were to have murdered his Majesty; and that a very great Number of disaffected persons were to be assembled in Lincoln's Inn-Fields, to put the Town immediately into the greatest Confusion.

THE reason made last week us to fear the injured in a arrived at the dissatisfaction papers have however, we character. the writer s informs him. tian Messe than any trouble with account of y them up. and would vement for wished alter this being co myself." It is agree ful in our er We owe who, like th tions so car Our reade ar young fri pleasure to fi on their juni We have ne is injurious to religion is a of knowledg either super a cloud of sig Elements of British A College, I At the pr part of educ any school v struction on quite out of It is diffic what is nec thing like ar the earth, at much is reqy planation an the study of to the pupil of names, ( Reid calls having no whatever, child from occupied at is done by otherwise b ducing a ha Any attempt prevail. The geog have given America u Manual. general ge a school be used in th Mr. Rei for a work inces, and countries, and pupils graphy is when a n number o be desira maps with well as pu that if th were giv would aff countri must be a desire as possib generally. Harp appear chapter ing of m Little D The Thursd Sept. Canton severing becomm caused rope. foment signal their li Emper of t of the strong the ne in som first N their great and p well h which is fill Copor Much gold its D effort