

called "Solomon's stables." Are there none at the other angles, and if so, of what kind are they? All questions relating to the inside of the Haram area must however be postponed till permission can be obtained to dig there. Lieutenant Warren and all his party have been obliged to retire to the Lebanon to recruit their health. They return, it is expected, at the end of this month, when it is to be hoped that the requisite funds will be in the hands of the committee, at their office, 9, Pall Mall East, to carry out the work of excavation, which now approaches completion.

For the Christian Messenger.

LETTER FROM REV. I. J. SKINNER.

As no secrecy is enjoined, I adventure to forward the following interesting letter for insertion. C. T.

CHESTER, Nov. 1, 1869.

REV. C. TUPPER, D. D.

Dear Brother,—Enclosed please find Five Dollars (\$5 00) for the Foreign Missions, especially for Miss DeWolfe.

It is from the elder Mrs. Samuel Freeman, of Milton, Liverpool.

Since the day she heard that Miss DeWolfe had devoted herself to the work of Missions on the foreign field, she had felt a longing desire to do something for her support. Accordingly, the other day she handed me the above sum; and it is herewith forwarded to you for the special purpose above named. And I am quite sure it goes accompanied by her prayers for the Female Missionary who has so nobly given herself to the Lord, and to his work among the heathen.

Yours very truly,
I. J. SKINNER.

For the Christian Messenger

MISAPPREHENSIONS CORRECTED.

Dear Brother Selden,—

As I learn that umbrage has been taken at my communication in C. M. Nov. 3rd, I deem it right to say, that it was not my intention to wound the feelings of Bro. George, nor to injure his reputation. My statement was called forth, as you are aware by your well meant and judicious remark relative to continuing the support of our native preachers. To aid in the furtherance of this desirable and important object was my avowed and real design. In order to effect this, it seemed to me needful to state some facts, as I view them, relative to the causes of the unavoidable withdrawal of support from these useful laborers.

It is my sincere desire and prayer, that Bro. George and his amiable partner—a connection of mine and one highly esteemed by me—may be richly blessed, and rendered abundantly useful in winning souls to Christ.

Although, as is well known, the Resolution passed by the Convention was adverse to my views, and a source of deep grief to me, from the apprehension that it would be detrimental to the interests of the Foreign Missions in the Provinces, yet, as the majority so decided I have most promptly done all in my power to have it carried into effect without any avoidable delay. The amount required for outfit and passage was forwarded to the Executive Committee of the American Union as soon as it could be after their decision was known by us. A year's salary is to be remitted in accordance with their direction.

Yours as ever,
C. TUPPER, Secy.

Aylesford, Nov. 11, 1869.

NOTE. It affords me much pleasure to acknowledge the receipt of \$50 from a new supporter of our native preachers, namely, Bro. John H. Haley, of Yarmouth. It has been immediately forwarded to the Rev. Dr. Stevens, to retain in active service one of the most efficient of those for whom support is not otherwise provided. May this example be imitated by many!

C. T.

Christian Messenger.

HALIFAX, NOVEMBER 17, 1869.

WANTED, 500 NEW SUBSCRIBERS.

We believe there are hundreds of Christian families in the province who only require a suggestion from some one of our present subscribers to induce them to become good reliable subscribers to the *Christian Messenger*. Reader, have the kindness to try.

As an extra inducement we propose to send the paper to New Subscribers, from the date of securing their name up to the end of 1870, for the advance payment for one year. We will also send a copy of the new "SELECTION of HYMNS," postage paid, to the person who sends on the name and payment for such new Subscriber.

To any person who will engage heartily in getting New Subscribers, we propose to allow them six for the price of five: That is for every six new Subscribers, in advance, they may send us, we shall demand the payment for only five.—Ten Dollars.

Let the address be given very distinctly.

NEW BAPTIST CHURCH IN HALIFAX.

The opening of the New Baptist Church in Gottingen Street, on Sunday last, was an occasion of much interest to the Denomination in Halifax. The edifice is a spacious handsome structure. The tower and steeple are of fine proportions, and the building altogether an ornament to that part of the city. Whilst the steeple is the highest object in the city, it has a light appearance of quite moderate dimensions from the street in which it stands. Ascending by a flight of steps and passing through the tower, three doors lead from the entrance hall into the aisles of the audience room. The interior is finished in excellent taste and keeping with the exterior. The ornamental trussing of the roof is in dark oak with iron bands in blue. This has a very elegant appearance, being finished and open to the inside up to the ridge. The walls and inside of the roof being plastered white, the whole has a light, airy, and pleasant aspect. There is no pulpit. The platform raised about four feet above the floor, has a curved front on which a slight rail is supported by an ornamental cast-iron railing. It is reached by a short flight of steps on either side. A small table and set of chairs are at present all the furniture of the platform, and give an air of ease and comfort, in striking contrast to the old stiff ecclesiastical style. The choir is elevated somewhat above and at the back of the pulpit-platform, both of which are in a recess somewhat in the form of the chancel in some church buildings.

The Baptistry is under the platform. When required for use the floor of the platform is made to slide back under the choir. The candidates retire by stairs to the rooms provided in the basement.

The pews, of which there are 96, are lined with dark green damask, with cappings of oak. There are no noisy doors to the pews, and the seats are so inclined as to give the worshippers nothing further to desire in the way of comfort and convenience. The whole has a rich and yet softened and subdued appearance, very pleasing to the eye.

The gallery over the entrance hall projects slightly over in front without at all interfering with the light or airiness of the place.

THE OPENING SERVICES

were as follows:

In the morning the Rev. Dr. Cramp preached from John xii. 32.—"And I, if I be lifted up from the earth, will draw all men unto me." He showed the design of the Saviour's death, namely, to make atonement for sin, wherein the character and government of God were marvellously displayed and vindicated, and full provision made for the salvation of men. The promise contained in the text was expounded, and the duty of the church to seek the advancement of religion by firm and faithful adherence to the doctrine of the Cross was enforced.

The pastor of the church, Rev. J. E. Guicher, afterwards gave an address, in the course of which he referred to the necessity that had been laid upon them to arise and build, seeing that their former place had become too strait for them. He congratulated the church on the result of their efforts, and rejoiced with them in now having their present commodious and beautiful house completed. The congregation was very large and manifested the deepest interest in the sermon and subsequent address.

In the afternoon the Rev. A. S. Hunt, A. M., discoursed on Zephaniah iii. 17. "The Lord thy God in the midst of thee is mighty; he will save." The subject was "Christ in the Church"—powerful to protect, support, and deliver—able to "save to the uttermost," and faithful to the covenant of redemption.

In the evening the Rev. E. M. Saunders preached from Psalm xxxiv. 3. "O magnify the Lord with me, and let us exalt His name together."

He shewed the natural tendency to-

wards, and some of the advantages to be derived from, the public worship of God, and some of the aids that are given in relation thereto; specifying the reading of the scriptures, singing the praises of God, the ordinances of the Word, and the preaching of the gospel, as some of the privileges which have been associated with the worship of the sanctuary, and which render it a holy and delightful exercise.

At the close of the service, five persons who had brought letters of dismission from Baptist churches in other parts of the Province, received the right-hand of fellowship from the pastor, and a few words of welcome and admonition.

An invitation having been given to the Granville Street Congregation to meet with the North Church, and, it being the usual time of their observance of the Lord's Supper, to unite with them in that ordinance, the former church closed their house of worship and assembled with the North Church. A large number remained to unite in commemorating the death of the Lord Jesus. It was an occasion of much solemnity; the pastors and deacons of the two churches officiated at the table.

The day was one to be long remembered. We doubt not the influence will be as salutary as it was refreshing to all concerned.

We understand that the collections during the day amounted to upwards of \$170.00.

The choir sang in good style several fine anthems and pieces during the course of the services.

DAY OF HUMILIATION AND THANKSGIVING.

The Baptist Churches of these Provinces are requested by the Convention to meet, on Thursday, Dec. 2, for "Humiliation and Thanksgiving." Much depends on the due observance of this day. If the religious exercises appropriate to the celebration be attended to with earnestness, it may be a day to be long borne in mind, for the abundance of its spiritual blessings. If any Churches neglect it, or perform their duties in a dull, cold manner, they will lose the benefits which might otherwise be enjoyed, and possibly become still duller and colder; for declension in religion is like the descent of a heavy body, which falls with continually accelerating rapidity.

If we would obtain the desired blessing, it is incumbent on every one of us to prepare for the appointed day by personal examination and reflection. We must not be lost in the crowd. Let each one say, "Lord is it I?"

THE ECUMENICAL COUNCIL.

The word "ecumenical" means "universal," and implies that the meeting so called will be a Council of the whole Church. Such a Council, it is said, is to be held at Rome, commencing on the eighth of December.

There is an admirable article on the subject in the current number of the *Edinburgh Review* (for October). We commend it to the special attention of our readers.

The writer shows that the Council will not be "universal," for these reasons:—1. It has been "Convoked by the Pope, without reference to any other authority." The Sovereigns and States of Christendom have not been consulted or invited. Therefore, the laity being excluded, the Council will be nothing more than a meeting of the Pope and his clergy.—2. The Churches of the East have refused concurrence, as appears from the replies of the Patriarchs of Constantinople and Alexandria to the papal invitation,—while the Protestants have not been invited, but rather insulted by a warning to repent of their errors and return to the so-called true Church. The proposed Council will be "a Council of the Latin Church, and nothing more."

The questions that are likely to be discussed, and upon which it is of great importance that right decisions should be promulgated, are such as these:—the infallibility of the Church—what it is, and wherein it resides, whether in the Pope personally, or in connection with a Council, or where,—the Pope's temporal power,—the degree of liberty to be enjoyed in interpreting it,—transubstantiation,—the supposed Assumption of the Virgin Mary,—the limits within which literature and science may be studied,—general education,—the diversities of opinion, on many subjects, existing in the Romish Church itself,—the relations of Church and State,—and many more, the introduction of which can hardly be avoided, however earnestly the Ultramontanes (they are the *High Church* party among Roman Catholics) may desire to evade them.

It cannot be doubted that a strong effort will be made to secure such decisions as will place the Roman Catholic Church in a state of antagonism, not only to the Protestant faith, as held by the various religious denominations, but also to freedom, mental enlightenment, and modern progress, in all their forms. The Council will be a great manufactory of fetters, yokes, and bands, and Christendom will be required to submit to its impositions. Of course, that submission will be refused, not only by Protestants, but also by great numbers of enlightened Roman Catholics. Fierce struggles will ensue. We must look out for storms. But God will defend the right.

The last General Council of the Roman Catholic Church was the Council of Trent, held about 300 years ago, which sat for 18 years. This one at Rome, is expected to remain in session for only three weeks.

It is not likely that discussion will be allowed antagonistic to the decisions of the Pope. It will be their work to confirm what has been already pronounced.

The *London Times* gives the following summary of the probable work before the Council:

"Profound mystery shrouds the proceedings, And yet, perhaps, we may tell our readers in secret what we have learned on very good authority that Three things will be done at the Council: The Declaration of the Infallibility of the Pope, which is to be proposed at the beginning of the meetings by an English prelate; the dogmatized Syllabus will be made law; and further, the dogma of the Assumption of the Virgin, derived from two apocryphal writings of the fifth century, will be proclaimed."

GEORGE PEABODY.

This name has now become known the world over as one, who, while he lived ensured for himself a reputation which has placed him among the princes of the British nation. He was an American by birth, having been born in Danvers Mass., on the 18th of February, 1795, of "poor but honest" parents. At eleven years of age he was apprenticed to a grocer in his native town. At sixteen he became clerk for his brother in a draper's shop at Newburyport; but his brother's property being shortly afterwards destroyed by fire, he left and entered the service of his uncle, John Peabody, a ship builder at Georgetown, D. C. He remained with his uncle two years, and then entered into partnership with Mr. Elisha Riggs, in the wholesale drapery business at Baltimore. The firm succeeded, and in a few years established branch houses in New York and Philadelphia. Mr. Peabody paid his first visit to England in 1827, and while there was solicited to transact some financial matters for the State of Maryland. This seems to have been the commencement of his connection with banking matters. In 1837 he removed to London, and in 1843 retired from the firm in America, and established himself as a banking and commission agent in London.

He has shed a lustre on his native country such as but few can hope to do. His death has brought forth such a general expression of sorrow as is rarely heard in any land. His large benefactions, and wise appropriations of wealth, for the advantage of those in less favored circumstances, have called forth expressions of admiration from men of all creeds and stations up to the sovereign of the nation. He sought no honors from men, and respectfully declined honors pressed upon him by Her Majesty Queen Victoria. After distinguished recognition of his princely benefactions, fresh demonstrations of regard since his death have been paid to his memory. He died in London, on the 4th Inst., in the 75th year of his age.

We learn by telegraph that the British Government has ordered a ship-of-war to convey the remains of Mr. Peabody from England to his friends in the United States. The following account is given of the funeral ceremonies which took place in Westminster Abbey on Friday last:

"The funeral procession consisted of a hearse and five mourning coaches. Among the mourners were Gen. G. Grey, Her Majesty's Private Secretary, representing the Queen; Mr. Motley, Minister of the United States; Benj. Moran, Secretary of the American Legation; Freeman H. Gorse, the American Consul at London; Russell Sturges, and J. S. Morgan. Following the procession, were the carriages of the Queen, the Prince of Wales, Sir Curtis Lambton, the Lord Mayor and Aldermen of London, High Sheriffs of London and of the Counties of Middlesex and Surrey; the Duchess of Somerset, Marquis Townshend, Lady Francklyn, Miss Burdett Coutts, and many others. Westminster Abbey was completely filled with people who had been admitted by tickets, and were all dressed in mourning.—Standing near the Sacrament, as the body was brought in, were Mr.