

man pontiff to tread on the necks of emperors, to kick off their crowns with his foot, and to oblige them to hold his stirrup when he mounted his horse. Philip IV. of France led Pope Clement's horse on his return from the church where he had been crowned; and you will remember that King John of England also felt his power, when he laid that country under an interdict. The nation was, in consequence, stripped of all appearance of what was called religious service. The use of flesh meat was forbidden, as in Lent; no entertainments were allowed; the people were not suffered to salute each other, or to give any decent attention to the person or apparel. Everywhere great distress prevailed. There was also a sentence directed against individuals, called excommunication. Any one on whom it passed was considered as polluted; and, with some few exceptions, all persons were forbidden to approach or aid him. The English King, John, was thus excommunicated by the pope, who also published a sort of crusade, exhorting all Christian barons to attack and dethrone him.

While this sentence was gradually revoked, the interdict was upheld; and it was declared to be the pope's intention that it should be so, until certain claims he advanced were fully adjusted. These were afterward settled by the payment of 40,000 marks; and after the interdict was taken off, John renewed with great solemnity, and by a new charter, sealed with gold, his professions of homage to the see of Rome.

Civil supremacy was not, however, enough, and hence it was announced that the "man of sin" should assume that which was ecclesiastical and even divine prerogatives. The apostle says, "He as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 4. No prediction can be more completely fulfilled than this, in the instance of the Roman pontiff, for his supremacy is a fundamental article of his church, on which depend its asserted infallibility and exclusive authority. Here is the very key-stone of the arch of its power, which, removed, would leave the whole fabric of the earthly power it assumes to fall into ruin. In himself, therefore, the pope appears as the fountain of civil and ecclesiastical power. He claims an homage which even rivals that of Jehovah. Some of the titles he assumes are truly awful. Among them are, "Most holy Lord," "God upon earth," "Our Lord God the pope." We quote these from Romish authors.

Of this enormous wickedness, the Apostle John had an intimation in the visions of the Apocalypse. "I stood," he says, "upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Rev. xiii. 1, 5-7. "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." Rev. xvii. 3, 5.—N. A. Protestant.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, SEPTEMBER 13, 1850.

WESTERN NEW-BRUNSWICK BAPTIST ASSOCIATION.

The Session of this body, anticipated with so much interest by many of our readers, has now past, and they will be glad to learn the character of the meetings and the result of the deliberations. It gives us great pleasure, having been present with our brethren, to be able to bring a good report to those in waiting. The session has been a very pleasant one to those who attended, and we doubt not that a blessing will fall upon the families who so cheerfully and bountifully entertained us, as though there was no limit to their houses or their hearts. At 2 o'clock on Saturday last, those who had gathered from different places met, as is usual, for religious conference that a spirit of devotion might be excited as a preparation for the transaction of the business pertaining to Zion. Two hours were spent very pleasantly, the time being occupied by ministering brethren, after which the Association was called to order by the Moderator of the last year to organize for the session.

Rev. William Hall of Saint George was called to preside, Rev. E. D. Very was ap-

pointed clerk, and brother Robert Stevens, Treasurer.

The different committees were then appointed to prepare Reports on the several objects which are usually considered; when the Committee of Arrangements recommended the following appointments for preaching for the evening and the Sabbath, &c.

Brother W. H. Everett, to preach at 7 o'clock, P. M.

At Maugerville, on the Sabbath, Rev. Wm. Burton of Yarmouth, Nova Scotia, at 10 o'clock, A. M. Rev. E. D. Very of Portland, at 2 1/2, and Rev. Wm. Hall of St. George, at 7 o'clock.

At Canning; Rev. Samuel Robinson, at 10 A. M. Rev. E. N. Harris, at 2 1/2. Rev. Wm. L. Hopkins, at 7.

At Oromocto; Rev. James Walker, at 10 A. M. Rev. D. Crandal, at 2 1/2. Rev. T. Todd, at 7.

A large audience convened at 7 P. M., when brother Everett preached.

On the Sabbath a steady rain continued to fall all day, deranging some of the appointments, but at 10 and 2 1/2 the chapel at Maugerville was filled with an attentive congregation who listened with the deepest apparent interest to the word dispensed. Brother Hall preached before the afternoon congregation was dismissed, as it was not thought prudent to call for a third meeting under circumstances so unfavorable. The third meeting was also dispensed with at Canning and Oromocto. On Monday however a beautiful clear sun shone upon us, and a healthful bracing breeze contributed to dispel the excess of water which had fallen on the preceding day and everything seemed to combine to favor the objects for which we had assembled.

In the absence of brother Elder who had been appointed to preach the introductory sermon, and also of brother McDonald his alternate, Rev. J. D. Casewell preached at 10 o'clock to an audience as large as the House would contain, his text was Ephesians i. 22. "And hath put all things under his feet, and made him to be head over all things to the church." The doctrine of the sovereignty of Christ and the purpose for which that sovereignty was exercised were happily presented. The letters were then read which on the whole indicated a good degree of harmony in the churches, and a good prospect for the denomination to which we have given our decided preference. One new church, the Brussels Street Baptist Church, St. John, was added to the previous number; and one more minister, brother Ebenezer Webb, was reported as being ordained during the year. Ninety-seven disciples have been baptized in connection with the churches of this Association during the year.

In the afternoon the general routine of business in regard to corresponding Associations, Minutes, arrangements for the next session, &c., occupied some time, after which the Report of Rev. Obed Chute, on his French Mission last fall, was submitted which gave rise to interesting remarks, showing that there is an increasing anxiety and care for this needy and yet numerous part of our population, who number in New Brunswick, according to brother Chute's Report, 35,000. There will evidently be some measures yet adopted and that shortly, to prosecute a mission every way so worthy of the attention of the churches, as being at their door, and particularly accessible at the present time.

This subject having been referred to a Committee, the Report on Foreign Missions was laid upon the table to be taken up on Tuesday morning.

On Tuesday morning the subject of Foreign Missions was introduced and an interesting address was given by brother Burpe who was followed by several brethren and a collection was taken up amounting to £6. 3s. 9d. This occupied the larger part of the morning and in the afternoon after a sermon by Rev. Wm. Harris, the engrossing topic was the support and circulation of the Christian Visitor; means were devised to support an agency in its behalf which was accepted by brother Francis, who was present. Several subjects among which were the Colportage and Domestic Mission were then introduced to be considered at the meeting.

In the evening, at 7 o'clock, Rev. John Francis preached an effective discourse from Luke xii. 40., after which the subject of Colportage was advocated, and an arrangement is contemplated to co-operate with the Eastern Association in the support of brother Wallace who has succeeded beyond the sanguine expectations of the Committee; having since the

1st of August disposed of upwards of Fifty Pounds worth of books; and proving very acceptable in his visits and general labors. A collection was taken up and subscriptions opened towards defraying the expenses of his outfit which was requisite to his efficient labors.

On Wednesday morning the Report of the Union Society was submitted, and an address offered by brother Robinson which gave very great satisfaction, and conveyed a great amount of wholesome admonition and instruction. The Association then gave way to the Education Society whose interests were ably advocated by brother Spurden in connection with his Report, also by brethren Bill, Burton, and Francis, all of whom set forth the imperative necessity of Educational Institutions, to promote our interests and retain our ground.

As but little time now remained, and many matters were to be considered, more despatch was exercised, and but little debate occurred. After the Moderator resumed the chair several Reports which will appear in another place were adopted. At this stage of the meeting and previous to adjournment the death of Dr. Judson was announced by a communication kindly forwarded by brother Phillips from Fredericton; and previous to adjournment a Committee was appointed to draft a Resolution expressive of the sorrow and sympathy of the body in this heavy calamity. This Resolution was reported in the afternoon and unanimously adopted and our beloved brother Burpe, who was of course deeply affected by the intelligence, led us in prayer that God would support and comfort the afflicted family, and overrule the event to the good of his cause. The little remaining business was now concluded and a vote of thanks was passed for the munificent hospitality and cordial welcome with which, in every house, the delegates were received, and after prayer by the Moderator the Association adjourned to meet with the Baptist Church at Douglas on the first Saturday in September 1851.

The whole session was harmonious, and an excellent spirit prevailed throughout, the attendance was remarkably good upon all the exercises and we hope they will prove to have been profitable to the people whose attention and kindness were so unremitting.

In the evening brother E. N. Harris preached to the young at Maugerville, and a missionary meeting was held at Canning at which brother Bill and others delivered suitable addresses.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Maugerville, Sept. 11th, 1850.

DEAR BROTHER VERY,—Allow me through your valuable paper to inform the brethren in New Brunswick, that I have come over by the request of the brethren in Nova Scotia for the purpose of presenting the present condition and prospects of Acadia College to the consideration of the Churches here.

They are aware of the effort now being put forth to raise the sum of £2,000 to liquidate the college debt in accordance with the noble proposal of J. W. Barss, Esq., at the Association in Nictaux. Upwards of £600 were pledged at that Association toward this important object. Since that time the financial Agent, brother Chase, has been actively engaged in prosecuting a successful agency all over the Province in relation to this matter, and by the time of the Convention he will probably have brought the list up to £1500. Leaving a balance of £500, and as the subscription proceeds upon the principle, that the whole £2,000 be realized by the 1st of October next, our friends will see that there is no time to be lost in making up this balance, and they will also perceive that the question of life and death is suspended upon their decision. If the remaining £500 be not raised all that has been done is lost, and if it be secured it must be done by the liberality of our brethren here. The question I have to propose to the lovers of the cause in this Province is, will they in the generosity of their hearts make up this balance? The College is to be regarded henceforth as the property of New Brunswick co-equal with Nova Scotia; and that so soon as the debts are removed from the property, the transfer which now exists virtually will be fully legalized. The brethren will bear in mind that there is no interference with the Academies at Fredericton or Wolfville in this movement, that both remain

untouched, under the direction of their respective Boards. While the College is placed under the control of the Board selected by the Convention, one half of which is in New Brunswick.

This arrangement cannot but be satisfactory to our brethren here. I have had free conversation with several leading persons since I came over, and I am happy to find a hearty concurrence in these proceedings. One valued brother proposes giving £150, another esteemed brother £100, and others will do what they can. We have but little doubt as to the issue. As the whole matter is to be decided between this and the Convention at Portland, I trust that such brethren as are inclined to favor this object, will decide with as little delay as possible.

Respectfully yours,
I. E. BULL.

CIRCULAR LETTER OF THE WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

By Rev. George F. Miles, and adopted by the Body.

DEAR BRETHREN,—In directing your attention to a subject of much importance, on which we suggest a few thoughts, it is with hope and earnest prayer that the many Churches and Church members who may peruse this imperfect Letter may measurably profit thereby. The subject to which we call your attention is:—*The imperfect manner in which the discipline of the Church is employed.*

How frequently do our hearts rejoice, when we see persons professing faith in Christ and pressing into the Kingdom. We present them the right hand of fellowship with joy; our hearts overflow with gratitude to God, while we hear them ask the way to Zion with their faces thitherward, joining themselves to the Lord in a covenant that should not be forgotten.

We love Zion, and pray for the peace of Jerusalem; and when we see the believer obeying the commands of his Master, we hope to see "Jacob arise." If those who have been brought to a belief of the truth through the Spirit were unwilling to purify their soul in obeying the same, or to put on Christ publicly, would we not have reason to fear that Zion in connection with us as a denomination, would become desolate? Then, my brethren, as we love to see peace and harmony prevailing, and can truly say, "How good and how pleasant it is for brethren to dwell together in unity." Do we not see the necessity, not only of the additions of the faithful, but also our duty to withdraw fellowship "from every brother that walketh disorderly?" Many in times of religious excitement profess faith in Christ, whose passions were aroused, and whose feelings were wrought up to a high pitch of excitement; and yet, when we see them run but a short distance, endure but a little time, have we not reason to fear that their hearts were not right in the sight of God? Many members may be found in the Churches who do not attend the public means of grace, who are unwilling to support the Gospel, or to give of their substances as the Lord hath prospered them, and fail to perform the vows and covenant engagements entered into when professing to enjoy the communion of saints, and the fellowship of the Spirit. And if persons who are thus negligent of the duties enjoined on them are to remain in the Church of God, can we expect to prosper? It is not left to our discretion, nor to depend upon a temporizing policy to which men are so strongly tempted to conform, whether they will retain or reject unworthy members; the fear of incurring the displeasure of influential men, or of family connections would often, and indeed does often prevent a faithful discipline; but to dissipate such fears and to relieve the churches of the responsibility of consequences, the Lord employed the language of command: "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he hath received of us." The Lord leaves us now with this command to choose between offending men, by faithfulness to His cause and their souls, or of offending Him by denying his prerogative to be King and give laws to his own Zion. Look at a time when Israel had to turn their back before their enemies; there was an Achan in the camp; he had to be cast out. Paul says, "Demas hath forsaken me, having loved this present world." Doubtless he had been a church member, but they had withdrawn fellowship from him. And if the disorderly, the indifferent, the negligent, the immoral members of the Baptist Churches were dealt with accord-