

making an extract from them, and the one we will give will be, we think, interesting to the general reader, and afford a specimen of the author's style and peculiar taste:

"One of the most striking things connected with the lion is his voice, which is extremely grand and peculiarly striking. It consists at times of a low, deep moaning, repeated five or six times, ending in faint audible sighs; at other times he startles the forest with loud, deep, solemn roars, repeated five or six times in quick succession; each increasing in loudness to the third or fourth, when his voice dies away in five or six low, muffled sounds, very much resembling distant thunder. At times, and not unfrequently, a troop may be heard roaring in concert, one assuming the lead, and two, three, or four more regularly taking up their parts, like persons singing a catch. Like our Scottish stags at the rutting season, they roar loudest in cold, frosty nights; but on no occasion are their voices to be heard in such perfection, or so intensely powerful, as when two or three strange troops of lions approach a fountain to drink at the same time. When this occurs, every member of each troop sounds a bold roar of defiance at the opposite parties; and when one roars, all roar together, and each seems to vie with his comrades in the intensity and power of his voice. The power and grandeur of these nocturnal forest concerts is inconceivably striking and pleasing to the hunter's ear. The effect, I may remark, is greatly enhanced when the hearer happens to be situated in the depths of the forest at the dead hour of midnight, unaccompanied by any attendant, and ensconced within twenty yards of the fountain which the surrounding troops of lions are approaching. Such has been my situation many scores of times; and though I am allowed to have a tolerably good taste for music, I consider the catches with which I was then regaled, as the sweetest and most natural I ever heard."

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, AUGUST 30, 1850.

CALVINISM.

We did not in our last submit all that we wished on this subject, and the following extract from the North British Review, which has just fallen in our way, inclines us to continue the subject. "Calvin's theology lights us deep into the Deity," and cannot be relished by certain minds. Manhood is too little, and Divinity too much for those, whose theory of human nature is based on the prominence of self, not of truth and God. Few will consent to lie so low as Calvin, guided by the Scriptures, lays us, and the assaults against him, protracted now for three centuries and more, are essentially defences of man and his egotism against God and his supremacy."

We cannot conceive how a hatred of Calvinism, i. e., of Calvin's belief of God's absolute supremacy, man's depravity and consequent helplessness, the infinite wisdom and eternity and immutability of God's purposes and covenant, we cannot conceive how a hatred of these sentiments can consist with christian-humility, or with what a person must learn of himself, and of the grace and mercy of God in that work of grace which leads a sinner to Christ for pardon and salvation. We believe that many excellent men have an excessive aversion to the name for what they falsely imagine or have been falsely taught to have been the leading features of his Theology; and it requires great patience and forbearance to hear without indignation the oft-repeated false accusations of professing christians and professed ministers of other persuasions, against the Calvinism of our denomination. Many besides the writer have often heard imputed to us the belief that infants dying are lost; that an unconverted man ought not to pray for his soul; that it was a matter of no consequence whether a sinner attended to the means of grace or no, so far as his conversion was concerned; that what was to be would be without reference to means; that it mattered not how a man lived, after his professed change, he would certainly be saved; that the perseverance of saints gave a license for indulging in sin. Now these things which are as abhorrent to our minds as they can be to any Armenian's, we never heard advanced nor knew to be held by a Baptist Minister, and every Baptist we will venture to say will confess the same. How is it then that other denominations should continue to reiterate these falsehoods in the pulpit and in the parlor, as though these were our principal and peculiar tenets? One thing our brethren can say in

regard to the consistency and harmony of their sentiments, which their accusers cannot say in regard to themselves; the doctrinal sentiments of their prayers and of their sermons are in agreement; they do not acknowledge their entire depravity and helplessness before God and deny it before men. They do not confess the omniscience and immutability of God and the surety of his covenant at the throne of grace, and then disown and asperse such sentiments in their addresses and discussions with men. They do not call Christ their Prophet, and deny his teachings; nor their Priest, and trust to their own works; nor their King, and insist on the right of changing his ordinances, and abrogating his laws, and binding men's consciences with the commandments of men. Here is the Calvinism in which we glory; which allows to the Saviour and to Deity the divine prerogatives, and denies to men that to which they have neither natural nor moral right. In the former lays out bigotry, in the latter our want of charity; and the assaults against us so perseveringly protracted, we fully believe in the language of the North British Review, "are essentially defences of man and his egotism against God and his supremacy."

We have been watching with a great deal of anxiety the course of labour and success of brother Chase in behalf of Acadia College. We are glad to see that the friends of the College at Yarmouth have very generously contributed to the object. We regard this as one of the noblest efforts which the Baptists of the Provinces have ever made, and success would be remarkably creditable. The meeting of the Convention is now drawing very near, and we hope to have a session rendered pleasant by good tidings from the several Associations, and above all by the prevalence of a truly liberal and religious spirit.—The meetings of the Nova Scotia and of the Eastern Baptist Association were truly refreshing seasons; and the revival following the latter is progressing with great power. We hope our brethren will be blessed with a spirit of prayer at Mauderville, and that every Minister and Delegate will go in the fullness of the blessing of the gospel of Christ."

Advanced as our denomination has been for some time in the Northern States, in Education, they have recently made great efforts to increase their Educational facilities. We record in this paper their success in raising recently \$100,000,00, for Brown University to carry out the liberal sentiments of its honoured President Dr. Wayland, also the successful effort of the Baptists of New York State for the endowment of the Theological Institution at Rochester. It is but little more than a year since the same amount was raised by the Baptists in Pennsylvania for a new College in that State.

We find the proprietors of the Saint John and also of the Reindeer steamers willing to put their fare down to accommodate those who wish to attend the Association at Mauderville. We hope a large company of passengers will recompense their liberality. Other steamers we presume if applied to will be equally generous, taking passengers up and back for one fare.

The Reindeer will leave Indian Town, Friday noon (12 m.) The St. John will leave the same place at 6 o'clock the same evening, either of them accommodating those who wish to be present at the opening Conference on Saturday at 2 p. m.

We regret very much to find that Rev. R. E. Burpe's name was not inserted on our distributing book when we expected it. We did not learn the fact till this week. It will henceforth go regularly to Wolfville for him. We hope by the way that brother Burpe will be at Mauderville and thence visit some of our churches.

THE NEW YORK ORGAN.—This excellent paper in the hands of the new proprietors maintains its character, and is well filled with choice reading for the family, and especially with all that pertains to Temperance. It is in high favor with those in this City who take it. The Organ is of Quarto form, and contains about the same amount of reading matter as our own. Price for one copy per annum, \$1, besides Postage. Broignard & Co. Publishers, 150 Fulton-street, New York.

We are requested to state that a large parcel and letters for brother Rand of the Micmac Mission, is waiting his order in care of Rev. S. Robinson.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

UNION SOCIETIES.

The following is a continuation of the article of Brother Hall in our last, this portion being omitted for want of room.—Ed.

This enlarged view of union liberality is perfectly in accordance with the whole spirit of the gospel dispensation. "Ye are bought with a price" is the language of Holy writ, and not only our souls but our bodies and all that we possess have been purchased by a Saviour's blood; and if as Stewards we are to give an account at the last day for the proper use of those gifts and opportunities of usefulness which the Great Head of the Church may have given us, and also for those means which a good and gracious God has intrusted to our keeping, what account will we be able to give at that awful period of searching scrutiny. If we expect to see him face to face, to see even as we are seen, to know even as we are known, what answers will be returned to those interrogations which we may suppose the Saviour to make to the several classes of persons who stand before his dread tribunal? What use have you, the gifted and intellectual made of those noble powers of mind with which I have endowed you? how have you employed those capacious intellects which made you the objects of wonder and admiration to the surrounding world? have they been consecrated to my service, and offered up on my altar.—Far otherwise, have they not been retained by my great enemy and offered willingly by you to rivet more strongly the chains of delusion around the unhappy captives of sin and folly; and have not those noble powers all been employed not only to sink deeper in a lost world their possessor, but also been employed to lead astray man from the path of holiness? How will a Scott and a Byron and all that bright gallery of stars in the literary world be able to pass the ordeal? What use have you, the rich and the noble, made of that wealth which I have bestowed upon you? I have poured around you the bounties of my providence in boundless profusion; I have taken you from the vale of obscurity and indigence and raised you to the pinnacle of honor and affluence; nay more, I have delivered you from Hell and the dominion of sin; I have poured on the eyeballs of your darkened understanding celestial light, and have infused into your soul the principles of truth; what use have you made of that wealth? how have you employed that affluence thus bestowed? has it been to extend my gospel, and send to earth's remotest bounds the knowledge of my name; to deliver the captives from the mighty and to set the prisoners free? Far otherwise, it has been employed merely to gratify the lusts of the flesh, the lusts of the eye, and the pride of life, adding pound to pound, and field to field, pulling down barns and building greater, instead of being offered up on my altar. How would many of our rich covetous christians pass through such an ordeal. Let every believer consider these things and let not any professed follower of Jesus offer up the prayer, "Thy kingdom come, unless he be found among the doers of his word."

[FOR THE CHRISTIAN VISITOR.]

CHRIST CLEARING THE TEMPLE.

John ii. 12-25.—After Jesus had honored the marriage at Cana of Galilee with his presence and first miracles, where he was attended with his mother, brethren and his disciples, he went down to Capernaum, which was 97 miles northeast of Jerusalem, on his way to the latter place, as he intended to be present at the Passover. This was one of the three festivals, where it was ordered by law, that all the males should appear before the Lord God. Exodus xxiii. 17. Hence we read, "Three times in a year shall all thy males appear before the Lord thy God, in the place where he shall choose, in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee." Deut. xvi. 16, 17. Jesus maintained a regard to the ceremonial as well as the moral part of the law, and therefore he went to keep the passover. When he came he found the outer court and cloisters of the temple occupied with those who under a pretence of accommodating such as came to worship with proper sacredness, sold oxen, sheep,

and doves, and changed any foreign coin into that which was current. Large pieces of money were changed into half shekels which were on some occasions to be paid into the sacred treasury. In Ex. xxx. 14, 15, we have the law relating to this. "Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." This market was held in the court of the devout Gentiles; it put an affront upon them, and profaned a place honored with the peculiar tokens of the Divine presence. This moved Jesus with indignation, for he made a whip of small cords and drove them out, and overthrew the tables of the money changers. This market must have been large, for Josephus tells us that no less than 256,500 victims were offered at one passover. Jesus exercises his authority, and speaks to them of the scandalous practice of making his Father's house, a place of common traffic. In the glowing zeal that he here displayed for the sanctuary of God, he openly proclaimed him to be his Father, and such a declaration of his Divine mission as would draw the notice of the multitude. While this was passing before their eyes, the disciples remembered the words that were written of David, "The zeal of thine house hath eaten me up." Ps. lxxix. 9. This circumstance attracted the attention of the Jews, that one in a condition of life so humble and obscure should take upon him to use such authority and power without any orders from the government to do so. It is likely that those who spoke to the Saviour were of supreme council, who might be sitting at the time in their superb chambers, which stood on the walls of the temple, part of it within and part of it without the sacred precincts.—They ask the Saviour for a sign or proof of his commission. His reply shews that the painful death which he was to experience was present to his mind. "Destroy this temple and in three days I will raise it up." His hearers were not aware that he was referring to his own body, that sacred temple that enshrined an indwelling Deity. For says the Apostle, "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. They thought that he spake of the temple from which he had driven the buyers and sellers. This indeed, was a sacred place; here were the visible symbols of the Divine presence, and from it ascended the devotions of the humble and contrite. But Jesus had reference to a still more sacred structure, composed of that he had mysteriously assumed, which was holy, harmless, undefiled, and separate from all that was sinful. Not that he commanded them to destroy it; but, he knew that they would do so; and probably its destruction and the painful means by which it would be brought about, were never absent from his mind. This saying was remembered by his disciples after his resurrection from the dead. This was confirmatory of their faith, and caused them more firmly to believe the Scriptures, and all the prophecies referring to the Messiah. Who can say but our Lord might have this in view, when he spake in this way. It was not a direct, but an indirect reference to his death, and to his glorious and triumphant resurrection. In this way he spread out the evidence of his own Messiahship, and confirmed through faith in the Scriptures, in which his character and miracles were described.

It seems from what follows, that while in Jerusalem, attending the passover, he was employed in working miracles, and though we are not told what they were, yet doubtless they were miracles of mercy, and supplied a clear fulfilment of the prophecies in which they were foretold. The sight of them commanded the belief of many. By these they were inwardly persuaded that he was the Messiah; Jesus knew this; for he not only had power to form his judgment of men from what they said and did, but from what was in their hearts. He knew what was in man by an immediate and unerring penetration. And though, from the miracles they saw, they had the conviction that he was the Messiah, yet from what he knew to be in them, perhaps untrue and gross conceptions respecting his character and kingdom; its spirituality and holiness, he did not openly avow himself to be the Messiah, confide in them, or commit himself to them.

1. In the conduct of the priests and pharisees, we have a painful example of the heart being hardened through the deceitfulness of sin.