

## THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 28, 1884.

## New Testament Studies.

NO. XXVIII.

## TERMS OF COMMUNION.

PART I.

"The cup of blessing which we bless, is it not the communion of the body of Christ? The bread which we break, is it not the communion of the body of Christ?" This word communion, then, is one of the New Testament descriptions of the Lord's Supper. It involves the two-fold idea of a participation with Christ in that ordinance, and of a participation with our fellow-communicants. "For," adds the sacred writer, "we being many are one bread, and one body; for we are all partakers of that one bread." There is something in common, as the word communion imports, between the Saviour, whose love is commemorated in the Sacred Supper, and those who join in the commemorative rite; and not only between the Saviour and the communicants, but between the communicants themselves. A term is a limit, something that bounds, or defines. Whom ought we, according to the New Testament, to receive at the Lord's Table, and whom refuse? What are the terms of communion?

Faith in Christ is one of these terms. This is the spiritual qualification for communion. But we need not enlarge here. We have heretofore shown, that in apostolic times none were admitted either to baptism or church-fellowship without having given credible proof of repentance and faith. Of course, therefore, none but these were allowed to come to the Lord's Table. The term of communion which includes professed believers excludes unbelievers. So also it excludes infants, who are incapable alike of faith and unbelief. How, then, can those churches claim to be New Testament churches which, in this respect, are not conformed to New Testament practice?

Upon faith must follow baptism. Here is the ritual qualification for communion. The New Testament, as it seems to us, has established a connection between its two ordinances, so that none can lawfully come to the Lord's Table who have not first bowed to the rite of believers' baptism. Let us look at the evidence on this point in detail.

We begin with a reference to *special design*, on the one hand in baptism, and in the Lord's Supper, on the other. In the one we have emblem of the new birth; in the other, of the food by which the new creature is sustained. Hence the theologians speak of the one as the sacrament of *regeneration*, and of the other as the sacrament of *nourishment*. Thus, as a man must be born, (and is only born once), before he can be nourished; so a man must be baptized, (and need only be baptized once) before he can come and be fed at the Lord's Table. And so baptism comes, in the order of nature itself, before the Lord's Supper; inasmuch that it were an utter dislocation to change this order, and to put the Lord's Supper before baptism.

Let our readers now turn to the *apostolic commission*, as given Matt. xxviii. 19, 20. The apostles are there told, and the church through them, first, to "teach," or *make disciples*; next, to "baptize;" and then to "teach," or *instruct*, the disciples in all that their Lord had commanded them. The Lord's Supper is one of the things prescribed by the Lord; and what can be plainer than that it follows upon baptism, and does not precede it? The law of the case coincides with the nature of the case, to direct us in the path of duty.

They who first received the Lord's Supper had been previously baptized. We have the baptism of our Lord himself distinctly recorded. From John iv. 2, we learn that the apostle baptized others; which would scarcely have been permitted had they, like the Scribes and Pharisees, refused to be themselves baptized. True, it was John's baptism which they had received, and not Christ's. Yet it was the baptism of the period through which they were passing. It contained all the essential elements of Christ's baptism, though differing from it in circumstances, and form. Christ himself sought and received no other. We think, therefore, that we have a right to regard the previous baptism of those who partook of the Lord's Supper at its institution, as affording both a proof and illustration in regard to the law of order with which we are here concerned.

The *historical illustrations* subsequently supplied by the New Testament are all to the same purport. There is the story of Pentecost. Peter preaches. Then follows the agonized enquiry from the lips of thousands, "Men and brethren, what shall we do?" After this we have the reply:—first, "repent;" then, "be baptized." They who were thus exhorted did as they were told. They repented; they were baptized; and then we find them "breaking bread;" that is, partaking of the Lord's Supper; but not until after they had been baptized. We would refer here also to the accounts given us of the evangelical labours of Philip, of Peter, of Paul, and of what occurred in Acts vii. 12, 25-28; x. 47; xvi. 14, 15, 29, 32; xviii. 8; xxii. 16. From all which passages we gather, that baptism properly precedes all else that pertains to the Christian profession; participation in the Lord's Supper being included.

We would add to all this certain *epistolary allusions* to the two Christian ordinances. In Gal. iii. 27, we read, "As many of you as have been baptized into Christ have put on Christ." Baptism thus comes before us as the act in which the believer "puts on" his Lord, just as the newly-enlisted soldier puts on his uniform. It is the entrance upon the Christian profession. The Lord's Supper, of course, follows upon this, and does not precede it. The same conclusion is involved in 1 Cor. x. 1-4, and xii. 13. Thus we read, "Our Fathers . . . were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink." And again, "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit." Still we have here baptism first, and the Lord's Supper afterwards.

Thus, and in this order, has God linked together baptism and the Lord's Supper. The ritual term of communion, of which we here speak, includes none but baptized believers. All others it excludes. And so we seem to have a right to say here, "What God hath joined together let man not put asunder;" and to add, Let not man invert the order which God hath conjoined. Nor let any break through the boundary which God has here set.

Upon faith and baptism must follow *membership*. Here is what we would call the *formal qualification* for communion. Communicants, that is, should hold a recognized relation to the church of God. Thus the Pentecostal converts were first evangelized; then baptized; and then "added to the church." Their being baptized did not make them members of the church. Neither did their being baptized have that effect. Faith joins a man to Christ. In baptism he "puts on Christ." It still remains, however, for the church to receive him, whether they will admit him to their number, or not.

Our readers may some of them hesitate here. Baptism and church-fellowship are so constantly associated in the point of fact, that it is difficult for us to separate them in our thoughts. And yet, as we have seen, the Pentecostal narrative clearly distin-

guishes between them. The distinction further appears in the case of Saul of Tarsus, on his first visit to Jerusalem subsequent to his conversion. Thus the story reads:—"And when Saul was come to Jerusalem, he assayed to join himself to the disciples. But they were all afraid of him, and believed not that he was a disciple. But Barnabas took him; and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." After that, but not before, "he was with them," recognized and treated as a disciple, "coming in and going out at Jerusalem."

The disciplinary acts of a church rest, moreover, upon the distinction of which we here speak. Thus, in the case of the incestuous man at Corinth, the church was directed by Paul to "deliver him unto Satan"—to separate him from the church, to restore him to the world, of which Satan is the prince, until he should "bring forth fruits meet for repentance;" when, but not before, he might be reinstated in the enjoyment of his former privileges. Thus, then, the rule which we have here laid down receives confirmation.

In some cases, indeed, it may seem to require modification. There is, for instance, the Ethiopian eunuch. Philip baptizes him, and he returns to his own country, standing alone as a disciple of Christ, and united to no church. Would he then, supposing him by and by, still occupying an isolated position, to revisit Jerusalem, be shut out from the Lord's Table by the rule here suggested? Certainly not. As a baptized believer he holds a general relation to the church. Let some one, therefore, testify for him, as Barnabas for Saul, and then he holds an accredited relation to the church, on the footing of which he may be admitted to the privileges of the house of God.

Perhaps also a similar course may be lawfully adopted where baptized believers, from any cause, are isolated from their brethren, and yet desire occasional communion with them. That is, where an individual gives evidence of a change of heart, and has been baptized in the name of Christ, we can scarcely think that it would be right to deny him a place at the Lord's Table, simply because he holds some views, not inconsistent with his claims to the Christian character, which prevent him from entering into full fellowship with his brethren.

Thus, again, we draw the line in regard to terms of communion; a line which admits those who believe, and have been baptized, and have obtained the confidence of their brethren, to the Lord's Table, while it excludes all others.

## Associational Proceedings.

## THE INTRODUCTORY SERMON.

By Rev. T. Todd, on the *possessions and responsibilities* of the Christian Church, was a highly practical exposition of gospel truth. Among many excellent suggestions, we may mention the speaker's remarks on the qualifications of the Christian ministry, as peculiarly appropriate at this time. Our age is emphatically progressive, the ministry must keep pace with society in its social, moral, and intellectual aspects, or it must lose its hold upon the sympathies, respect, and co-operation of the people. Uniformity, however, as it regards natural or acquired attainments, seems neither possible or desirable. In the beginning the disciples had gifts differing one from the other, and so it will be to the end of the chapter; but, as stated by Bro. Todd, there should be some denominational standard, to which all persons who aspire to the ministerial calling should attain, before entering permanently upon the duties of this sacred work. The ministry is to be regarded as a teaching power in the church. "Teaching them all things whatsoever I have commanded you." But how can men teach others what they do not understand themselves? Our duty as religious teachers is first, to acquire knowledge, and secondly, to impart it to others; and hence the more we know, other things being equal, the better prepared we are for usefulness in the cause of the Master.

## HOME MISSIONS.

This subject occupied very fully the attention of the brethren at our late meeting at Harvey, and called forth especially in the meeting of the Board a very full interchange of thought. The question of County organizations for local purposes was freely discussed by brethren who looked at the subject from different stand points. A local Society had been formed in connection with the Albert County Quarterly Meeting to act independently of the General Board, and it was thought by many that this would sadly interfere with the Union Society, and thereby sap the funds of the parent organization. After a full and free discussion, brethren Irving and T. Bleakney, who had taken an active part in the formation of the local Society, decided to withdraw their influence in that direction, and to give their best energies to the Union effort, in the hope that more would be done for the cause in this way; at the same time stating that in case the Union did not succeed after giving it a sufficient trial, they would feel themselves called upon to reorganize upon the local plan. These brethren evinced a truly Christian spirit, and an earnest desire to act in harmony with the brotherhood. So far, therefore, as the Eastern Association is concerned, ministers and churches will concentrate their efforts in the provincial society. This, we are satisfied from long experience, is the true policy. Our success in the Home Mission work depends mainly upon God upon unity of action, and the old plan of local boards throws serious obstacles in the way of such unity. One organization, combining the liberality, gifts, and graces of the denomination, and thoroughly worked, will accomplish more in the issue than a dozen fragmentary institutions. Let us strive to bleed in harmonious action the influence of ministers and people in this righteous cause, and in so doing let us not seek our own, but our neighbor's good.

## GENERAL SUPERINTENDENCE.

A good deal was said at the Association having reference to the best mode of carrying forward our Union and Missionary interests. Some suppose the work can be done by the pastors operating in their own respective fields, each one doing the work in his own church, or by such interchange and combination as would greatly strengthen and aid each other in accomplishing the object. Others feel that while this is desirable, a more general supervision is demanded than can be secured by mere local agency. Our own idea would be to combine as far as possible the two modes—both are indispensable to perfect success. What we want is such a division of labor as shall cover the entire field—the poor churches as well as the rich—the feeble as well as the strong. In some cases a passing call, or one or two meetings in conjunction with the pastor, would be sufficient; but in more cases real missionary work is demanded. The weak-strengthened, the divided united, the wayward reclaimed, and a reeling power exerted. Our most efficient pastors have their hands full. If they get leave of absence during the year long enough to attend Associations, Quarterly Meetings, and Ordinations, &c., it is quite as much as they can do. If more work be undertaken abroad, there is danger of dissatisfaction arising at home. In view of all this, it does seem to us absolutely necessary to enlarged success in our denominational work, that we should have a General Agency constantly in the field. As to the expense of such a man, if he be of the right stamp, his public collections would go far towards

making up the salary. We hope this matter will be duly considered by the Board, and that no time will be lost in making such arrangement as shall be best adapted to prosecute this work with energy and success.

## THE SEMINARY DEBT.

Rev. A. D. Thomson is again in the field to secure from the churches the balance of this debt. The sooner this incumbrance is out of the way the better for all concerned. It is a small matter in itself, but its relation to progress is such as to completely hedge up the way. The two Associations have resolved and re-resolved that nothing effectual will or can be accomplished until this debt is blotted out. Let us all take hold with one heart, and make up the amount required without further delay. How many will give \$20 each towards it? Tell Bro. Thomson, and he will write his name in his little book, thank God, and take courage.

## Editorial Correspondence.

Hillsboro, July 28th, 1884.

The Association having closed, we yielded to the earnest solicitations of the pastor of Roches, Rev. T. Bleakney, to go down and preach to his people. A kind friend drove us down on Monday afternoon in time for an evening service. The brethren Steadman and Prince had been having interesting services on the previous day, as also on Monday morning. The hearts of the people seemed open for the reception of the gospel, and the Spirit of the Master was manifest in our midst. Our devoted Bro. Bleakney and his companion, daughter of Rev. Dr. Topper, have been laboring with diligence, amid manifold discouragements, for the revival of God's work. We hope the set time to favor Zion in that place has come. The indications are exceedingly hopeful. May the Spirit descend in mighty measure!

Roches is in many respects a lovely place. It is situated on the Bay of Fundy shore, below Harvey, and combines the advantages of farming, fishing, shipbuilding, and lumbering. Its marshes are quite extensive, but of course quality, and the uplands are comparatively free of stone, are easily worked, and produce excellent crops. The facilities for shipbuilding are unrivalled. Lumber of a superior quality can be brought to the yards at the rate of \$3 per ton. They have two vessels now in progress of erection of about 800 tons, and the timber for them will not cost over \$1200 each. It seems to us that ships could be built here much more cheaply than in either St. John or St. Martins. We hope our builders will examine the field for themselves.

On Tuesday Deacon Cleveland drove us down to Alma, a distance of eight or ten miles, to see his venerable father, Rev. N. Cleveland. We thought perhaps it would be our last opportunity of meeting him this side of the dark river, and therefore gladly accepted the proposition to visit him in his own dwelling. He was the companion of "the Fathers" who have gone to their rest, and was a fellow laborer with them in the morning of their ministry, as well as in their later years. It was exceedingly pleasant to us to meet him as one of the old stock. He was born in 1777, and hence can trace back distinctly to the days of Henry Allen. He was converted at New Canaan, Horton, N.S., when a young man, and very soon after commenced preaching as best he could the gospel of Christ. After itinerating pretty extensively in Nova Scotia, he settled with the church at Onslow, where he continued for some ten years. He was then induced by Father Crandall to remove to New Brunswick, and take the spiritual oversight of the people in Hopewell, Harvey, and surrounding settlements. Such of the elderly people as remain in all that district of country speak of Father Cleveland in terms of the highest respect. He is now 87 years of age, but is still comparatively vigorous in body and mind, and is able to attend church, but seldom preaches. After a short but pleasing interview, we said farewell, expecting to see him no more until we meet in the "better land."

Alma, like Roches, is admirably adapted to shipbuilding, but is not equal to it as a farming district. The land is more broken, and there is no marsh. Its fishing privileges are better. A long weir extends partly across the Cove, in which salmon and shad are caught in sufficient numbers to supply the inhabitants with an abundance for home use, and some to spare. Here also is the copper district, in which some of our St. John gentlemen are largely interested. Coal, too, has been discovered cropping out at different points. The structure of the hills, which are thrown up in all manner of forms, give you the impression that this whole region of country in process of time will become one vast mining district. Let the scientific explorers take note of this, and keep a bright light out.

Our friend Cleveland brought us to Harvey in time on Tuesday evening to hear an excellent discourse from Rev. A. D. Thomson, in the Harvey church. He with other brethren had continued the meetings, laboring to deepen the good impressions made at the Association, and prospects seemed encouraging. One young lady was received for baptism, and others were seeking the Lord. Rev. J. Hughes, the pastor, expected to baptize on the Sabbath. May the droid of mercy pour down an abundant blessing.

On Wednesday we passed up through Hopewell and on to Hillsboro. The friends at Hopewell are largely engaged in chapel building. The Methodist brethren have a fine house in progress at the Hill; gothic windows, tower and steeple, all in tasty style. The Baptists have made arrangements to build a splendid house soon at the Hill also, but have not yet commenced. We trust the work will soon go forward. There is no lack of means amongst our people, and we doubt not the contemplated house will be quite equal, if not superior, to any in the County of Albert. Then at the Cape our brethren are building a house of pretty costly dimensions, which we presume will be fully up to the mark. The Cape has an air of progress about it which speaks well for the people, and inspires hope for the future.

As we passed along we called to see our valued brethren Marshall and Foskay. The former is better than he was in the winter, but not able to preach or to perform pastoral duties. He is on the infirm list, and he has a family to provide for. Brethren, he is a good minister of Jesus Christ, who has worn himself out in the service of his Master. Remember him in your prayers and in your Christian efforts. Elder Foskay is much better than he was at one time, and hopes soon to be able to resume preaching permanently as often as once a Sabbath. May the Lord in mercy fully restore him, and long spare him as a faithful watchman upon Zion's walls!

Bro. Smith, pastor of Hillsboro church, had a short attack of illness, which, under other circumstances, seemed to render it necessary that we should comply with his request to remain and preach for him on the Sabbath. Bro. Thomson arrived unexpectedly on Saturday evening, and rendered valuable aid in the preaching department of the Sabbath. We had three services, of pleasant congregations large and best of all, our God was with us. The friends at Hillsboro are also moving for a new house. A banner, under the superintendence of the ladies, came off on Wednesday, the object of which was to raise funds towards procuring an organ for the new house in prospect. It was the first attempt of the kind in Hillsboro, and the good sisters were a little timid in relation to the results; but the affair came off admirably, giving unbounded satisfaction to its arrangements and realizing not far short of \$600, which will be expended for the organ. Another banner next summer will about complete what has been so well

begun. The ball is fairly on the move; the new house must go up; if the brethren don't build it, the sisters will; success to their noble efforts. The faithful watchman of the church keeps his eye to the movement, and will not fail to give valuable counsel in this as in all other matters appertaining to the progress of the cause in Hillsboro. At the close of the Sabbath evening service, he made touching allusions to the commencement of his religious life under our pastorate at Nictaux. He came forth there as a brand, plucked from the burning, and as a chosen vessel to bear the rich treasure of the gospel to the people of New Brunswick. Twenty-eight years have passed since he left the foot of the cross a penitent and pardoned sinner, in a glorious meeting we had in the Shafter neighborhood, when God came down in mighty power to save souls. Little did we think as we bowed with him, and mingled our prayers and tears with his in that hour of his soul agony, that we should live to see him at this time in our life the esteemed pastor of the large and flourishing church of Hillsboro; but so it is. Thank God for this display of his sovereign grace. God has greatly blessed the ministry of our Bro. Smith in different sections of New Brunswick. In Cambridge, Wickham, St. Martins, Butternut Ridge, and New Canaan; and last but not least, at Hillsboro the Lord has given him many souls to his ministry. May he long live and witness still greater triumphs of redeeming love.

Dr. Lewis very kindly drove us out in his carriage on Saturday to see the Albertine Mines. We passed through Salem, a flourishing section of the Hillsboro Church. They are erecting a new Chapel of pleasing appearance, which will be opened for public service during the autumn. It was our first visit to the mines, and consequently all to us was new and impressive. We had but a short time to remain, our examination of the works, therefore, was very superficial; but we were forcibly struck with the air of perfect arrangement, order and economy, which under the able guidance of its manager, Mr. Byers, pervades the whole place. They have two shafts in operation; the older one of the two extends below the surface some 700 feet, and the other about 800 feet. The latter is worked by a most powerful engine, capable of throwing up from the deep below in every twenty-four hours 300 tons. The loaded tubs pass up the 800 feet in less than two minutes. The whole arrangement with this powerful engine seems the most perfect imaginable. The pit below extends off in different directions a quarter of a mile or more, each way from the centre, and is still of course being enlarged. The seam of coal, instead of passing along in a given line with regularity, varies in thickness from two inches to fourteen feet. In the mining process the shaft is sunk some distance from the vein, and then they bore through from nearly the bottom of the shaft until they strike the coal, which being all in a loose condition runs down and is taken up from below. How this wonderful coal came there nobody knows. Various conjectures have been suggested by scientific gentlemen, who have examined this place, the most recent of which is, that this coal bed was originally an oil well, and that in the progress of ages the oil, by some chemical process, has become consolidated and assumes its present form. Be that as it may, the albertine coal is one of the wonders of the age. Probably there is scarcely a mine in the world of any description so remunerative to its proprietors as this very mine. We are informed that its dividend has gone up to two hundred per cent. They have at the present time all told, about 350 men employed, and they raise about 16,000 tons per annum. This at \$10 per ton amounts to \$160,000; it has been as high as \$15. The coal is drawn from the mines to the place of shipping, a distance of five miles, on a tram railway by horses; each horse will take about seven tons per day.

Several other mines of considerable promise are being partially opened in the district at the present time. These are principally under the guidance of Yankee speculators. How far they will be successful remains to be proved; but the general testimony of scientific men is that the whole country abounds in mineral wealth, but money is required in large sums to bring it forth. As soon as this cruel war is over, the Yankees we doubt not, will invest in the Albert Mines to the extent of hundreds of thousands. May that good time come, and come speedily.

## For the Christian Visitor.

**Dedication of Leinster Street Baptist Church.** The new Baptist Church on Leinster Street was opened for divine worship on Sabbath last, at eleven o'clock, a. m. The day was pleasant, the attendance was large, and the exercises were very impressive.

## THE HOUSE.

is 68 feet long by 45 wide, and comfortably seats 550 persons. The interior is finished in Gothic style, and is the most beautifully neat and chaste that we have seen in the Province. The windows are of stained and ground glass. The pews are semicircular and made of battemut; they are all cushioned alike, and the house is carpeted throughout. It certainly reflects much credit on all concerned. Built, as it was, chiefly by the voluntary contributions of a small Church, it speaks loudly in praise of their determination and liberality.

## THE DEDICATORY EXERCISES.

commenced by the congregation's singing the doxology—"Praise God from whom all blessings flow," &c. Then followed—Reading the Scriptures and Prayer—by Rev. Mr. Garner. Music—by the Congregation. Reading select portions of Scripture—by Rev. Mr. Garner. Dedictory Prayer—by Dr. Day. Music—by the Congregation. Dedictory Sermon—by Rev. T. W. Crawley. Music—by the Congregation. Closing Prayer and Benediction—by Rev. Dr. Richey, (Methodist).

The Dedictory Sermon was founded upon the words of Solomon—"Will God indeed dwell on the earth, &c." It was eloquent and instructive, and calculated to make a favorable impression. The closing prayer by Dr. Richey was characterized by fervor, eloquence and power. The exercises throughout were very interesting and impressive, and calculated to make the audience say, "a day in thy courts is better than a thousand elsewhere."

## INSTALLATION.

The services connected with the installation of the new pastor, Rev. Mr. Garner, commenced at 8 o'clock p. m. The house at that hour was filled to repletion. The Rev. Mr. Crawley conducted the preliminary exercises, after which was given—

A charge to the Church—by Rev. Mr. Gady. A charge to the Pastor—by Rev. Mr. Vaughan. Right hand of Fellowship—by Rev. Mr. Crawley. Then followed—

Reading of a historical sketch of the Church—by Mr. J. March. Prayer—by Rev. Mr. Vaughan. Music—by the Congregation. Benediction—by Rev. Mr. Gady.

**THE EVENING SERVICE.** The service commenced at 6 o'clock, p. m. The Rev. Mr. Crawley assisted in the preliminary exercises, after which the pastor preached a very able and eloquent discourse, from Hagai i. 8, 9, to a crowded and attentive audience.

This closed the public exercises of a day long to be remembered by the Leinster St. Baptist Church. And when we consider that the Church had its origin in a small prayer meeting, established at the Marsh Bridge in 1856, and was organized with a membership of seventeen, in April, 1855, and that it has now a membership of about one hundred, and that it has done so great a work, we say with Balaam—"What hath God wrought?" In many respects

this Church has furnished an example which it were well for other Baptist Churches to follow. With but a small membership, and that as a whole not very wealthy, it has built and paid for a most beautiful house of worship, and settled a Pastor with a yearly salary of \$1000, to be paid monthly. In this respect we hope all our Baptist Churches in the Province will do likewise.

ELPTS.

## For the Christian Visitor.

## Correspondence from the Holy Land.

No. 7.

JERUSALEM, March, 1884.

Having been in the Holy City sufficiently long to visit most of the places of special note; having lingered with much interest around those places whose sites have been fixed beyond doubt, and having somewhat puzzled our head endeavoring to decipher for our own personal satisfaction some of those places about which there has been so much dispute; and now tired of the long traditional accounts with which Mussulmans tax one's patience in describing localities, we left the city for a few hours to visit place of the deepest interest, and we may add rendered doubly so, because unlike many places in this land it is not obscured by the clouds and mists of uncertainty. No one can doubt that the present site of Bethany marks the locality given to it in Scripture. On this occasion we dispensed with our guides, and in company with a reverend gentleman from England, who has been travelling in the East for some time past, we set out on our short excursion. Leaving the city by the Jaffa gate we followed the course of the wall southward along Mount Zion, and when ascending its brow our attention was suddenly called to some dejected looking objects crouched at the base of the wall, with eyes, nose, face and arms so eaten out and completely disfigured by disease that they presented a truly sickening, as well as pitiable appearance. They were lepers. This disease still hangs around Jerusalem, and as in olden times it baffled all medical skill, so it may be said to do so to this day. Nothing but the power of God can cure the leper. These poor creatures have quarters outside of Zion's gate, they are kept aloof from society, and are left here by themselves to drag out a protracted existence, being consumed inch by inch. We crossed over the Southern part of Mount Zion, and reaching the eastern side of the city descended the steep valley of Jehoshaphat into the dry bed of the Kidron. There is nothing particularly striking in the present appearance of the Kidron, if we except its picturesque situation at the base of the steep slopes of the auree, named valley. Its dry, pebbly bed, once covered by running waters, is now whitened by the strong rays of the sun, and it directed of its Scriptural interest would scarcely attract the notice of the traveller. But associated with the life of Jesus, we have many times crossed it to the Mount of Olives, and we cannot help but be connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsemane, it like other places of interest around Jerusalem, cannot fail to have a visit from the Christian. We left the brook Kidron, and clambered up the sides of the valley until we reached the garden of Gethsemane. Taking the left road of the three that converge to this point we passed through the Mount of Olives, and entered the garden of Gethsemane, which is