THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 28, 1864.

New Testament Studies. NO. XXVIII. TERMS OF COMMUNION.

Part 1. "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 Jerusalem." 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 Saviour and the communicants, but between the ation. picants themselves. A term is a limit, something that bounds, or defines. Whom ought we, ac-Lord's Table, and whom refuse? What are the terms of communion?

FAITH in Christ is one of these terms. This is the epiritual qualification for communion. But we need not enlarge here. We have heretofore shown, that in apostolic times none were admitted either to bantism or church-fellowship without having given credicludes professed believers excludes unbelievers. So God 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 rito the rite of believers' baptism. Let us look at the fellowship with his brethren. evidence on this point in detail.

We begin with a reference to special design, on the the other. In the one we have an 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 nutrition. 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: insomuch 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 Supwhat 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 bantized. 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 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 sadly interfere with the Union Society, and thereby 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 bap- local Society, decided to withdraw their influence in tized; 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 Paul's own case. Our readers will please to turn to Acts viii. 12. 35-39; x. 47; xvi, 14, 15, 29 33 : 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 local boards throws serious obstacles in the way of comes before us as the act in which the believer such unity. One organization, combining the liber-"puts on" his Lord, just as the newly-enlisted sol- ality, gifts, and graces of the denomination, and thodier puts on his uniform. It is the entrance upon roughly worked, will accomplish more in the issue the Christian profession. The Lord's Supper, of than a dozen fragmentary institutions. Let us strive course, follows upon this, and does not precede it. to blend in harmonious action the influence of mini-The same conclusion is involved in 1 Cor. x. 1-4, and sters and people in this righteous cause, and in so xii 13. Thus we read, "Our Fathers were all baptized unto Moses in the cloud, and in the sea; and | good per prose senting sill . and poince! did all eat the same spiritual meat; and did all drink the same spiritual drink." And again, "By one Spirit are we all baptiz d into one body; and have been all made to drink into one Spirit." Still Union and Missionary interests. Some suppose the we have here baptism first, and the Lord's Supper work can be done by the pastors operating in their afterwards tunet befine ile yedt bus belime

Thus, and in this order, has God linked together bantism and the Lord's Supper. The ritual term of tion as would greatly strengthen and aid each other communion, of which we here speak, includes none in accomplishing the object. Others feel that while but baptized believers. All others it excludes. And this is desirable, a more general supervision is deso we seem to have a right to say here, "What God manded than can be secured by mere local agency. hath joined together let not man put asunder;" and to Our own idea would be to combine as far as possible cons ituted. Nor let any break through the bound- success. What we want is such a division of labo ary which God has here set.

Upon faith and baptism must follow MENBERSHIP. Here is what we would call the format qualification In some cases a passing call, or one or two meetings church. Neither did their being baptized have that get leave of absence during the year long enough to effect. Faith joins a man to Christ. In baptism he attend Associations, Quarterly Meetings, and Ordina-

em. The distinction further apusalem, 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

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 our fellow-communicants. "For," adds the sacred church was directed by Paul to "deliver him unto writer, "we being many are one bread, and one body; Satan"-to separate him from the church, to restore for we are all partakers of that one bread." There him to the world, of which Satan is the prince, until is something in common, as the word communion im- he should "bring forth fruits meet for repentance;" ports, between the Saviour, whose love is commem- when, but not before, he might be rejustated in the orated in the Sacred Supper, and those who join in enjoyment of his former privileges. Thus, then, the the commemorative rite; and not only between the rule which we have here laid down receives confirm-

In some cases, indeed, it may seem to require modiffication. There is, for instance, the Ethiopian cording to the New Testament, to receive at the ennuch. 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, ble proof of repentance and faith. Of course, there- as Barnabas for Saul, and then he holds an accredifore, none but these were allowed to come to the ted relation to the church, on the footing of which he Lord's Table. The term of communion which in may be admitted to the privileges of the house of

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 scarely twal qualification for communion. The New Testa- think that it would be right to deny him a place at ment, as it seems to us, has established a connection the Lord's Table, simply because he holds some views, between its two ordinances, so that none can lawfully not inconsistent with his claims to the Christian cha-

Thus, again, we draw the line in regard to terms of communion; a line which admits those who believe, one hand in baptism, and in the Lord's Supper, on 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 mental 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 snowledge, and secondly, to impart it to others; and sence the more we know, other things being equal,

HOME MISSIONS.

of the Master.

he better prepared we are for usefulness in the cause

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 Lord's Supper at its institution, as affording both a County organizations for local purposes was freely proof and illustration in regard to the law of order 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 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 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 under God upon unity of action, and the old plan of doing let us not seek our own but our neighbor's

A good deal was said at the Association having reference to the best mode of carrying forward our own respective fields, each one doing the work in his own church, or by such interchange and combina-Let not man invert the order which God bath the two modes-both are indispensable to perfect as shall cover the entire field—the poor churches as well as the rich-the feeble as well as the strong. maurion. Communicants, that is, should hold in conjunction with the pastor, would be sufficient: but in more cases real missionary work is demanded.

The weak strengthened, the divided united, the wayand the "added to the church." Their ward reclaimed, and a reviving power exerted. Our evers did not make them members of the most efficient pastors have their hands full. If they ts of Christ." It still remains, however, for the close, etc., 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,

GENERAL SUPERINTENDANCE

making up the salary. We hope this matter will be pears in the case of Saul of Tarsus, on his first visit | duly considered by the Board, and that no time will to Jerusalem subsequent to his conversion. Thus be lost in making such arrangement as shall be best the story reads :- " And when Saul was come to Jer- adapted to prosecute this work with energy and suc-

THE SEMINARY DERT.

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 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.

Hillsbore, July 25th, 1864. The Association having closed, we yielded to the earnest solicitations of the pastor of Rochea, 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 Steadmans and Prince had been having interesting services on the previous day, as also on Monday morning. The and witness still greater triumphs of redeeming love, hearts of the people seemed open for the reception of the gospel, and the Spirit of the Master was manifest companion, daughter of Rev. Dr. Tupper, 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 indicatious are exceedingly hopeful. May the Spirit descend in mighty measure!

Rochea 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 coarse quality, and the uplands are comparatively free of stone, are easily worked, and produce excellent crops. The facilities for ship building 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 come to the Lord's Table who have not first bowed racter, which prevent him from entering into full 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 examine the field for themselves.

On Tuesday Deacon Cleveland drove us down to venerable father, Rev. N. Cleveland. We thought 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 riper 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 ly in Nova Scotia, he settled with the church at Onsof age, but is still comparatively vigorous in body seven tons per day. I may ed a tot suitage and mind, and is able to attend church, but seldom meet in the "better land"

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 interes ted. Coal, too, has been discovered cropping out at different points. The structure of the bills, 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 look out.

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 cloud 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 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 peo ple, 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 build ing a house of pretty costly dimensions, which w 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 Foshay. 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 nimself out in the service of his Master. Remember him in your prayers and in your christian offerings. Elder Foshay 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, with 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 Sabbath. Bro. Thomson arrived unexpectedly on Saturday evening, and rendered valuable aid in the preaching department of the Sabbath, We had three services, day pleasant, congregations large, and best of all, our God was with us. The friends at the pastor preached a very able and eloquent discourse, from Haggai i. 8, 7, to a crowded and attention. Hillsboro' are also moving for a new house. A ba-zuar, under the superintendance of the ladies, came off on Wednesday, the object of which was to raise

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 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 accomplished until this debt is blotted out. Let us passed since he fell at the foot of the cross a penitent all take hold with one heart, and make up the amount and pardoned sinner, in a glorious meeting we had in

the Shaffner 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

Dr. Lewis very kindly drove us out in his carriage on Saturday to see the Albertite Mines. We passed in our midst. Our devoted Bro. Bleakney and his through Salem, a flourishing section of the Hillisboro 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 twentyfour 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. St. John or St. Martins. We hope our builders will 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 Alma, a distance of eight or ten miles, to see his from two inches to fourteen feet. In the mining process the shaft is sunk some distance from the perhaps it would be our last opportunity of meeting vein and then they bore through from nearly the him this side of the dark river, and therefore gladly 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 Canaan, Horton, N. S., when a young man, and very that as it may, the albertite coal is one of the wonders soon after commenced preaching as best he could the of the age. Probably there is scarcely a mine in the gospel of Christ. After itinerating pretty extensive- world of any description so remunerative to its proprietors as this very mine. We are infromed that its low, where he continued for some ten years. He was dividend has gone up to two hundred per cent. They then induced by Father Crandall to remove to New have at the present time all told, about 250 men em-Brunswick, and take the spiritual oversight of the ployed, and they raise about 16,000 tons per annum. people in Hopewell, Harvey, and surrounding settle- This at \$10 per ton amounts to \$160,000; it has been ments. Such of the elderly people as remain in al! as high as \$15. The coal is drawn from the mines to that district of country speak of Father Cleveland the place of shipping, a distance of five miles, on a in terms of the highest respect. He is now 87 years tram railway by horses; each horse will take about

Several other mines of considerable promise are preaches. After a short but pleasing interview, we being partially opened in the district at the present said farewell, expecting to see him no more until we time. These are principally under the guidance of Yankee speculators. How far they will be success-Alma, like Rochea, is admirably adapted to ship- ful remains to be proved; but the general testimony building, but is not equal to it as a farming district. of scientific men is that the whole country abounds The land is more broken, and there is no marsh. Its in mineral wealth, but money is required in large fishing privileges are better. A long weir extends 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 Our friend Cleveland brought us to Harvey in time persons. The interior is finished in Gothic style, and is the most beautifully neat and chaste that we have seen in the Provinces. The windows are of stained and ground glass. The pews are semicircular and made of butternut; 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. Dedicatory Prayer—by Dr. Day. Music—by the Congregation.

Music—by the Congregation.

Dedicatory Sermon—by Rev. T. W. Crawley.

Music—by the Congregation. Closing Prayer and Benediction — by Rev. Dr. Richey (Methodist.)

The Dedicatory 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. closing prayer by Dr. Richey was characterized by fervour, eloquence and power. The exercises throughout were very interesting and impsessive, and calculated to make the audience say, "a day in thy courts is better than a thousand elsewhere."

OF DEINSTALLATION The services connected with the installation of the new pastor, Rev. Mr. Garner, commenced at 3 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. Cady.

to the Pastor-by Rev. Mr. Vaughan Right hand of Fellowship-by Rev. Mr. Crawley Reading of s historical sketch of the Church—by Mr.

Prayer-by Rev. Mr. Vaughan. Music -by the Congregation.

Benediction-by Rev. Mr. Cady.

puts as Christ." It still remains, however, for the church is any, whether they will adult him to their 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 test among the point of fact, that it is difficult for the agency constantly, in the field as the companies of them as apparated. And yet, as we have seen, the Pentecestal narrative. Aparty distantant of the public exercises of a day long to funds towards procuring an organ for the new house in prospect. It was the first attempt of the kind in prospect. It was the first attempt of t

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 in this as in all other matters appertaining to the "salary of \$1000, to be paid monthly. In this re progress of the cause in Hillsboro'. At the close of spect we hope all our Baptist Churches in the Province will do likewise.

For the Christian Visitor. Correspondence from the Holy Land.

JERUSALBM, March, 1864.

Having been in the Holy City sufficiently long to visit most of the places of special note; having lin gered with much interest around those places whose ites 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 traditionary accounts with which Musselmans tax one's patience in describing localities, we left the city for a few hours to visit a 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 distigured by disease that they presented a truly sickening, as well as pitiable appearance. They were lepers. This dis ease still hangs around Jerusalem, and as in older times it baffled all medical skill, so it may be said to do so up 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 Kid ron. 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 above named valley. Its dry, pebbly bed once covered by running waters, is now whitened by the strong rays of the sun, and if divested of its Scriptural interest would scarcely attract the notice of the traveller. But associated with the life of Jesus, with the many times he crossed it to the Mount of Olives, and recrossed to the temple and connected with the eventful period marking the closing scenes of his life, when with his disciples he crossed it to reach the garden of Gethsamane, 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 continued our ascent of the Mount, our interest deepening as we advanced, under the contemplation that we were treading the path often trodden by our Saviour, when at eventide be left the disputing Scribes and Pharisees, and repaired to the quiet village of Bethany to seek rest in the peaceful home of Mary and Martha. How full of interest is this Mount of Ulives; how pregnant with glorious reminiscences of the life of our Saviour. Frequently he has left the crowded city and resorted to some retired grove that once fined its side, and with none

"The mountain and the midnight air To witness the fervour of his prayer,"

He has spent hours in profound thought and prevailing supplication. How often has he sat upon with breathless silence to catch the golden words as they fell from his blessed lips. Yes, this is Olivet, that listened to his prayers, that heard his matchless teaching, that resounded with his sighs, that took in his bloody sweat, that witnessed his betraval, and that saw his glorious ascension. Who could not wander over its sides for weeks and at every step find something suggestive of the richest thought? We reached the summit and commenced descending the Eastern side. As we passed along this some what winding slope, we were much impressed with the exceeding quietness of the way. Jerusalem was hidden from our view on the west, and looking eastwardly there was nothing to be seen but complete desolation stretching away in the wilderness of Judea. Here and there scattered along the road were to be seen a few luxuriant almond trees, loaded with rich blossoms, and now and then a few olives dotted the way. About eight minutes walk from the summit of Olivet, along its eastern declivity, brings one in full view of the village of Bethany. There is nothing in the appearance or construction of the few Arab buts that compose the village to attract special ttention. Yet it is interesting to know that up to this day among the Arabs the name of Lazarus is associated with the village, its present Arabic name being "El Aziriyeh," a word evidently derived from Lazarus; its old name, Bethany, which signifies the house of dates," has long since disappeared like that noble tree which once grew ex uberantly in this vicinity, and from which it took its name. Yes, this treat, as completely shut out from the noise of the city by the Mount of Olives as though he were a score of miles away, he has often found repose for body and mind in the quiescent home of his friend Lazarus. A little to the east of Bethany is a small Arab village called "Abu Dis," which some have Scripture, though indefinite as to the exact locality, it would appear to be nearer to the Mount of Olives; see Luke xix. 29; "And it came to pass when he was come nigh to 'Bethphage' and 'Bethany' at the Mount called the Mount of Olives." So it would appear that Bethphage was very near the Mount of Olives, if not at its base. On the way from Bethany to Jerusalem, following the old road from Jericho, there is a bend making into the Mount, forming a good locality for a village, and many travellers have supposed it to mark the site of Bethphage. In Bethany as in all places in the East connected with Scriptural history, the inhabitants profess to show you all the places recorded in Scripture, so we were conducted to the tomb of Lazarus, and aided by lights, descended some twenty-four rude steps into a cave or grotto. When we reached the bottom of it we vere directed into a side chamber, about nine feet quare, which they confidently told us was the real tomb of Lazarus. In the gospel of John we are plainly told that it wasa "cave" where they laid him; so far the above place would answer this description. But there are scores of caves around Bethany, and the fact of pointing out one cave, without having collateral village for Jerusalem. The people who were now beginning to gather to the least, hearing of Jesus being or his way to the city, took branches of palm trees and went forth to meet him, crying, "Hozanna. blessed is the King of Israel that cometh in the nam of the Lord." And now we follow along the same road, and reaching the descent of the Mount of Olives the Temple area is in full view. Perhaps was at the sight of the Temple that "the whol multitude of the disciples began to rejoice and prais God with a loud voice," saying, "Blessed is the Kin that cometh in the name of the Lord, peace in Her and shall lay thee even with the ground and thy children within thee, and they shall not leave in thee one stone upon another, because thou knowest not the time of the visitation." (Luke xix. 41-45.) Over eighteen hundred years have rolled away since these

For the Christian Visitor. DEAR SIR. I have just read Brother Davis's letter in your issue of the 21st inst., concerning the Eastern Nova Scotia Baptist Association, recently held at Truro, and was greatly surprised to find such a wholesale condemnation of his brethren as is contained

I am at a loss to imagine where the " reglect of Christian discipline in some of the churches" is permitted to exist. I do not remember to have learned from the communications to the association, that any thing appeared to warrant such a conclusion, or at least such a publication to the world concer them. At any rate, I think Brother Davis should have some facts of a different character from any that were generally made known to the association, before he should pronounce the members of charches, to be all "unholy professors, christians without christianity." &c. As however he is more intimately acquainted with some of the churches of the Eastern N.S.

association than I am, perhaps he refers to some of the churches in his own immediate neighbourhood. Even if he does, I think such indefinite statements as his, which may be applied to any and all the churches are so much like slander, that they are derogatory to every church and all the ministers in the body, and while they do great harm to the denomination they fail to accomplish any good, and, least of all, to those the writer may have in his mind.

I was present at every meeting of the association. and failed to hear anything which I think would warrant such an opinion as that given by Brother Davis, and feel bound therefore as one individual to enter my protest against that part of his communi-Yours &c. DELEGATE.

Nova Scotia July 23 1864.

For the Christian Visitor DEAR EDITOR I wish to inform my New Brunswick Brethren and friends, that I have crossed the Tantramar Marsh, and am on New Brunswick soit.

I arrived at this place on the thirteenth, the day before the Association sat. I would say something about the gathering of that body, and the uniting of two other bodies and making them one flesh just at the closing moment. But I know your propensity to tell every body such things, that if I ever should be so infortunate as to be obliged to make another marriage contract, you are the very last man I would int it to, from the very fact you are so addicted to publish every thing you know worth telling. I may however say to you that while tarrying for the night at Dorchester, and learning that the trial

availed myself of the opportunity of visiting him in his prison house. While conversing with him through his grated door. I was struck with the simplicity of the look, and manners of the prisoner, and the entire absence of anything that partook of the aspect or manners of the murderer, and the difficulty of divesting ones self of the thought that this illiterate and harmless looking boy might have been prompted to the commission of the terrible act of murder. Ere this meets the eve of the publichis fate will probably be known,

of young Hicks for shooting Hill was drawing near,

As this young man has made a public profession of religion, it may serve with other things to caution churches and ministers from a too hasty conclusion in the reception of candidates to Church membership, although it is not the first case of the kind, yet it may be well to guard as much as possible from the liability of receiving unworthy subjects among those who have put off the old man with his deeds. The kind friends at Harvey are treating myself and brethren with manifest marks of kindness, and doing something for the liquidation of the Seminary debt.

Harvey, July 19th, 1864;

A. D. T.

as his trial is expected to come on this week

Many thanks for timely remittances, an ac dues and renewals forwarded, will be gratefully received and acknowledged in good time. Our weekly expenses demand prompt returns to meet them.

As we mingle among the people it is encouraging to find a universal approval of the Visitor. Some say that it is worth ten dollars a year to their families simply as a means of education, aside from the general information it imparts. The more remote the family from the marts of business, the more important it is that the family newspaper should have its place in the domestic cirle. The unanimous wish of the Denomination is to place the Christian Visitor in every Baptist family in the land. Who will act practically in doing this ?

The note from a Delegate, animadverting in pretty strong language upon the communication of Bro. Davis, which appeared in our last issue regarding the Eastern Baptist Association of Nova Scotia, is published in justice to all concerned. We feel assured that our correspondent had no intention of reflecting with undue severity upon the lack of discipline in the churches of our sister Province. If con vinced that he has done so, he will be most ready to retract. He will see what a "Delegate" says on the is Bethany, that quiet secluded spot that one delights subject, will review his remarks, and, we doubt not, to associate with our Lord. Here, in this quiet re- will do what seems to him right in the matter. will do what seems to him right in the matter.

We have an interesting letter from Rev. J. C. Hurd, M. D., for our next issue. He dates from Liverpool, England, July 6th, and is in good health. He will probably travel extensively in the old world, thought to be Bethphage, but from the language of and has kindly consented to correspond for the Visitor regularly during his absence. His letters will doubtless be full of interest to our readers.

Rev. J. W. Bleakney wishes us to state that he fully expects to be at the Grand Falls on Sabbath August the 7th. May be go in the fullness of the

The annual Pic-Nic of the Brussels Street Baptist Sabbath School came off on Monday last. It was a rich treat to the young folk, and those ma tured in life enjoyed immense satisfaction. These social gatherings, when rightly conducted, are good for body and soul, we not not ho at yet binger s

Secular Department.

COLONIAL. THE CALAIS RAID .- The attempt to rob the Calais fact of pointing out one cave, without having collateral evidence, amounts to nothing whatever. It was six days before the feast of the passover that Jesus again visited Bethany on his way to Jerusalem. He was the guest of Mary and Martha, who made him a supper. Lazarus, also, was one of them that sat at then proceed to burn the city. The combination was the table with him. The next day he leaves the extensive, but the main body of the conspirators did not arrive in time to perfect the plan. The excitement of the citizens was, on the first discovery of the plot, tremendous, and up to this time great uneasiness is felt. The city is under guard day and night. The American Consul of this City has been much blamed by some of the papers for the part taken by him; but justice requires us to say that the strong probability is that his prompt action in the case was the means of saving Calais from becoming a pile of blackened ruins. If any Provincials were concerned, or took part in that murderous tragedy, we sincerely hope they will be brought to suffer to the fullest extent the right contract.

tent the righteous penalty of violated law.

The crops in the Western States are reported as exceedingly defective in many places.

Province under highly favorable auspices.

The St. John market is amply supplied fro day to day with rasherries of excellent quality them along; the more the better.

A dwelling house was hurned to ashes a southern end of Wentworth street on Tuesday, "Mitchell's new Travelling Guide ab

and may be regarded as generally useful to all persons wishing information in this department of the quirtuishing moisreys end of concretes that W