THE CHRISTIAN VISITOR

ST. JOHN. N. B., AUGUST 4, 1864. TALLY LAND LA SHE ME A COURS AND AND AND

New Testament Studies. NO. XXIX. Buefaces TERMS OF COMMUNION. Part 2.

The Baptists are censured, by many who are not of us, and by some who are, on account of their strictness in the matter of communion. But DO WE DE-SERVE THE BLAME thus cast upon us? It might be enough, in answer to this enquiry, to refer to the argument presented in our last number. We would here adduce, however, some farther considerations bearing upon this same enquiry.

It is not from any want of brotherly love that we restrict our communion to baptized believers. We desire to sympathize with Paul in his Catholic aspiration. "Grace be with ALL them that love our Lord Jesus Christ in sincrity !" and on all proper occasions are accustomed to act in harmony with this profession. Yet, though we hope to unite with our Pædobaptist brethren in the fellowship of the skies, we are compelled here to draw back, and eat and drink apart, so far as they are concerned. We love them much, but we love our Loid more; and we dare not place our convictions of duty in subordination to our regard for our brethren. Would they desire, even under the tender plea of love, that we should break down in our allegiance to our Lord ? Besides, as Abraham Booth reasons here, in his Vindication of the Baptists, "the true test of love to the disciples of Christ is not a submission to any particular ordinance of public worship ; . . . but sympathizing with them in their afflictions,-feeding the hungry, clothing the naked, and taking pleasure in doing them good, whatever their necessities may be. For this I have the authority of our final Judge ; who will say to his people, 'Come, ye blessed of my Father; for '-what ? We have manifested your love to the saints, and your faith in me, by holding free communion at my table with believers of all denominations? No such thing. But, 'I was a hungered, and ye gave me meat ; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick. and ye visited me; I was in prison, and ye came unto

Farther : we have a wholesome dread of innovation upon the order of our Lord's house. It is good to be conservative in matters of religion, while progressive canons: the one being the complement of the defining the conditions of membership, says :-other. "Prove all things," says he. By all means, we reply. Else error and evil, once established, be- standing, who shall pay annually ten shillings or come eternal. Apart from this, the tyranov of Rome had never been broken, and the disastrous night of the middle ages had never been dissipated. Provinces, in good standing, shall be a member of the But, having "proved all things," then "HOLD FAST that which is good." Alas! the mischiefs that have befallen the church of God for want of a holy and zealous conservatism-from the rage for innovation an Association, and contributing ten shillings towards and what has been counted as improvement. Now from this rage has sprung Pædobaptism, with all its fatal consequences. And it seems to us, that the practice of open communion involves a connivance Every local Union Society collecting annually five at the Pædobaptist system, and at the evils which have sprung from it. In that practice there is a letting down of the protest against Pædobaptist error which a consistent Baptist should ever be concerned, Union Society be at liberty to send more than five in the spirit of brotherly love, to maintain. "To Delegates ; and that each Association connected with me," says Andrew Fuller, in writing of that error "it appears evident that Pædobaptism opened the door for the Romish apostacy ; and that the church will never be restored to its purity while it is allowed to have any existence in it. The grand cause of the church's having been corrupted so as to become apostate was its being MINGLED WITH THE WORLD. Pædo bantism first occasioned this fatal mixture, and na tional establishments of religion completed it. The one introduced the unconverted posterity of believers ; the other, all the inhabitants of a country, consider ing none but pagans, Jews, and deists as unbelievers The one threw open the door ; the other broke down the wall. It is manifestly thus that the church and the world have been confounded, and will always be confounded, more or less, till Pædobaptism is no more." This is a true witness, and a terrible lesson upon the danger of innovation. Wherefore, warned by the dread of that danger, we are bound, in the matter of communion, let who will reproach us, to be conservative. Brethren may think it hard, and say hard things about our course here. But the Lord will approve; and in the final victory of truth, its victory at all points, and its restoration to its ancient honors, we shall at length attain to our reward. Nor will our conservatism in this matter postnoni that victory. The advocates of open communion connected with our own body say that it will. Yet what are the facts? In England a few Pædobaptists are found in fellowship, more or less intimate, with Baptist churches. On the other hand large numbers introduces a few straggling tens into a loose relation with the Baptist body, while it opens a door through which hundreds of Baptists pass, to take up their years. In the same period the Strict Communion own conclusions. We know of nothing in the condition of the Baptist body in these Lower Provinces which tends to invalidate the conclusions which the above facts should seem to indicate. Long may we abide, in regard to our communion, by New Testament standards ; and in so doing rejoice in the smile of Him who forsakes not those who cleave to his niore chuncons and ardnons than her hurst swall vision, to sit in judgment upon the great and small gambols of Mother Carey's chickens, or the al appointments, the more concerned the gratefully and humbly to study the

feast so intimately with some of our brethren as would like to do, let us yet take comfort in regard to this matter. Our Master understands our motives; nor will he be displeased by an honest adherence to what, as it seems to us, he has prescribed. Our differing brethren too, in the world of unobscured light. will also understand us, and approve as faithfulness what here they may censure as a needless scrupulosity. And there no differences on any point, great or small, will place us apart. There all will see as they are seen, and know as they are known, and love as they are loved. As one, joined to our one Lord,

and one with him and his Father, even as they are one, we shall appear, and serve, and worship as one, "And perfect love and friendship reign

J D Through all eternity."

Collections for the Union Society.

We beg to remind our brethren of the Western Association that the time has come when the collectors should be at work in the respective churches, preparatory to making up the returns for the approaching session at St. Andrews. It frequently happens that the collecting efforts are postponed until within a week of the Association, and then but little is done. Churches baving a pastor naturally wait for him to move in the matter, and therefore if he fail to do his duty nothing is done. Would it not be well for each pastor to preach a sermon to his people at an early date on the claims of the Union ? This would bring the matter before them, and then they could proceed understandingly, to send out their collectors, and have the work done up in good shape. Such churches as have no pastors must look to their deacons for guidance in this thing. We hope these brethren will take immediate action, and see that the collectors are in the field gathering up the fragments. that nothing be lost. Brethren will remember the sacred pledges made at the last Association at Kingsclear, to raise, if possible, THREE THOUSAND DOLLARS for the Union during the year. If the amount be not raised, whose fault will it be? Surely each one will be anxious to fulfil the pledge he made in the fear of his God. Now is the time to do it. "The King's business requires haste."

The Approaching Convention.

The Convention of Baptist Churches of Nova Scotia, New Brunswick, and P. E. Island, is expected to meet in Leinster Street Baptist Church, on Saturday the 20th inst., at 2 o'clock p. m. The two principal objects of the Convention are Acadia College in all besides. Paul gives us here a weighty pair of and Foreign Missions. Rule IV. of the Constitution, in

> That every member of a Baptist Church, in good upwards, towards any of the objects embraced in the Inion Societies, or into the funds of the Convention, and also every ordained Baptist minister in the three Convention ; any person paying five pounds, or upwards, shalt be a life member ; and the payment of twenty pounds, or upwards, at one time, shall constitute a Life Director. Every Church connected with any of the objects embraced in the Union Societies, shall be a member of this Convention, and be at liberty to send one Delegate to represent such Church, and if five pounds are collected, two Delegates. pounds, or upwards, shall be a member of this Convention, and shall be at liberty to send two Delegates to represent them therein, and one Delegate for every additional five pounds collected; so as no Church or

glad it occurred, but I was delighted in having some thing to do; and here was professional work of th most interesting description, and never did I embrac a job more eagerly or execute one more to my own satisfaction.

The last few hours were marked by an event much more serious and melancholy. A large topsail schooper, a short distance ahead of us, accidentally ran outside the buoy, struck and sunk before the men had time to launch their boat. One of the Cunard steamers passing up at the time, sent off her lifeboat with five hands, which, after rescuing two of the sufferers, in returning to the ship was capsized and all hands were lost. When we passed the scene of disaster the topmasts, yards and sails of the sunken vessel were still above water : a fine Newfoundland dog, nearly exhausted, was struggling in the foam; the oars of the life-boat and caps of drowned men were tossing on the waves. An involuntary shudder came over us as we gazed on that terrible scene, and from hearts unaccustomed to tender emotions came forth the unfeigned exclamation: "Poor fellows, they are gone !" Thank God, by his merciful providence we are saved from a similar fate. b

"They that go down to the sea in ships, that do business in great waters, these see the works of the in the record chest of a synagogue of the black Jews, Lord, and his wonders in the deep." So wrote the in the interior of Malayale. The book of Levituus Lord, and his wonders in the deep." So wrote the inspired bard centuries ago, and such are the sentinents confirmed in the minds of those who spreading their sails to the breeze are wafted o'er the troubled sea where fierce winds howl and billows rise, lashing the sides of the trembling ship, or rolling upon each other like mountains of angry foam. Of too many of us it may be said: " Seeing many things, we observe. not." But to the reflecting mind nothing in nature, this manuscript, now deposited in the public library is void of interest. In everything around, above and beneath us, whether on the land or on the sea, we behold evidences of boundless might and infinite worthy of a God." But nowhere in nature do his wonders appear in more awful grandeur than "in the midst of the sea." where "He commandeth and raiseth the stormy wind which lifteth up the waves thereof ; they mount up to the heavens, they go down again to the depths, their soul is melted because of trouble." But alas, how few of those whose occupation exposes them to the perils of the sea " cry unto the birth of Christ. We may, therefore, rest per-the Lord in their distress?" They "despise the fectly satisfied that the Old Testament has come to us the Lord in their distress !" They "despise the riches of his goodness, long-suffering and forbearance ?" his laws are trampled upon and his name is every day blasphemed, and thus they triffe with the King of Kings and mock the mighty God who plants his footsteps in the sea and rides upon the storm." But though they call not upon him, nor render to him the praise that is due to his holy name, vet because he delighteth in mercy, "he bringeth hem out of their distresses ; he maketh the storm a calm so that the waves thereof are still, and so he bringeth them to their desired haven. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men !"

How suggestive are the incidents of a trip acros the deep. It forcibly reminds one of the voyage of life, where the frail bark with its immortal passenger is subjected to numerous vicissitudes, lashed by many wave and buffeted by many a storm ; now strugging with adverse winds, and anon wafted by the gales of prosperity toward its appropriate destination. The compass, the chart and the quadrant are instruments by which the mariner is guided in his course and his position ascertained at stated periods. By attention to these he avoids danger, accelerates speed glecting them he is made to experience a thousand disasters ; his ship dashed upon the rocks, swallowed up of the waves, or sent forth a helpless wreck, without masts, rudder, compass, chart or crew, floating on the bosom of the sea. All this has its counterpart in the Christian's course. By the proper use of appointed means he rides over the waves of temptation; dashes through the storms of persecution, shuns the ocks of unbelief, sill anchored in the harbor of rest. his spirit is landed in its appropriate abode, on the shore of a blissful immortality. His bible is his chart, giving a true representation of the sea of time over which he sails, and of the blessed country whither he is bound ; the influence of the Holy Spirit is his compass to direct him in his course; the eve of faith his quadrant, which, fixed on the Sun of Righteousness, determines his position with uncrring exactness; and his log book is a record of daily experience in which he keeps his " reckonicg" and ascertains his rate of progress, while hope is the anchor of the soul, sure and steadfast, entered within the veil. But I must now take a glance at q and guid LIVERPOOL This is a large and rapidly growing city, situated on the east side of the estuary of the river Mersey. obtain satisfaction from the same, through the medium of others in whom they have confidence. There we apply to the spring-head of revelation. It is not, however, to be inferred, that those who can only appeal to "the authorized version" of the Scriptures, are without the means of ascertaining accurately the will of God. According to the testimony of the ablest scholars, the cases are few in which the sense of the The streets in many parts are very crooked, some what resembling those of Boston, though generally much wider, and everything short, them presents an air of cleanliness and solidity. The houses are all air of cleaniness and soluty. The nouses are all built of stone and brick; I do not suppose they will, but they look as if they were intended to last forever. To give an idea of the extraordinary advancement of rade and population, it is worth noticing that 1565 the town contained only 188 householders, and only seven streets were inhabited. In a petition to Queen Elizabeth in 1571, it is styled "Her Majesty's poor decayed town of Liverpoole." At this period there were but 12 vessels, with 75 men, belonging to the port. It made but little progress until 1699. since which time there has been "a steady and rapid growth of trade in all its ramifications." Its commercial progress is due in a great measure to the "advantages of its situation for carrying on comnerce with transmarine countries and its proximity to Manchester, which, at the time when Liverpool began to rise, was celebrated for the display of indus try and ingenuity in those manufactures for which it continues pre-eminent." The produce and manufac-tures of Great Britain and Ireland in 1853, exported from Liverpool, amounted to upwards of forty-seven millions of pounds sterling, and exceeded by nearly three millions of pounds those of all other ports of the kingdom put together; they even exceeded those of London by the amount of twenty-four millions sterling. There are about twenty-four mullions sterling. There are about twenty-three thousand ships belonging to this port, their aggregate tonnage amounting to over four and a half millions of tons. As commerce advanced, of course there has been a As commerce advanced, of course there has beer a corresponding increase in the numbers and magnitude of its buildings, as also in the numbers and wealth of its inhabitants. In 1700 its population was 5,000, in 1800 it was 75,000, in 1850 it was 408,298, it is now half a million analysis. 408,298, it is now half a million, exclusive of Berkin-head, which is situated on the other side of the river, having of itself a population of about 50,000, being larger by at least 5,000 than the entire city of St. "Never was there a town in Europe," says one who professes to know, "which sprang poverty and insignificance to such onnier he professes to know, which sprang from such averty and insignificance to such opulence and im-ortance in so short a time. Streets and public edi-ces seem to have started into existence as the con-quence of some mighty enchantment; bardly a satige of the primitive fishing town remains-not a ige of the primitive s building is modern ged by the spirit of improvement. The streats in were formerly so faw in number, so mean in arance and but little used to the hum of business, now countless, grand and forever busy; the esmen are respectable and intelligent; the mer-its enterprising and wealthy." one account of the far-famed docks of Liverpoo ither objects of interest must be de ext. Mmein whild, which a Lam, sir, very truly, yours, J. C. HUMD.

For the Christian Visit My Reasons for Becoming a Protestant. No. 8.

To the Right Rev. Thos. Cosnolly, Archbishop of the man Catholic Church, Halifax, N. S.: My LORD-We will now look at the p

Protestants, in reference to the Bible. Left entirely at liberty from the assertions and mandates of the popes, they can appeal to the originals. The Hebrew manuscripts of the Old Testament, at present known to be extant, were written between the years of 1000 and 1457; and bence it is inferred, that all produced before the years 700 or 800 were destroyed, on account of their variations from copies then declared to be genuine by some decree of the Jewish senate. And here a very singular fact is worthy of your notice. It was supposed that as the Jews who are settled in India, and other parts of the East, had for many ages. been separated from their brethren in the West, their manuscripts would contain a text derived from the autographs of the sacred writers by a channel inde-pendent of the one through which we have received the texts of our Protestants Bibles. These expectations have been fully realized. The late Dr. Buchanan brought from India various biblical manuscripts; and among them, a copy of the Pentateuch, written on a roll of goat skins, dyed red, which he discovered and the greater part of Deuteronomy are wanting. It consists, in its present state, of thirty-seven skins contains one hundred and seventeen columns of writing, perfectly clear and legible : and exhibits a noble men of the form and manner of the most ancient Hebrew manuscripts. It is thought the roll-comprises the fragments of at least three different rolls, of one common material, and exhibits three differen specimens of writing. The result of a comparison of at Cambridge, England, with different printed edi-tions, confirms the integrity of the Hebrew text. The variations are comparatively few, and none o them are found to differ from the common reading as "In every labor of his hand we see something to the sense or interpretation. It is also worthy o your notice, that two or three hundred years before Christ, the Jewish Scriptures were translated into Greek. This version is known by the name of Septuagint, because it has been said by some, to be the work of seventy, or seventy-two interpreters, who came for this purpose from Judea to Egypt, at the request of Ptolemy Philadelphus; but it was evident ly made at different times, and by different writers, though undoubtedly for the use of the Jews, before uncorrupted and entire. Christians could not have mutilated it, for had they done so, the injury would have been exposed by the Jews; and of such a one they have never complained. And the Jews could not have corrupted it in any essential passages, for had they done so, to assign no other reason, the fraud would have been declared by Christ and his postles; or had it been effected after their time, their ollowers, who have been in possession of the Jewish books, would announce it to the world. In fact, the Jews did take some liberties with the chronology of the early patriarchs, about two hundred years after Christ, and their having so done was fully exposed by Christian writers, who lived soon after wards, The manuscripts of the New Testament, which were written either by the apostles, or others. under their direction, in the Greek language, have long since perished, leaving us no fragment of their

history. Still, the evidence for the integrity and uncorruptness of this portion of the Scriptures, in every thing material, is perfectly satisfactory. Its contents are precisely the same now as they were in the first two centuries; for the reverence of early Christians for the sacred Scriptures, the multiplication of copies read in public and private, the silence of the enemies of the truth; who would not have failed to detect any attempt at alteration, the agreement of all the manuscripts and versions extant, as well as that which subsists between the New Testa ments, and all the quotations from it-which occur in

error, through every age, to the present time. One volume found in a remote church of the mountains.

contains the Old and New Testament, engrossed or

vellum, and written with beautiful accuracy. The Syrians assign to it a high antiquity; and from a comparison of it with old manuscripts in Europe, its

admits, as canonical, the epistle of Clement, but it omits the Revelations, which was not received by

some churches during a part of the early ages. Th

from that of the European copies, but in almost every other respect, it agrees with those obtained ages ago

through other channels. The opportunity of con-sulting the original Scriptures, as possessed by Pro-testants, but forbidden to your flock, ought to be

highly valued by all who are able to render

available; while those who are not, may often

obtain satisfaction from the same through the

original is not given ; while the words printed in

italics, so as to complete what the translators con

sidered the meaning, enable the reader to form h

own opinion as to their accuracy. Improvements might doubtless be made, but it should be remembered that men of eminence, yet differing among themselves both as to doctrine and discipline, have united in attesting the great excellence of the English version

of the Bible. The circumstances of the Rome Catholic, so far as the version of the Scripture in the

vernacular tongue is concerned, are far inferior to the Protestant. In the year 1582, an English New Tes tament was printed at Rheims, but from the Latin Vulgate. A multitude of Greek words were left t remain untranslated, under the pretext that adequat English terms, in which they might be rendered, wer wanting. The result was that it was unintelligible

to common readers. Hence the remark was man that "it was a translation which needed to be tran

that "It was a translation which needed to be trans-lated ;" and its editors, whose names are not known, " by all means labored to suppress the light of truth under one pretence or other." A folio volume is also accessible, entitled "A Confutation of the Rheimists Translations, Glosses, and Annotations on the New

Testament, so far as they contain manifest impicted heresies, idolatries, superstitions, profanes, treason slanders, absurdities, falsehoods, and other evils"-

the Vulgate of the Old Testament was made at Dousy whence it is called the Douay Bible, in two volume

the vain hope of bolstering op your sys

red togot abras privale many a THOMAS POWERS

Attendance at the Seminary.

eminary over twelve years of age ?

The question has been asked, how many pupils

In reply, I beg leave to say, that out of the s

quarto, the first of which appeared in 1609, and second in 1619. In this case as in that of the

mish Testament, notes and annotations on the text; united they form the only Eng-used by the Romish Catholic Church. The on the part of your system remind me of t

and all your party, add to the

nt differs

order of books of the Old and New Testame

date has been referred to the seventh century.

[Reported for the Christian Visito Sabbath School Concert.

The Jacksontown Baptist Sabbath School, which is by far the largest and most flourishing one in Carle-ton County, interested a crowded assembly on the evening of Sunday, July 24th, with the first enter tainment of the kind ever afforded in this part of the Province.

The exercises, which began at 61 o'clock, consisted of singing, recitations, and dialogues. All of a religious character, and conducted in the following order ----

1st. Singing by the congregation and children. "From all that dwell below the skies." Prayer, by the pastor and Superintendent, Rev. B

Rattray. NURMER Singing, by the children. and new " With joy we meet."

Recitation-The Book of Books, by Fanny Kitcher Recitation-121st Psalm, by Annie Everitt, Marcon Dialogue-By Miss Mary Ann Kitchen and Miss Albina Esty, -- Early Piety. Recitation -- By Miss Early Berry, -- The Irish Boy

Singing, by the children, and and and and

"Days and weeks and months returning, Bear us gently down life's way."

Recitation-I want to be an Angel, by Bell Conpolly Recitation-11th chapter of Hebrews, by Miss Maggie Everitt. Recitation-The Burial of Moses, by Miss Mary

Hartt. Recitation-Srd chapter of Matthew, by Carrie Camber. Singing, by the children o todana of

"Tis religion that can give. In the light, in the light."

Recitation-About Lucy, by Lotty True ; a little girl only five years old. Recitation-23d Psalm, by Olivia Connolly,

Recitation-The Lord's Prayer in verse, by Fa Kitchen, Louis Loomer, Annie Everitt, Wilmot Esty Ella Talford, Wallace Watson, Martha Kitchen and Berlin Berry.

Recitation-No Sect in Heaven, by Lois Stone, Recitation-oth chapter of Matthew, by Janie Camber.

Singing-The Child's Prayer, by Miss Albin Esty, and Miss Mary Ann Kitchen.

Recitation-Nothing True but Heaven, by Martha Kitchen. Dialogue-On Dancing, by Miss Mary G. Esty, and

Miss Salina Connolly. Recitation-The Parting Hour, by Henrietta Esty Singing-The Doxology, by the congregation and children, nobacil of in

The singing exercises were under the direction o Mrs. Rattray, who has devoted much time toward the improvement of this interesting and valuable department of Sabbath School instruction; and the recitations and dialogues under Rev. B. F. Battray.

It is also worthy of remark that although the house was densely filled and two hours were thus occupied, yet the utmost decorum was observed. and the people returned to their homes feeling as sured that the benefits arising to the young people of Jacksontown, from this Sabbath School, are incalculableting bao 8 odt ban sicole PROBATUMIEST.

TA To be For the Christian Visitor? A Time to Dance.

Solomon in this text, neither condemns nor justifies the practice of dancing, but merely affirms that there is a season in which some will engage in the exercise, as there is a time for everything which takes place, whether right or wrong,

The practice of dancing is an ancient custom. It existed among the Israelites in the time of Moses, and has continued to the present day. Among them, however, it was generally a religious exercise to exess their present time, unite to establish the fact. It is more verance or great victory. Thus after they had been over, worthy of your notice, Dr. Buchanan visited the Syrian Churches in Malayale, and was informed by delivered from the power of Pharaoh and his host the inhabitants, that to their knowledge, no European had visited them before. They affirmed that their and were safe on the other side of the Red Sea. M riam, the Prophetess, the sister of Aaron, took a timversion of the Scriptures was copied from that used by the primitive christians at Antioch, and is brought to India, before or about the Council of Nice A. D. brel in her hand, and all the women went out after her, with timbrels and with dances. And the same 325, at which it said Johannes, bishop of India, o practice was continued in the time of David, who enbishop in India, attended. It is also declared by th courages God's people to praise his name in the Syrian Christians, that three copies have always been exact transcripts of that version, without known

gious tests shall be imposed, either on Professors or on Students. Members of all denominations, suita-bly qualified for matriculation, are therefore eligible for admission.

Arrangements will be made to accommodate such as may be desirous of taking a partial course of study of J. M. CRAMP, President

July 25th, 1864, as the as dest of all SPAT The following notice was intended for inser

tion at an earlier date ; but if the money be remitted to the Treasurer any time between this and the Con vention, he will accept it. If any doubt, give him a trial. - ED. C. V.s tot saulbert indisors as shrolts

MR. EDITOR-I wish to intimate to the churches connected with the Baptist Convention, that have not responded to the appeal sent them in April—and a large majority are in this class—that the Annual accounts of the College will close on the first day of August ; and those who have made their collection, r intend doing so, had better remit by that date or the amount cannot appear in the statement to be made to the Convention

It is not pleasant to parade the financial matters of our College frequently before the public, but there, is necessity for my so doing which will be taken as my apology for the act. J. W. BARSS, Treasurer of Acadia College,

a D'mness er For the Christian Visitor. Sh Ingird ad DORCHESTER, Aug. 1, 1864.

DEAR VISITOR-I arrived in this locality on Friday last, after having spent about five days at Hillsboro' and canvassed as best I could for the object of my and canvassed as best I could for the object of my care and labor. It would be pleasing to me to give a report worthy of the ability of that so exalted a people in point of natural resources, along the river banks, on upland fields and far beneath the sur-face of their hilly country, and still they are in an-ticipation that the rock will pour them out rivers of oil. I visited one of the places where a company are boring for it, and the article is evidently there, but whether it will be found in sufficient quantities to be remunerative is yet to be proved. Amos Hicks, the murderer, received his sentence on Saturday, the 30th, in the forenoon. I intended being present, but not hearing correctly the hour I was too late in attending. Bro. Coleman and myself visited him a few hours after; conversed and prayed with him; at our instance he followed in prayer much broken in spirit, confessing and supplicating with a loud voice and shedding tears. We hope it was sincere. He is to be executed on the 5th of September, I leave for Sackville to-morrow laob

word A. D. THOMSON.

P. S.-I preached for Bro. Coleman yesterday. The afternoon service was held in the Court house. I addressed a large and attentive audience from the same spot where the Ludge delivered sentences about thirty hours previous; my subject was "The judg-ment of the great day." I addressed a congregation at Annapolis Royal, N. S., in the month of June, occupying the Judges' seat in the Courthouse of that placent into ; such service why such anAhDerTe

The N. B. Home Missionary Society held its annual meeting at Harvey on the 15th July. After the reports of the corresponding Secretary and Trea-surer were read, speeches were delivered by Rev. L Bill, E. O. Cady, W. A. Crandall, A. D. The and G. F. Miles. A collection was taken. The fol lowing officers for the year were elected :- Rev. S. Robinson, President; Rev's. E. C. Cady, A. M., C. Spurden, D. D., J. Rowe, J. A. Smith, W. A. Cole-man, J. H. Hughes, A. D. Thomson, T. W. Saun-ders, W. V. Garner, A. M., Vice Presidents; Rev. L. E. Bill, Corresponding Secretary; C. D. Everett, Esq., Treasurer; Hon. A. McL. Seely, Auditor; F. A. Cos-groups Alay Sime J. S. Mar, Poblat Science Science Science 1998 grove, Alex. Sime, J. S. May, Robert Stephens, Da-vid Roberts, Rev. H. Vaughn, A. M., John H. Hard-ing, G. M. Steves, Z. G. Gabel, Jonathan Titus, John Smith, Hon. W. B. Kinnear, Jas. Ulark, Rev. George Sealy, J. O. Beatie, Geo. Clark, Executive Board. A vote of thanks was passed to Rev. E. C. Cady, A. M., for the very able manner in which he had atten-ded to the duties of Corresponding Secretary for the forts to advance the interests of the Soc meeting then adjourned to meet the next morning at 9 o'clock. J. E. Masruss, Rec'g Sec'y.

Convention be allowed to send five Delega The Missionary and Educational Board shall also be at liberty to send one Delegate each.

It will be seen that the Constitution thus affords ample scope for a full representation from Churches, Associations, Union Societies, Educational and Missionary Boards, &c. &c. As the approaching meeting is to be held in a central position for all the Lower Provinces we may expect a very large representation. We should be glad to see every church connected with our five associations fully represented in the Convention. Why not? Those whose duty it is to make arrangements with the different lines of travel for the accommodation of persons coming to the Convention, should lose no time in making known through the denominational organs what information they have to communicate. This ought to be published in our present issue. We presume our city friends are all preparing to give the Convention a cordial reception, by making all needful provision for its members during the season. "A word to the wise is sufficient." But especially let us not fail to pray that the gracious Spirit may descend upon us in mighty power to enlighten, guide and save.

From our English Correspondent. LIVERPOOL, July 6th. 1864.

MR. EDITOR-If I mistake not, in compliance with your request, I promised to write to the Visitor occasionally during my rambles in England, and should you deem my scribblings worthy of insertion. of baptized believers are found in fellowship with I shall endeavor to furnish you with such articles Pædobaptist churches. That is, open communion from time to time as I can construct from the sources of information available. I shall commence with

THE TRIP ACROSS THE DEEP. Leaving St. John on Thursday morning, June home in Pædobaptist churches, and to lend their in- 10th, in the large and beautiful ship "Meerauza" fluence to the support of Pædobaptist errors. In built by one of your most obliging and enterprising fact, this open communion theory tends, by no long citizens, Arthur McDonald, Esq., we had a good run process, to the destruction of the Baptist denomina- out of the Bay, and with a light, but fair wind, we tion as such. It does not strengthen the body thus, were in the vicinity of Sable Island-off the southern but greatly weakens it. A matter of small conse- coast of Nova Scotia-at subset on Sabbath evening. quence, so far as the Baptist name is concerned, but Being the only passenger and an entire stranger to of grave importance so far as our distinguishing sen- officers and crew, I expected a very gloomy and soli timents are concerned, together with the influence of tary time, and would doubtless have realized my ex those sentiments upon the maintenance and advance- pectations had it not been for the urbanity and kind ment of the cause of God in the world. The Free pess of Capt. Grant, who did all in his power to make Will Baptists in the United States, a body that prac- everything as comfortable and agreeable as possible. tises open communion, numbered 50,634 members in The weather was exceedingly fine, and for the most the year 1844. In 1858 they reported 50,812; shew- of the time clear, except on the Banks of Newfounding a diminution of 322 in the course of fourteen land and in the Irish Channel, in which places we were enveloped in dense fog. In the former place, Baptists of the United States had increased by hearly the wind, blowing from the northwest, was very cold 200,000 members. Facts these which point to their and indicated a rather close proximity to the region of icebergs, though nothing of the kind appeared The winds, sometimes very light, were fair the whole of the way. The sea was as smooth as the harbor of St. John, and, the Captain's word for it, we might have crossed with perfect safety in a whaler or fish ing boat of twenty feet keel. We arrived in Liverpool on the 30th, thus making the passage in a little less than twenty days. The incidents of a sea voy-We may hope for one valuable result from the age are sometimes amusing and sometimes alarming. perusal of the present paper. Some of our readers I experienced but little of either. Comparatively may have heretofore regarded this question of com- aione in my glory, and in the absence of the ordinary munion as but a small matter. Perhaps they will now be led to modify their opinions in this respect. It may be asked, indeed, whether any thing can be really small that affects the interests of the kingdom of God ? Besides, is it for us, with our contracted sooner watch the motion of the waves, or the dinations of heaven? The one question for of sea monsters throwing up clouds of spray or ex-poking up to the throne of Jesus, "Lord! posing their dorsal appendages as they move onward is thou have us to do?" Seeing, too, he has as if propelled by the mysterious power of a subed us, 'as the Jews of old, with a multitude | matine engine. | Beyond this, save the odd d and sayings of the sailors, there was but di

Having such high authority for dancing, it may then be asked, why do Christians at the present day discountenance the practice, and refuse to engage in it ? I answer, because, in the first place, it is not religious exercise as it was anciently, but merely de signed to please the carnal mind. This is obvious when we consider that those who take the most plessure in dancing are the least interested in religiou exercises. They are seldom seen at the prayer and conference, and only occasionally at the Sabbath meeting. They have no relish for spiritual things, neglecting the Bible and the closet, and having no taste for religious conversation. But the very mention of a dance engrosses their whole attention. They converse freely upon the subject, and look forward with great delight to the time when they shall be permitted to engage in their favorite exercise. Lovers of pleasure are they more than lovers of God.

How then can it be possible that those who pr fess the Christian name can so far forget their high and holy calling, as to mingle in the dance with those of whom it may be truly said, God is not in all their thoughts.

Another reason why Christians are opposed to the practice referred to is, that the promiscuous dancing of the two sexes, as practised in modern times, is at tended with evils not known when females only engage in it, as was the custom among the Jews. On the other side of the Red Sea only the women lowed Miriam in the dance, and in later times, when David danced alone before the Ark of the Covenant he was reproached by his wife, because he went con trary to the custom of the country. But he justified himself by saying it was before the Lord to show his gratitude to Him for his distinguishing favors. It must then be plain, that promiscuous dancing, as practised in modern times, is wholly unlike the ancient practice, both in the spirit and manner of its performance : the former being a religious exercise, and practised only by women, while the latter is a made manifest in those who drank worldly amusement, and practised by both sexes pro- wells in the early ages of the gospel. using being calculated to inflame the passions of the young intoxicate the mind with carnal de light, and prostrate the energies of the soul. The to the glory of God, and to our fur necessary duties of life are thus neglected, idle habits engendered, and the eternal interests attarly uncared for. Such is the tendency of dancing, as practised for. Such is the tendency of dancing, as practised at the present day. But it is true now, as in the days of Solomon, that there is a time to dance, then to praise God, now to obtain carnal delight, notwithat the present day. But it is true now, as in the days of Solomon, that shere is a time to dance, then standing all that may be said against it, and in spite of the evils connected with it. Truly, the carnal mind is enmity against God, and therefore, while in a state of nature, man seeks only his own present pleasure, regardless of future happiness, the welfare pleasure, regardless of future ha

onclusion, I ask of all who love the Lord ith me in offering fervent prayer for those wi bave destroyed their own peace, wounded the feel-ings of others, and brought a reproach upon the cause of Christ, by joining a pleasure-loving world in the carnal amusement of dancing, after having professed to experience higher and holier joys.

t them fatto the great town in sea that entered last year, thirty-nine were over twelve ind thirty-one over fourteen years of age. It must,

Ibaol bas .woThe Price Raised. Densor EnA

The Editor and Proprietor of the Religious Intelligencer has labored hard to keep the price of his paper at One Dollar and Fifty Cents per annum : but he now finds out, what we ascertained sometime ago in relation to the Visitor, that no religious paper of the size of either of these journals, with a limited cir culation, can be made to pay expenses, for less than two dollars a copy. In reference to this point the

ous Intelligencer be raised to two DOLLARS a year, or shall it cease to exist? In relation to the latter, we think we hear thousands of voices exclaim scribers a paper for a dollar and a half; but they would not be satisfied with it. It would not meet their wishes; and we cannot afford to publish the *Intelligencer* its present size, at the present rate. No prospect exists of any early reduction in the cost of paper or printing. Many newspapers in the States have been discontinued—those remaining, have been raised in price; and we observe that recently the pri-ces of several of the monthly magazines have been raised also. raised also.

We have been publishing the Intelligent We have been publishing the Intelligencer for some time past at a heavy personal sacrifice. Our friends surely do not wish us to do this any longer—we are unable to do it. Our all has been embarked in the mission to which we have pledged our lifetime. The only return we ask, is sufficient to embarrass ourselves by publishing this paper at less than cost, would not be just or prudent. We contemplate raising the price of the Intelligencer to Two DolLARS A YEAR, pays-ble in advance, as usual. This change, however, is not to take place until October next. This is fair, honest talk, and we believe our

mporary will have no cause to regret the stand h has taken.

New Books. Robert Carter & Brothers, No. 530 Broadway, N Y., have placed the following deeply interesting work upon our table :- The of and the of t Christian life in early times. Life-like sketches an here given derived from English, French, and Ger man authors, unfolding the grace of Christ Jesus, as made manifest in those who drank from salvation'

HUMAN SADNESS, opens to us the springs of life' sorrows, and teaches us how we may improve the divine life. THE FOOT OF THE CROSS .--- Dr. Octavius Winslow THE STRAIGHT BOAD, is a sweet little volu Young, and well adapted to guide their feet in the affneneed in their managementing their

The following Sabbath School publications are is sued by the "American Tract Society," and are full to of interest to youthful minds :-Helen Maurice, or he the Daughter at home : The Young Men of the Bible ; Five Years in the Alleghanies; The Word w ill name; The Little See Bird; I wish I was world The Chosen Friends, Our Katies

