THE CHRISTIAN VISITOR

ST. JOHN, N. B., SEPTEMBER 8, 1864.

New Testament Studies. NO. XXXIII. CHURCH DISCIPLINE. Addenda.

fill up our space this week with certain miscellaneous who are disorderly in conduct, irregular in practice, items, which we want to add to our discussion on and unscriptural in doctrine." execute discipline, in obedience to his laws, and out conduct ?'-' Dishonesty towards her creditors.'of a regard to his name, he himself is with them, to 'Very well. I thank you for the information, and preside over their action, and to attach to it, so far as will make a proper use of it." In the evening of it is conformed to His will, His sacred seal. It fol- that day Mr. Fuller had a conversation with this wolows, that our Lord expects his churches to co-oper- man, which he thus reports : ate with their officers in the exercise of a Christian discipline, and not to leave the whole weight of this the alienations and mischiefs which have thus arisen? neglect of discipline into which men have been betraved from a fear of the results here indicated ?

Letters addressed to the churches of the Western Bantist Association, England, in the latter half of the last century. They indicate a sadly low condition of morals in some of the members of those churches. one, viz: to boast of their ability to outdrink others : could not object to the propriety of my conduct in as if that which offends God, which forfeits heaven. and which proves to all around that one's self is an old pany and connections rather as promotive of each Christ's laws of discipline? others' carnal amusement than their holiness; and had rather sit for hours together with their bottle before them to excite their lust than so many minutes with their Bible before them to mortify it." Here is a farther extract : "Beware also of a conformity to the world in its vanities and follies. 'Ye are not of the world,' saith Christ of his disciples. "Be vet not conformed to this world,' is the advice of the Great Apostle. Have these passages been read by those who conform to this world, in order, as they pretend, to recommend religion? What! run into the wild extremes of dress and fashion, attend cards, dice. balls, plays, midnight revels, to make religion look handsome! What! make the sons of darkness your companions, and squander away your time with them in taverns, ale-houses, and such-like places to render Christianity lovely, and win them to the ways of God! How absurd! Such professions are too much like the silly mariner, who, first chaining his bark to a rock, put off to sea, hoping, by virtue of the chain, that the rock would follow him. But, alas! the contrary effect ensued, and his vessel was dashed to pieces. How profane is the conduct of those who spend a great part of the Sabbath in sleep, casting up their accounts, transacting worldly business, or in casual conversation ! How criminal the proceedings of such as cannot be prepared for the business of the day till they have had their hair-dresser to attend them in the morning, and then go to the house of God (or elsewhere) only to make a fair appearance! How cruel and guilty are those who occasion their servants to complain, that they have more to do on the Sabbath than on many other days in the week; while their masters and mistresses, slighting the Lord of hosts, hold a sacrifice to another "god, which is their belly,' and must receive their visitors in form ! Brethren, avoid such errors, and keep your Sabbaths holy unto the Lord."

to those who mingle with the attendants at the ballroom, the race-course, the circus, and the theatre; to which may be added, gambling in its various forms. And as for covetousness, the forms in which it appears among us are 'legion.' The influence and power that certain church members possess seem to give liberty to sin, and trample under foot the laws by which they should be governed. Wealth, power, position, should never be allowed to interfere with the exercise of Gospel discipline; and churches The word addends means, things to be added We should not be influenced by them to retain members

church-discipline. We begin with the practical re- We close with a deeply instructive incident, which mark, that the matter of church-discipline belongs to occurred in the experience of Andrew Fuller. He was the churches as much as to their officers. This is at Aberdeen, Scotland, collecting for the Baptist Misplain from the following passages : "And if he shall sion. On his way, one Lord's Day morning, to meet neglect to hear them, tell it unto the church-In the a few Baptist brethren residing in that city, "I was name of our Lord Jesus Christ when ye [the Corinth- called aside," says he, "by a respectable minister, ian church] are gathered together." Will our readers and told to this effect, - 'You will be requested to now turn for themselves to Matt. xviii. 18-20? This baptize a woman before you leave Aberdeen. I have passage certainly does not mean what Rome would no prejudice against her on account of her being a have it mean when she pleads it in support of her Baptist; but I think it my duty to tell you, that she despotic claims. But it does mean, that wherever was a member of one of our churches in this neigh-Christ's people are gathered together as a church, to borhood, and was excluded for bad conduct.'-- 'What

". Well, Margaret, you have lived in the world

about forty years. How long do you think you have matter, in its responsibility, and in its occasional known Christ?'- 'A little more than a year.'odium, to rest upon their leaders. We fear that this ' What, no longer ?'-' I think not.'-' And have you is not always remembered. And who can recount never professed to know him before that time?'-Yes; and was a member of an Independent church and the mischiefs too which have arisen from that for several years.'- 'A member of a church, and did not know Christ! How was that ?'-' I was brought up to be religious, and deceived myself and others in We now pass to some extracts taken from Circular professing to be so.'- 'And how came you to leave that church ?'-- ' I was cut off.'-- ' What, because you were a Baptist ?'-' No : because of my bad conduct.' - 'Of what, then, had you been guilty ?'- 'My heart was lifted up with vanity. I got in debt for They supply matter for thankfulness and hope : since clothes, and other things : and then prevaricated, we have reason to know, that English Baptist chur- and did many bad things.'- 'And it was for these ches in this day certainly do not tolerate such things things they cut you off ?'--'Yes l'--'And do you as should seem not to have been uncommon with the think they did right ?'- 'Oh yes !'- 'And how came churches of the last century. They shew also, that you to the knowledge of Christ at last ?'---* When I there was a demand for discipline in those churches was cut off from the church I sunk into the deepest which scarcely seems to have been exercised. Here despondency. I felt as an outcast from God and man. is one of these extracts: "As immoralities generally I wandered about, speaking, as it were, to nobody, either originate in, or are greatly promoted by intem- and nobody speaking to me. My burden seemed perance in drinking, we desire such as are at times heavier than I could bear. At that time a passage overtaken by this fault to consider what may be said or two of Scripture came to my mind; and I was led on this subject: and may the Lord enable you to lay to see that through the cross of Christ there was aside this abounding and destructive evil! Your sin mercy for the chief of sinners. I wept much, and my consists in your complying with either your own in- sin was very bitter. But I saw there was no reason clinations or others' temptation to drink intoxicating to 'despair ; for the blood of Jesus Christ cleanseth liquors to excess! It is granted, that neither an ill- from all.sin. It is from thence I date my conversion." natured report, nor the private suspicion of men, nor 'And do the minister, and the church of which you a corpulency of body, are any certain proof of your were a member know of all this ?'-' Yes !'-' Why guilt. (Matt. xi. 19. Acts ii. 13. 1 Sam. i. 13.) But did you not go, and confess it before them, and be rewe think your frequent desire to drink in private. stored ?'- ' Partly because I have removed my situayour many contrivances to come at liquor unknown tion some miles from them : and partly because I felt to your friends, your repeatedly swallowing it after in my conscience that I was a Baptist.' "After the your true thirst is allayed, and your shameful excuse conversation," concludes Mr. Fuller, "I saw the and falsehood to cover your sin after you have com- minister who had told me of her, and informed him mitted it, too plainly prove before God and your own of the whole ; adding, that the church in his connecconscience that you are guilty. Among many ways tion had done well in excluding Margaret, and the wherein men glory in their shame, this is sometimes Lord, I hoped, had blessed it to her salvation. He

paptizing her; on my own principles We have called the above an instructive incident. offender, should be deemed a privilege !.... It is evi- And is it not such ; shewing, as it does, side by side dential of a sinful state, and portentive of a dismal with Paul's story of the incestuous Corinthian, the end, when professors of religion choose their com- mingled mercy and wisdom, even in their severity, of J. D.

THE CHRISTIAN VISITOR.

For the Christian Visitor. Correspondence from the Holy Land. No. 11. JERUSALEM, April 1864

I cannot close my remarks on Palestine without briefly describing some of the ancient pools and tombs around the Holy City, also a few other things that have come under my observation. The most remark able of the former are the pools of the Virgin, Siloam, and the upper and lower Gibon. Passing down the valley of Jeboshaphat to the base of "Ophel," a high ridge jutting out from the south eastern portion of the city, we come to the pool of the Virgin. Whe-

ther Scripture has any allusion to this pool or not is a matter of dispute. Certainly it does not refer to it under the above name. It is remarkable for two things, first, its waters experience a sudden rise and fall as often as once or more a day; second, it is connected with the pool of Siloam, on the western side of Ophel, by a tunnel through the solid rock nearly six hundred yards long. The rising and falling of its waters arise, it is thought, from the gas endeavoring to escape through the water, and thus causing the water to bubble up. There appears to be a constant supply of pure water in this pool, and when we visited it, women were employed there washing clothes. On the opposite side of Ophel is the pool of Siloam. This is considered the Siloam of Scripture, hence the place to which the blind man went and washed, and from which he came away seeing. To reach the pool as it now is, you ascend a few rude steps, aided by a light. There is nothing whatever striking about its present appearance; it very much resembles a spring, as we would say, in America, and is covered with an arch-like building. Outside of this pool is a large well-built reservoir, about fifty feet long and twenty wide. This, it is thought, supplied the King's gardens with water; they being in the valley below, and to this day, the pool of Siloam sends forth copious streams of pure water, and imparts life, vegetation, and beauty to these same gardens. We now leave the pool of Siloam, and enter the Valley of Hinnom. This is a narrow ravine, diiding the Hill of Evil Council on the South from Mount Zion on the North. At the entrance of this Valley and overhanginging it on the South, is what is called the "field of blood," bought by Judas with the thirty pieces of silver, the price of his Master's Princess Helena, more particularly to dishetraval tinguish this spot, erected an arch over a large excavation found on the top of this hill. A little to the East of this is an eminence called the Mount of Offence, it being the supposed snot where Solomon erected altars to the false gods-being led astray by his wives. Following this valley up, brings us to Valley Gihon, at the mouth of which is the lower pools of Gihon (see Isa. xx:i. 9). It is a reservoir some six hundred feet long, by two hundred and fifty wide, and forty deep, at the present day. A little beyond the Northern end of this pool the valley is crossed by the aqueduct that conducted the water from the pools of Solomon away beyond Bethlehem, to the temple enclosure. At this point the valley is about one hundred feet lower than the city wall, notwithstanding we have been ascending since we left the valley of Jehoshaphat, a fact that shows how commanding a position was occupied by the citade of King David, which surmounts the heights of Zion, opposite which we now are. We still follow this val ey up, which here sweeps away to the West, and in ten minutes come to the upper pool of Gihon. It is less in size than the lower one, being only 300 feet long, 200 wide, and 18 deep. This is thought to be the pool referred to by Hezekiah, who stopped the upper water course of Gihon, and brought the water down the valley, he turned it aside into the city. There is a pool on the West side of Mount Zion, in the rear of the Mediterranean hotel, called the pool of Hezekiah. It is thought that into this pool these surplus waters may have been led. We will now Damascus gate. a door-way cut through the wall leading into the space above described. The entrance to these tombs is beneath a portico in the west side through a low doorway; and here let us tarry to examine this doorway, which is of great interest. We read concerning our Lord in Mark xv. 46, that "they laid him in a sepulchre which was hewn out of a rock, and rolled stone unto the door of the sepulchre." Here we have a striking representation of the above. The stone placed to the door of this sepulchre was a large circular one not unlike a huge grind-stone, and was placed upon its edge, the face being large enough not only to cover the entrance to the sepulchre, but also to overlap it and to run it into a niche cut out of the rock on the right hand side of the door. On the left side was a similar niche, but deeper, into which the stone might be rolled to allow admission into the sepulchre. In front of the door was an inclined rut or groove cut into the rock, in which this circular stone travelled-inclined, be it remembered, so that it could not possibly fall back, and also to make it much more difficult to open than to close, hence the difficulty noticed in Mark xvii. 3, "Who shall roll us away the stone from the door of the sepulchre." In this way, fitted closely into the two niches, one on the right and the other on the left, and also nto the deep inclined grove at the bottom, it was neld firmly, and required a powerful force to move it. On entering, we came into a chamber some twenty feet square, from which doors lead into smaller chambers or crypts, each of these contained shelves, hewn above the shelves triangular spaces were cut out, into which the sepulchral lamps were set. These lamps may have been kept burning constantly or only when inted by mourning friends. The smoke, we presume, from these sepulchral lamps, is still visible in some of the small spaces above these shelves. A sight well worthy of a good observation is the man-ner in which these inner sepulchral doors were hung to guard against rebbers. A large and perfectly smooth stone door was hung upon stone pivots set into corresponding niches above and below, and was so balanced that it would always close itself and never remain open, and further, the door was so smoothly and perfectly fitted that when closed it could never he opened from the inside. In this way the unwary robber could easily gain admittance by pushing the door, but when he allowed it to close he was firmly trapped, as he could not possibly open it from the nside. These tombs are all empty, the Sarcophagi having been long since removed. It is very difficult to decide whose these tombs are: they are certainly fine specimens of sepulchral grandeur, and perhaps from this reason received their present name "Tomba of the Kings." The whole of the environs of Jerusalem is full tombs, and a volume might be written upon them. We have explored quite a number of them, but it would occupy much of your space to give a minute account of them all. It will suffice to give a brief description of another very remarkable lot of those on the Mount of Olives, called the tombs of the Pro-phets." They are upon the eastern side of the Mount, about two-thirds way up. You enter them by a long low entrance, which brings you into a round cham-ber, from which two parallel avenues run south about 60 feet. A third avenue extends in a southeasterly direction about forty feet. These three are bounded and connected by a curved chamber, from which some thirty niches radiate inwards. A second curved chamber crosses the three avenues about mid-Such briefly are the so called tombs of the Prophets.

contend against, arising chiefly, we believe, from that base and most corrupt administration that rules here, the furkish Government. Many of these obstacles have recently been overcome, and it is now hoped that good will be accomplished. In addition to this church, the Bishop has control of two schools, a male department situated on Mount Zion, in a fine commodious airy building, and a female branch within the city. The population of Jerusalem is variousestimated from 19,000 to 25,000. The Jewish inhabitants number from 6,000 to 7,000; they are for the most part in a wretched state of poverty, being principally supported by foreign subscription, which

act has drawn many idle, needy Jews to the "Holy City. For the Christian Visitor.

My Reasons for Becoming a Protestant. No. 10.

To the Right Rev. Thos. Connolly, Archbishop of the Roman Catholie Church, Halifax, N. S.

My LORD .--- It is written by the apostle Paul, that no man can lay other foundation, but that which is laid. Now, I would like to ask you, if this Peter was the foundation ?- Very Peter !! No, indeed, but our Saviour himself is the corner stone, the rock, the foundation. Then Peter is but a stone, as his name imports. But there were eleven other stones of equal value! for, says the Holy Spirit : the church is built upon the foundation of the apostles-all the apostles; and of the prophets too ! When then all these stones are at the foundation, and Christ the chief corner stone, where is the room for Peter the rock ? But, in investigating this beautiful though heritical subject. find another to illustrate the expression, in Matt. xvi. Looking at the temple on a certain occasion, Jesus said to those before him, " Destroy this temple and I will build it again in three days"--Were those addressed in the second person and the temple the same thing? Here, then, are the persons addressed. the subject of conversation, and himself-you (the addressed) and the temple, (himself.) So have we Peter, his confession, and Christ the builder of his church, in the passage before us-They understood by this question that he spoke of his body : but his body was not himself, nor Peter's person, the rock of ages. Surely the Pope's rock is not now my rock, my enemies themselves being judges : glory to God my Saviour, for this consoling truth ! But Petros and petra sound alike, and therefore, though of different gender, case and person, they must be identical. Of the person and case I have said enough. Of the difference in gender, you will, as many of your Romish writers has asserted before you, tell me, that it was written in Syriac, and that the word signifying stone in that language is of no gender. I call upon all your writers to produce a copy of Matthew in Syriac, and show me and all in doubt, the point or explanation contested. The only authentic copy we have is the one before me; it is the good old Greek version: "Thou" is in the second person, and " this" is in the third, Petros is masculine and Petra is feminine. It is impossible for language to do more to prevent mistake. But there are other passages quoted by your church in support of her dogmas from the Vulgate, 1 Pet. v. 3, "Be not lords over the clergy." There was then, a plurality of lords, and not as the 'Mother Church" supposes, or infers, the apostle Peter had the clergy under him. This passage is susceptible of a better meaning than that given by the Vulgate. It reads in the original and our common version. " not as lords over the heritage, lot, or people of God." Cleros, the word here translated clergy, occurs about twelve times in the New Testament, and nine of these is translated inheritance, and in the passage before me, it may be either lot, heritage, or wn to the west side of the city of David, so instead inheritance ; but clergy, is indeed, most arbitrary, of allowing the overflow of the upper pool to run and I might add, whimsical. As well might the Vulgate have said to Simon Magus, "thou hast neither part nor clergy in this matter:" or in Collos. i. 12, he has fitted us to partake in the dergy of the saints." In both cases the word is the same in the original. This shows to all my Roman Catholic continue along the western wall of the city until we fellow-countrymen, by what show of power and arbireach Damascus Gate, thence following a road leading trary dominion over words these critics of your north, we come to some of the principal ancient tombs system would strive to bring the clergy of the Chrisin the vicinity of Jerusalem. First of these are the tian ministry under the bishop of the " seven hills." Tombs of the Kings, about half a mile north of the So fades from the face of reason the whole evidence The sight is recognized by a rect | from the Bible in favour of the grand office without angular quarry, about 90 feet square, and some 18 or | which, the main spring of popery is a mere figment 20 feet deep. At the southern end are steps leading of fancy, as the visions of the prophet of Islamism. to the bottom of this quarry, at which point there is | Having found the office of vicar, or general superintendent of the whole Church of Christ, the Universal Episcopate of Rome, without express or positive precept or institution, or without even inferential probability, I proceed in the third place to show still farther, that it is anti-scriptural, not only in theory, but in the facts recorded. The first church was estab lished in Jerusalem (not in Rome as you suppose) : this church was the true apostolic and catholic church : for all the twelve apostles were in it. The whole college of the twelve apostles had their seat in Jerusalem. The Samaritan daughter of Jerusalem was the first-fruits out of Judea. Philip, one of the apostles' evangelists, carried the Word of the Lord to Samaria. They believed, repented, was baptized. (not sprinkled.) News is brought to Jerusalem. The cardinals meet. (I wonder if they all wore red caps.) The twelve apostles are in session. The prince of the apostles had not yet learned his lesson, or duty, and his brethren had not yet learned to call him Pope. The truth is, they made him a legate-What ! make a legate of Pope Peter ? Who ever heard of such a hing as that before? Ah ! my lord, I imagine hear you say : If I had you in Rome you would not talk so; I would not allow you to expose the things we are sworn to uphold, and hide from the christian world so long. Well, they send legates to Jerusalem. And who did they send as apostolic legates? They sent Pope Peter and his brother John !! Thus it is clear that the notion of Peter's universal episcopacy and princeship of the apostles was not yet conceived. Thank God, that when this article will be read and out of the rock, on which the coffins were placed, and re-read, it will speak a volume against your pretensions; and the successors of the Romish Church. But again, and still more humiliating to his successors, when Peter had introduced the Gentiles into the church, the brethren of the circumcision rose up en masse against him, not regarding him as having the least supreme authority in the case, "How," do " did Peter receive the complaints from all you ask, quarters for his daring to innovate, by mercauthority, on the holy brethren ?" Did he say, "I am Christ's vicar-chief of the apostles-the supreme head of the church-I hold the key of the kingdom of heaven, and do you demand of me why I should thus act ?" Ought I to have stood up and said to the Gentiles, you shall not enter the kingdom of the Messiah, or be enrolled amongst the children of God. In the xi, chap. of the Acts of the Apostles, we have a full exposition of the groundless pretension of his successors, in the details of the case from the lips of the apostle himself. A third instance of the entire absence of all such vicars in the primitive church, appears in the council held at Jerusalem. It was not called by Pope Peter, nor was it a council of the whole world but of two or three churches. They met. Who was the president? Neither the Pope nor his legates-Peter is not in the chair ; but on the floor. He spok first, as it was always his custom to do : but did he dictate the course to be pursued ? No. Had he the honour of drafting or submitting the decrees? He had not. He arose and spoke to the assembly, and told what God had done by them among the Gentiles Paul and Barnabas, also upon the floor, they stated what the Lord had done for them among the Gentiles in his views they all acquiesced. They do not say in this letter, "It scemed good to Peter." No. "It seemed good unto us." Indeed, if any was Pope in this assembly, it was James : not Peter. All the Popes of Rome as successors of Peter, are, therefore, not only unscriptural, but anti-scriptural! Again and still stronger. In Gal. 1st chap, we are told of a certain controversy between Paul and Peter-not way between the outer chamber and the circular one about faith and morality; but about expediency. near the entrance. These tombs are also empty. Paul would never have related this matter but in self defence. There were some in Galatia, who re-garded him as a sub-apostle, not equal to those who Such briefly are the so called tombs of the Prophets. Why they are called by this name no one appears to know. There have not been any inscriptions, re-cords, or other marks found there, or anywhere else, to show to whom they belonged. There is another subject to be mentioned before finishing these notes, and that is the cause of Him who suffered, bled, and died here. There are all there is another are all and the first the cause of Him who suffered, bled, and died here. There are all there is another are all another are all the there are all there is another are all another are all the there. There are all there is another are all the there are all the there are all the there are all the there are all there are all the there are all there are all the there are all the there are all there are all the there are all there are all the there are all the there are all there a who suffered, bled, and died here. There are all classes of worshippers at Jerusalem, and multitudes who know but little about any kind of worship. There is but one Protestant church here, and that is the Church of England, attached to the British Con-sulate. The foundation stone of this beautiful little

letters containing his last advice to his brethren. In to be the intellectual companions of their brother the first he associates himself with the Elders of the and husbands. In later days, however, the means of Jewish Church, and claims no other eminence than thorough education for young women have not kept that of fellow Elder, and as such exhorts them to feed pace with those for young men. There has been the flock of God, which he has purchased with his danger of the loss of the equilibrium; and that would Lord and Saviour. Thus with his last words he dis-claims every attribute of official supremacy. He is try to attain an education of as high an order as that either from his own words simply, or from any other circumstance, which in the history of the church is recorded from Pentecost to the end of the New Tes-country and his race. tament. I will leave other Scriptures and explanations for my next. In the meantime, I remain your most obedient servant, THOS. POWERS

What Strangers think of us.

The Christian Era of Boston, publishes a letter written by an American Brother, who attended the recent Convention, in which he speaks out very freely his impressions regarding our mode of doing business, and the success attending our exertions as a denomination. Read what he says :--

LETTER FROM NEW BRUNSWICK. St. John, N. B., August 24th, 1864.

Many of your readers will be interested we doubt not in hearing from the Baptists of this and the neighboring British Province of Nova Scotia. I have this week enjoyed a very favorable opportunity for seeing and hearing the ministers and leaders of our denomination in these lands. The Baptist Convention of and accommodating proprietor, II. Hyde, Eso., is de-Nova Scotia, New Brunswick, and Prince Edward Island, has been holding its 19th session in this city, commencing Saturday, the 20th, and closing Tuesday evening the 23d inst. It is a large, intelligent and enterprising body, representing 268 churches with a total membership of nearly 85,000. "The object of the Convention," as stated in its constitution, "shall be to maintain the following institutions, namely; Acadia College; and Foreign Missions; and to advance the interests of the Baptist denomination generally, by devising and carrying out, as far as possible such means as may, by the divine blessing, tend to promote its welfare." After an annual sermon, which has this year been preached by our large hearted friend, Dr. Warren, the Secretary of the A. B. M. Union, annual and able reports are presented in connection with the objects named in the constitution. These reports are taken up by the ministers and laymen in free and earnest speeches, not confined to the five or ten minutes rule. The various items are thoroughly discussed and weighed. embodied in suitable resolutions, which are passed the Convention and pressed home upon the attention. and hearts of the brethren. It seems to be their aim and desire, not merely to transact the business-to get through with hearing the Reports and disposing of them by a vote, but to agitate the thoughts and arouse the zeal of the churches in respect to the topics laid before them on this occasion. The discussions are conducted with great warmth of feeling. but with an entire absence of ill temper, or wrangling I never saw such a noble, manly and christian spirit as I have witnessed in this Convention of the Baptists of these Provinces. There is the utmost freeness and frankness in expressing difference of opinion. Young men differing from their elders and superiors, and elders and superiors putting the sharpest and severest checks on the gushing, and not always judicious zeal, of their juniors and inferiors, without any proud assumptions and dictations on the one side. On but one motion did I hear a dissenting vote during the whole session. The English practice of shouting 'hear, hear," when a speaker brings out his point, or gives a telling fact, prevails on these occasions, and is a great aid to the speaker. The Baptists in these Provinces are earnest and energetic, sound in the peculiar tenets of the denomination, and zealously ommitted to their propagation and maintainance. Their preachers are emphatically Scriptural in their preaching, ignoring the manuscript in the pulpit, but lecidedly favoring the careful and laborious preparation

own blood. In the second letter, he wills that the be a disaster of a revolutionizing and downward tenbrethren addressed should after his decease, be mind- | dency. This equilibrium must be preserved; and, to ful of the commandment of us the apostles of our this end, there must be colleges adapted to qualify a known only in the New Testament as an apostle, of the highest offered to the young men. It is a real

> 1000 100 10 1000 1 1 M For the Christian Visitor. The Round Trip.

I write a few lines to draw the attention of your readers to a very pleasant trip, which they may enjoy at small expense. The route is from Saint John to Halifax by steamer and railroad ; thence to Truro and Picton by cars and stage; and returning by the way of Charlottetown and Shediac to Saint John. This trip will give the pleasure-seeker an opportunity of viewing some of the finest scenery in the three Provinces: and the bracing air of the waters of the Gulf will bring health to the invalid.

The officers of the steamers and railroads are gentlemanly and obliging. The only staging is from Truro to Pictou : and this line, by the way, is one of the finest in the three Provinces. The enterprising serving both of praise and of patronage. I should write out more extensive notices of localities and obiects of interest, but other engagements forbid. I will simply say, go and try the "Round Trip," and if you derive as much pleasure from it as did the writer, you will be amply paid.

For the Christian Visitor,

DEAR EDITOR-As I find by the Minutes some mistakes in the crediting of the money collected by me, on Butternut Ridge, I feel that it is due to myself, as also the parties from whom I received the money, that they be corrected in the columns of the CHRISTIAN VISITOR. First-Geo. Keith, Junr., paid \$1.00 ; credited in Minutes 30 cents. Mrs. M. Steves, paid five cents : credited in Minutes 65 cents. Alonzo Keith, six cents : credited in Minutes 66 cents. Some other small mistakes not worth while to mention : however, I would say, that the total amount of money in my book and the Minutes agree. I correct this, that the persons from whom I received the money, may not be under the impression that I did not give a correct account of the money paid to me. One more mistake I will name-James Keith, Junr., 80 cents, not credited. HENRY CHARLTON.

Kars, August 22d, 1864.

CENTENNIAL -Brown University of Providence. Rhode Island, holds jubilee this week. Just one hundred years have passed over its head. The sons and friends of this venerable institution, while we write, are in the act of celebrating its centennial anniversary. The Watchman and Reflector of last week thus speaks of this honored seat of learning :

It has done good service in the cause of sound learning and free principles, in whose interests it was founded, and has done much to elevate the character and extend the influence of the Baptist ministry and churches. Could Dr. Manning and the early friends of the college come from their graves to this centennial auniversary, they would exclaim, in wonder, "What hath God wrought!" and would render deyout thanks that He has so abundantly prospered the work of their hands.

in the study. The healthy influence of their College and of its able and venerable President, Dr. Cramp, peculiar to Rhode Island, have been since adopted in is widely felt in the ministry and clearly manifest in every State of the Union. The fundamental idea church membership, has become a common article of faith in all the evaugelical churches of the land. The little State of Rhode Island and the despised sect of the Baptists have exercised a controlling influence in moulding the political and religious sentiments of the country.

It is a striking comment upon the above extracts. that the churches thus admonished made but slow progress. Thus, in the year 1769, twenty-hine churches reported a clear increase of twenty-nine members ; that is, one per church. In 1771, thirty churches reported no increase at all. In 1780, approaching the period to which the above extracts refer, thirty-five churches reported a clear increase of five ; that is, scarcely one-eighth, a mere fraction per church. How should it have been otherwise? It is otherwise now through the whole area once covwill there not be ?- for great improvement in every and amount due, \$10, ordered to be paid.

We add to the above extracts another, taken from churches in these Lower Provinces really do need to dered to be paid. be taught and stirred up in regard to their obligations to an unflinching execution of the laws of Christ in his own house. Here is the extract :- " Indifference to certain sins that have been of long standing in the held at the Western Association. church, and are almost looked upon as constitutional, or winked at as infirmities and weaknesses, has an

Our Approaching Association. The Western Association of Baptist Churches

opens its Session this year in the New Baptist Chapel, St. Andrews, on Thursday, the 15th inst., at 2 o'clk. P. M. Rev. E. Hickson, A. M., will preach the introductory sermon (p. v.) on Friday morning. The business of the Association will probably be disposed of by Saturday evening: but it is understood that the religious exercises do not terminate until Sabbath evening. The preaching and labors of the Lord's day, therefore, are an integral part of our Associational services, and consequently under the guidance of the body. Let no minister imagine that he is at liberty to leave until the work of the Sabbath is over. We go to St. Andrews not simply to pass resolutions and make arrangements for future action ; but, with the divine blessing, to save souls. This is the first Baptist Association ever held in the town of St. Andrews. God grant that it may be distinguished for brotherly communion, christian fervour, and spiritual life and power! Our Bro. Crawley is struggling hard in the Master's name to establish the Baptist cause in St. Andrews, and hitherto he has not laboured in vain. He naturally looks with great interest to this contemplated gathering of the brotherhood to aid him in his great work. We shall render such aid just in proportion as the business is conducted in the spirit of brotherly love, and the preaching, exhortations and prayers are stamped with the impress of the Spirit's power. Such being the fact, let each and all with one accord, pray in faith that an " unction from the Holy One," may descend upon ministers and people. Then may we hope that God, even our own God, will bless us.

The N. B. Baptist Home Missionary Board met at Leinster Street on the 5th inst. Present-Revs. I. E. Bill, W. V. Garner, Geo. Sealy, and brethren Cosgrove, Sime, May, Steeves, and Masters. Letters were read from Rev. D. Crandall, reporting three months' labour at the Salt Spring Settlement ; he has baptized two heads of families, and is much encouraged in bis work.

Read a letter from Rev. J. Tozer, reporting three months' labour. He writes that he still occupies six preaching stations, holds from four to six meetings weekly, has had one baptism, and expects others ered by the Western Association, now divided into soon ; the books sent by the Board created great inseveral associations; and yet there is room, -as when | terest in the Sabbath School. Report was received.

Read one from Rev. Wm. M. Edwards, one years' report. He reports two converted and baptized ; has the Circular Letter of the Nova Scotia Eastern Bap-preached four to five sermons per week during the tist Association for 1863. It is quite a painful one. winter; have one District Sabbath School, with an It tends to justify, however, some remarks to which average attendance of forty-five, the prospects of his exception was lately taken in the columns of the field are very hopeful, and expect soon to be self-sus-Visitor and Messenger. It proves also, that our taining. Report was received, and amount due or-

> Letters from Elijah G. Vincent and Rev. D. Blakeney, asking aid for brother S. C. Moore, at Buctouche and Dundas. It was referred to next meeting, to be

And one from Rev. J. Spencer, asking aid towards the establishment of a City Missionary to preach to urious effect, and tends to neutralize the influence the Seamen in port, and the destitute of the city. It

of the Gospel. The use of intoxicating drink as a beverage by church members, being the source of so many sins, should be considered, in our opinion, de-cerving the censure of all who love the Zion of our wants of many young women who are waiting to avail themselves of the advantage of this queenly in-The missionary meeting that was to take place In carleton Baptist Church on Tuesday evening last, and postage, \$2.80 - ordered to in the function of the sport of the sp Bentist Church on Tuesday e alon. The disposition of the apostle is desirable, If meet make my brother to offend, I will eat none hile the world standeth.' Other sins of a damaging aracter may also be referred to. Cases, we believe,

their pulpits. After an absence of fourteen years I the Baptists that a change of heart should precede am surprised and gratified with the progress that has been made in the Baptist denomination and its ministry of the Provinces in regard to Education. The avmen are occupying some of the highest positions. while the ministers are standing abreast of those of any other denomination. It was far otherwise when some ewenty years ago my lot was cast in this denomination.

Dr. Warren has been present at the Convention his year, and a most cordial welcome has he received. He, his thrilling speeches and his genial smiles, will long be remembered by all who saw and heard him. Before his arrival I heard and felt much of the prevalent sentiment here against the North in its struggle to maintain the Union against the treason of the South. I mean among our Baptist brethren ; but hat feeling seemed to vanish before the earnest and manly utterances of Dr. W. I think his visit has had a very favorable influence in this respect. As he would speak of his people being in the furnace in his onest and pathetic style of utterance, the tears would start from many eyes in the audience. I do not imagine our Baptist brethren in these Provinces really sympathize with the South, but they think the North ought to give up the contest, let the wayward sister go in peace, save precious blood, and avoid a cumbersome debt. But the North can't see t, and so they think the North marvellously obtuse, not to say barbarous. Let this drop. They did a leasant thing for the A. B. M. Union, and did it most harmoniously and cheerfully. As an expression of their special interest in the struggles of our American Baptist brethren to sustain their foreign missions through the crisis, they voted to remit from their foreign mission funds \$400 in British currency, (about \$1000 in our currency) to A. B. M. Union. not by the request of Dr. Warren, but in response to a resolution introduced by one of their own number, who, in moving the resolution offered \$50 additional out of his own purse. Some of the brethren, while the resolution was under discussion, said jocosely that they had been wofully provoked at times by the strictures of that saucy Herbert in the W. & R., on the English, but they would like to punish him and the rest of the American Baptist brethren by sending them some good money to aid their foreign missionary enterprise. Dr. W. thought we could endure the VIATOR. ment

Female Education.

The efforts of the people of the Northern States to advance education, is deserving of the highest praise. Their Seminaries, Colleges and Universities are diffusing their enlightening and elevating influence from the centre to the circumference of that great country, Hitherto, however, the provisions for female education have been inferior to those enjoyed by the harder sex. Impressed with this thought, Matthew Vasser, Esqr., of Poughkeepsie, New York State, resolved to make a noble effort to establish a female callege upon a grand scale. To accomplish this purpose, he placed some four years ago, FOUR HUNDRED AND EIGHT THOUSAND DOLLARS, in the hands of chosen trustees, to be devoted to the establishment of an Institution for the education of young women. The correspondent of the Watchman and Reporter says :

The amount of this donation by a living man surin this country. The transfer of property was made by Mr. Vassar in the midst of the panic which was telt throughout all the financial circles of the land at the firing of the Sumpter gun. The work has been carried forward steadily, and the immense structure, of a style of architecture like that of the Tuilleries of a style of architecture like that of the Tuilleries at Paris, will be soon completed. In June, 1865, it is expected that the opening will be celebrated ; and the faculty will commence the work of instruction on the 14th of September following. The time had been set at an earlier date. The President, Dr. Ray-mond, has lately issued a printed circular showing cause for the delay. His statement is lucid and satis-factory. As for ourselves, we have never believed in the possibility of commencing successfully the statement is lucid. the possibility of commencing successfully the coming autumn. Nevertheless, the sanguine hope of this, entertained by some noble-hearted men, indicated their zeal in the cause, and their desire to meet the

LIBERALITY TO INSTITUTIONS OF LEARNING .- It is believed that more money has been contributed to colleges and seminaries in New England during the past year than in any prior three years of their history. The Christian Register has the following account of some of these endowments :--

"Williams is to be placed at once upon a much higher footings. Buildings are to be erected, and the endowment is to be largely increased. Among other contributions, the Hon. J. Z. Goodrich of Boston has already given \$25,000. Amherst adds \$100,000 to her endowment, and \$30,000 have been given for a new college chapel, and \$20,000 toward an endowment to support a college preacher. Trinity and Princeton each add \$100,000 to their endowments: Chicago University, \$150,000; Washington Univer-sity, from \$100,000 to \$200,000; Harvard and Brown each about \$75,000; Bowdoin, \$70,000, \$50,-000 of which was given and accepted with the dis-tinct understanding that it was to be decidedly 'orthodox;' while Yale receives the princely sum of \$480,000, to increase her endowment and remodel and enlarge her buildings. The New York General Theological Seminary also receives \$150,000.

It is not to be presumed that these are all the cases in which generous contributions have been made; they were rather gathered in a very short time, from papers of recent dates that had been thrown aside without a thought, until an hour since, that they point a moral. Several sums, less than \$50,000 are mitted."

The gift to Bowdoin College was made by one of our Boston merchants, and was wholly unexpected, as the donor had recently given largely to and se-cured by his personal solicitation one hundred thousand dollars for the Newton Theological Institution. Such munificence is worthy of all commendation tion -Boston Journl.

Nearly all the colleges are reporting a good financial condition, and many of them heavy donations. Some of them have had gift multiplied by gift. Others are making strenuous effort to clear off their debt. Kalamaxing stollege, Michigan, is among these. The sum of over \$27,000 has been raised, leaving less than \$3,000 remaining, which will quickly be made up. An effort has been making to raise \$150,000 to endow An effort has been making to raise \$150,000 to endow Waterville College, Maine, and some \$4,000 to \$6,000 have been pledged. At the recent commencement, Gardner Colby, Esq., Treasurer of the Newton In-stitution, pledged to the endowment fund fifty thousand dollars on the following conditions: First, that a majority of the Faculty shall always be members of Baptist churches. Second, that the amount of subscriptions to the fund shall be raised to the sum of \$100,000, before the fifst \$25,000 of his donasum of \$100,000, before the first \$25,000 of his dona-tion is payable; and when the \$100,000 has been fully paid in, his remaining \$25,000 shall be paid. This will enable Waterville to place herself high in rank among the colleges.—New York Chronicle;

COLLECTIONS FOR THE UNION SOCIETY .- Several of our churches, in City and country, are moving in this matter. There is no time to be lost. What is to be done must be done quickly. Remember the ministers and asses anything of the kind that has ever been known delegates composing the Western Association last year, promised to do all in their power to bring the collections this year for the Union Society up to \$3,-000. Will it be done ? Yes, if all do their duty.

> The meeting of the Association will afford a favorable opportunity for our Subscribers to forward renewals, and new names to add to our list. Prompt payment alone can keep the Visiron free from a crushing burden. Any neglect in this direction is felt at once. If all the names on our list be true to themselves and to us, we shall be relieved from financial care, and be able to devote our entire energies to the progress of the good cause. This above all things we desire to do.