

## THE CHRISTIAN VISITOR.

ST. JOHN, N. B., AUGUST 11, 1864.

## New Testament Studies.

NO. XXX.

## CHURCH DISCIPLINE.

Part I.

Church discipline is the training of government of the church with a view to the ends contemplated in its action. The idea of such discipline, thus, is not to be limited to the dealings of a church with its offending members. In those dealings, however, the exercise of discipline comes more prominently into notice. The welfare of a church also, and the glory of its Lord stand in intimate relation with its conduct towards offenders. And so it comes to pass, that the term discipline leads more directly to the consideration of such dealings; while New Testament lessons in regard to church discipline largely relate to such dealings.

In presenting some illustrations on our present theme we begin with Matt. xviii. 15-20. This passage relates, as we observed, to matters of private offence. "If thy brother trespass against thee," says our Lord, "go and tell him his fault between thee and him alone." Private disputes, then, are not to be blazoned abroad, but settled privately. And what a reward for a little prudent forbearance! "If he shall hear thee, thou hast gained thy brother." Yet if he will not hear, is there no remedy? Let us see. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Every thing is to be done, then, rather than that the church should be troubled with private controversies. The brethren whom the aggrieved brother takes with him, may, perhaps, settle the controversy. But if not, all is not lost. The aggrieved brother has at least witnesses of his case, and of his own forbearance and Christian temper. "But if he shall neglect to hear thee," proceeds our Lord, then, as the last resort, not the first, "tell it unto the church." Thus the offending brother, if he will not be influenced by private representations, is required to listen to the verdict of the brethren whom the aggrieved party calls in as arbitrators, which may be expected to prove impartial and brotherly. If, however, this be refused then the matter is to be laid before the church. And "if he neglect to hear the church, let him be unto thee, as a heathen man, and a publican."

Our Lord decides, "as a heathen man and a publican," that is, no longer as a brother; but as a man of the world—an object of general benevolence, indeed, but not of that special affection which ought to obtain between brethren in Christ. But let us mark the ground on which this separation from the church is made to rest. The church of Christ, as such, takes no cognizance of mere earthly affairs. Our Lord expressly declined this on his own account, and, by implication, on account of his churches. Thus, when "one . . . said unto him, Master, speak to my brother that he divide the inheritance with me," his reply was, "Man, who made me a judge or a divider over you?" So, it is not for churches to take cognizance of private controversies; but it is for them to judge of their members in the management of those controversies. And hence the conclusion to which our Lord leads us in the passage now before us. "If he neglect to hear the church"—if, in obedience to this very law, as administered by the church, he refuse to be reconciled to his brother, then, for his contumacy, and want of a Christian spirit, and on that account alone, so far as the Church is concerned, let him be unto thee as a child of this world, and not as a brother in Christ. The above law, we would add, clearly supposes the existence of churches constituted just like Baptist churches. Certainly it cannot apply to churches so mixed up with the world that the instruction, "let him be unto thee as a heathen man and a publican" is reduced to a mere nullity; since the counterparts of our Lord's heathen men and publicans are just as numerous within such churches as without them. It can only apply to churches which, according to our theory, draw the line decidedly between the church and the world. The heavenly vision of the law lies upon its face. How many evils would its careful observance have prevented in the church! How would brotherly love reign in our churches were it never violated!

The case of the incestuous man at Corinth instructs us as to the will of our Lord in regard to the treatment of public offences against the church of God. It is first mentioned, with all possible delicacy, in these words:—"It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." The apostle then brings a charge against the Corinthians for their terrible neglect in this case of immorality—of unheathenish abomination. "And ye are puffed up, and have not rather mourned, that he, that hath done this deed might be taken away from among you." But now, says he, this is to be endured no longer. "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed:—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (See Cor. v. 1-5). In which words we have first, an apostolic judgment in the case. Then the Lord Himself, clothed with his high judicial power, and the spirit of the Lord, the spirit by which Paul spoke, are introduced into the assembled Corinthian Church. Then the dreadful act of excommunication is at once enjoined and described. Mark the expressions here—*Deliver such a one unto Satan.* He has been handed, not a servant of God, but like a slave of the devil. Banish him, therefore, from the kingdom of God, and restore him to the kingdom of Satan, to which he properly belongs. "Deliver such a one unto Satan, for the destruction of the flesh." Probably, with a view to some personal chastisement, like that indicated in the text. "For this cause many are weak and sickly among you, and many sleep." (See I Cor. xi. 30.) Satan is represented in Scripture as in some sort God's executioner. He is employed by heaven to chastise some, and utterly to destroy others. Of the former, we have an instance in the case of Job, as when we read, "So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." Something of the same kind may be intended here. That the destruction of the individual is not intended is evident from the manner in which the apostle proceeds:—"Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So we read elsewhere,—"Whom I have delivered unto Satan, that they may learn to blaspheme." I Tim. i. 20. Take away the mischievous element here, and there remains a striking exhibition of the nature and end of excommunication from the church of God in every age. It is not the cutting off of the offender from hope, as is too often supposed. It is the employment, rather, of a severe but loving spiritual surgery, with a view to a general cure. This is just what the apostle here means; and we shall see immediately how faithfully the end to which he aimed was realized.

With the end now turned to Cor. i. 11-13. And here we read, first, the grief of Paul in having been compelled to write as in his former epistle to these Corinthians. "For," says he, "out of

much affliction and anguish of heart I write unto you with many tears." We read on vv. 6, 7, and we find that the offender had received the "punishment" prescribed by the apostle. This "punishment" had wrought highly salutary results. The man had deeply repented of his crime; inasmuch that there was even a danger lest he "should be swallowed up with overmuch sorrow." Now, therefore, the great end of discipline having been so well answered, it was proper that the church should reverse its former action. "Forgive" the man, it is now ordered; "comfort" him; "confirm your love toward him." And, as the Corinthians had before had the sanction of Christ and of his Spirit, as speaking through Paul, in the infliction of justice, so now they were favored with the like sanction in the exercise of mercy:—"To whom ye forgive any thing, I forgive also. For if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the person of Christ." In all this, moreover, a signal victory over Satan was achieved. He had stolen into the Corinthian church. He had triumphed over the virtue of one of its members. The church had winked at the wrong doing of this man until a moral gangrene had crept over the whole body. The plague had been stayed as soon as the church had been led to do justice upon their offending brother. But now there was a danger lest, though the church was saved, the individual should perish, and the cause of God in other ways should suffer injury. But this danger was happily averted. The "devices" of Satan had at all points been counteracted. The church was saved. The honor of God and Christ was vindicated. The world had received a great lesson. Defeat was now followed by victory. And that which had wrought so much evil, and threatened so much more, had "fallen out rather unto the furtherance of the Gospel." Thus, as of old before and since, "when the enemy came in like a flood, the Spirit of the Lord had lifted up a standard against him."

But the apostle has not done with this case yet. 2 Cor. vii. is almost wholly occupied with it. In turning it over the soul of the inspired man is stirred to its utmost depths, and his pen overflows with an enraptured and holy eloquence. Thus he writes:—"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, what clearing of yourselves! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! In all things ye have approved yourselves to be clear in this matter.—Therefore we were comforted in your comfort." It is manifest, on the whole, that the Corinthian church had derived incalculable benefit from their faithfulness on this most painful occasion; and the Holy Spirit, in so largely detailing the case before us, evidently summons the churches of God, to the end of time, in all like cases to tread in the steps of these early Christians—to imitate their fidelity, and attain to their blessedness and joy.

Nor must we fail to notice one striking difference between the course of action pursued in this case, and that prescribed in Matthew in regard to private offences. No preliminary visitations of the transgressor are enjoined. There is no waiting to mark the effect of private admonition. The public and scandalous offender is publicly and summarily expelled from the communion which he has publicly and scandalously dishonored; and God and his people move together, and without delay, to reprobate the sin, and to punish the sinner. All this was done on the part of the Corinthian church, simply as matter of duty; although, as we have seen, with the happiest and most desirable consequences. J. D.

## State Grants for Education.

It has been often repeated that the reception of government grants for general education is opposed to Baptist principles; that it is a violation of the principles which the Baptists everywhere hold. Whether some of those who make this assertion really understand what they say, is I think somewhat doubtful, for after telling us that principle forbids our taking anything, they turn round and dilate with evident satisfaction on the claim which the Baptists have as a denomination for a much larger annual grant than they receive. I copy the following from the *Eastern Advocate*, a paper published in Albert County, and edited by Mr. McHenry, who severely denounces denominational grants for education, as a violation of principle:—

The Baptist denomination numbers over one-fifth of the population of this Province, and being principally well-to-do farmers and tradesmen of the country, they probably pay one-fourth of the taxes. They are therefore entitled to one-fourth of the amount granted for denominational education, and instead of receiving \$1,000 a year, should be in a position to claim at least \$6,000.

The writer of the above appears to be ignorant that the separate denominations of Free Christian Baptists are included under the head of Baptists, in the census returns, and that they claim for themselves at least 20,000 out of the 67,730 Baptists. He appears equally oblivious of the fact that the University, a Provincial Institution, receives \$4,400 out of the \$21,250 nominally granted by the Legislature to denominational schools (I copy from the school report of 1861, the latest that contains the table), that the County grammar, and private schools, receive \$7,450, leaving \$9,400 as the whole amount received by denominational schools, including the Madras schools, the Wesleyan, Baptist, Milltown, Madawaska, and Roman Catholic Academies.

Surely a public instructor ought to inform himself about matters on which he undertakes to enlighten his readers. But let that pass. My object is to show that the argument, founded upon a violation of principle, which is urged against the grant received by the Baptist Education Society, is inconsistent with the argument that the Baptists are entitled to a larger grant. The violation of principle is wrong in every degree—if principle forbids us receiving one thousand dollars, it equally forbids our receiving six thousand. A larger sum cannot bribe a man of integrity to throw away his principles. One who really understood the argument from principle would adhere to that alone; he could not speak of any one being entitled to anything which would infringe the principle, for that would be as absurd as to talk of the right to do wrong. Let the opponents of the Society choose their line of argument, and adhere to it, unless they wish to lie under the suspicion that it is not the violation of principle that they care for, but the smallness of the amount received from the Province—give them six times the amount and they will be content, pay them well out of the public chest, and they will be silent about principle.

This same coupling of arguments that are mutually inconsistent, vitiates all their reasoning upon this subject. They represent the receipt of a small sum, as most deleterious—it has wrought incalculable mischief in the whole Baptist body, among the Ministers especially; nay, it is even implied that spiritual life has thereby become impaired. Among other evils, it has not prevented the growth of other religious bodies, so that, through the corrupting influence of this grant, a rival denomination has grown up under the very shadow of the institution that receives the grant! Now, if such frightful consequences have followed the reception of a small grant, what untold mischief must we reasonably expect to ensue from a

six-fold increase of that grant! Yet there is not a word of warning against the danger. The title of the Baptists to six times what they receive is dwelt upon with apparent approbation, as an argument that would at all events be acceptable to some readers, but the evil consequences of receiving such a sum are kept out of sight. The small grant is mischievous, increase it six fold and all will be well. The poison administered in homoeopathic doses is destructive of health, and endangers life, but give the same poison in a good round bolus, and all fear of evil immediately vanishes!

I altogether deny that the reception of government aid for general education is a violation of Baptist principles. I know something of the principles held by Baptists, both in England and in this Province, and State aid for secular education does not conflict with one of them. There may be individual Baptists who think all government grants for education are wrong in principle, and they think so because they hold the principle that education, like religion, ought to be voluntary, and in no way connected with the State. If there are any in this Province who hold this opinion, they are entitled to talk about principle, but their principle does not stop at denominational grants, it includes the entire educational system of the Province, from the common schools up to the University. School grants may be inexpensive, unadvisable, even hurtful, but they cannot be a violation of principle to any who do not hold the above opinion.

When I came to this Province I found the principle of State aid for education in practical operation everywhere, and I fully agreed with it. Latterly denominational grants have been singled out for attack, on what sufficient ground it is difficult to say. Why it should be right to entrust Provincial funds for general education to one Board, because the gentlemen composing it belong to different religious bodies, and wrong to do the same to another Board because the gentlemen composing it belong to one denomination, is to my mind rather puzzling. I shall probably be taken to task for presuming to dictate to the opponents of the Seminary what line of argument they ought to adopt. If this is their resort, my reply is, that you declare yourselves advocates, not of truth, but of some special object, for the accomplishment of which you will use any weapon within your reach; then you vacate the high position of public guides and avow yourselves mere partisans who consider every argument legitimate which has a tendency to work out the desired result.

C. SPURDIN.

## Our Foreign Mission.

Our churches have long been anxious to be represented in the Foreign field by a man of their own choice; sent out and sustained at their expense. Present indications favor such an arrangement, as the following extract of a letter received from Rev. George Armstrong, A. M., of Bridgetown, dated July 20th, will testify. Bro. Armstrong says:—

I am just returning from Aylesford where yesterday we had a meeting of the Foreign Missionary Board. And a very important meeting I must regard it. Bro. Joseph F. Kempton offered himself as a missionary to go to any foreign field to which the brethren determine to send him. A Foreign Mission has been thought of, pondered and prayed over for years, till desire has ripened into conviction that it is his duty to engage in this work, if Providence open the way. He says he is not only willing, but desirous and ready by the grace of God, to go forth to preach Christ and Him crucified to the poor, polluted, perishing heathen. In our hearts we thanked God that Bro. K. had in the way we mention reached the conclusion to offer himself for foreign work. It seemed to me a bright day for the Province, indicating a revival of the missionary spirit, and a consequent increase of love to Christ, truth and holiness, as about to bless our Churches. On mature consideration Bro. Kempton was unanimously accepted by the Board as their missionary subject to approval by the Convention, and also from Medical Examination, he shall be declared physically adapted to the tropical climate. For the present Bro. K. is authorized to visit the churches in the Province for the purpose of awakening an interest in the Mission, and collecting funds or receiving pledges for its support should it be finally decided to send him out. You will rejoice to see this movement. May all live and labour to honour Christ, and make His name known as extensively as we can at home and abroad!

Fires are raging in the woods on Nictaux plains; some losses have occurred, grass, growing grain, and some buildings, but of no dwelling house as yet, though fears are entertained that all will not escape. The Meeting House was thought to be in danger, and is so yet I fear. Great exertions are being made to save it, and to prevent the fire from spreading. The country is suffering much for want of rain. How dependent we are on God for even the commonest things!—O that He would in great mercy send rain on the land, and rain righteousness upon the people!

For the Christian Visitor.

## The Critics Criticised.

DEAR BROTHERS—I reply here to *Delegate*, in yours of the 28th ult. Brother Selden will please transfer this to his columns, as I here also take *Iota* in hand, in his letter to the *Messenger*, of the 27th ult. These writers criticise my remarks on discipline, in yours of the 21st ult. Now, to their several indictments I plead "Not Guilty." Some things in the letters read at Truro certainly made the impression upon my mind indicated in my remarks, though neither *Delegate* nor *Iota* received a like impression. The latter "does not believe that the churches of the N. S. E. Association are more lax in discipline than the Baptist churches in other parts of the Province, or, as far as I am acquainted with them, in any other countries in the world." Perhaps not. But are all our churches really so well up to the mark in their government, that we can say to them, as Paul does to the Thessalonians on another topic, "But as touching discipline, ye need not that we write unto you?" But why these "indefinite statements"? There was one who once said, "Verily I say unto you, That one of you shall betray me," and it set eleven innocent men to searching their hearts, to see whether either of them was the traitor thus *indefinitely* indicated. Did this heart-searching process do those eleven men any harm? Or was I bound to be more definite, and so fall to profit by Paul's precedent when he denounced the culprit in the Corinthian church without naming him? But why indulge in "indefinite remarks and public censure"? Was that censure *indefinite* that, which spoke only of "some of the churches," but clearly not of all? And as to the *publicity* of the censures, such a complaint reminds me of the regret once expressed to me by a good man, because the story of David and Bathsheba had not been left out of the inspired records. The world is too well informed as to the neglects of the church already. Nothing is really told by an occasional remark upon such neglects. And it is just as well for all men to know, in "New Brunswick"—which *Iota* seems to *know* to depreciate—or elsewhere, that the church is not wholly blind to its own shortcomings. If, however, *Delegate* and *Iota* will look again at the paragraph of which they complain, they will find that it is hypothetical in its form of expression rather than condemnatory. I wrote, "there should seem to be a neglect of Christian discipline in some of the churches"; carefully avoiding dogmatic statement. I proceeded to characterize such neglect as "fatal to healthy religious progress." Other words I added, not the less wholesome for being severe, as to the consequences arising out of such neglect. And yet these words bear all of them a general and not a particular aspect, and nowhere hold up the members of the N. S. E. Baptist churches, as "unhappy professors, Christians without Christianity," &c., as *Delegate* seems to imagine. But now, let us see, how comes

us to be cursed with such anomalies as those to which my paragraph refers? Is it not to be traced to the want of discipline in scriptural churches, and to its neglect in churches from which we have a right to look for better things? Rome herself is just as blame-worthy and mischievous in her discipline as by her doctrine, yea as the latter is. And are there no Baptist churches, I wonder, that have become worthless for good, and mighty for evil, by their neglect of Christian discipline? I do not refer here to any such in these Provinces; but I think I have known such. And so I modify a former prayer, and repeat it—"From all such churches, and such Christians as they produce, good Lord deliver us!"

No! brother, the unhappy passage which has given occasion to this letter—unhappily for the truth which it contains more than on any other account—was not "written without due consideration," as *Iota* has it. On the contrary, in regard to the brethren who have chosen to censure that passage, I am persuaded that if they had thought more they would have written less, or written more wisely.

Yours fraternally, J. DAVIS.  
Charlottetown, P. E. I., August 3, 1864.

For the Christian Visitor.

## Correspondence from the Holy Land.

No. 8.

Jerusalem, April 1864.  
Shortly after our arrival at Jerusalem we commenced arranging plans for visiting Jericho, Jordan, the Dead Sea, Bethlehem and Hebron. This journey we learned would occupy four days, and as our party was likely to be large, it was necessary to make early preparation. Arranging for travel in Palestine is ever attended with much delay. The people have a system of circumlocution that has to be gone through in the smallest matter. There are many delays, and the result can be arrived at. They must have a long discussion upon the matter in question, and this often ripens into a fierce dispute, before a decision is attained. That this was characteristic of the people in the time of our Saviour we have full proof; and as the customs and habits of Eastern people have for the most part remained unchanged (being about the same now as they were 2,000 years ago), we have reason to conclude that the slowest manner of reaching a decision, this delay in accomplishing a purpose, has ever been a distinctive feature in Eastern character. We read in Luke x, that when Christ sent forth his seventy disciples to proclaim his truth, he instructed them among other things to "salute no man by the way." We might ask why as strange a command as this given? Sending forth his disciples to preach the Gospel, and to deliver a message upon their lips of "Peace on earth, good will to men," and at the same time charging them to "salute no man by the way," to a Western mind is something quite incomprehensible. But if you travel for a short time in the East, you will readily find a solution of this apparent contradiction. Let us suppose that two Arabs of equal rank meet each other: their first salute will be, "you are well," and then each places his hand upon his forehead, and quickly drops it upon his breast; this is usually repeated. Following this is an embrace of each other; afterwards one of them takes the hand of his friend and raises it to his lips; thus succeed various movements of the head and body, indicative of kindness and courtesy; following which a lengthy conversation often takes place. This order of things may sometimes be changed and repetitions become more frequent, but it suffices to show that while people who have a small conception of the value of time may thus engage in their salutations, this course would never do for Christians. Jesus knew this, and it doubtless caused him to say to his disciples at their outset, "salute no man by the way." It was said not as an act of courtesy, but as a matter of expediency. Their time was to be precious, and their business too urgent to admit of this unnecessary delay. The greatest difficulty that we experienced in completing our arrangements for this excursion was to obtain the required number of animals; but after long negotiation and much bartering about the price (for an Arab usually demands double price for everything), the sum was agreed upon, the animals engaged, and a conveyance secured, sealed and delivered. Without this last condition it would be worse than waste of time to enter into an engagement with an Arab. Our other requirements were soon obtained, such as tent equipment, food for the journey, &c. Finally we had to pay into the hands of a Consul a certain amount of money, to be handed over to the Government, who in return was to send guards to accompany us on our journey to Jordan and Dead Sea. It is not considered safe to go so far East without this precaution. After the Government receives this money, they guarantee the safety of your person from robbery or attack during the specified journey, and should you be robbed within the limits of that journey, they agree to refund you all that you may thus be disappointed of. We subsequently found that this "guarantee money" was simply a "black mail" to the Government; for a few guards were sent to accompany us with their old flint lock guns would not have been of much use in case of an attack; and the guards would probably have been the first to run. Their presence, however, was of service, for it indicated to the tribes of the Jordan and Dead Sea that the "black mail" had been paid. With the tribes south of Jerusalem the Government had no arrangements, hence they could not give us a guard to Hebron; but of this we did not care, as our party was to be quite a formidable one, and under ordinary circumstances we would be capable of taking care of ourselves. All things being now arranged for our contemplated tour, the day arrived for our departure. Our party numbered twelve, but with our muleteers, servants, dragoman, and guards, our numbers were thirty. We mounted outside of Jaffa gate, and soon our procession was in motion. Following the course of the City wall until we reached St. Stephen's gate, on the eastern side, we descended into the valley of Jehoshaphat, and crossed the Kidron. It was a pleasing, and to us a somewhat imposing scene, to witness our long procession slowly emerging from the shadows of the embanking walls, and measuring down the side of Jehoshaphat, and up its opposite slope, thence along the base of Olivet, until at the garden of Gethsemane we reached the main road to Jericho. We were headed by our mounted Arab guards, who had already commenced to initiate us into a dexterous use of their long spear by performing some revolting feats with it between their thumb and finger. Jericho is distant from Jerusalem about six hours ride, and a little less on horseback. It is a fine city, and is reckoned by hours, not miles. After we passed Bethany our road lay through a rocky defile, and beyond this we descended into a wady, where we found a slight show of vegetation. Here and there were to be seen a few patches of grass, struggling through the sandy soil, each apparently disputing the ownership of the other. We were now travelling across the wilderness of Judea, and more solitary a place it would be difficult to imagine. No habitation anywhere to be seen, not even the tent of the wild Bedouin. When about half way to Jericho we halted for lunch, and beneath "the shadow of a great rock" in this weary land enjoyed an hour of rest. In this vicinity there are ruins thought to be the remains of a Khan—perhaps of the inn to which the good Samaritan carried the "certain man," who on his way from Jerusalem to Jericho fell among thieves. While here we met a small party returning from the Jordan. Their muleteers, with their luggage, arrived some time in advance of them, and quite shocked our nerves with the news that their party had encountered a tribe of Arabs and had been used badly; thereby intimating that we had better be prepared to meet similar treatment. This story proved entirely unfounded: we were subsequently told by the party that they had received marks of kindness from the Arabs, and on their arrival at the Jordan the tribes were drawn up in order upon the plain to receive them, and did so in true wild Arab style. We soon had to part with our newly made friends, and again we mounted and rode away. It will be well to remember that the whole way to Jericho is along a descent. The plain of Jericho is 1,800 feet below the level of the ocean, and about 4,000 feet below the City of Jerusalem. This descent, you observe, is in a distance of about 20 miles, hence the incline in the road is quite steep the whole way, and in some instances even precipitous. As we neared Jericho the scenery became beautifully wild. We were riding along the towering heights of the Wady Kelt, and looking straight down hundreds of feet into the well defined gorge that meandered through the conically shaped hills, until at last we descended into the plain of the Jordan, we ultimately descended into this wady, and here found the best most impressive. Located in between these high ridges, there are currents of air, and the clouds are so low, that when pouring his burning rays upon our path, and these reflected from the pebbly road we were now treading, it was as if the complete illumination that

surrounded, caused us at the time to wish that we could exchange our situation for the bracing air and the elastic soil of our own native land. We soon reached the plain of Jericho, and were happy to find a pleasing change in the appearance of the soil. The sterility through which we had been all day passing, here gave place to life and cheerful verdure. At this point we turned Northward, and in twenty minutes found the source of this exuberant growth in the fine clear "fountain of Elisha" which the Arabs call Aines-Sultan. There seems no good reason for disbelieving this to be the fountain mentioned in 2nd Kings ii. 19-22, whose bitter waters the prophet Elisha healed with the salt from his new cross. This fountain was doubtless near the City of Jericho, if not within its walls. The ruins around it indicate the latter. It was predicted that from this fountain there should not be any more death or barren land. This is true to this day. In the distance is a complete picture of desolation and death, while in the vicinity of this spring all is life and animation. As we gazed upon the few ruins that mark the site of ancient Jericho, we thought, "how has the mighty fallen." Jericho, that City of splendour and pride, that once hoped to defy the hosts of Israel, has passed away. The wild beasts prowl about its ruins by night, and perchance find shelter from the storm beneath some projecting stone. The Bedouin sometimes pitches his tent here, adjacent to the cool waters of the fountain of Elisha; but the glory of Jericho, like its proud inhabitants, has long since passed away. The Jericho of Herod's time is thought to be marked by ruins a little south-east of this. If the former one was shaken by the sound of war, the latter was surely visited by the Prince of Peace. Here the trembling Zacheus found "peace" by believing, and the blind Bartimeus received sight. The sun was now fast declining, and our little white tents just visible in the distance—having been raised by our servants who were sent directly on—admonished us to seek their shelter on the shades of night overtook us. After half an hour's ride through this fine rich plain we arrived at our new home, weary and hungry, just as the golden sun was sinking behind the Judean hills, and bathing them and the Jordan plain in the purple shades of evening.

## The Union Circular.

By the direction of the "Missionary and Union" Board, we have enclosed a circular to the pastors and other brethren of the Western Churches, regarding the collection of funds for the "Union," in accordance with the resolution of last year. We beg to suggest that this circular of the Board be read to every Church in the Western Association; and that arrangements be made to carry its suggestions into effect, with as much despatch as possible. Five weeks from to-day the Association will meet at St. Andrews; hence the importance of immediate action in the collecting department.

Rev. John McKenzie, formerly of Nova Scotia, now of Providence, R. I., is spending a few weeks in the city. He preached very acceptably for Rev. Mr. Vaughan, on Sabbath evening last.

Rev. C. A. Corey is making a short visit to his friends in the Province. His health was somewhat impaired by his arduous labours in the "Christian Commission," in connection with the unfortunate Red River expedition, under Gen. Banks; but his native air has brought him round all right, and he seems as full of health and vigour as ever. Both these brethren expect to be with us until Convention is over.

We hope to be able to comply with the request of Bro. Hickson, in attending the opening of his new chapel at Bathurst, the first Sabbath in September.

Rev. I. E. Bill will preach (p. v.) in the Baptist Chapel, Upper Gagetown, on Sabbath next, at 11 a.m., and in the Canning Chapel, at half-past 3 p.m.

One of our trustworthy correspondents left for Windsor with the Canadian Visitors, and will accompany them in their round trip to Charlottetown, P. E. I. He is expected to furnish interesting notes by the way.

We are requested to state that Reuben Lunt, Esq., is expected to deliver a lecture this evening, in the Brussels Street Vestry, on Palestine, as seen by him during his recent visit to that land of wonders. In connection with his lecture he will present sketches and views, which have been prepared with great care, and which will doubly give additional interest to the rich treat of the occasion. Those who want to see Jerusalem as it now appears to modern travellers, had better attend.

We are happy to say that through the courtesy of Mr. Carvell, Superintendent of the E. & N. A. Railway, passengers to the Convention will be allowed a come and return ticket for a single fare. They can enter the cars at any station along the line. Messrs. Hatheway & Lunt kindly grant the same privilege on all their boats, over the Bay and on the River. In the latter case persons will pay their full fare in coming, and their attendance at Convention being duly certified, they will receive a free return ticket. The "Emperor" leaves Annapolis for Saint John on Thursday, 18th inst., about 2 p.m., and Windsor for St. John on Saturday, 20th, about 2 p.m.

Read Dr. Hurd's letter on our first page.

We are grieved to hear of the death of Rev. Duncan Dunbar, of New York. The painful event occurred on Saturday the 30th ult., and he was interred on the following Monday. Particulars next week.

The N. B. Baptist Home Missionary Society met at Harvey Corner, according to adjournment. Voted, to continue the appropriation of \$40, from the H. M. fund, to Bro. A. Estabrooks, at St. Francis, for one year from 1st June. Voted, \$20 to assist Rev. J. Tozer, six months at New Zealand. The Society decided not to increase the appropriation to Rev. E. Hickson, but to continue it the same as before, \$50 for one year from 1st June. Rev. W. A. Orndall reported three months labour at Restigouche, which was received, and the amount due (\$10) ordered to be paid. The following appropriations were then made from the Sabbath School fund:—\$5 for Sabbath school at Stony Creek; \$5 for one at 2d Elgin; \$7 for one at 3d Elgin; and \$10 for the purchase of tracts for general distribution. An extract of a letter from Bro. N. P. Kemp, Boston, offering a donation of Tracts, was read, his kind offer was accepted, and \$10, as above, voted to purchase an additional number. Also, the thanks of the Society were voted to Bro. Kemp, for his kind and liberal offer. The following sums were voted from the Infirmary Ministers' fund:—\$20 to Rev. Levi Marshall, and \$20 to Rev. W. Pulcifer. On motion, Rev. I. E. Bill was authorized to correspond with Rev. T. Power, in reference to the Mission at Bathurst. On motion adjourned, to meet at 8 o'clock, p.m.

J. E. MASTERS, R. Secretary.

The N. B. B. H. M. Board met at the Marine Hall, on the 1st inst. Members present—Rev. E. C. Cadby, I. E. Bill, H. Vaughan, W. V. Garner, and Brethren Everett, Seelye, Osgrove, Sims, May, Steves, Titus, Smith, Kinneer, Clarke, and Masters. A letter from Bro. A. Estabrooks was read, and placed on file; also one from Dr. T. W. Crawley, giving an account of his labour, and asking aid for a Sabbath School at St. Andrews: voted to pay him the amount due (\$20), and to appropriate \$10 for a Sabbath School when organized. \$5 were voted for a Sabbath School at Canning Falls. The Ex-Corresponding Secretary presented a schedule of the amounts received by him since the first of June, in all \$820.65, the details of which will be published in the Minutes. The Corresponding Secretary was authorized to communicate with suitable brethren to collect funds in the Western Association, before the meeting at St. Andrews. Voted \$10 to Rev. W. T. Corey, for travelling ex-

penses while collecting funds. The Pastors of our churches in the City and Portland, by motion, were invited to preach a Missionary Sermon to their people on the first or second Sunday in August. The appropriation from the Home Missionary fund to Rev. W. A. Orndall, was increased to \$60, for one year from 1st June. Adjourned to meet in Leicester St. Vestry on the first Monday in September.

J. E. MASTERS, R. Sec'y.

## Secular Department.

## COLONIAL.

## The Canadian Visitors.

These gentlemen arrived by the American Boat on Friday evening. Eight or ten thousand persons, male and female, of all classes and conditions, assembled in close proximity to the steamboat landing to see and greet the strangers. The party was made up of representatives of both Houses of the Canadian Parliament, Judges of the Courts, Clergymen, Editors, correspondents, and private citizens, &c., &c., numbering in all some 100. The Masters of ceremonies took them in charge, and disposed of them for the night. On Saturday morning a Levee was held in the Council Chamber, when a number of our citizens paid their respects. Sight seeing through the rest of the day—Suspension Bridge, Rural Cemetery, Shipyards, Manufactories, &c., visited. Saturday evening a public dinner in Stubb's Hotel, 100 present; but for good and sufficient reasons no speeches of note, no reporters to report—just as well. On Sabbath some attended church, others slept. On Monday off to Fredericton via railroad to Robbsey, and there taking the "Anna Augusta." River scenery much admired, Frederictonians gave them a cordial greeting, bands played, volunteers gave a salute, ladies turned out in mass, beautifully arrayed—great dinner in the Legislative Hall—Levee at Government House—address by the Corporation—the wonders of Fredericton all seen. Return to St. John by the "Anna Augusta"—an invitation to supper by the St. John Press, but the claims of correspondence too pressing to allow an acceptance. Left the City by the "Emperor" early on Wednesday morning en route for Halifax. So far as St. John is concerned, the story is told—no public meetings—no great speeches—no enlightenment of the public mind—no brilliant display of Canadian eloquence—no discussion of political principles or policy. Nothing heard about Legislative, commercial or Federal union of the North American British Colonies. They came, they saw, they heard, they left. That is all!

ON THE DISMISSAL POLICY.—The new Governor of Nova Scotia, Sir Richard Graves McDonald, recently visited Pictou, and while there received an address from the leading men of the town, to which he made an admirable reply. In this reply he took occasion to enunciate his sentiments most distinctly on the dismissal policy, and to his utterances on this subject we most heartily subscribe. The whole tendency of political parties in these lower Provinces since the introduction of "Responsible Government," has been towards the policy which obtains in the United States "to the victors belong the spoils." Hence the numberless dismissals and new appointments to office under the different administrations, especially in Nova Scotia, purely on party grounds, and without reference to the qualifications of the parties so appointed or displaced. We have long regarded such a course perfectly ruinous to the best interests of society, and are therefore greatly rejoiced to see the new Governor of our native Province taking such a bold and decided stand in favor of what appears to us as the more excellent way! Ability and not party is the test by which the office seeker or holder is to be tried. This is English, this is common sense. But let His Excellency speak for himself. He says:—"It is undeniable that whilst every gift of nature—an immense and fertile territory, and the most unbounded constitutional freedom in theory—were in possession of men, high spirited and energetic. As the race from which they descended, there was at the same time a canker eating into their institutions, debarring the best and noblest from that which in England is regarded as a reward for the highest intellect, the most cultivated talents, and the purest patriotism—the privilege of serving and working for the state. Without regard to worth, abilities, integrity or length of service, there was a perpetual change of the men, and the amount of personal enmities and political bitterness to the disparagement of all true freedom and political progress."

I cannot, however, well describe the surprise and concern with which I found that precisely the same evil was growing up here. It would be idle to inquire who introduced it. Its existence is undeniable—even here, under the shade of the British Crown, the home of civil service, the admiration of other countries for the patient ability and high integrity of its officers—which are secured by regulation and practice—that promote mutual confidence. The special advantage which a government can give as compared with private employment, namely, more honorable service and a more fixed tenure of office, has been jeopardized. If no man can, by any length of service, or by any amount of devotion to the public, feel assured that he will be left unmolested in the discharge of his duty, how many competent servants do you suppose the trivial pay is here given will secure? Believe me, that are long those who remain in your service, if competent, will probably be corrupt, or at least will selfishly use you as a mere convenience.

There may be other questions, grave and important—questions of legislative and federal union, with other Provinces—questions of intercolonial tariffs or railroads; but they are as nothing compared with the importance of