THE CHRISTIAN VISITOR

ST. JOHN, N. B., JUNE 2, 1864.

New Testament Studies. NO. XX.

MINISTERIAL SUPPORT. Part 1.

We have glanced at this topic. But it demands from it. Here is a claim that touches closely upon then, is the topic which we now take in hand.

We begin with the NATURE of this claim. to his apostles, when sending them forth on an evanpect to meet with a hospitality and consideration he may rightfully and safely look to them for support. | flourish in spiritual things, even as they did? Through them their Master will take care of his messengers. But when he is sent abroad among strangers. and enemies to the truth, when he assumes a dis- told of an infidel in one of the American Western tinctively missionary character, the case is wholly States, who used to be greatly troubled by certain altered. He must then become his own provider. He will want a "purse," and money in it. A "scrip," or knapsack, to carry food and clothing. And a "sword," to guard him from the attacks of danger:

This tribe with their dues and their cities who are left to make our own apportionments for religious purposes, the propriety of dealing in a liberal spirit with those who minister among us in holy things. Were it too much to say, that they should be lifted somewhat above the general level of their brethren, into a condition of fair average respectabiindeed. as society is now constituted, rightfully

in these plain and direct terms : - "Do ye not know. that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." And there we might leave the matter: for surely the will of Christ should settle every question with his avowed disciples. Paul, however, by law. Proclaim, that there is "no divinity but introduces other considerations into this matter; and it were but safe to follow him.

There are the commonest principles of equity. Thus said Christ to the seventy, when he sent them forth :- " And into whatsoever house ye enter. [there] remain, eating and drinking such things as they give : for the laborer is worthy of his hire." The minister of Christ is a workman, and fairly earns his wages. In the pastoral relation, moreover, he is set to work with the express understanding, that his labors in the best things shall not go unrecompensed in things of meaner worth. And surely this is not an understanding to be lightly violated. Paul thus forcibly dilates here:-" Who goeth a warfare at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and Christian ministry-upon the influence of the first eateth not of the milk of the flock? Say I these day of the week, with its hallowed associations and things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not a part in those associations, and then say if, as a muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith heit all the private virtues, he does not owe an incalculaaltogether for our sakes? For our sakes, no doubt, ble debt to the Christian ministry-a debt which he this is written, that he that plougheth should plough in hope; and that he that thresheth in hope should discharge. Paul condenses all this, and much more, be partaker of his hope. If we have sown unto you into one powerful expression, -- "as poor, yet MAKING spiritual things, is it a great thing if we shall reap MANY RICH;" from which it follows, that the mere deyour carnal things?" Which is as much to say, votee of wealth, with its manifold advantages, should that the Christian paster is no more a drone in so-render a liberal support to the Christian ministry. siety than the vine-dresser, the shepherd, or the hman; and is as much entitled to an earthly sence for his labors as they are for theirs. No ever thinks of disputing the one class of claims and why should the other be slighted?

here are the pleadings of a holy love. What are the things in which the Christian pastor labors? lege Anniversary. The waters of old Fundy were Are they not "spiritual things?" Pastors are "over peaceful, and in four short hours we were at Digby.

ent for the life that now is? And how can any man so much as pretend to love Christ who does not feel it a privilege to minister to the sustenance of his faithful messenger? There are the direct interests of the churches them

selves. Paul and Barnabas labored gratuitously in founding the church at Corinth. They had excellent reason for so doing. And yet their good was perverted to wrong uses. Their character and efforts were undervalued, because they had chosen to work distinct consideration. Nor are we disposed to shrink free of cost. And so the apostle had to vindicate his own claims, with those of Barnabas, for a support, the welfare of all concerned. We shall endeavor to upon which nevertheless they had not chosen to deal with it in a fair and brotherly spirit, as well as insist. This seems to be the design of the quesin a faithful and candid one. The claim of a PASTOR tions .- "Am I not an apostle? Am I not free?to a fitting support from the people of his charge, Have we not power to eat and to drink ?-Or I only. and Barnabas, have not we power to forbear working?" On the other hand, false apostles had gone would mark a distinction here between the mission- among these same Corinthians, and lorded it over ary claim, and the pastoral one. Our Saviour seems them shamefully. "For ye suffer," says Paul, "if a to look to it in two remarkable passages. The one man bring you into bondage, if a man devour you, if reads thus: - "Provide neither gold, nor silver, nor a man take of you, if a man exalt himself, if a man brass in your purses, nor scrip for your journey, smite you on the face." These men had made a gain neither two coats, neither shoes, nor yet staves." of their ministry, "false apostles" as they were. And Matt. x. 9, 10. The other reads thus :- "And these foolish Corinthians, because their teaching had [Jesus] said unto [his disciples], When I sent you cost them something, had come to regard that as without purse, scrip, and shoes, lacked ye any thing? | valuable which was really worthless. Such is human And they said, Nothing. Then said he unto them, nature. It is notorious, that what costs us nothing, But now, he that hath a purse, let him take it, and precious as it may be in itself, we are disposed to likewise his scrip. And he that hath no sword, let depreciate. Thus a ministry which cost the churches him sell his garment, and buy one." Luke xxii. 35, nothing would be likely to prove more of a curse 86. The former passage is part of our Lord's charge than a blessing. The churches must pay for their ministry; else they will neither prize it, nor profit gelical tour through their own land. They were by it. They must so esteem it as to be willing to going among countrymen, and co-religionists, and pay for it. And the more nearly they approach in even fellow-disciples. Among them they might ex- their payments to a fitting appreciation of pastoral claims, so much the better, not for the pastor alone, which would supersede the necessity of their making but for them also. See how liberal the Philippians any provision for their own wants. They might thus were in their conduct towards Paul. Read the go out just as they were; without money, or knap- epistle addressed to them by the apostle, and mark sack, without cash, or food, or extra garments. A their endowments. Surely there was a relation of good God, and worthy friends would not suffer them | cause and effect here, well worthy our study, and to lack any thing. The principle seems to be, that abounding with weighty practical suggestions. Were when a minister of Christ labors among those who but our churches more like the church at Philippi in profess to be in sympathy with him and his work, this respect, might we not then hope to see them But yet again, there is what we may term the economical aspect of our argument. There is a story

boys who robbed his orchard. By and by a Sunday School was opened in his neighborhood, and his orchard was robbed no more. Whereupon, infidel though he was, he cheerfully subscribed to the funds for defence, that is, and not for of lence. The whole of the said Sunday School; since, whatever its worth should seem to be a symbolical way of describing a or its worthlessness in other respects, it was certainmissionary outfit, and well brings out the distinction ly of great value to him simply as a police institution. which we here seek to illustrate. The missionary It made war upon theft. It attacked it in its radical may not cast himself upon the resources of those principles. It turned a set of pilfering urchins into among whom he labors for his support; but a pastor honest lads. Now just so it is with the ministrations has a right to support from those among whom he of the Gospel. Let us turn for a moment to the molabors, which ought always to be freely allowed. The rals of the Gospel. See how it attacks idleness: following references will supply some practical illus- "If any will not work, neither shall be eat." And tration of the thought here presented. Acts xx. 33, lying:-"Putting away lying, speak every man 84: 1 Cor. ix. 11-15; 2 Cor. xi. 7-10; Phil. iv. truth with his neighbor; for we are members one of another." And drunkenness :- "Be not drunk with But now, what is the claim of the pastor? It is, wine, wherein is excess; but be filled with the Spirit." as we have stated, for a fitting support. A support | And theft: - "Let him that stole steal no more. But between what were extravagant, on the one hand, rather let him labor, working with his hands the and mean on the other; exemplifying Agur's wise thing which is good, that he may have to give to him and beautiful prayer. "Give me neither poverty nor that needeth." And revenge:-" Be ye angry, and riches!" Thus Israel was tithed by Jehovah as by sin not: let not the sun go down upon your wrath: their King, for the support of Levi, the sacerdotal neither give place to the devil." And uncleanness: were evidently placed in very comfortable circum- not be once named among you, as becometh saints. stances among their brethren, in that happy mean, See, too, how this same Gospel inculcates the whole perhaps even above it, which has just been suggested. round of social virtues :- Eph. v. 22-vi. 9. Here, The law of tithes no longer exists. Yet the provi- in these citations and references, we have the whole sion which God made for Levi may well hint to us, of the second table of Sinai reënacted, and enforced by evangelical motives. The whole weight of Gospel influence is brought to bear upon the enterprise of making men better for this life, while in a state of preparation for the life to come. And with what results? Our homes, our marts, our public resorts. that widely diffused moral sentiment, without which lity? To be sure, no one should enter the ministry, manufacturers, and commerce, and all the blessings attracted by the bait of a mere worldly respectability. of liberty were simply impossible; the things which Yet neither should any man be repelled from it by false systems of religion scarcely recognize, or feebly the absence of such a respectability. A minister teach, those things whose absence turns earth into does not live upon alms, though he accepts of volun- hell, while their presence adorns it with more than tary offerings; and he is no hireling, though he takes the beauty of Eden; -here are the things which skew wages: nor should be be regarded as though he were how the New Testament lifts our race out of a savage either the one or the other. The ministerial office, brutality into a lofty manhood as well as into a holy brotherhood. Let any man contrast Britain before raises him who holds it into the rank of a profession- the invasion of Cæsar with the Britain of the nineal man. And as no man grudges an honorable teenth century. Or let him look at the transformamaintenance to legal men, or medical men, or regards tions wrought under our own eye in the Islands of them with contempt because sustained by profess- the Pacific. Or let him glance at his Indian neighional fees; so neither should any man grudge the bors, yet heathen in all but the name, in comparison ministers of the Gospel a generous support, nor look | with the British civilization to which they form so down upon them because they live by the sweat of singular a foil and offset; and then learn how much the brain rather than by the sweat of the brow. To society, as existing among us, owes to the Gospel. which conclusions we find ourselves fairly conducted Or place us under an interdict, such as the middleby New Testament principles. Let us see what they age Popes were wont to launch against the priestridden kingdoms of their day. Abolish our Sabbaths; There is the will of Christ. This Paul exhibits close our sanctuaries; silence our preachers. Let

"No sound of the church-going bell E'er fall on the listening ear.

Take away, too, the manifold institutions which have sprung up under the shadow of the Christian church. not leaving the Sunday School behind. Repeat the dire experiment of the French Revolution of the last century. Eradicate Christianity. Establish Atheism reason," and so make man his own God. Inscribe upon our cemeteries, "Death is an eternal sleep." Then recall the reign of anarchy, and lust, and blood, and TERBOR inaugurated by such means in France: and reflect that so it must be over all that we call Christendom, if thus its Christendom were blotted out. The bloody Robespierre himself, we are told. shrank from the contemplation of his own dread work. He beheld what Atheism had done for France. He stood aghast, and exclaimed, "IF Gen DID NOT EXIST. IT WOULD BE NECESSARY TO INVENT HIS BEING." Necessary, that is, even for mere civil purposes, for the preservation of civic order. Let any one think now upon the intimate connection between the maintenance of Christianity, and the maintenance of the teachings, those teachings which form so important lover of public order and tranquillity, as a friend of should not seek to evade, but be rather careful to

Editorial Correspondence

We left the city on Thursday last in the good steam er Emperor, en route for Wolfville, to attend the Col-

for Annapolis. How beautifully she glides up that prepared for his high mission; he had spent forty charming river to the "Royal" old town, which some vears in the court of Pharoah under the instruc The work is going forward energetically, and is to be signed him. We are not told what was the nature completed by the first of October.

The Baptist ministers of Annapolis County are as a stranger in the land of Midian. The history of making a combined effort to build up the cause of an event so remote is too concise to gratify our cutruth in this town. In the absence of a church, the riosity, nor is the information necessary.

had for getting in our seed! and what growing wea- conclude that the latter course is approved by ther! It has been uncommonly warm, and the re- Great Head of the Church. freshing showers have descended in sufficient quantities to meet the necessities of mother earth. The think it injudicious to make communications too result is the whole country is rich in promise. Ve- long. I will reserve my remarks upon this subject getation is bastening forward with rapid strides; so till the next week. much so that in a few short weeks the mower will have to sharpen his scythe, and go forth to gather in the matured crop. The fruit trees are just putting forth their budding beauty, and in a few days will be covered with blossoms. The prospects of the husbandman were never more promising at this early season of the year. May a benign providence grant an abundant increase!

THE SABBATH.

We resolved before leaving St. John to spend the Sabbath with our friends at Nictaux and Wilmot. These people have a large place in our deepest, purest love. How can it be otherwise. For nearly four W. G. Parker, and Wilmot enjoying the pastoral to their day! Preaching had been announced for us by the respective pasters—at Nictaux in the morn ing, and at Pine Grove in the afternoon, and, not bled from mountain and valley in immense numbers How solemn to address so many immortal souls, in pressed with the thought that you may be speaking to many, perhaps all, for the last time. Many hears were touched. Surely the Lord was with us. To his name be the glory. How many have gone from these churches and congregations since, we last poclaimed to them the message of grace, to dwellin the spirit world. Time hastens on, eternity is coming nigh. Oh for grace to enable us to work while

For the Christian Visito. The Education of the Ministry.

DEAR EDITOR-Without interfering in the disrate between "Observer" and "Progress," I think be question raised by the former worthy of a few re-

The question to which I refer is this: "How is it necessary for a man, after he is called to prech the gospel, to go to College or Seminaries of learning to qualify him for that work?" The reply to this question turns upon the mening

we attach to the word "called." If by the mrase called to preach the gospel" is intended that all by which a man is set apart, in modern langue, ordained to be a preacher of the gospel with the concurrent testimony of his brethren : then, unfountedly, he ought to have the necessary qualications beforehand, and ought not to be so scantily pepared as that he himself or others should think brther preparation necessary. But if by a "call topreach the gospel" is meant that inward prompting which stirs the breast of a Christian to devote himelf to this work, then I maintain that he ought to pepare himself by a special course of training, that himay be able, by sound doctrine, to convince gainsaiers and that this is one of the ways in which the Lord prepares his servants to preach the gospel; wither that training is received in a College, or under some experienced minister, or in any other way, mut be determined by circumstances. This has beet the practice of the Church of Christ, and it certialy commends itself as a wise and judicious step, that those who propose to teach others and are yet tiemselves comparative novices in divine knowledgeand scriptural doctrine, should be instructed by me of piety, wisdom and experience, and so become galified to discharge with efficiency the responsibledu ties which they are about to assume. Nor does this practice trench upon divine sovereignty, for it oes not interfere with the divine call. It in no way onstitutes a call to preach the gospel; it presumes an inward call, and prepares for the extended work to which the public call summons.

Without enlarging further upon this topic, I would confine my remarks to the enquiry whether Moes and Paul, confessedly learned men, were sent to be work assigned them immediately on receiving the inward call; or whether a period of time interveled between the inward call and their public designation to their office, during which time they received special training for the post which God had designed them to fill.

Moses, we are told, was learned in all the wisdom of the Egyptians. This learning would no doubt contribute much towards his fitness to become a lawgiver and ruler, but the question may well arise in the reflecting mind, how could all the wisdom of the Egyptians, without additional special training, qualify Moses to become the leader of the Lord's host, a hwgiver, ruler and judge of the tribes of Israel on behalf of God? The learning of the Egyptisns might be shared with others, but something additional must surely be required by Moses to qualify him for his mission, and time would be required for its acquisition. But let us examine the history.

In your prayer that my imperfect labors amongst you may be attended with lasting benefit to the Church, I most cordially unite; and trust that the instructions and married to the instructions and the instructions are instructions.

their brethren in the Lord." They "watch for souls."

And all this the true pastor does, not for lucre, but for love—a love enkindled by the love of Christ. And to all concerned. Instead of being detained by a cought not such to be esteemed accordingly?—"esteemed very highly in love for their work's sake?"

The steamboat wharf, erected at the expense of the Government, is found to be a great accommodation to all concerned. Instead of being detained by a complete with the shore in a small boat, which was some times very unpleasant for the passengers, the Emperor passes at once to the wharf, and in a few minute passengers land or come on board, and then she is of the shore in a small boat, which was some times very unpleasant for the passengers, the Emperor passes at once to the wharf, and in a few minute passengers land or come on board, and then she is of the complete of Superintendent. May the Lord bless fellow countryman. He supposed that the children of Israel would recognize him as the deliverer from bondage, whom the God of their fathers had sent; for such he felt himself to be; but they understood in mediately to undertake the work of deliverance to which the inward call he hesitated not to avenge his 'ill-treated fellow countryman. He supposed that the children of Israel would recognize him as the deliverer from bondage, whom the God of their fathers had sent; for such he felt himself to be; but they understood in mediately to undertake the work of deliverance to which the inward call he hesitated not to avenge his 'ill-treated fellow countryman. He supposed that the children of Israel would recognize him as the deliverer from bondage, whom the God of their fathers had sent; for such he felt himself to be; but they understood in mediately to understood in mediately to undertake the work of deliverance to which the inward call he hesitated not to avenge his 'ill-treated fellow countryman. He supposed that the children of Israel would recognize him as the deliverer from bondage, whom the God of their fathe

Yankee has said was finished a great many years of the most learned teachers, he was therefore well ago. But he was mistaken, for the good people of Annapolis are just now really engaged in building a whom he had been entrusted from infancy, had deep water wharf, for steamboat accommodation. doubtless trained him in divine lore as far as her When completed, passengers, cattle, sheep, etc., will ability extended; but further training was requisite be able to pass directly on board at any time of tide. to fit him for the arduous and responsible duties This, we doubt not, will help trade, as well as add to which God intended him eventually to discharge. Fredericton, May 12th, 1864. comfort. The Government provides the funds, and He must spend another forty years in communing Mr. Heustis, of St. John, has the contract, for which with himself and with God, before he is set apart he receives between three and four thousand dollars. publicly by the outward call of God to the work as-

of the teaching which Moses enjoyed while he lived

authorities kindly open the Court House for preach- But the fact of such delay in the final designation ing, and the ministers take turns in supplying. The of Moses to his great work, is important in its bearservices are very well attended, and indications are ing upon the question, whether those who have refavorable. Would it not be well for the churches of ceived an inward call to preach the gospel, having the County, many of whom are large and wealthy, enjoyed such secular training as the schools can furto combine in the erection of a house in Annapolis nish, ought at once to take upon them the work of for their ministers to preach in? God would sanc- the ministry, or whether they may not wisely devote tion and bless such an undertaking, and they would a portion of their time to the acquisition of such be all the richer for engaging heartily in this good scriptural and theological knowledge as would aid

them in their subsequent career. If we are entitled All along the beautiful valley of the Annapolis the to reason from analogy and from the peculiar case of people are saying, what a beautiful season we have Moses to instances of a more general kind, we may The instance of Paul is more in point, but as

A Word for Pastors.

C. SPURDEN.

How fearful the responsibility resting upon Christian pastors. Let not the shepherd suppose that he has done his whole duty to his flock when he has placed choice and well prepared food before them. He must sympathise with them in their sorrows and in their joys. He must understand thoroughly their necessities, take a deep interest in all that appertains to their temporal and spiritual progress, and be willing if need be to lay down his life for them. The Presbyter thus speaks of the responsibility of the under shepherd.

A pastor (shepherd) is one who takes care of a years we watched over them as one that must give flock. Now a shepherd is supposed to keep watch an account. We had seen parents and children con- over the wilder sheep, and to have a tender care for verted by the hundred, and had buried them with the lambs. What would be thought of a person em Christ in baptism. Strange indeed, if we should not ployed to tend sheep, who would go at regular intervals to the feed-yard and deposit corn and hay to still long for their spiritual progress in the path to such as chose to come to the trough or rack, leaving heaven. They are now divided into two large church- the shy ones, and the weak ones out? And who es. Nictaux remaining under the pastorate of Rev. would respect his judgment, or believe his professions of solicitude for the welfare of his flock, if he should wholly overlook the lambs? The fact is, no such labours of Rev. W. Porter. Both have extensive hireling would be tolerated by any sheep-raiser for a fields to cultivate. The Lord grant them grace equal single month. The owner of the flock would say, 'I will have one who will look after the shy, the weakly, the young, as well as the tame and the strong, which need less care.'

Now, would you believe it? There are those (few withstanding appearances of rain, the people assem I trust) who, while bearing the endearing and expressive title of "pastor," really pursue the course of the supposed hireling. They may bring very good fodder in their sermons and scatter it liberally before such of the flock as may be present. But if some wild or wayward one prefers to take his chances with the cattle or the goats, he is left to his choice: while whole dozens of pretty, lithesome lambs are left to bleat, or else to look on in silent wonder, while the "pastor" (?) with awe-inspiring dignity, deals out whole bundles of food, much of it too hard for the little ones to masticate-seeming by his manner to say, "There, I have given you good provender, and

plenty of it; take it if you choose, if not, go without." where, in many a family, no pastor's voice is ever heard; and these, too, many of them, among the wayward, the timid, the sickly, or the poor of the flock! I can point you to more than one Sabbath school in a pleasant country parish, where the little ones receive scarcely a smile, and the teachers almost no word of counsel and cheer from him who long ago assumed the installation vows of a pastor to them ! In short, what they get must be wholly from sermons; and these, though very orthodox and methodical, have little interest for the young. The children feel that the preaching is not for them. True, now and then-perhaps at the funeral of a child-some good things are said about children, but little or nothing to them. Is such a man a pastor?

Is there in this sacred office no tender relation to the aged and infirm, to the wayward and thoughtless, and to the young, whether in the Sabbath school or the family? Need he wonder if his puipit ministrations have very little effect, and his professed earnestness exhibited once a week, come to be regarded as merely put on for the occasion!

Address to Dr. Hurd.

On Thursday evering, May 12th, at the close o the meeting in the Vestry of the Baptist Church. Fredericton, the following Address was presented to the Rev. Dr. Hurd by the members of the Church, as an expression of their appreciation of his past services, and best wishes for his future welfare and

The Baptist Church in Fredericton, N. B., to the Rev. J. C. Hurd, M., D.

DEAR BROTHER-In accepting the resignation of the pastoral office, which you have felt it your duty to tender to the Church, we desire to express our sincere regret, that the relation between us which has subsisted for nearly four years, should now be brought to a close.

We trust we shall derive lasting benefit from your clear and forcible illustrations of divine truth, and we are convinced that the faithful warnings and instructions you have given, will not be without effect We shall ever retain a lively recollection of the fos

tering care you have extended to the Sabbath School and the efforts you have made to promote its interests. and we hope that the fruit of your labors will hereafter appear.

We cannot forget that during your pastorate, you have been called to suffer a severe bereavement in the death of your beloved companion, and while we rejoice in the full assurance that she rests from her labors as one who died in the Lord, we tender to you our heartfelt sympathy on this behalf.

We ask an interest in your prayers at all times, and assure you that we shall ever remember you at a throne of grace, and shall rejoice to hear of your welfare and usefulness. Signed in behalf of the Church,

CHARLES SPURDEN. then essectial and n Fredericton, May 3d, 1864. REPLY.

DEAR BRETHREN-With much gratitude and satisfaction I receive the address you have now presented me. It adds one more to the many acts of kindness and expressions of generous sympathy received at your hands, and which can never be forgotten; and that the relation, which, for nearly four years has subsisted between us, should now be dissolved, is to

me, not less than to yourselves, a matter of sincere

To the Baptist Church Fredericton.

Stephen says of Moses, Acts vii. 23-25: "When he was full forty years old, it came into his head to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not."

It was a divine monition that prompted Moses to visit his oppressed brethren, and in obedience to the instructions and warnings I have been able to impart may not be lost to the congregation generally.

It affords me no small pleasure to know that my humble efforts to promote the efficiency of the Sabbath School bave been fully appreciated, and it is but right to acknowledge that whatever success may have resulted from them, is, by the blessing of God, largely due the zealous co-operation of the teachers and scholars. With them I have spent many a pleasant hour. From them, I have received unvarying kindness and respect, amongst the last acts of which was an affectionate address accompanied with a liberal testimonial, which they presented to me on resigning the control of the supposed his brethren would have a divine monition that prompted Moses to the congregation generally.

It affords me no small pleasure to know that my humble efforts to promote the efficiency of the Sabbath School bave been fully appreciated, and it is but right to acknowledge that whatever success may have resulted from them, is, by the blessing of God, largely due the zealous co-operation of the teachers and scholars. With them I have spent many a pleasant hour. From them, I have received unvarying kindness and respect, amongst the last acts of which was an affectionate address accompanied with a liberal testimonial, which they presented to me on resigning the invariance of the supplies of th

"May the Lord reward you abundantly," was the prayer of her last laboring breath, and to that prayer I now add my hearty amen.

Your kind wishes for my future welfare and useful-

God may crown you with every temporal and spiri-

I remain, dear Brethren, Very truly yours, J. C. HURD.

For the Christian Visitor. Correspondence from the Holy Land. Jerusalem, March 4th, 1864.

DEAR EDITOR-In my last you had an account of

our landing at Jaffa, also of our journey to Ramleh.

We found the convent at that place comfortable, and the monks (about thirty in number) hospitable. As soon as we were quietly seated within, we were waited on by one of the brotherhood, bearing a pitcher of pleasant beverage with which to refresh our weary selves, and serve as a prelude to our evening meal. What a great boon to travellers these convents are, and few of them more so than this one at Ramleh. It is situated near the confluence of two important roads, one of them we are now pursuing, the other is Oliver Jones. the great thoroughfare from Damascus to Egypt. Many a weary traveller has found rest within these convent walls, and richly enjoyed the hearty welcome here extended. The monks make no charge for entertaining you, but leave the amount of their reward entirely to the ability and generosity of each traveller. have read of the dullness and dreariness of monastic life, but my first night in a convent tended very much to dissipate this impression. The clean white walls of the well aired rooms, which look upon the open court, studded with trees bending with vellow fruit, and filling the air with their fragrance, added to which the lovely situation on the plain of Sharon, combine to make a spot where one could dream life away. Yet withal, I was compelled to think it a selfish life, even conceding to it all the devoutness it claims. What a striking contract with the life of our Master, who went about doing good, facing adversity and overcoming it, and nobly illus trating the possibility of being in the world and not of it. A tradition fixes Ramleh as the Arimathea of Joseph, and there has been much discussion upon the point: Dr. Robinson, the learned American, who has travelled very extensively in Palestine, and to whom, perhaps more than to any other modern traveller, we are indebted for scientific research in that land, has given his opinion that Ramleh is not the site of Arimathea, while Dr. Thomson, who has been a resident Missionary in Syria for twenty-five years, and has consequently made much research, is unable to decide whether this is or is not the city of the "honorable counsellor." Ramleh has a population of about 3,000.

At seven o'clock in the morning of the 2d inst., we vere again upon our donkeys and pursuing our journey. From Ramleh two roads lead to Jerusalem the most direct and easiest one runs in a south east erly direction, but it is quite devoid of Scripture inreaches the camel road from Lydda to Jerusalem. thence south-easterly to Gibeon, around which i winds, thence running nearly due south until it reaches the Holy City. After we left the plain of Sharon, we found one of the worst paths possible for man or beast to travel; now ascending the side of some rugged mountain, or having reached the top, cautiously descending the stony path to the waddy below, then following the dry bed of some mountain water-course, until again we find ourselves clambering up to another hill-top. We were greatly surprised, and you may imagine much pleased, at the ease and safety with which our little animals carried us over the buge stones that lay in our path, and with the wax-like tenacity with which their little hoofs It was well for us we were on Syrian donkeys; had it been New Brunswick horses, I would not have given much for our necks. The path was certainly the worst it has been my lot to travel, but we were willing to forego the pleasures of a good one for the privilege of seeing the points of interest on this route.

As we rode out from Ramleh our view was delightful.

On our left was the village of Lydda, surrounded with orchards of olive, fig, and pomegranate, which, bathed in the dew of the previous night, now glis tened in the rising sun, while on all sides the luxuriant vegetation revealed the richness of this fine plain. No wonder Solomon sang so sweetly of the "Rose of Sharon." Lydda has a population of about 2,000. It has gained much celebrity in being the reputed birth-place, as well as the burial place, of St. George, but to the christian it is chiefly interesting as being the place where Peter healed the palsied Engas, and to whom he uttered those wonderful words "Jesus Christ maketh thee whole!"

About an hour and a half's ride from Ramleh brough us to the site called "Jimzu" or "Gimzo" mentioned in 2 Chron, xxviii. 18, one of the cities in the "low country" conquered by the Philistines, in the days of Ahaz. On this road is to be seen the famous "Gibeon," the site of the "Royal city" against which the five kings marched their hosts to make war. To this Gibeon Joshua also came with his "mighty men of valor" to rescue the Gibeonites from their assailants. He marched all night from his camp at Gilgal, distant probably twenty-eight of thirty miles, and suddenly comes upon his enemies. A great battle ensues, and God gives the victory to Israel, the Canaanitish hosts retreat before the victorious armies of Israel; the sun is now declining, and they hope under cover of the night to make good their escape among the well known hiding places of these familiar hills, but God brings further discomfiture upon them, when Joshua sounds forth that wonderful command "sun stand thou still on Gibeon and thou moon in the valley of Ajalon," and the sun stood still and the moon stayed until the people had avenged themselves upon their enemies. Yes this is the Gibeon" that witnessed the stayed sun for nearly the space of a whole day, and south of us is the valley of Ajalon, over which the moon lingered for the same time. A little further south is "Neby Samuil" (the prophet Samuel) which some travellers identify with Mizpeh. The long shadows of evening were now sur rounding us, and as we ascended each succeeding hill top, we were in high expectation of catching a glimpse of the Holy city, but again and again we were disappointed, until at length we began to doubt if we were on the right road. Our fears were however dispelled when we saw the long strings of camels coming in sight, convincing us they were from Jerusalem. It now became apparent that our first sight of the city would be by night. A little further onward we came upon a grove of clive trees, having upon the Eastern side tombs hewn from the solid ock, and bearing marks of ancient magnificence. We must be near Jerusalem. Yes, we can descry through the shades of evening, a mount on the east thinly studded with trees—it is the Mount of Olives, thinly studded with trees—it is the mount of Olives, and right in front of us rising some forty feet in height, the embattled wall that surrounds Jerusalem. The wall hides the city from our view, and this night we cannot say we regret it, as we were so weary from our journey, having been about twelve hours on our donkeys with the very smallest amount of food, and that not the best, that we were not in a condition to appreciate nor enjoy anything but rest. We entered by the Damascus gate, and were soon in the comfortable hotel of Mr. Hawser. We have been permitted to enter the earthly Jerusalem. May it be our happy lot to enter the heavenly one.

our painful duty to record the death of It becomes our painful duty to record the death of Deacon John Crandall, of Salisbury, (son of the late Rev. Joseph Crandall), who departed this life on the 18th inst., in the sixty-sixth year of his age. Deacon Crandall professed faith in Christ in the year 1836, and united with the first Baptist Church of Salisbury, then under the pastoral care of his venerable father; of which Church he continued to be an active member, until death severed the connection. The loss sustained by the Church in the removal of our brother will not soon be repaired—his exemplary life, his fervent prayers, his pointed and thrilling exhortations, will not soon be forgotten by the people of Salisbury. Brother C. seemed to anticipate his approaching dissolution with sweet satisfaction. For weeks before his death he enjoyed a most happy weeks before his death he enjoyed a most happy state of mind; he seemed to lose sight of everything relating to earth, and to enjoy a real foretaste of heaven: he was always fond of religious conversation, but never before seemed so much to enjoy the society of Christian friends. His illness was very short: he was attacked in the morning with congestion of the brain, and died the same evening. He was a most indulgent parent and affectionate husband. His sudden and unexpected removal has

caused a billow of sorrow to roll over his once happy sympathy, and pray they may be sustained by Divine grace under their severe trial. In the absence of the pastor, the funeral was attended by Rev. W. ness are most warmy reciprocated, and praying that God may crown you with every temporal and spiri-

- Secular Department.

COLONIAL.

WESTERN EXTENSION. At a meeting of gentlemen favorable to Western Extension held on Monday, a company was duly organized in accordance with the Act of Assembly, and the following gentlemen elected directors, viz: Wm. Parks, Wm. Thomson, Wm. Wright, (Merchant,) Fred. C. Burpee, and Jacob V. Troop, Esquires. At a subsequent meeting of directors Wm. Parks, Esq., was chosen President, and C. N. Skinner, Esq., Secretary.

New Sairs. -Mr. Abner Jones launched from his shipyard, Moncton, a few days ago, the "Wilhelmina," a very fine barque, of about 280 tons register. She is a spruce vessel, has been built in the best style according to the requirements of Lloyd's to class 4 years. She is owned by Messrs. Abner and

Mr. C. Boultenhouse launched on the 19th May. from his yard, Sackville, a very handy and strong brigantine, called the "Minneola," 232 tons. She is a spruce vessel, registers 4 years, and was built under inspection of Lloyd's. She is owned by Messrs. J. J. Wright, S. K. Brundage, Hon. S. L. Tilley, and Capt. Wright. Mr. T. is not the only politician who has embarked in shipbuilding operations. A. J. Smith, Esq., ex-Atty.-General, is, so we learn from a reliable source, interested at the present time, in no less than fourteen vessels.

Messrs. I. & J. W. Olive launched from their yard. Carleton, on Friday, the "Tewkesbury," a spruce vessel, of 1100 tons register. She was built under Lloyd's inspection to class 4 years, and is owned by J. C. Buckle, Esq., of Bristol, England.

A splendid looking ship was launched on Saturday

from Mr. Ruddick's yard, on the Straight Shore, immediately opposite the yard from which the last above named vessel (Messrs. ()live's) was launched. Both launches took place within a very short time of each other.

BANK STOCK.-Twenty-two shares of Commercial Bank Stock were sold at auction on Monday last by Mr. Stewart. Twenty were knocked down to Robert Reed, Esq., in four lots at from \$67.50 to \$70; and two to Mr. James Gerow at \$67 each.—Ib.

Samuel Freeze's dwelling house, near Hampton Bridge, was burned between 12 and 1 o'clock on Tuesday. Furniture saved.—Ib.

The body of a man was found amongst some logs near Indian Town on Thursday. The upper parts were much decayed, but it was nevertheless recognised as a body of a fireman who had perished when the unfortunate Sunbury exploded. His friends live at the Jemseg, to which place his remains, we understood, were to be taken after the Inquest .- Freeman,

MR. EDITOR Have the goodness to correct an error in the Freeman of 28th inst., relative to a notice of the finding of a man near Indian Town, on Tuesday. terest, the other takes a northerly course, until it The person found was a son of the subscriber, and not one of the persons who perished when the Sunbury exploded, but was supposed to be drowned from a wharf at Indian Town on the 25th April, that being the day on which he was last seen.

MICHAEL KEARNEY, Jemseg.

An elderly man named Wm. Whitten, and a young man named George Cummins, were severely hurt at Newcastle on the Queen's Birthday by the exploding of a cannon which became heated while firing the the salute. The former lost a hand, and the other an arm.

We would direct the attention of the public to a advertisement of Co-partnership between Messrs. Troop and Bradshaw, in another column, Mr. Troop is a native of the city who has been absent in the States for many years, and is a thorough business man of experience and integrity. Mr. Bradshaw is a son of one of our respected and successful ship-owners. We wish the new firm every prosperity. Post.

See advertisement of Sharp's Bitters, He says they have no fellowship with King Alcohol. We have tried them, and believe them to be a value

PENNY SAVINGS BANK. - We understand that number of gentlemen, well known in the community, are making arrangements to open here shortly, a Penny Savings Bank. The matter is still in embryo, but we believe a start will be made within a lew weeks time.—Globe.

SATISFACTORY. - As an evidence of the good state of things here, and of the abundance of money, we may mention that there was not in the County Jail on Friday morning a single debtor. This is the second time only since the erection of the Jail that it has not contained men imprisoned for debt .- Ib

Hop. Joshua R. Giddings, United States Consul General for Canada, died suddenly at the St. Law-rence Hotel, Montreal, at 10 o'clock on the night of the 28th olt. He was engaged in a game of billiards at the hall with a Mr. Feldman, and suddenly complained of weakness and sat down on one of the sof in the billiard-room. He almost immediately fell over upon the sofa, and died shortly after.

Mrs. H. G. Kinnear gratefully acknowledges the the receipt of \$22.54, the proceeds of a Bazaar, held for the benefit of the St. John Protestant Orphar Asylum, by three young ladies, pupils of Mrs. Riddell

The House of Representatives at Washington has refused to give the notice for the abrogation of the Reciprocity Treaty. A motion for the appointment of Commissioners to negotiate a new Treaty was rejected by a vote of 54 to 72, and a motion to give the stipulated notice for the termination of the Treaty by a vote of 74 to 82. The further consideration of the question was postponed until the second Tuesday in December, by a vote of 74 to 72.

The failure of Gen. Bank's expedition has led to the evacuation of Texas by the Federal forces.

ENGLISH AND FOREIGN.

The Conference in London has agreed to an armistice and a suspension of hostilities for one month between Denmark and the allied German Powers. Each party is to retain its present position, and the blockade is to be raised on the part of Denmark. It is sincerely to be hoped that some satisfactory arrangement will be made before the month expires. arrangement will be made before the month expit. If, however, nothing is done, and the war is resum it will be extremely difficult for the English Government to avoid taking a part in it. The feeling England now against the German Powers is intensistrong, and the smallest provocation will rouse nation to take up arms in support of Denmark.

The war in New Zealand approaches its termina-tion. The tactics of General Cameron compelled the rebels to abandon their great fortifications at Paterrebels to abandon their great fortifications at Paterangi. Following them by a night march, he surprised them at Te Awamutu, and again at Kihi-Kihi—the country of Rewi, the great engineering chief of the Ngatimania potos. General Cameron now occupies the cultivated grounds of that tribe, which are the the cultivated grounds of that tribe, which are the largest and best hitherto possessed by the Maorie. The soldiers are now preparing for winter quarters, and have possession of the stores of potatoes and corn, and herds of cattle, on which the rebels mainly depended for subsistence. The rebels have now taken to the swamps and mountain fastnesses, and may protract the war for a time, but their final submission, without much further bloodshed, is expected."