

the congregation which it might be hoped would, from time to time, attend this place of worship, and the necessity of adapting, as far as was consistent with 'the truth of God,' the ministration that should be sought, so as to meet the state and character of this congregation. They had indeed witnessed the grace of God manifested in raising up useful and acceptable teachers, who had borrowed little aid from those sources of erudition on which the wisdom of man lavishes so profound a veneration, and had seen that in this manner it often pleases the great Head of the church to testify his own sovereignty. But they also recollected that God had not omitted to inculcate the exercise of wisdom in its utmost extent. They were therefore led to perceive that their duty required them to mingle the utmost prudence, as men, with entire submission to the divine will and guidance, as christians, and thus to attempt the selection of a minister for their chapel whose attainments, in every point of view, might be adapted to the character and habits of the people whom he would have to address:—and the means of what is generally termed a liberal education, within the compass of Baptist ministers in this country, being very limited, they judged it proper to look abroad for a supply, and consequently sought a correspondence on this subject both in England and the United States."

Many difficulties and disappointments were experienced. At length, Professor Chase, then of Newton Theological Institution, and Professor Caswell, of Columbian College, Washington, visited Halifax, and under their direction the long-desired object was accomplished. On Lord's day morning, Sept. 30, 1827, six persons were baptized by Professor Chase, and in the afternoon the church in Granville Street was formed. During the ensuing week negotiations were carried on respecting the settlement of a pastor; Professor Caswell was prevailed on to assume the charge of the infant church; and his ordination took place on Lord's day, Oct. 7.—Professor Chase presided on the occasion, and preached from Rom. xv. 29. No council was called; but it is expressly stated that in this measure the church "had the cordial encouragement of the beloved and venerable Elder Burton."

Mr. Caswell's labours were blessed. When the church joined the Association, it numbered thirty-nine members.

The following resolution was passed by the Association:—"Voted, (in reply to requests from the churches in Parrsborough and St. Clements,) that it be recommended to them, and to all other churches, in case of their desiring to have men set apart by ordination, to call a council of elders and delegates from adjacent churches, to consult with them, and if the candidates are found to possess the qualifications required in Scripture, to assist in ordaining them."

The Circular Letter, written by Mr. Manning, treated of christian benevolence in general, and of the special duty of supporting the ministry of the gospel. It contained clear and scriptural statements, fervent appeals, and faithful expostulations.

Yours truly,  
MENNO.

July 16, 1861.

**Christian Messenger.**

HALIFAX, JULY 24, 1861.

**Eastern New Brunswick Baptist Association.**

The Annual gathering of this body was looked forward to with unusual interest by our brethren of the sister Province. The attitude of the two Baptist papers, and the position of the Denomination for some months past, and the probability of the Association having to decide some of the questions at issue, rendered it a more than usually important session. Consequently a large number of representatives of the churches, especially from the city of St. John, assembled at St. Martins, on the 11th inst.

We have before us reports of the business done. It consists of the ordinary matters which demand attention on these occasions. Two or three topics, however, appear to have received special notice and called forth some little warmth of feeling.

The *Watchman* gives a graphic description of the melting scene which arose out of the "Periodical" question. The matters between the *Visitor* and *Watchman* were taken up by the Association resolving itself into "a Committee of the whole," to discuss the question of Periodicals.

After deliberation the following resolution was adopted:

That in the opinion of this Committee, we do

well to dismiss this subject for the present, and recommend the Association to transact such business as shall tend to advance the interests of the denomination.

**Subsequently it was resolved**

That a Committee of 3 be appointed to appoint a Committee of 7, to investigate the charges made against brother Bill, by the "Christian Watchman," in not fulfilling his engagement to the Denomination for the purchase of the "Visitor."

The *Watchman* gives the following description of the interest felt in his Committee and its work:—

For the first day no allusion to the subject was made. Other business was brought forward and occupied the time. On the second day the earlier hours were similarly occupied, and as the inevitable moment drew near when the difficulty must come forward for discussion, an anxiety was created which could not be concealed. At first it was touched upon, but with universal caution, and self command; the subject which was brought forward being discussed, and postponed. A forced calmness characterized the proceedings of this day. At last the difficulty was fairly introduced, and a committee of investigation appointed, who were to report on the following day.

The third day came and found many an anxious heart. Through that night there were many who had not slept. A load was on every heart, and a painful suspense was every where present.

Early in the day the Committee began its sitting, and continued it through the long hours. In the deep excitement which increased with every hour, it was not possible to give to other subjects the attention which they deserve. Waiting there in Chapel, the delegates performed business, committees reported; and reports were adopted; and measures passed; but the hearts of all were elsewhere, and many an eye was constantly turning to the door, waiting for the return of those men who for that time seemed almost to hold in their hands the destinies of the Denomination. For them, there was the most arduous task of all. It was theirs to discover the middle path through a difficult labyrinth; to heal wounds; to speak peace; to produce a decision which should be accepted and followed by all.

Four o'clock came, and at last the work was done. The Committee had ended their task. In the midst of a deep and solemn stillness they returned to the chapel. The eyes of all waited upon them and as their spokesman advanced to read the report, there was a breathless eagerness of attention which was painful to behold.

He read the Report in slow and measured tones, and the language seemed to give promise of hope and peace and reconciliation. As he proceeded, the listeners could no longer remain seated, but all around the side pews, and at the lower part of the chapel, one by one, they rose to their feet still looking forward with a fixed and motionless gaze.

The report was followed by a series of arguments giving the reasons of the decision which had been made. Still there was the same silence and even when the speaker had ended, the silence continued for some time, as though each man was afraid to break it.

The Committee earnestly besought them to accept their Report without discussion. The request was made to men who were capable of appreciating their motives. No discussion was begun. A few questions were asked, in calm, and guarded words.

Meantime, by one involuntary impulse a number of the elders had drawn near to where the principals in this difficulty were standing, and filled the aisle between them, looking at them both in deep anxiety.

The end was now short and wonderful. One of them stepped into the aisle, and in a few words announced his willingness to receive that report, and hoped that there might be no discussion. The other turned towards him, and by a resistless impulse of frank and christian feeling held out his hand. In a moment it was as frankly grasped by the other, and the former, after uttering a few words, was overcome by a rush of deepest feeling.

That feeling seemed to communicate itself like an electric thrill to all within the house. The crowd of aged ministers who stood nearest, were first overcome, and with a deep sob all burst into tears. Others followed. Tears burst without restraint from all; some giving away unreservedly to an almost passionate outbreak of feeling; others turning away their heads and struggling in vain with the emotion that overpowered them.

Through that hallowed place, there was an unequalled scene. Strong men shaken with emotion; heads bowed down; tears streaming from eyes that might be thought incapable of weeping, and in the midst of it, wrung out from joyful hearts, such exclamations as—"Bless the Lord, Oh my soul! The Lord's name be praised!"

Then from a distant corner arose a hymn which fitly expressed the general feeling; and the strains were caught up by all, till the walls of the sanctuary vibrated to the sounds of praise:

"From whence does this union arise  
That hatred is conquer'd by love!"

When this was ended, the moderator, in a voice which was tremulous with agitation, called on both the reconciled brethren to pray.

They knelt—they prayed—Fresh from the baptism of such holy feelings, with all bitterness driven from their hearts, their words came forth from their most souls, and with sighs and tears and whispered exclamations of wonder, and joy, they seemed to ascend up to the most holy place.

There were eyes filled with tears of joy all around, as they ceased; and faces lighted up

with smiles; and hearts from which a crushing load had been removed. As the meeting came to a close, each grasped the hand of the one who was nearest to him, and it broke up in exclamations of delight, and thankfulness, and relief, which no words could express.

The following is the report of the Committee:—

Your Committee report that they invited Brethren Bill, McHenry, Robinson, E. B. DeMill, N. S. DeMill, and others, to give testimony before them in reference to remarks made in the fifth number of the *Christian Watchman*, and from said testimony have come to the following conclusions:—

1st. Rev. E. B. DeMill had reason to believe from statements made to him by brethren in whom the Denomination has confidence, that there was nearly £500 due the *CHRISTIAN VISITOR* at the time it was transferred into the hands of Rev. I. E. Bill and R. Thomson; but from testimony given before your Committee, it could not be proved that the amount was more than £300.

He also had reason to believe that Brother Locket collected £90, £70 of which was *VISITOR* money. But from testimony brought before your Committee, it would seem that he collected only £67, what proportion of which was "*VISITOR* money" cannot now be ascertained.

2nd. Rev. I. E. Bill and R. Thomson were to pay into the hands of Hon. A. McL. Seely, Treasurer of "*VISITOR* Committee," all monies due the *VISITOR* after deducting such amount as due to the subscribers who had paid in advance of 17th June, 1852.

It appears from some testimony that none was paid over according to said agreement; from others, that about £40 was paid. Still it appears that whatever monies were thus collected were used for paying the debts of the *VISITOR* to the amount of about £146, and so far as Brother Bill is concerned, we believe that the spirit of his engagement was complied with.

3rd. It further appears that Brother E. B. DeMill sincerely regrets the publication of the whole controversy which called forth the said article, still he feels that remarks made in the *VISITOR* may strongly be urged in justification of the publication of said article.

Your Committee feel that they have done their duty impartially, and that they do not feel themselves called upon to express any further opinion in the matter, and respectfully beg to be discharged.

W. A. COLEMAN, Chairman.

The editor of the *Visitor* on the 17th inst., in reference to the affair described above, makes the following remarks:

On the motion to appoint the usual committee on periodicals, there arose a good deal of discussion. The proprietors and patrons of the *Watchman* were anxious, for some reason, to avoid all discussion, and there was therefore no effort on their part to obtain an expression in its favour. The Editors and proprietors of the *Visitor*, on the other hand, were there, and challenged the fullest enquiry, and the most thorough investigation of charges which had been preferred against the course which they had pursued in relation to the *Christian Visitor* as the organ of the Associated Churches. But the motion to prevent discussion prevailed, and therefore so far as the action of the Association is concerned, the *Baptist and Visitor* stands perfectly acquitted. No effort was made to introduce the *Watchman* to the patronage and support of the churches.

On motion of Rev. S. Robinson a Committee was appointed to investigate certain statements made in the fifth number of the *Christian Watchman* reflecting upon the original transfer of the *VISITOR*, and the obligations of its Senior Editor. This Committee was composed of a large number of judicious brethren, who devoted the whole of Saturday to a most thorough investigation of the case. Witnesses on both sides were examined, and the conditions of the original transfer, and the mode and extent of fulfilment, all passed in review. Had the case been in the hands of a legal tribunal it could not have been more thoroughly sifted. The result was an unanimous verdict in favour of the Senior Editor of the *VISITOR*, and a complete vindication of his financial integrity in regard to the conditions of transfer. The decision of the Committee was reported by them to a full house, who were waiting for it in anxious suspense. It was read by Rev. E. Cady, one of the Committee, and was adopted unanimously without further discussion. As the report of the Committee of Investigation recognized the regrets of the Rev. E. B. DeMill, that these statements had been made in the *Watchman*, Rev. I. E. Bill extended to him his hand, which was cordially received. But little was said, but all hearts were stirred to their inner depths. There was a general prostration of spirit before God, and tears flowed freely from many eyes. It seemed like a fresh commingling of religious sympathy, and a new baptism from the Mercy Seat. The Moderator proposed that the two Editors should give vent to the devotional feeling of the weeping assembly in words of prayer before the Mercy Seat. They did so. It was an awfully solemn moment, and as the Saviour passed by in love He seemed to whisper, "Forgive one another in love as God for Christ's sake has forgiven you."

Comment is unnecessary. Our sensation-loving neighbours will, we fear, require another reconciliation before entire cordiality exists. Having passed through this one with so much satisfaction to both parties, they will probably now feel at liberty to enter on another campaign; so as to have the pleasure, at some future time, of healing each other's wounds again. May it then be effectual!

Concerning a division in the Point deBute Church, a resolution was agreed to, to the following effect:

Whereas, in the opinion of this body the conduct of Elder David Lawson, as Pastor of Point de Bute Church is arbitrary and unscriptural, inasmuch as he has caused division in said church, and is irregular in practice, and although we as an Association, disclaim all right over the action of the church, yet as Mr. Lawson was accepted as a delegate to this Association from Point de Bute, of which church he is not a member.

Therefore resolved, that the name of David Lawson be erased from the minutes of this Association.

The editor of the *Visitor*, in reference to Mr. Lawson, says:—

"He has now formed denominational connexion with Mr. Bunting and his party. It may be that Mr. Bunting will exert an influence over him for good. We sincerely pray that such may be the case."

**Fredericton University, the New Brunswick Baptists, and Acadia College.**

Our brethren over the Bay appear to be passing through a state of educational experience somewhat akin to what Nova Scotia endured in former times. In the course of the late session of the Eastern N. B. Association, the following resolution was moved by Rev. Samuel Robinson of St. John:—

"Whereas the New Brunswick University has cost the people of this Province about £200,000.

And Whereas the Baptists, who form at least one fifth of the population of the Province, have never derived any considerable advantage from that Institution—

And Whereas by a late Law said University has been established to meet the wants of all denominations of Christians in the Province, which it should do, as it costs the people of the Province £2,200 per annum.

Therefore Resolved that the rejection of the Rev. John Pryor, D. D., a gentleman of high social position in these Provinces, and for many years President of a college, a man of such high and tried attainments, is an injury inflicted on the country; and if rejected because he was a Baptist is an insult on all the Province.

The reporter for the *Watchman* adds:

"This was made the subject of a thorough discussion which convinced all that the passage of the resolution was necessary; but other considerations were suggested, and the result was that for fear lest the Resolution might be misinterpreted for political purposes, it was withdrawn.

The Editor of the *Watchman* says, that on this resolution being taken up on the next day, after it was laid on the table, "Many spoke upon it, and on all present there was but one feeling, and that was that the resolution expressed the feelings of every Baptist, and should be passed;" but for the above considerations the mover eventually withdrew it. "But" he says "the fact remains that in the discussion of this, the Baptists have expressed their feelings and showed that they had no confidence in the N. B. University."

The Report of the Committee on Education gives a very decided expression in regard to Acadia College, as follows:

In reporting upon the subject of Education, your committee are happy to express the belief that there exists in the denomination an appreciation of its claims which is truer than ever before; and a solicitude in its behalf which argues well for the future. Our Fredericton Seminary is in a most encouraging condition, and the sound instruction which is imparted to youths of both sexes, has given it a high rank among similar Academic Institutions in the Province. In Acadia College the efforts of Baptists have met with abundant success. In the higher forms of Education which it imparts, the young men of our denomination will find the means of true advancement; while the Religious Influence which it exerts will impart that heavenly knowledge which is life eternal. In this union of Religious Influence with secular Education, your committee see what is the true idea of a Denominational College, and believe that the Institution which Heaven has so highly blessed, will be cherished and cordially sustained by every Baptist, in preference to others, which are devoid of these influences.

We trust there may now be a substantial confirmation of the above, and that the next report of the Treasurer will show that the New Brunswick Churches will do their part in sustaining the institution; and thereby encourage the Governors in their struggle on behalf of those they represent.

It may not be out of place here to mention that at the late Eastern N. S. Association, held at Guysboro, the letter from the Truro Church contained a resolution, respecting the late movement of the Governors of Acadia College, which they recommended to the Association. The resolution was unanimously adopted, and is as follows:

Whereas, In the late financial difficulties of the College there was a statement made of the same to the Churches, asking for a definite sum from each.