

THE CHRISTIAN WATCHMAN

dragged through the mire and do violence to their convictions, were brought up to the scratch. Nothing that could secure success was omitted. The moving of the rejection of Sir John Trevelyan's Bill was taken out of the hands of Lord Robert Montagu, and put into those of the decorous Member for Oxford University, Sir William Heathcote, as the most conciliatory man they could find, and it was freely given out that if a victory could be gained over the Abolitionists, any compromise—even the most shadowy one—would be agreed to. An immense number of petitions against the Bill were presented, care being taken not to make known the tale of signatures, because that would have presented a laughable contrast to the array of petitions for abolition last year. But all was vain. Common sense and the sense of justice could not be overborne. The Reactionists have done their worst; and it is an established and great fact, that the House of Commons has, does, and ever will insist on the Total Abolition of Church-Rates."

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 15.00 " 25 copies, " 25.00 " AGENTS. Fredericton, Wilnot Guion, Amasa Coy. Little Falls, Victoria Co., E. Stone. Salisbury, T. Trites. Lettice, Charlotte Co., G. A. Simpson. Deer Island, do, do, John McNeil. Carleton, St. John, J. R. Reed. Hopewell Corner, Albert Co., D. H. Calhoun. Harvey and neighbourhood, J. M. Stevens. St. Andrews, Mark Young, Esq. St. George, Robert Sparks. Second Falls, St. George, George Allen. Penfield, A. J. Bucknam. Hopewell Cape, Wm. S. Galtoun. Hammond Vale, Isaac H. Faulkner. W. Prince, General Agent, Monton.

NOTICE. ALL WHO SEND TO THIS OFFICE ONE DOLLAR WILL RECEIVE THE CHRISTIAN WATCHMAN UNTIL THE END OF THE YEAR. Christian Watchman. SAINT JOHN, N. B. APRIL 10, 1861.

THE "WATCHMAN" COMMITTEE. The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below. MR. A. W. MASTERS, MR. F. A. COSGROVE, MR. L. MANN, MR. G. N. ROBINSON, MR. M. LAWRENCE, MR. J. CHALONER, MR. S. DUMILLY, MR. J. B. GALTOUN, REV. G. MILLS, Montreal, Westmorland Co. REV. GEO. SPRELL, Salisbury, Westmorland Co. REV. D. McKAY, Salisbury, Westmorland Co. REV. T. CRAWLEY, St. John. REV. I. WALLACE, Carleton. REV. J. ROWE, St. Martins, Saint John County. REV. S. MARCH, St. George, Charlotte Co. REV. P. DUFFY, Hillsborough, Albert Co. REV. H. GERRARD, Newcastle, G. I.

Denominational Unity. When dissensions, from any cause exist in Baptist Churches, the consequences are deplorable. It becomes, under such circumstances, almost impossible to maintain the worship of God, or preserve the purity of our discipline. We could point to feeble churches, now dragging out a wretched existence, and almost useless, as and evidence of the effects of dissension among church members. As a denomination, from the independence of our churches, and the absence of organization or centralization we are peculiarly liable to these evils. When united, we hesitate not to say that no denomination advances with more rapid strides, but when dissension is so powerless and useless. He who, for any cause, introduces dissension in such a denomination, or even among the smallest of its churches is in a position of grave responsibility. No doubt if there existed in the denomination serious differences on political questions, the results would be pernicious; still more deplorable would be the consequences if a party spirit were infused in the members of our churches. We have been led to reflect on this subject by a very able written article in the last Visitor on the Demoralizing tendency of Political Partisanship. With a vigor of thought, an impassioned energy, and a force of expression which the writer never surpassed when in his prime, he has depicted the evils which flow from party spirit. We trust that the churches in Nova Scotia are not in such a deplorable condition as they are, in this editorial represented to be; however, the writer has most forcibly described what we in this Province may anticipate if ever our churches are divided in consequence of a spirit of Political Partisanship. We are happy to state that thus far we have experienced none of the evils against which we are so eloquently warned in the last N. B. Baptist. We have hitherto been of one mind respecting our Provincial political questions and parties.

This has resulted from circumstances in our denominational history. The time was when Baptist ministers were forbidden to perform the marriage ceremony, when a law was made, directed expressly against a Baptist minister, when Baptists did not enjoy the civil or religious privileges to which they were entitled. Respecting these disabilities and those who maintained, then Baptists at that time had "one opinion."

The time came when Baptist ministers were no longer imprisoned, or compelled to dance attendance for days upon some provincial dignitary. Respecting the political party which affected these and other changes, the Baptists have maintained but "one opinion"—they gave to it their confidence, and that confidence they have cherished until this day. Now under these circumstances it is proposed that some influential Baptist were to attempt to persuade our people to forsake their old friends and to give their confidence to their old antagonists. Unless he changed the views of the entire denomination, his efforts would only result in dividing the churches, and in bringing upon them all the evils of Political Partisanship. Should the "Organ" be in the denomination begin such a work; it is proportion to the confidence which its readers had hitherto reposed in it would be the extent of the division—and of the evils resulting. Suppose such a paper to come out ever so manfully and so in the spirit of the party which the denomination had hitherto supported, could it escape a storm of indignation, or could the churches escape division. Those who still cling to their old friends and principles would say to the editor, "The influence which you are able to exert we afforded you for religious purposes. Only a great necessity will justify you in becoming a politician. If you cannot defend the men and the principles which the denomination has hitherto supported, at least, leave us all to decide for ourselves." Yet it is evident that if a religious paper is obliged to enter into politics it should pursue a manly open, straightforward course. But suppose the editor of the Baptist Organ to endeavor in an insidious manner to change the political sentiment of its readers. Suppose that instead of boldly and manfully avowing his views and his aims—he began by indistinct murmurs, and then proceeded to insinuate ruinous charges against those in whom the denomination confided, all the while sturdily denying that he had any political bias. What would the people say? or what would be the benefit to the cause of truth of such a course? Such conduct would either change the politics of the entire body, or else split the churches asunder. Yet even under such circumstances those aggrieved might at least have the satisfaction of feeling that their organ was not the hired servant of a faction, and in the judgement of equity might pronounce the editor to be only injudicious. But furthermore suppose the editor to have surrendered the management of the paper into the hands of one whose feelings of resentment, or whose prospects of reward, rendered him incapable of viewing the political question of the day without political bias.

Suppose this new manager to be in the employ of a number of gentlemen whose aim was to destroy the party in which the denomination had confidence. Suppose that he then proceeded, still denying that the "Organ," had any political bias, to extract from a paper (now avowedly political) every editorial, or report, which had a tendency to injure our old friends, or advance to power our old antagonists. Suppose also that the Extras of the political paper, printed for political purposes, were folded away in the sheets of the Baptist Organ and sent gratuitously to every Baptist family in the Province. If this plan of operations were to be uninterrupted, would not the necessary effect be, a divided denomination, wrangling churches, dissensions, rendered unusually bitter from the indelible remembrances by all who kept to the "old paths" of a trick practised upon the unsuspecting by the Organ of the denomination. Finally suppose the Baptist Organ, and the Organ of some political party to be so intimately connected, that a separation could scarcely be effected, and then to pursue the course indicated above. What would those who had not been deceived by its representations! Alas we who proudly scorn the endowments of the state are sold to a faction.

We call attention to the recent severe losses undergone by Bro. A. Crawley in the recent fire at Henthada. The suggestion made by one of our correspondents is a good one. Surely the churches ought to aid him in this trial. We direct attention to the advertisement of the Musical Association in another column. We would advise all lovers of good music to attend. The programme contains music of a very elevated character. The Horton Sketches last week came to a close. They have been deeply interesting to all our readers, especially to those who were acquainted with the individuals referred to. We have reason to believe that they have excited an interest in and an affection for Acadia College in many who previously had regarded that institution merely as a place of Education. The Missionary's Son concludes this week. We shall in our next week's issue begin "A Hero's" tale of Acadia College by the author of the Missionary's Son. This story is founded on fact—though some of the incidents are drawn from imagination, to direct attention to individuals who otherwise would be too plainly recognized.

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To the Editor of the Christian Watchman. Sir, The leaders which have appeared in the "Christian Watchman," have yielded me an amount of satisfaction, which words fail to express. I am not a Baptist, but for upwards of thirty years I have known your principles and I am one with you on all the fundamental doctrines of Christianity, and with a single exception, I am one with you in your views of the ordinances, discipline, and government of the Church of Christ. Need I say, I am one with you in your views of evil and religious liberty. I thank God that you have been led to lift up a standard against a time-serving policy and that your trumpet gives no "uncertain sound." It was my privilege to live on terms of the closest intimacy with many of your brethren in England, and you require not to be told that there they are always to be found on the liberal side of politics. During my ten years residence in England I never had the misfortune to meet with a Tory Baptist minister, and I question if such an anomaly exists here. It has always been to the honour of the non-conformists that they have been the friends of freedom—of freedom in the best and widest sense of the word. They have ever set their face against despotic power—whether civil or ecclesiastical. With the courage of heroes, they struggled for, and obtained the charter of liberty now enjoyed by the British nation. Even the infidel historian Hume, whose bearings were all on the side of despotism, was constrained to say, "that the precious spark of liberty had been kindled and was preserved by the Puritan alone, and that it was in this sect the English owe the whole freedom of their Constitution." Lord Brougham in the House of Lords spoke of the Nonconformists as "a body of men to be held in lasting veneration for the unshaken fortitude with which, in all times, they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a noble debt of gratitude as long as freedom is prized among us. For they, far less than ourselves, with whatever vicissitudes some may visit their excesses, or with whatever blame others, with the zeal of whatevers blame others, Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

THE LAND QUESTION. The Editor of the Freeman, and the Secular Editor of the Baptist and Visitor, have joined in denouncing us for our exposure of their pretty little plots; we feel in this result alone, a sufficient reward for all our labours. A very worthy Revd. Editor in this City, said to us a few years ago, "We are not much acquainted with your Public Men, but we have one standard by which we judge them; and it never fails in guiding us aright. Whoever the Freeman praises, we watch with much suspicion, and whom he abuses and ridicules, we regard as a worthy, honest man." Our experience quite agrees with that of our friend, and now holding these sentiments, we beg to reply to his attack, as also that of Mr. McHenry, in the words of an Ancient Philosopher, to one who had attacked him, "Nobody will believe you, when you speak ill of me, any more than they would believe me, should I speak well of you."

The Ragged School in this City, which accomplished so much good, has been closed for want of funds to carry it on. The expense of it was very little, while the good accomplished, was very great. They have called on Mr. Boyd, and at their request, he has consented to deliver his Lecture "Go it while you're young," at the Hall of the Mechanics' Institute, on next Monday evening, in behalf of this excellent Charity. As there were many who could not procure admission when first delivered, it has been thought advisable to request repetition, and we sincerely hope, the friends of the Ragged School, will give this effort their countenance and support.

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