

New Brunswick Baptist AND CHRISTIAN VISITOR

ST. JOHN, WEDNESDAY, APRIL 10, 1861.

TIE FIELD FOR CHRISTIAN CULTURE.

NUMBER III.

In a recent issue we spoke of Asia as the birth-place of all that was great, and good, and glorious in the Patriarchal, Mosaic and Christian dispensations. But notwithstanding this, Asia now numbers not less, probably, than 500,000,000 of Pagans, worshippers of dumb idols. We presume not to be positive when we speak of number in this connexion, but if recent published calculations are at all reliable, this estimate is not far astray. Will our readers ponder this thought for a moment, and try to bring before the vision of the mind these figures, and realize if you can their prodigious significance. Can you do it? Impossible. It cannot be done to any extent on paper by comparison. Let the mind strive to comprehend 1,000,000 and it staggers in the effort. How, then, are we to measure the extent of 500,000,000? But every one of these millions is known to Him who numbers the drops of the ocean, the sands of creation, and the stars in the firmament. And how impressive the thought that in the short space of 30 years this immense multitude pass to the bar of God, and their places are filled by an equal number, who, like themselves, are born under the dominion of a degrading superstition. Thus in the progress of every century, more than 1500,000,000 of benighted heathens from Asia alone, pass into the invisible state.

But would we have any adequate conception of our obligation to the perishing heathen, we must not only ponder their number, but we must know something of their real state, as it regards their social and religious condition, or, in other words, we must contemplate them from a religious stand point. Let us do this. "At. They are pre-eminently left to the influence and control of sin. Inspired revelation, wherever it goes, encompasses humanity with a thousand restraining influences to which those dwelling in lands of idolatry are utter strangers. True, they have the light of nature, and by its luminous unfoldings are left without excuse; but no message of truth from Sinai or Calvary salutes their ears, or appeals to their hearts. To them, therefore, the claims of God's inspired books are unknown, consequently sin has perfect dominion over them.

"Paul in the 1st chapter of his Epistle to the Romans, thus graphically sketches the social, moral and religious state of the heathen of his day—

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death."

Here, then, is Paganism, as it was in Paul's day, and Paganism as it is in the present day. More than eighteen centuries have passed since that portrait was sketched, and still it is true to this life. Was there ever such a catalogue of crimes clustered together and applied with such terrible significance to degraded humanity? As one contemplates this fearful picture he shudders at the very name of heathenism, as if some frightful spectre had risen up before him. But, let it be remembered that these were the iniquities of men living in the full blaze of the sunlight of science—men distinguished for their poetical genius, for their profound researches in philosophy, and for their heroism in war; still they are plunged in the lowest depths of moral degradation. And the lapse of ages has not improved their posterity. As in the past sin reigns supreme. It is the controlling power in the education of their children, in the affairs of social life, in the enactments of legislation, and in the administration of law. Sin provides their religious sacrifices, stamps all their forms of devotion, and sends them unprepared to the tribunal of an outraged Jehovah.

"Our missionaries, who are eye witnesses of the abominations of heathendom, tell us that all these charges preferred by the Apostle in his day, as quoted above, are applicable to the heathen now in all the fulness of their terrible significance. The whole system of idol worship is indicative of pride, lust, cruelty, revenge and blasphemy, and as such approximate man to the very beasts that perish—Idolatry has not only robbed God of the honor due to his name, but it has robbed man also of the crown of his dignity and glory, cast it down in the dust and shivered it in atoms.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR." Since the Watchman appeared upon the stage, courting Denominational sympathy, it has unworthily sought to gain it by representing the VISTOR as opposed to objects and interests that it never thought of opposing; and amongst the number strange to say, is Acadia College. What! the VISTOR opposed to Acadia College? An Institution upon which we have expended more time and toil than all the Baptists of Saint John have bestowed upon it—the Watchman friends not excepted. In proof of this we appeal to our labors in Nova Scotia, the United States, England, and in this Province. Yes, when the Watchman writers were enjoying the past times and sports of boyhood, we talked with Rev. Messrs. Crawley, Fryer, and others in laying the corner stone of Acadia, and in raising the superstructure. And from that day to this have been its uncompromising advocate in the pulpit, on the platform, and through the press. When the gales of prosperity have fanned it the C. VISTOR has delighted to trumpet the glad tidings; and when the chilling winds of adversity have assailed it, we have been the same friend who has stood on hand holding up his pillars; and when, amidst untold crying aloud, "Men of Israel, have mercy on us," we have been the same friend who has said, "I will be a Father to the fatherless, and a Father to the widow."

But, Sirs, this is not my opinion; I think that the fittest place for man to die in, is where he dies for God, and in maintaining the glory of His Cross. I do not know that anything which I can, or might say, would be for your encouragement, but one thing I do know. I know that the fittest place for a man to die in, is where he dies for God, and in maintaining the glory of His Cross. I do not know that anything which I can, or might say, would be for your encouragement, but one thing I do know. I know that the fittest place for a man to die in, is where he dies for God, and in maintaining the glory of His Cross.

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done by an appeal to men's passions instead of their reason. Against this unworthy and untruthful assault we appeal to the honored President and Governors of the College, and we ask if such treatment should not be in justice to an old and tried friend meet with your decided disapproval? Does your esteemed agent in his laudations of the Watchman intend to endorse the slander that the VISTOR is opposed to Acadia? If he does not, ought he not to say so? Is the learning of Acadia to be used to defame, misrepresent, and torture the men, who have been the prominent actors in building it up and in giving it place and power in the affections and confidence of the people? We ask you if the paper thus maligned has not done as much as any one agency the denomination has had to effect and perpetuate the union of the Baptists of these Provinces in support of Acadia College? Has it not publicly given its adhesion and support to the worthy President, when his humble advocacy, perhaps, was more needed than at the present time? Does it accord with the ethics of Acadia thus to malign one of its Governors and devoted friends? Is this the way to perpetuate the union which has done so much to further the interests of the Institution in question? Would you have the connecting link that has held the Baptists of these Provinces together on this matter of College support ruthlessly severed? These questions to some minds may be regarded as of trivial import, but we greatly mistake if they do not implicate largely the vital interests of the college.

Inexperienced hands at the press may find to their own cost, and to the cost of the denomination, that it is an easy matter so to use it as to occasion heart burning and strife; and to sadly interfere with denominational progress; but that it is not so easy to unite and build up. One slanderous assault may do more harm than a lifetime of toil can repair.

One was baptized in Germain street, one in Brussels street, and one in Portland last Sabbath. Brother Wallace baptized four or five in Carleton. Rev. Mr. Hartley, Free Baptist, baptized about the same number; and Rev. Mr. Narrowsay we ascertained sprinkled about one hundred and twenty, and baptized or immersed several. If he had immersed all he would have had quite a primitive Baptism, both as it relates to number and mode.

The revival amongst our Methodist friends in Carleton has been most extensive. About 200, it is said, have united with them in the course of a few weeks, and among them are to be found several young men, who a short time ago were members of infidel clubs, and were the open opponents of the Christian faith. The difference that exists between the Methodists, and us regarding the rite of Baptism, shall not prevent us from rejoicing greatly in their earnest and successful endeavors to win souls to Christ.

TEMPERANCE SERMON.—In compliance with the request of the Grand Division of the Sons of Temperance, the Pastor of the Brussels-street Church, in this City, will preach next Sabbath evening, at six o'clock, on "The Evils of Intemperance."

We are obliged to our friends for their poetical contributions, but we feel compelled to decline inserting some which have been recently received. Jangling rhyme is not always poetry, and unless the lines possess real merit, we certainly prefer good selections to original verses, for our "Poet's Corner."

The Dry Goods Establishment of Davies & Marshall, whose advertisement is found in another column is deservedly popular. To our city readers it is too well known to require commendation. Strangers coming from the country, who wish to provide their families with the useful or ornamental, for summer wear, will find here an excellent variety at reasonable prices. Customers are also sure of receiving polite attention, both from the proprietors and employes of this establishment.

Correspondence.

For the Baptist and Visitor. UPPER SUSSEX, April 5th 1861.

MESSRS. EDITORS:—In looking over the Baptist and Visitor of this week, my attention was drawn to the heading of one of the columns, which read as follows. "The Globe, the Watchman, and the Albion," and upon reading the entire piece, I found it to be a defence of principle, and not only a defence of principle, but a defence of principle assailed, attacked, maltreated, and that, too, in a manner unprecedented in the history of the Church. And though you may be called upon from time to time to confront such statements and uncharitable assertions, yet be assured that God is for the right, and what God is for, must and will prevail.

I do regret very much though, to see some of your ministers pursuing the course they are, knowing, as they must, that the result will be, even as one of them not long since intimated to me, similar to that brought about in the United States, viz: strife, confusion, yes, Disunion with all its dreadful consequences; the very thought of which is sufficient, to my mind at least, of arousing the Baptists to a man, and making such a struggle for life as has not been since the days of the persecution of Roger Williams, calling them from their present scattered state, even as did Nehemiah, the ancient people of God, and rebuild their walls and temple even in troublous times.

I have also been reading with much interest, the Lecture by Daniel C. Eddy, as given on your first page, and the more I think of it as I read, (for it is one of those noble efforts of the mind which one cannot readily or carelessly) the more I am impressed with and confirmed in the truth that Baptist principles were Apostolic principles, and if so, then worthy are they of defending, even though we, as many of our predecessors have done, suffer martyrdom, in whatever form our persecutors might vent their hatred.

One has sung: Whether on the gallows high, Or in the battle van, The fittest place for man to die, Is where he dies for God.

But, Sirs, this is not my opinion; I think that the fittest place for man to die in, is where he dies for God, and in maintaining the glory of His Cross. I do not know that anything which I can, or might say, would be for your encouragement, but one thing I do know. I know that the fittest place for a man to die in, is where he dies for God, and in maintaining the glory of His Cross. I do not know that anything which I can, or might say, would be for your encouragement, but one thing I do know. I know that the fittest place for a man to die in, is where he dies for God, and in maintaining the glory of His Cross.

Religious Intelligence.

BAPTISTS IN BELFAST, IRELAND.—The building at present occupied by the Baptist Church, in Belfast, having been found totally unsuitable as a permanent place of worship, has just been sold by the Baptist Irish Society. Immediate efforts will be made towards the erection of a new one. In such a large and important town as Belfast, the commercial metropolis of Ireland, containing above 120,000 inhabitants, it has been matter of deep regret that the Baptist Denomination has been the only one without a suitable place of worship. The Episcopalians have 13 churches; Presbyterians, 20; Methodists, 12; will the Baptists in Britain suffer their brethren there to remain without a single place of worship? The prospects of the Church are encouraging. During two years, eighty persons have been added to the membership, and sixty have been baptized. The Sabbath School has been more than doubled, and the attendance at public worship greatly increased. Above £800 have been subscribed towards the Building Fund, but more than £1,000 will yet be required.

Rev. Jose Senu, a converted Pueblo Indian, and missionary of the American Baptist Home Mission Society has been elected Governor of the Pueblo of Laguna, New Mexico.

BAPTIST STATE MISSIONS IN VIRGINIA.—We learn from a report in the Religious Herald that sixty-six missionaries have been appointed, and during the nine months ending on the 31st January, more than twelve hundred persons professed conversion under their ministry, eight hundred and seventy-two of whom were baptized by them, and the others by the pastors with whom they labored. Within this period, they preached 4,792 sermons, made 4,503 visits to families, for religious conversation and prayer, and organized 11 new churches and 26 new Sunday Schools. We have paid a little over \$6,000, leaving a deficit to be provided for by the 1st of June, of about \$7,000. We have no money in our Treasury, and the deficiency is twice as large as it was last June.

SCOTLAND.—The London Primitive Ch. Magazine for March says: "Baptists are rapidly increasing in several parts of this country, and infant-sprinklers are equally alarmed. Book after book is coming out against them, but all in vain. The Book will prove too strong for every other, and Scotch logic will do but little to affect the law of Zion's King.—He that believeth and is baptized shall be saved."

Rev. H. G. Guinness has been preaching through the week to large audiences in the Calvary Baptist church, (Dr. Gillette's). His sermons are spoken of as full of evangelical truth and eminently calculated to make a strong religious impression.

Rev. Dr. Copp, a professor in a Congregational theological school, in Maine, says that "more than half the State of Maine, in point of territory, is as destitute of religious privileges as Hindostan. If the poor people can't have ministers, do help them to Sabbath Schools."

We have received the gratifying assurance, says the "Religious Herald," that, in connection with the Baptist churches of Virginia, there are more than one hundred young men preparing for the ministry.

The Christian World for April says:—"The work of our Baptist brethren is greatly prosperous on the Continent of Europe. Their missionaries are preaching the Gospel in Denmark, Sweden, Germany, France, Switzerland, Hungary, Lithuania, and Poland. In the three first named countries, their missions have already assumed very considerable dimensions, whilst in the others a good beginning has been made."

SPURGEON'S SERMONS.—It is stated, on what seems excellent authority, that six millions of this celebrated preacher's sermons have been sold in six years. The following is from the preface to the sixth volume recently published: "The 'Inexhaustible Barrel' furnishes me with an excellent picture of my own experience as minister. Often is the meal all but spent in the barrel, and the oil is almost dried up from the cuse, and yet neither of them has failed, but daily need has had its daily supply. Seven years have I served the Lord in London and, like Jacob, I have kept my master's sheep, giving to have some souls, like Rachael, hoping for my wages. The Lord has been a good Master, and has given a double reward to His unworthy workman first, in bearing all the charges of my warfare through His supporting grace; and secondly, by giving me to see a harvest which is neither twenty nor thirty fold, but even seventy fold.—No man can well conceive what a drain it is upon a preacher to have his sermons constantly printed; he can scarcely hope to avoid repetition, and will be constantly in danger of running dry. If it be not a singular reason for gratitude when a man is able to write a preface to his sixth volume of sermons, containing three hundred and forty-seven discourses, I am very greatly in error. If it seem not so to any other man, it must ever be to me a theme of praise and hearty thanksgiving, for thou, Lord, hast holden me, and by thy grace I have been richly supplied even to this day."

CONVERSION OF A LITTLE BOY.—The following history of the conversion of a little boy, was narrated at the Fulton Street Meeting:—The only child of his parents came home from church before his parents; and when they came, they found him writing a request for prayer. They did not know what he was writing, and, though he was a highly cultivated child as to all matters of conscience and duty, the parents felt a little disposed to chide him for writing on the Sabbath. "Oh!" said the little boy, "if you only knew what I was doing, you would not think I was doing wrong." He then read them the request for prayer, to be read in the Fulton Street prayer meeting, which has been published in connection with the account of his triumph and happy death, which occurred on the 16th of last September. That little boy was ten years old at the time of writing that request.

When this little boy was supposed to be dying, he called his father to his bedside, and left, with him, his little sermon, addressed to all Sunday-school scholars, and all children he might have an opportunity

to speak to. "Tell them, from me," said he, "be Christians—love Jesus, and meet me, in heaven." This message he was anxious should be sent to his Sabbath-school companions that Saturday night, when all supposed he was dying. They suggested that it might not be possible to send it that night; he was dying one hundred and fifty miles from home. But he was importunate, and, going to the station, the telegram was found to be working, and the message was sent over to Syracuse, and was read to the Sunday school to which he belonged at the opening, and when the one who sent it, had, but a little while before, gone to his eternal home in heaven. "Now," said the father, "wherever I go and meet a little band of children, I have my little boy's message to give 'Be Christians, love Jesus, and meet me in heaven.'"

Rev. E. B. DeMILL, A. M., and OURSELVES. As our readers already know, the Christian Watchman of March 20th published, among other slanderous charges against us, the following statement:—"The TEMPERANCE TELEGRAPH sustained that Reform, [the Temperance Reform] money was freely given to support it in the work—it has, like the Baptist Organ, been purchased by the Club, every member of which is a confirmed Tory; every man of them thoroughly anti-temperance, and many of them engaged in the liquor traffic."

Secular Department.

TO THE EDITOR OF THE "CHRISTIAN WATCHMAN." In addressing a former letter to you, I laboured under the impression that you had been misinformed relative to the evidence given before the Land Committee. Your subsequent remarks have had a tendency, however, to disabuse my mind of that impression.

My object now is, not to correct any of your misstatements, so far as they refer only to yourself, but in order that the public may know in what light to view a matter which all parties are united in deeming important.

You have, in your issue of the 3rd of April, first, referred to an error in my reports, I have not now before me the Baptist and Visitor extra containing that error; but as a matter of justice to myself, as well as to the public, I acknowledge that a mistake of the kind did occur. The Land Committee, not being a legal tribunal, allowed evidence to be given before it without any strict adherence to rules of order or sequence. The Secretary of the Committee took time only to testify this evidence, and copied it afterwards; and the time thus allotted to him to take notes, was all that was allowed to reporters; or I may say to myself, as I was the only reporter who gave the evidence in full. For a number of consecutive days, 25 and 40 pages of manuscript were thus written and despatched by the mail of the same evening. It is therefore manifest that each report of the day's proceedings had to be written in the greatest haste, and without any time for correction; to this cause, and this only, can the mistakes to which you refer, and which consisted simply in omitting the name of Mr. Leches, before commencing a part of his evidence, be attributed. It may be observed that the haste to which I allude, is but an additional proof of the incorrectness of my report: it is not however a difficult matter to settle that correctness. Already nearly 100 pages of the official report of that evidence, have been printed and laid before the House of Assembly, and by the time this letter is laid on your table, the whole of it will be before you, in common with the rest of the public.

Since the report in the "Empire" and "Visitor" has been found worthy of so much attention and criticism, surely the institution of a comparison between it and the official report, the only true test of its accuracy, will not be trouble thrown away. I challenge such a comparison. I demand it at your hands, as a matter of right; and I ask it at the hands of the public, in order that it may appear clearly, who have been the scullions of a political kitchen, and "cooked" reports for the vitiated taste of partisan feeling.

You observe in your paper already alluded to, that "you repeat what you before stated, and which has been denied; that the other reports—in Frederickton said that the reports of the 'Land Matter' published in the 'Empire' and 'Visitor,' were not correct." I have already contradicted this statement, and I now reassert, that notwithstanding an isolated instance where an inaccuracy occurred, those reports are in the main correct. The public will, I trust, be able to draw a broad line of distinction between the unintentional omission of a word, and a wilful intention to misrepresent, even if you cannot.

With regard to the influence you draw as to the relations which you say exist between my employment, and my such an influence as to be honest, but as an agitator.

From the Colonial Editor. MR. EDITOR.—A kind friend having drawn my attention to a scurrilous article in the Albion, from the pen of a correspondent of the Watchman, which is thought, by some, to refer to me, I regard it simply as my duty, for the furtherance of truth, to correct the false statements therein. The charge of "calumniating the respected and beloved N. S. DENNIS to prejudice the minds of the people against the Watchman," a paper edited by a son of that gentleman, is untrue, such a motive has never entered my bosom. I have been compelled to meet slanders against the Secular Editor of the Baptist and Visitor, by some rejoinder, which slanders I have found in the mouths of the friends of the Watchman, who evidently sought to injure him, in connection with business matters, between said Editor and N. S. DENNIS. This rejoinder, I considered to be faithful and true; and if I have misrepresented Mr. Demill, it was unintentional on my part, and none would regret it more than myself. But the correspondent of the Globe is either misinformed, or possessed with malice towards me in his assertions. He alludes to my being taken into Mr. Demill's house, and "treated with kindness for months, when depressed to a position to which misfortune brings many of us."

Misfortune I have recently met, by the burning of my house, and the chief part of its contents. But instead of receiving any sympathy, or aid, from Mr. Demill, or any of his name, or having been taken into his house for a single day, I most truthfully assert, that for ten years and upwards, my feet have never crossed his threshold, not to my knowledge, have I received one dollar from him. The lovers of truth may therefore discover, that the correspondent of the Globe is guilty of falsehood, or misunderstanding; and that consequently, the attention to the Alder and the public comments of the Albion, rest entirely on false premises, and consequently are worthless. But, while the treatment of the Globe and Albion, with their unblushing vulgarity, and scurrility, is such as might be expected from the partisan papers, I am surprised to see it all endorsed by the Watchman. Is this Baptist principle, Baptist discipline? Is this upholding the rule of Christ, endorsed by the Editor of the Watchman, whenever the cover of a Baptist church is read, in the assemblies that are honoured with his presence? "Oh, for a world as chaste, as this is gross and selfish."

can Bible Christianity be promoted by the turbid waters of strife, aside from the Saviour's teachings? Is there one particle of Love in the Editorials of the Watchman; and can Christianity exist in the midst of malevolence, and be promoted through such a paper as the Watchman, being gratuitously sent to the old subscribers of the Visitor, and frequently accompanied by the Albion and the Globe, for the purpose of injuring the Visitor. God is love, and he that dwelleth in love dwelleth in God, and God in him! I am, Mr. Editor, yours most truly. JAMES V. YASON.

We beg to notify all the ministers of our Denomination that the N. B. Baptist and C. Visitor has been regularly mailed to them since the first of March, with the back numbers. If not received, it is not our fault. By informing us we may be able to ascertain where the difficulty exists. We notified, in due time, all parties who were entitled to the Christian Visitor by having prepaid into the present year, that if the N. B. Baptist and C. Visitor was not received by them to notify us of the fact and we would make the matter right. We have done so in all cases when notified.

We are under obligation to many of our esteemed brethren in the Ministry for their kind words of sympathy and encouragement, and also for the articles which they have sent us for insertion in the BAPTIST AND CHRISTIAN VISITOR, with reference to the unwarrantable attack upon us. While we do not wish that any of our friends should implicate themselves in any way, by publicly avowing their sentiments on the present occasion, they will excuse us for not publishing their anonymous articles. A little reflection will show them that such articles have no weight whatever, as any supplied Editor can manufacture them by the quire. Those who feel it to be their duty under all the circumstances of the case to speak out will have no hesitation in giving their names; but we neither ask nor advise such a course. We leave every man in the exercise of his own free and unbiased judgment, to do as he thinks right, and for the advancement of his honest conscience, but as an agitator.

to his services—they are known and read of all men. We have never used the columns of the Christian Visitor, or of the N. B. BAPTIST AND C. VISITOR, for any personal purpose; nor has any man's private character ever been assailed by us, and although we have had to bear with the most outrageous provocations from the Rev. E. B. Demill, A. M., and his connections, yet, not even they have received at our hands any abuse or misrepresentation. If the Rev. E. B. Demill, A. M. has sought against us, there are many ways by which he could bring us to account without prostituting the character of the Religious Press to personal vindictiveness and animosity. At all events, if the Press must be used for the purpose of defaming us, common justice demands that at least some definite charge susceptible of proof, should be alleged, and supported by some shew of evidence, and an opportunity given us to defend ourselves. Until we have been proved guilty of dereliction or falsehood, or some thing else, tangible to the sense of the Denomination, we must dispute the right of the Rev. E. B. DEMILL, A. M., to constitute himself Judge in the case, and pronounce that the Denomination have no confidence in our statements.

Standing then on our rights as men and christians, and upon our character and dignity as religious journalists, and as the Editors of the Organ of a large and intelligent denomination of liberal-minded and christian men, we reiterate our denial of the grave charges brought against us, and again most solemnly, in the face of our denomination, of all christian men, and of every man of any honorable feeling, call upon the Rev. E. B. DEMILL, A. M., to retract the charges he has so miserably failed to prove.

That there shall be no mistake as to our meaning, we specify them emphatically, in capitals and italics:— We deny 1st.—That the N. B. BAPTIST AND CHRISTIAN VISITOR has been purchased, directly or indirectly, by a Club, or by any person, or persons, whatever; but is the sole property of its Secular Editor, and is under no influence or management, Editorial or otherwise, except that of its publicly recognized Editors.

We deny 2nd.—That we are connected with "a Club, every member of which is a confirmed Tory; every man of them thoroughly anti-temperance, and many of them engaged in the liquor traffic."

We deny 3rd.—That we are connected with ANY MAN who is directly or indirectly engaged in the Liquor Traffic in ANY MANNER WHATSOEVER.

We deny 4th.—That we are connected with any person or persons, paper or papers, whose design is to destroy Mr. Tilley because unconnected with such [liquor] influences and thus destroy the TELEGRAPH.

And lastly, WE AFFIRM.—That the whole statement is one unmitigated, wilful, slander from beginning to end.

And we now insist that, however little the Rev. E. B. DEMILL, A. M., may regard his character and professions, as a Christian, a Gentleman, and a Scholar, he is bound by every obligation, which he owes to the Church and to the world, to retract the false statements which he has made. He not only owes this to us, whom he has sought to injure—to malign, destroy and rob of our good name and position, but also to the Denomination, whose churches and families he seeks to divide and alienate by the introduction of political partisan strife and personal heart-burnings and animosities.

Until this matter is settled, we think the feeling of our own Denomination, as well as of the christian public, will justify us in refusing to take any further notice of the attacks of the Christian Watchman, and in regarding the Rev. E. B. DEMILL, A. M., as a violator of the Ninth Commandment.

Our object now is to draw attention to the following attack upon the VISITOR, and TELEGRAPH, which we solemnly pronounce to be utterly false, and without the shadow of foundation in truth, in all its parts; and to call upon the Rev. E. B. DEMILL, A. M., as he regards his character as a "Christian, a Gentleman, and a Scholar," to retract, or prove the following [foregoing] statement:—

The Rev. E. B. DeMILL, A. M., in the Watchman of Monday last, replies to us as follows:— "We cannot retract a word of the article alluded to, until some new light is cast upon the subject, least of all can we retract that statement which seems to be the most annoying.—'The Temperance Telegraph, like the Baptist Organ has been purchased by the Club.' To satisfy him [Mr. M.C.H.] however, we shall endeavor in support of this proposition, to construct an argument which we hope will induce him to dissolve his connection with the Baptist organ, and to place his printing press and temperance paper into the hands of Dr. Alward."

The Rev. E. B. DEMILL, A. M., then proceeds to "construct an argument," founded upon the very charges which we deny, and coolly calls upon us to disprove these charges in the following paragraph. "In view of all this the denomination will require somewhat more than Mr. McHenry's unsupported denial of the truthfulness of the charge which we have made. We now solemnly call upon him to explain his connection with the Club, to state the condition on which his services were obtained, to explain the singular course pursued by the Telegraph and Baptist, and finally to prove the truthfulness of any statement which he may make. In this way only can he satisfy a people who are rapidly coming to the conclusion that they have been duped."