# Aew Bruuswick 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 Patriarchial, 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 signification. Can you do it? Impossible. It cannot be done to any extent only by comparison. Let the mind strive to hend 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 firmanent. 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 i regards their social and religious condition. or, in other words, we must contemplate them from a religious stand point. Let us do this.

1st. 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 book 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

"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 unousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, 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 portrait was sketched, and still it is true to this the life. Was there ever such a catalogue of crimes clustered together and applied with such terrible significance to depraved 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 Je-

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 signification. The whole system of idol worship is indicative of pride, lust, cruelty, revenge and blasphemy, and as such approximates 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 WIT-NESS AGAINST THY NEIGHBOR."

Since the Watchman appeared upon the stage, courting Denominational sympathy, it has unworthily sought to gain it by representing the VISITOR as opposed to objects and interests that it never thought of opposing; and amongst the number strange to say, is Acadia College. What! the VISITOR 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 otia, the United States, England, and in this Province. Yes, when the Watchman writers were ng the past times and sports of boyhood. with Rev. Mesars. Crawley, Pryor, and others in laying the corner stone of Acadie and in raising the superstructure. And om that day to this have been its uncompro-using advocate in the pulpit, on the platform, and through the press. When the gales of pressparity have fanned it the C. VISITOR ed to trumpet the glad tidings; and th current entreaty crying aloud, "Men of creek help." Is this whole-hearted, unvary-

done by an appeal to men's passions instead of deep foundation of eternal right, then, fare

Against this unworthy and untruthful assault

ve appeal to the honored President and Governors of the College, and we ask if such treatment should not 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 indorse the slander that the Visi-TOR 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 afections 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 its 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 urther 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 question 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.

### BAPTISMS.

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. Narroway we are informed 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 Temperance, the Pastor of the Brussells-street Church, in this City, will preach next Sabbath evening, at six o'clock, on "The Evils of Intem-

We are obliged to our friends for their poetical contributions, but we feel compelled to decline inserting some which have been recently received. Jingling 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 employés of this establishment.

## Correspondence.

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

MESSES. EDITORS: -In looking over the Baptist and Visitor of this week, my attention was drawn to the heading of one 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, yea, 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 tiraes. I have also been reading with much inteterest, 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 read idly or carelessly) the more I am impressed with and confirmed in the truth that tist principles were Apostolic princi-a, and if so, then worthy are they of deng, even though we, as many of our predecessors have done, suffer martyrdom, in whatever form our persecutors might ent their hatred.

well earthly friends, if you have a mind to forsake, yes, farewell, all but God and

Are you cast down? Yes, no doubt, you oft times are. Well, remember the language of that old warrior, Saint David, when he said, "Why art thou cast down. O my soul, and why art thou disquieted within me. Hope thou in God!" Yes, blessed source, unfailing ground of hope-Gop!!! Trust in him, dear brethren.

Truly and affectionately yours,

B. FRANKLIN RATTRAY.

For the Baptist and Visitor. YORK AND CARLETON QUARTERLY MEETING.

Pursuant to adjournment, the second Quarterly Meeting for these Counties, was held with the Second Woodstock Baptist Church, and commenced on Friday evening the 15th ult-Elder B. Jewett preached the first Sermon, Job, 21 chap, 15 verse,

On Saturday morning we had prayer meeting. In the afternoon at 3 o'clock we had an interesting Conference Meeting: a number of ministering brethren were present. A storm prevented our holding a meeting on Saturday evening.

The Sabbath Services were introduced with a sermon, by J. C. Bleakney, from Malachi the 3rd and 2nd. Elder J. T. Tupper preached in the afternoon

from Psalm 16, 16 verse. In the evening Elder J. G. Harvey preach-

ed from Isaiah, 32, 11. The Quarterly Ministerial Meeting was held Bt 9 o'clock, A. M., on Monday

Elder D. Outhouse in the Chair. Prayer by J. C. Bleakney.

posed and adopted 1st. Resolved: That the next Quarterly Meeting for these Counties, be held with the Tobique Baptist Church, to commence on Friday the fifteenth day of June next, at 6 o'clock,

The following Resolutions were then pro-

2nd. Resolved: That Elder B. Jewett and Deacon W. Bleakney be a Committee, to procare a free passage for Ministers in the

The congregation met again at half-past ten o'clock, A. M., and were addressed by Elder W. A. Corey from the 20th Psalm and 5th verse. Prayer Meeting at half-past two o'clock, P M. Preaching again at seven o'clock, P. M., by J. T. Tupper, from Isaiah, 3rd chap., 10 and 11 verses, followed with exhortations by Ministers and Brothers. Old Christians rejoiced, and Blacksliders and Sinners cried of for mercy. These meetings are likely to redown to the glory of God in different ways.

J. C. BLEAKNEY, Secretary. Lower Woodstock.

> For the Baptist and Visitor. SHEDIAC, April 8th, 1861

You will be glad to hear that the Lord is reviving his work in Shediac. The blessing has descended as the dew that glistens in the rays of the morning sun; but we are expecting the copious showers that will descend as the former and the latter rain. Five were added to the church by letter last Sabbath week, and two were baptized vesterday; one more has been received as a candidate for Baptism, and we

hope a number will be baptized next Sabbath. If you can furnish us a Library for the Sabbath School, please forward it at your earliest convenience. My cold is not quite removed yet, but feel much better since going into the water yesterday. Please let us have an interest in your prayers, that Shediac may be converted to God.

Respectfully yours, W. A. COLEMAN.

For the Baptist and Visitor. MESSES. EDITORS,-In perusing your columns of the 20th ult., I was much pleased with the Rev. D. Nutter's exposition on Hebrews 6, 4-9. "For it is impossible for those who were once enlightened," &c. Probably Dr. Hawker, D. D., on the same text, may be read to profit by some of your readers. The former still living, the latter being dead yet speaketh.

C. H. BALMAIN. D. H. G. L. April 2nd., 1861.

"But none of those so spoken of were ever children of God, or "born again of that incorruptible seed which liveth and abideth forever." Only observe the vast distinction of character by which those enlightened persons whom the apostles speaks of, are marked, from the scripture features of the truly regenerate, and the contrast will immediately appear. They are said to be "once enlightened," that is, with head knowledge; not renewed in heart affections. They are described as those who have "tasted of the heavenly gift;" tasted, but not approved, like persons whose stomachs nauseate what the taste rejects, and digest it not. They are said to "have been made partakers of the Holy Ghost:" that is, in his common operations upon the understanding, not in his quickening and regenerating grace upon his soul. In all these and the like instances, there is not a single syllable said of the Spirit's work in the great and essential points of faith and repentance, and the renewed life; but the whole account is confined to the common operations of nature, as distinguished from grace, in which natural men frequently excel, and sometimes indeed to such a degree, as to surpass in head knowledge children of grace; and God the Holy Ghost is pleased to work by their instrumentality. while they themselves remain unconscious of his power. He blesses his people by them; out they feel not his power in them; for rather than his household should want sup-ply, he will feed them even from the table of their enemies. They become, therefore like channels of conveyance, which conduct to others, but retain nothing themselves or like the direction posts on the road which point the traveller to the right path. but never stir themselves a step towards it These things may be done, and perhaps very often are done, by men perfectly strangers to vital godliness; and therefore when they cease to appear in their assumed character, they are said by the world to have

### Religious Intelligence.

BAPTISTS IN BELFAST, IRELAND,-The uilding 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 vet be required.

Rev. Jose Senun, 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 \$5,000, 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 assurince, says the "Religious Herald," that n 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

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 expeience as minister. Often is the meal all but spent in the barrel, and the oil is al most dried up from the cruse, and vet 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, have kept my master's sheep, hoping to have some souls, like Rachael, given me 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 s 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

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 ce and duty, the parents felt a little disposed to chide him for writing on Sabbath. "Oh!" said the little boy, 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

to speak to. "Tell them, from me," said he, be Christions—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 dving 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

ne in heaven '"

REVIVAL AMONG CHILDREN .-- A remarkable instance of the power of the Spirit has recently been exhibited in a large orphan asylum containing about three hundred children, and located at Elberfield, a town of Rhenish Prussia. The overpowering scenes described by an eye witness in letter to the London Patriot, of Feb. 21. indicate that God is moving on the hearts of the children in a most wonderful manner.

The movement began visibly on January 28, by a little girl weeping over her sins, and longing for salvation. Several others soon joined her, and a children's prayer meeting was organized among the orphans. Deep feeling soon manifested itself throughout the institution. On one occasion the whole night was spent in prayer. There was no order, no leader, in this strange meeting; but each, with incredible ardor, and as if he were alone, confessed his sins and cried for mercy. Many were for a time perfectly speechless, while others confessed their most secret sins. The agonies of conviction were manifested in extreme bodily prostration, and many were stricken down as by some invisible power. Nearly the whole three hundred children are thought to have been hopefully con-

### Secular Department.

THE 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; and they know well that the same attempt which is made to destory Mr. Tilley, while he will, become even more powerful, must destroy it, and thus at least, in its destruction one of their objects will

The New Brunswick Baptist and Christian Visitor of March 26th, denied the truth of this statement, and called upon the Rev. E. B. DeMill, A. M., for retraction or proof as follows:-

"The Christian Watchman of last week treats its readers to five columns of the most outrages partizan abuse and misrepresentation that we have ever seen, even in the most unscrupulous political prints. The attempt to mpugn the Reports of the Colonial Empire will be put to the test as soon as the evidence as taken by the Committee's Reporter, is published; and we are quite willing to abide the

Our object now is to draw attention to the following attack upon the VISITOR, and TELE-GRAPH, 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 Gentle following [foregoing] statement:"-

The Rev. E. B. DeMill, A. M., in the Watch man of Monday last, replies to us as fol-

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. McH.] however, we shall en deavor in support of this proposition, to construct an argument which we hope will induce nim to dissolve his connection with the Baptist organ, and to place his printing press and temperance paper into the hands of Dr. Al-

The Rev. E. B. DEMILL, A. M., then pro eeds to "construct an argument," founded upon the very charges which we deny, and cooly calls upon us to disprove these charges in the following paragraph.

"In view of all this the denomination wil 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 beer duped."

We do not know of any law, human or divine which requires a man to prove a negative, a thing that does not exist, or that judges a man guilty before he has been convicted. The REV. E. B. DEMILL, A. M., however, seems to have a peculiar faculty of setting aside al laws, human and divine, all the amenities of intercourse between gentlemen, to say nothing of Christian charity, a small share of which might fairly be expected from one of his profession; all sense of justice; and all regard for the common sense of his readers, who must be steeped to the brim in depravity or ignorance, if they are not capable of utter ontempt for such miserable subterfuge.

The Secular Editor of this paper has been a Baptist for 25 years or more, a church member been arraigned before an ecclesiastical or civil tribunal for any offence against his profess (the insinuations of Rev. E. B. DEMILL, A. M., to the contrary notwithstanding.) He

to his services—they are known and read of all tion of the tenor of your remarks, in order to

TOR, for any personal purpose; nor has any and although we have had to bear with the most outrageous of 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 aught 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 state-

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 mean-

ing, we specify them emphaticallay, in capitals

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 TRAF-

We deny 3rd,-That we are connected with ANY MAN who is directly or indirectly engaged in the Liquor Traffic IN ANY MANNER WHATEVER.

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 begin-

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 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 partizan 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

#### TO THE EDITOR OF THE "CHRISTIAN WATCHMAN!

SIR; In addressing a former letter to you, laboured under the impression that you had been misinformed relative to the evidence given before the land committee. Your subsequent remarks man, and a Scholar," to retract, or prove the have had a tendency, however, to disabuse my mind of that impression.

> My object now is, not to correct any of your mistatements, 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

> inst., 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 Se cretary of the Committee took time only to note 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, 35 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 mistake to which you refer, and which consisted simply in omitting the name of Mr. Inches, 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 correct. ness now. 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 compariso 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 partizan feeling.

You observe in your paper already alluded to, that "you repeat what you before stated, and "which has been denied; that the other reporters in Fredericton said that the ren "land matter published in the "Empire," and

make circumstances appear in the light you We have never used the columns of the Chris desired, I use it. Who, may I ask, informed tian Visitor, or of the N. B. BAPTIST AND C. VISI- you of the relations which exist between my employers and myself? You know nothing man's private character ever been assailed by us, whatever of these relations, but only suppose a case to suit your fancy. You assert as facts what are but the machinations of a diseased brain. I leave your suppositions, and your inferences, with yourself, believing that the inteiligent readers of your own paper, whom you vainly hope will support you in this nefarious course, will unite with me in the opinion, that true manliness is forgotten by the individual who can stoop to such miserable subterfuges. If what they say, what you think, and what you are told, as well as what you suppose, and what you infer, were sound arguments, might not I with equal propriety suppose you to be the hireling of a party?

You have elected yourself to a censorship you assume the right to judge other men's motives. You pretend by the extraordinary powers of your own strong mind, to dive into other men's, and unveil their hidden thoughts But, alas! about public and prominent facts of which any man may, with a little trouble ob. tain an accurate knowledge, you are painfully ignorant. You hear, you are informed—they tell you-and you suppose! Is this a way, Sir, to bear conviction to the minds of people who can weigh inferences, and distinguish them from truths for themselves? If you think so, other people differ with you.

Perhaps the keeness of your intuition teaches you the secret springs which actuate men's minds, and direct their actions; but surely nothing but a personal inspection could have given you such an intimate knowledge of the back-door work of "the Club."

Such extraordinary powers of observation, and astuteness, are, however, peculiar to yourself; to them your correspondent has not the slightest claim, and will not therefore attempt to hazard any opinion, upon what may be the motives of a Divine, who has forsaken the field " ripe unto the harvest," for the purpose of gathering in the basest tares which flourish in such rank luxuriance, upon the compost field of political depravity.

I will not, Sir, attempt to scrutinize the motives which tempt a religious newspaper to forget its higher mission, and turn aside to become the advocate of a political clique, though it is just possible, reference to the documentary evidence submitted to the Land Committee by the Auditor General, might throw light on the subject. Persisting in my original resolution, to make no re-flections upon the purity of your diction, or the elegance of your proverb, I leave you with your aspersions in the hands of your and my judges, the people, entertaining as I do, a firm belief, that truth must eventually prevail. I remain, Sir,

Your obedient servant, G. H. BEARDSLEY.

From the Colonial Empire. Mr. EDITOR.—A kind friend having drawn my ttention to a scurrilous article in the Albion from the pen of a correspondent of the Globe, which is thought, by some, to refer to me, I regard it simply as my duty, for the furtherance The charge of "calumniating the respected and beloved N. S. DEMILL, 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 agains 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 connectio with business matters, between said Editor and N. S. Demill. This rejoinder, I considered to be faithful and true; and if I have misrepresented Mry Demill, it was unintentional on my part, and one would regret it more than myself.

But the correspondent of the Globe is either misinformed, or possessed with malice towards

me in his assertion 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

Misfortunes 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 een 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, nor, to my knowledge, have I received one dollar from

The lovers of truth may therefore discover that the correspondent of the Globe is guilty of falsehood, or misunderstanding; and that consequently, the allusion to the Adder, and the purile 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 scur-Albion, with their unblushing vulgarity, and scurrility, is such as might be expected from red-hot partizan papers. I am surprised to see it all endorsed by the Wathman.

Is this Baptist principle, Baptist discipline? Is this upholding the rule of Christ, endorsed by the Editor of the Watchman, whenever the covenant of Baptist churches is read, in the assemblies that are honoured with his presence?

Oh, for a world as chaste, as this is gross and

can Bible Christianity be promoted by the tur-bid waters of strife, aside from the Saviour's 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 gratuitous ly 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.

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

We are under obligation to many of our

steemed 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 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 tor But, Sirs, this is not my opinion; I think that the fittest place for man to die is, where he dies for God, and in maintaining the glory of His Cross. I do not know that snything which I can, or might say, would be for your encouragement, but one thing I do know. I know what the first of persecution are, young as I am. I know what the first of persecution are, young as I am. I know what it is to be threatened with decrease of principle. But when God gives me to know, that the principles of the faith."

Rows we have a decreased upon the faith."

Rows we have a first of prayer, to be has also been a constant total abstinence man, to be has also been a constant total abstinence man, to be has also been a constant total abstinence man, think that the fittest place for man trailets. A little effection will show there that such persons is derived from natural purposes; and thus begins in such persons is derived from natural purposes; and thus begins in such persons is derived from natural purposes; and thus begins in such persons is derived from natural causes, is supported by natural means, and adapted for natural purposes; and thus begins with the account of his triumph and hap py death, which occurred on the 18th of last september. That little boy was ten been connected with the Organ of the last of the wind of the sum of with the dreumstances of the calle to speak one thing I do know. I know what the first of the calle to speak one thing I do know, that the principles of the calle to speak one to know, that the principles of the calle to speak one to know, that the principles of the danger of sportalizing from the faith."

Rows was a proper at the first to mis trained to an interaction was paid to these their duty of the liquor traffic, has been considerable sacrifice of business, business and institution as long as any living man, and with its Editorial management for the last three years.

The Belligous and Denomination is all its interest and institutions, and need to to read them the request to the has also b