THE CHRISTIAN VISITOR

ST. JOHN, N. B., APRIL 28, 1868.

Editorial Correspondence. Yarmouth, April 17th, 1868.

THE SCHOOLS OF YARMOUTH. In our last we noticed the progress of Yarmouth in material wealth; but wealth of this description is really valuable only in proportion as it is applied to educational expansion, and to the healthy growth of moral and religious sentiment. The people of Yarmouth, impressed with this fact, have done themselves immense credit by establishing several institutions of learning of a most useful character. The most prominent of them is the Yarmouth Seminary. This is a four story building of large dimensions erected at a cost of some \$20,000. It was built by a company of liberal, enterprising gentlemen, of which N. K. Clements, Esq., is a prominent member. We are informed that this gentleman was largely engaged in running the blockade during the late American war, and report says, that in a few years he amassed wealth in this business to the extent of some \$200,-000. Be this as it may, he has built a costly and magnificent mansion for himself, and has contributed largely to the erection of this seminary of learning. He is said to be a man of capacious conceptions, and of indomitable perseverance. When such men are disposed to do good they generally do it upon a

The plan of the Seminary edifice is admirable in design, and most thorough in execution. The basement is used only as a play-room for the pupils in stormy weather. One of the Free Schools of the town at present occupies the second flat and a portion of the third. This school has five departments, with a teacher at the head of each, and the classes are all graded according to the free school basis, beginning with the Infant School and ascending to the Grammar School. All these departments combined have sometimes numbered upwards of 300 pupils. The Grammar School is at present under the instruction of Rev. Mr. Coy, a graduate of Acadia College; but he retires the first of May to devote himself unreservedly to the ministry of the gospel. His place, we understand, is to be filled by Mr. Woodworth, formerly of Cornwallis, who is spoken off as an acceptable teacher. Musical justruction in the institution is under the superintendence of Professor C. R. Bill.

THE HIGH SCHOOL or Seminary proper, though occupying the same building, is entirely independent of the Free School, and is supported by a Government grant and the tuition fees. The allowance this year from the provincial chest is \$1400. It has male and female departments. Professor McLenan is Principal of the High School, and in addition to instruction in the higher branches of English education, teaches the classics. Professor Yale is the teacher of modern languages, and imparts instruction in French, German and Italfan. These gentlemen are graduates of the University of Toronto, and are said to be well qualified for their work. The young ladies' department is under the tuition of Miss Brown, who performs well her part. Some of the young ladies take lessons also in the classes of the male department. There is also a teacher of drawing and painting. Such an institution, under the guidance of healthy management, canthe people of this country.

A LITERARY SOCIETY has been formed in connection with the Seminary. which promises to render good service. They gave a "Literary and Musical Entertainment" on the evening of the 11th inst., in the Seminary Hall, which was numerously attended, and which gave very general satisfaction. Rev. Mr. Hennegar, Wesleyan clergyman, occupied the chair. The following was the or-

der of exercises :-Piano Forte Solo, Miss Sarah Baker ; Glee-"Stars of the Summer Night;" Address by Mr. George Lavers : Duet-" What are the wild waves saying." (Glover.) Miss M. Dane and Miss E. Richan; Reading-"The burial of Moses," (Mrs. Alexander,) Mr. A. S. Hood; Solo-"La Marseillaise," Mr. H. Yale: Electrical experiments by Professor McLellan : Reading-"The execution of Montrose," (Aytoun,) Mr. H. Yale: Solo & Chorus-"Swinging in the lane," Prof. Bill and others ; Essay-"Fashion," Mr. J. D. Christie; Duet-"The Minute gun at sea," Prof. Bill and Mr. H. Yale; Address by Mr. Daniels; "God save the Queen."

Where all performed their part so well we must not particularize lest we should be considered as invidious: but we shall be pardoned for saying that the address of Mr. Daniels was of a high order. He is a young man of more than ordinary promise. The music of the occasion was under the guidance of Prof. Bill, and was highly applauded by an appreciative au-

Our conviction is, that instruction in musical science should be made a part and parcel of the educational system generally, extending all through the several departments, from the infant class to the highest university. It is only in this way that the musical talent of a country can be thoroughly cultivated and developed; or that we can have, what so many so much desire, congregational singing in our churches. The talent and love of music are almost universal. To be without a love for music is regarded as the next thing to being destitute of a soul. Hence by all civilized nations music is reduced to a science of exquisite sensibilites and delightful charms; but there is no " royal road" to this science ; it can only be acquired by the dint of study and application. We can no more be proficients in music without study. than we can be proficients in Greek, Latin, or Mathematics without it. Music should therefore be regarded as an essential element in the education of the family, and in the instruction imparted in the schools. Such is the sentiment of all the best educationalists of all nations, and all progressive communities are acting upon this principle. We are glad to see that Varmouth, in this respect, does not intend to be behind the spirit of the age.

THE LOWER SECTION SCHOOL. In addition to the Central School, as described above, one of large dimensions is established in the lower part of Yarmouth Town. The building is three tories high and will accommodate some 400 pupils. The school has four departments and is under the dance of Mr. Smith, a gentleman highly ent to discharge the duties of his office. His chool is said to be in a very effirient state.

is not more than one mile above the Central. The use is nearly equal in size to the one below, and artments. Mr. Condon, formerly of is the Principal of this school. He is deemnatified for his position, and is perdmirable work. His school is large and cuive. These institutions are exerting a most nd for first class teachers is increasing on every

noble plan for the education of the rising progeny of the country ? For school accommodations the small town of Yarmouth, numbering not more than 5,000 inhabitants, is far in adfance of the commercial emporium of New Brunswick. Surely it is quite time for St. John to take an advance step in the cause of

GREAT REVIVAL IN LIVERPOOL, N. S. A letter received recently, by one of our brethren Yarmouth from Rev. A. H. Munro, furnishes most encouraging intelligence in reference to the work of God in Liverpool. Before the revival commenced, a death-like coldness pervaded to a large extent the minds of the people, and much discouragement was felt by pastor and people. The former suggested holding special services, and finally at the close of a Conference meeting, poorly attended, the proposition was adopted, and the meetings were commenced. All at first looked cold and disheartening; but before the expiration of the first week of meetings, the cloud began to rise, and indications were more favorable. The meetings of the second week were multiplied, and the pastor held one especially for the children. About 70 attended. A number were convicted of sin, and several have since professed conversion. Our Bro. wrote on the 16th inst. that the services had been in progress for eight weeks. He had preached during that time twice every Sabbath, and every evening in the week except Saturday; the work all the while advancing. On the 15th of March the pastor baptized fourteen happy converts. On the 22d of March he baptized seven; March the 29th, he baptized eleven; on the 6th of April, fourteen; on the 13th, four more-in all 50. Candidates were then vaiting for the ordinance; others received by letter and experience; some restored and a host of backsliders brought into active membership. New cases of conversion were of frequent occurrence, and the good work advancing in great power. The gain to the church, in many ways, is very great, and the membership quite doubled. The Methodists and Con-

ing refreshing indications. He has baptized some. During the progress of this revival, some notoriously wicked men have been brought to bow to the sceptre of redeeming love, and have given evidence of thorough change of heart.

gregational churches are also sharing largely in this

lessed work, and Bro. Hughes, at Milton, is enjoy-

The tone of the meetings has been quiet; very little undue excitement, but good, outspoken addresses, and a very full and free statement of experience on the part of young converts.

We rejoice greatly in this blessed outpouring of the Spirit upon Liverpool, and heartily do we pray that it may spread its saying influences far and wide.

Evidence Continued.—Denominational Organs.

In further considering the subject of evidence, it is mportant to notice the effect which numbers, concurring in suspicion, are apt to produce. Many a man who would not act on his own suspicion, will treat it, as only positive evidence ought to be treated, so oon as he finds others concur with him; and yet, how often that concurrence is occasioned in each ne by the same cause, the discovery that others susocet as well as he, so that the suspicion entertained ov every member of the given community, begotten ach of the other, becomes at once, effect and cause of the prevailing sentiment of suspicion, and that, possibly, without any original foundation.

Now churches are no less exposed to this influ ence than any other community-nay the importance and solemn character of their duties may intensify the feeling; the whole may be wrapped in the odour of sanctity, and they soon may bring themselves to believe that their very suspicion, baseless as it is, is a duty they ove to God.

In a case calculated to produce extreme excitement suspicions will quickly multiply. New tales are started. They die, on the first touch of enquiry, to be succeeded immediately by others. Now it is remarkable to observe the effect of this perpetual reproduction of stories against some accused brother. On cool consideration it is apparent that the starting and again expiring of so many grounds of charge ought to have the effect of greatly weakening every other charge. If so many stories have been examined and proved futile, then it is highly probable that every other is futile-the birth of the excited state of feeling that has arisen in the community. And yet, this is not the effect actually produced, but the fact that so many tales have been originated, though proving baseless, is taken as evidence that there surely must supposed, there could not be so many stories circunate its progeny of stories as well as a true one.

Much needs to be considered with regard to the s we should not be able now to treat the whole ground relating to that important particular, we shall devote the remainder of this article to some thoughts on the duty of public journalists in relation to the natters here discussed.

It is evident that journalists hold a very important place in regard of the statements they admit or refuse n relation to any given case of church enquiry or discipline. The use of the pages of a newspaper, in such cases, is a point of great delicacy, demanding extreme caution and judgment. Cases of acquittal may generally, we conceive, be safely reported; it seems a natural right that an accused man, if freed by a competent tribunal, from the charges laid against him, should have the benefit of all the publicity which a public journal will afford; while the propriety of publishing, in this manner, a condemnatory sentence, more questionable. This, it would seem, can rarey be allowable, except only in those cases where ublic protection demands it, as when warning is gi- is in it no tendency to cure itself-no element, no, not ven against an impostor, or when it is necessary to even in the least degree, to work out his restoration. give notice of a person being deposed from the sacred His case by it, is rendered, with a fearful rapidity, in office by his ministerial brethren; in which case, we its downward course, more belpless, hopeless, and deresume, the notice ought to be restricted to the simole statement of that fact.

If there do not exist, in any given case, some such ecessity for publication, it is, we apprehend, seriousy questionable, whether any exhibition, in a public journal, of the particulars on which church discipline s grounded, does not become a libel, and an offence against the laws of the land.

In those instances, in which it may be proper for the facts or arguments, relating to a disputed case, to be admitted into the columns of a newspaper, it will generally be allowed, no doubt, that the first duty of a journalist, is even-handed justice. This would be de. manded in any case, whether the paper in question represent the interests of a particular religious community, or not. But it becomes more especially a duty of the highest moment, and the most sol naracter, when a journal occupies the position, as is called, of the "Organ of the Denomi our practice in these provinces for editors to seek this nction, and to apply for a repetition of the aprobation of the churches, from year to year, at our

Now the churches concur in this approving of their Under the influence of this new order of things are equal right to bring to the view of the public any matter which he deems of interest, subject of course to the last fifty years; and all this is largely the matter the fifty years; and all this is largely the matter the fifty years; and all this is largely the matter the fifty years; and all this is largely the matter the fifty years; and all this is largely the matter which he deems of interest, subject of course to the controll of the editor as to whether the matter proposed deserves publicity. In the event of a dispute or difference, it is necessarily understood, that if one party have the use of the editor's columns, the other party shall have an equal opportunity to bring himself before the public.

This involves two inspired understanding that through this medium every member of the church shall have an equal right to bring to the view of the public any matter which he deems of interest, subject of course to the controll of the editor as to whether the matter proposed deserves publicity. In the event of a dispute or difference, it is necessarily understood, that if one party have the use of the editor's columns, the other party shall have an equal opportunity to bring himself before the public.

tor shall never make his own personal interest in re- fore, is not arbitrary :- it has its foundation in the gard to any disputed case the burthen of his editorial nature of things, and, as such, is immutable and addresses. If he is one of a party, he is estopped eternal. All the constitutions of the Divine will are from any lawful use of his own columns in support of for this reason, like God himself-wise and good, and the party. For this would be unjustly to assume a not founded in arbitrary power. The connexion, vantage ground of which his opponent is deprived. then, under consideration, is as much a law of the The arguments and statements of the journalist can- moral, as gravity or any other natural law, is of the not be answered in his own editorial columns; and to physical universe. use them thus in a party cause, is to be guilty of a fraudulent use of the trust committed to him. Editorials possess, in the minds of many persons, peculiar weight above any other communications. But own, and the mind of others, on light and insufficiwhat in this case, conferred on those editorials that ent ground-indeed, on no real grounds at all-that weight? Not the ability or industry of the editor alone, but the acceptance by a denomination or community of churches of that particular journal as their the word of God :- nothing short of a complete deorgan. This it is, above everything else, that confers on those editorials their weight. But the churches in conferring this benefit never intended that the editor should use it for his private ends, or thing is simply impossible. so as to confer on one party an advantage of which those on the opposite side of a disputed case are deprived. This would not be even-handed justice. But secondly. No privileges shall be allowed to one party that shall give him an advantage over the

other side. Now the columns of a denominational organ may be made the vehicle of communicating the various views of parties in a disputed case. In doing this, it is plain, that nothing can justify any preference allowed to one side over the other. For example, to allow, as we have seen done, to one party the liberty to see the manuscript of the other, so as to outstrip his opponent in the speed which an answer may be got before the public, is plainly unjust. It might wholly defeat the object of the party whose manuscript is so treated. He may desire the opposite side to weigh his statements. He may hope that if they took a reasonable time to read and ponder them, they might be convinced by them, and the dispute be brought to a peaceful termination. If the answer purports to be that of a community, as of a church for instance, the communication ought to be before them, and made, together with the answer, of a case of importance, the subject of serious thought and prayer; but fancy the unseemly haste a party imposes on himself, or on a church who, admitted by this species of favoritism into the editor's sanctum, reads his opponent's paper, and writes and prints an answer in the compass of a week, or possibly only a few days; how unlikely it is, that the celerity of answering to which such a privilege has contributed, can consist, to any great degree with truth, or sobriety of sentiment or belief. It is an unseemly advantage given to one party over the other, which must surely shake the confidence of good men in the integrity of the denominational organ. Having found this point detained us longer than we intended, we defer it to another opportunity, only adding here a word to remind our readers of the remarks made in the preceding number, respecting the aid that might be expected by churches to save them from the evils which they too often suffer, if they humbly and faithfully sought it. The Divine Being will not withhold the needful wisdom, but men, and churches are but men, though professed followers of the truth, too often neglect or faithlessly seek the promised blessing.

> Hora Biblica. No. 2.

ETERNAL PUNISHMENT OF SIN.

Moral evil is sin. It is the neglect, contempt, or violation of the moral law. This test of right and wrong, with regard to moral actions, is a transcript of the nature of God himself, as Moral Governor of the Universe. It is holy, and just, and good -- holy, in its nature-just, in its requirements-and good, in its tendency, -a fac-simile of the Divine Original. Natural evil, on the contrary, is suffering, pain, misery -in body and mind-the whole man-his sensations, and susceptibilities. It is, in short, the privation of that enjoyment of happiness, that is the tendency, and desire of a rational being. Natural evil is the consequence of moral, as cause and effect. Between them the connexion is natural :- it is necessary. The one is invariably the precursor of the other. Sin and suffering are, of necessity, inseparable. It cannot be otherwise. The wages of sin is death*-death in the fullest acceptation of the term-temporal, spiritual, and eternal-it is so, from the very nature of things, as well as from the express appointment of God. Sin earns and merits death. It renders interbe something true against the accused, or, as it is course with Him, who is the fountain and source of life, impossible. Sin bears the same relation to misery ated; it is overlooked, that a false charge may origit that labour does to its due reward. The one has its rise, of necessity, in the commission of the other. When a man does wrong, he feels that he has done proper mode of obtaining and seeking evidence; but so :-that faculty, or, as some would have it, moral sense, within him, which, in the Bible, is called conscience, t charges him with guilt upon account of it: -reflection upon this is-it must be painful,-and this painful feeling-thus produced-is a natural evil.—the necessary result of sin, or moral evil. This mental suffering-induced by a consciousness of criminality—is intensified in proportion as the man himself is made sensible of his real state. What adds to its poignancy, is the dread that seizes him, lest his true character would become known to his fellow creature :- and still more, the idea that all things respecting him, are naked, and opened unto the eyes of Him with whom he has to do? This idea will exist, in all its weight, and awful brightness, in the future

> Of the real nature and extent of moral evil, it would xceed the bounds of this article to enter into a detail. It may, however, be noticed, in this place, that its tendency is to harden and infatuate its victim. There plorable. He is wholly unfitted by it, for the enjoyment of real happiness; -and it involves a necessary and as far as the evil itself is concerned, an eternal separation from God-and with Him, from all goodwith the perpetual impression of his guilt, as the cause of that separation. These are among, not the incidental but, the necessary effects of sin, -- and from their very nature, they must ever remain, in full power, unless God binself, by a miracle, should nterpose. To do so, he has nowhere intimated his intention :- nor, indeed, is it easy to conceive how possibly it could be done, with respect to the impeni ent, who has so obstinately spurned the overtures of Sovereign grace, so freely revealed to him, in consistency with JEHOVAH's own character and perfect tions, as made known in the Bible. Moral evil is the great foe of God and man ;-it is an unmixed evilwithout even one good quality to mitigate it. The nnexion between moral and natural evil-sin and on the Divine will. It is not a thing that can be ightly set saide. Should it, in any case, be ever interrupted, such an interposition of apvereighty, on the part of the supreme ruler in his moral adminis-tration of the affairs of the universe, must have a ause for its occurrence, and an adequate one, too. In its own nature—apart from every other considertion—moral evil has a real, an intrinsic turnitude of itself,—an oternal unfitness in the application of the decision of the Association, was called to adjudient on the Divine Nature. The will of God is the result of his nature. A perfect being has a perfect will orresponding to it:—and the operations of that will, re but the distance of infinite window, heliness, soldness and truth. What God wills, there is nature, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having, without disease or quantication of its decision—each member having without disease or quantication of its decision—each member having without disease or quantication of its decision—each member having without disease or quantication of its decision—each member having without disease or quantication of its decision—each member having without disease or quantication of its decision —each member having without disease or quantication of its decision —each member having without disease or quantication of its decision —each member having the decision of the Association, was called to adjudent on the matters in dispute the decision of the Association, was called to adjudent on the matters in dispute the result of the Divine Matter than the result of the Divine Matter than the result of the Association of the Assoc

It is, indeed, a fearful thing for a man to trifle with this subject-to tamper with a truth so awful-for reasons best known to himself, to seek to satisfy his the punishment of sin, in the impensiont, is not eternal -an opinion alike opposed to sound philosophy, and monstration of the absolute truth of his position, could justify such a procedure. Of such proof, the nature of the subject does not admit, -and even if it did, the

*Rom. vii. 22; †Rom. vi. 23; ‡Rom. ii. 15; §Heb. iv. 18; [Isa. lix. i. 2.

For the Christian Visitor Granville street Church and the Council.

> No. 5. CROWELL AND COUNCILS.

In my last article I furnished from Crowell's Church Member's Manual extended but interesting and highly instructive extracts, which point out dis incily the course a church should take towards a minister charged with grave misconduct. From a careful perusal of these extracts, embodying as they do principles of prime importance and of universal pplication in such cases, ("for the exception mentioned," Crowell says, "rarely if ever occurs"), the intelligent and unprejudiced reader cannot fail to perceive the course which, according to this learned and judicious writer on Baptist Polity, should be taken in reference to charges touching the character and standing of a minister of the gospel.

2d. A minister so charged should not be condemn ed till the charges alleged against him have been

3d. That "as a minister is supposed to have stronger motives and greater advantages for mainaining purity of character than other christians, it is reasonable that stronger evidence of misconduct

should be required." 4th, A minister so charged has a right to be tried

5th. That the proper tribunal to try such minister s a presbytery or council, composed of the pastors and elders of other churches. 6th. That such council should always be first call-

ed by the church to deal with grave charges against a minister before the church performs any disciplinary action in the case. 7th. That when such charges against a minister

have been proved before such council, said minister

should be deposed or set aside from the ministry. 8th. That it is unwarrantable haste for any church to expel a minister from membership before the judgent of such council has been obtained. 9th. The Council may evidently dispose of the case

in one of three ways: (1). It may acquit the accused minister; and if so, the church should desist from further proceedings against him.

(2). On proof of guilt, the council may simply depose him from the ministry, or declare him unworthy of the ministerial office, and accordingly withdraw fellowship from him in that capacity, and so report to the church : though at the same time the council may, perhaps, regard him as not unworthy of mem-

bership in the church.

(3). In addition to this declaration of his unfitness for the office, and this withdrawal of fellowship from him as a minister of the gospel, the council may rechristian body, and may, accordingly, recontbe church to expel him from its fellowship.

The church may possibly think that the above case (2) required not only deposition from the ministry, but expulsion from the church; and could properly enough institute an original investigation touching this aspect of the case. But it is plain that this would not be, according to *Crowell*, in opposition to the finding of the council, but to reach a point not embraced in their decision, and perhaps not in their enquiry. It having been declared that, in the opinion of the council, such minister has forfeited his ministerial character and standing, and that he should not be recognized in that capacity, the church may, of course, on such judgment rendered by his peers, now proceed to deal with him simply as a member, without having regard to his previous ministerial position; and can, therefore, without embarrassment, expel him from membership if the nature of his offence demands

It is evidently to such a case as this that the nassage quoted from Crowell by the Granville street church applies, and not to a case so dealt with by a council as was Dr. Prvor's. From what has been said, it is plain that this church, in dealing with the charges against Dr. P., ignored the established Baptist usage generally observed in similar cases by the churches of our denomination, and pursued instead a course which has created much dissatisfaction, emparrassment, and irritation. It is a debt she owes to truth and justice, to the Brotherhood and to herself o acknowledge that she has misapplied Crowell, and o remedy as far as possible the injuries resulting from her proceedings in Dr. P.'s case. The follow ing quotation from the same author shows decisively that in his opinion the decision of a council called to investigate charges against a minister should be respected and adhered to by all churches and minis-

fers:

"Individuals may, of course, meet for consultation at any time; but a council is a body composed by several of pastors and delegates, appointed by several churches. Councils derive all their authority from the churches who have delegated their members to act in a given case as representatives of their views, each church being regarded as present in the presence of its delegates. Councils, therefore, have no inherent power. They have no authority over any church, and no right to interfere with church discipline. They have power to examine and decide the question committed to them and nothing more. A council called to ordain, install or depose a minister, should be composed of ministers and brethren; in other cases, the presence of winisters is not indispensable. When a council is called to ordain a candi date to the ministry, the question whether he ought to be ordained is submitted to them; they have the right to decide on his fitness or unfitness for the work, and their decision should be respected and adhered to. This being the only question submitted to them, is the only one which they have power to decide. So, if a council is regularly called to investigate charges against a minister, they have power to call for proof, examine witnesses, decide whether the charges are sustained, and if so, whether he ought to be deposed from the minister. leposed from the ministry; and their decision ald be respected and adhered to by all churches

A council should not be called to interfere in the dismissal of a pastor, unless the church and the pas-tor agree to abide by their decision. A mere advisory council, which leaves all parties to accept or reject the advice given at pleasure, is a mere farce. Advice comes better from individuals. But a council should never be called except to detide something. (See Manual," pages 263-5.) The italies in the extracts iven from Crowell are mine. It may, perhaps, be usinuated that Crowell does not correctly represent

any kind, signed that doc intimates that though the Council was unanimous as honour would such unfaithfulness, dishonesty and double-dealing sink the parties who could agree to disregard, in no common degree, the claims of truth, righteousness and love! and to grossly deceive those the had chosen them to act truthfully and bonoura bly in the whole matter! If such duplicity was practised, it was wholly without my knowledge; and cannot believe that any member of the council could be guilty of acting a part so mean and unmany. I have now done what I designed; shown that granville street church was bound to accept the de cision of the council; and that in rejecting that decision the church failed at the same time to carry out Baptist usage, and to fulfil what must be regarded as a solemn pledge. I am not judging Dr. P.'s case again, and therefore omit reference to points which some may wish to have explained. The council has been blamed for not finding Dr. P. guilty of the crimes alleged. But it should be considered that to condem# any man, and especially a minister of the gos pel, and moreover an aged minister, to disgrace and expulsion from Christian society and usefulness without sufficient evidence, involved great responsibility and it may be, guilt, on the part of those who thus judge; as in this way an innocent person may be grossly and, perhaps, irretrievably injured; and moreover, countenance be given to a course by which other innocent parties may, in like manner, be injured

in their reputation, standing, and usefulness.

By "sufficient evidence," I mean evidence clear positive, decisive; such, indeed, as can leave on the nind no doubt as to the guilt of the accused party. Such evidence was, in my opinion, wanting in the case The readers of the *Christian Messenger* have in deed been inundated with details put in the most ob ectionable form-details that minister neither to edi fication, peace, love or purity; details which by a sac mis judgment, Granville street church thought i from the able and searching review given it by Judge Johnston, and the similar review on which Dr. Craw ev entered in the Christian Messenger, but was no allowed to complete in that paper-details which, af ter all, fail to justify the conduct of the church; for notwithstanding this out-flinging of the suspiciou circumstances which, it is alleged, point only to guilt the church is constrained to substantially admit that she has not proved Dr. P. guilty of the crimes charged against him. What! not prove guilt, and yet pronounce the man guilty, and punish him accordingly! I will not ask is this charity; but surey I may properly enough ask, Is it Justice? Is it? But I stop! This admission from the church fully justifies the council in their decision; but it cerainly leaves a heavy condemnation on others - whom? I need not say, as it is sufficiently evident from the points which have been established. Having thus far discharged what I felt to be a duty in the matters referred to. I leave the whole disposal of the case to God's providence and people.

Thanking you, Mr. Editor, for the space allotted ny communications when they seemed shut out from he denominational organ in Nova Scotia, and regretting that I could not otherwise gain access to my Santist brethren in this Province, and that so lew of them can be reached by the Christian Visitor,

I remain respectfully yours, George Ausstrone. Bridgetown, N. S., April 8, 1868.

MY DEAR SIR-The letter of Rev. George Arm trong, in your issue of March 19th, is calculated to nislead your readers, as to the relation existing beween him and the Christian Messenger. I have vaited, expecting him to make some correction; but, hs he has written two letters since, and has not done d, I presume you will not object to my endeavoring efore those brethren in New Brunswick who see nly the Visitor. They, as well as our friends in suite capable of forming a correct judgment in these natters.

street Church and the Council, sars, "As I cannot et my views on the above subject published in the Christian Messenger" &c. Now what are the facts this case? Several weeks since, it was intimated the Messenger, that we had received a number of ommunications relating to the same subject as that Parent, be marked paid at the office in St. John, cann which Dr. Crawley and Granville Church were riting, but that we deemed it better, then, only " to llow such developments as might be desired by hese two parties respectively." Two of these comunications were from brother Armstrong. We eld them back the same as we did other letters in ommendation of the action of Granville Street hurch, lest we should be entirely swamped by such ndesirable matter.

On the 6th of March, brother Armstrong sent a eremptory note, requesting to have his two articles ent back by return mail. With his demand we omplied, and wrote as follows :

Halifax, March 10, 1868

My Dear Brother - I am glad to comply with your equest, I had merely reserved, not rejected your rticles. Having our pages so much occupied by r. Crawley's letters and the Granville Street hurch's replies, I could not well give our readers r more of the Visitor's correspondents sought to harge upon us. I had not, therefore, positively de-

DEAR BROTHER-I thank you for returning my rticles as requested. I inferred from what you said the Christian Messenger, that you intended to exude all discussion on the subject referred to in my ommunications; hence I asked to have them re-

I had another reason—even if they had appeared the Christian Messenger. I wished to make some Yours, &c. terations, &c.

Whether brother Armstrong is correct, therefore, saying what he did in your columns, respecting e Christian Messenger, I leave your readers to

And further; the point on which brother Armrong was written to, for his recollection relative to bat took place during the first session of the Coun-I, had been discussed, and his reply was published the Christian Messenger, and I did not perceive at his letters threw any fresh light on the subject. I will not pretend to discuss the matter with broer Armstrong. The only object I have in writing, to set forth the truth respecting our brother's comunications, and the treatment they received at my Yours, very truly,

Revivals.

DEAR EDITOR—You will be glad to hear, that Go continuing to revive his work in this church freen have been added, and others are waiting to g

ch week day, and always three times on Sabbath; all yet the interest increases, so that to night two d professors came forward making a humble conssion and, requested the church to pray for them, id others who were not moved in the meetings betwee, rose at the close of our meeting, asking to be layed for.

mercy of God in reviving his good work I wish also to acknowledge the tokens of kindness, from my to the wording of their decision, yet the members understood different things by it! This is unsupported, and indeed is unwarranted, no matter on what authority the statement may have been ventured. But if, unhappily, it were true, into what depths of dis-benous would such unfaithfulness, dishonesty and God of the Bible bless both the giver and recipient.

Yours as ever. South Branch, Upper Sussex, April 14th, 1868. DEAR BROTHER-The friends who have felt an interest in the cause of Christ in this place, will be glad to hear that the work of grace is being revised. I baptized five persons here last Sabbath, on a profession of their faith, and expects soon make such profession of religion, W. A. COLEMAN. sion of their faith, and expect a number more will

For the Christian Visitor. According to appointment, the Charlotte County Quarterly Meeting met with the Church at the Ledge, on the 11th of April. On motion - Rev. Wm. Rideout took the Chair A. Steadman, chosen Clerk.

Rev. James Walker reported, Mascareen Church destitute of preaching; two persons baptized by him and added to the Church. Rev. William Rideout gave an account of the state of the cause in the Churches over which he

presided, viz. :- Ledge, Bay Side, Rolling Dam and Rev. B. F. Rattray then gave-in a short speechan interesting account of the progress of Temperance, the unity of the Church, and the success of the Sabbath School in St. Andrews.

Brother J. Doten reported Oak Bay Church—no

preaching, no prayer meeting, no Sabbath School pastor, Rev. A. D. Thompson, sick; his loss much felt; hope to start Sabbath School soon. It was then moved and seconded-That each min-

ister composing this Quarterly Meeting be requested to visit Mascareen Church, and give them one sermon, during the present quarter. Resolved, That the collections taken at our Quarterly Meetings be forwarded to the Secretary of the

H. M. Board, for missionary purposes. Amount col-Moved by Rev. B. F. Rattray, seconded by Brother

Doten :-Whereas, it has pleased Almighty God to remove by death our beloved Sister Joyce, the christian com-

panion of Deacon F. Joyce, Therefore Resolved. That this Quarterly Meeting tender to our brother and family their heartfelt sympathies in the bereavement which they are now sufferng, in the loss of a faithful wife and christian mother, Moved by Rev. B. F. Rattray, and seconded by

Rev. James Walker :-Whereas, it hath pleased God to lay his afflicting hand on our beloved and much esteemed brother in the gospel, the Rev. A. D. Thompson, by which he is not only prevented from attending this Quarterly Meeting, but also his work and labour of love in the Churches over which the Lord has placed him as an nder shepherd.

Therefore Resolved, That we take this opportunity of expressing our united christian sympathies for our brother in affliction, and at the same time assur-ing him of our interest in his comfort and consolation

Moved-We adjourn, to meet on the 2d Friday in July next, at 2 o'clock, P. M., with the Church at Mas-J. A. STEADMAN, Clerk.

To Subscribers and Friends.

Sincere thanks are due Rev. J. R. Strang, for his kindness in looking after the interests of the Visitor. Remittances acknowledged. Mr. Allen's notice from the Church at Bayside,

will receive attention at the proper time, as requested. Rev. James Herrett will observe, that his letter with remittance for the Visitor, sent Mr. H. D. Hick's, has been received. Any information of public inter-

We regret to learn that the Visitor does not reach Rev. I. N. Parker, Havelock, K. C., at an earlier lova Scotia, when facts are fairly before them, are hour. The delinquencies of the Post Offices are a fruitful source of annoyance. . We endeavor to rectify mistakes as far as we can. Will Mr. P. have the Brother Armstrong, in writing on "Granville kindness to inquire at his office whether the Visitor comes there in season? Notices are inserted. We wish that marriage notices and obituaries were al-

> ways as distinctly written as those from Mr. P. The request of Mr. Sharp, Post Master at Upper Queensbury, that papers sent S. W., and Chas. E. not be complied with, unless postage is paid at the Saint John office, nor is it necessary. If subscribers pay five cents a quarter at the office where the papers are delivered, that is all that is necessary, and the delivering office will mark them paid.

In reply to one, whose name we suppress, who neither takes the Visitor, nor is permitted to conduct it, we suggest that our paper is not published to gratify the peculiar wishes of a solitary individual, but to promote, as far as possible, the interests of the whole denomination. We certainly are under no special obligations to conduct the responsible labors of an editor according to the dictates of those who are not even subscribers. We should like to please every hody, if it were possible. But we have a higher duty to perform. Obituary notices of a reasonable length, we are always disposed to insert, though the interest attached to them, does not, in most cases, arger doses on that subject, without doing what one reach beyond the parrow circle of a single family. Yours, very truly,

On the 16th, brother Armstrong wrote in reply to correspondents into print, as their correspondents put themselves into their communications. The Visitor is \$2 per annum; postage, five cents a quarter, payable at the office of delivery.

To those sending us complaints about the newspaper postage, we tender our regrets with the caution not to take it to heart too severly. Time will soften our grief, if it does not remove it. Surely five cents a quarter on a Family Religious Paper ought not to induce its discontinuance. Only one subscriber has had the moral courage to inform us, that he means to deny himself and family the luxury of a newspaper, because he is not willing to pay the addition cents a year. Poor man! No one needs a newspaper more than be.

Will our brethren, when writing for the columns of this paper, keep public and private communications separate?-also, legibly write names and localis ties? Not infrequently we receive letters without any reference to the locality of the writer; and it would puzzle any body but a Yankee, to quese out the name of the correspodent.

REV. T. H. PORTER, JR .- We shall be happy to receive from your pen an article on the subject you name. We invite discussion that is conducted with-

REV. J. A. STEADMAN. - The money you send for the Union Society, we shall hand over to the Treasurer of this Society.

New Publications Received

THE BAPTIST QUARTERLY, April 1868, published by treet Philadelphia Penn, has an interest of contents. The articles are of the highest order merit, and treat of the following subjeopic Life of Christ;" "Celeus' Attack upon Phriatianity;" "Ordnance Survey of Jerusale "The Christian Sabbath;" "The History of the nion Question," together with a large number of

Book Notices.

THE NEW DOMINION MONTHLY, April, 1868.—This Magazine of original and selected literature is well sustained. It is published by John Dougal & Son, 126 Great St. James Street, Montreal, \$1.00 per annum in advance, or 10 cents single No.

STEWART'S LITERARY QUARTERLY, April, 1868, devoted to light and entertaining literature. George Stewart, Jr., Editor and Proprietor, St. John, N. B.,