THE CHRISTIAN VISITOR

ST. JOHN, N. B., JULY 30, 1868.

Associational Proceedings

at Sackville appear to have been very distasteful to the Christian Messenger. The strictures in the Messenger signed C., and the Messenger's leader of last week, we take for granted, are from the ready pen of Dr. Cramp. If we are mistaken in this we shall be glad to be corrected. But though emanating from so high a source, the Visitor would be derelict in its duty were it to allow them to pass without remark.

As to the change in the original resolution commending the Visitor, we have only to say that the resolution as passed unanimously by the Association was perfectly satisfactory. Here it is :-

Your Committee on Periodicals beg leave to report -That they most cordially commend anew the Christian Visitor to the confidence and support of our churches, as an effective aid to our denominational interests, and as a healthful instructor to our family circles. As our denominational organ, it should have a place in every Baptist family in this Province.

Your Committee would suggest, therefore, continuous efforts on the part of the pastors and deacons of our churches, to collect all out standing debts due the paper; and to increase, as far as possible, the number of its subscribers. All of which is respect-THOS. TODD, Chairman. fully submitted.

This expresses all that we could desire.

The Doctor's criticism of Bro. Beckwith's speech seems to us needlessly severe. If Brother Beckwith spoke under the influence of undue excitement it was not without some occasion, and then he was not the only one that was unduly excited.

The Doctor's main onslaught, however, is upon Bro. Todd's resolution. He says of this: -

Bro. Todd then introduced a lengthy resolution on Councils. The object was to require the calling of a Council whenever any "serious difficulty" should occur, and to bind the church to an acceptance of its decision. If the difficulty should arise out of anything affecting the character of a minister, the church should avoid discipline, and wait for the deliverance of a Council. The resolution was artfully prepared, and it is not likely that it was manufactured at Sackville. Those who objected to it regarded it as a side thrust at the proceedings of the Granville Street Church and the Central Association. A warm debate followed, in which the brethren T. H. Porter, Bill, W. H. Porter, Rowe, Miles, Thos. Bleakney, J. Moser, Chase, Dr. Cramp, and others took part. Brother J. Moser's speech was admirable and effective in the highest degree. It was a forcible exposure of the folly and unscriptural character of the theory advocated in the resolution, and of i's tendency to destroy the liberty and independence of the churches. Brother Moser deserves the thanks of the denomination for his boldness and fidelilty. The debate was adjourned till the evening, when the resolution was withdrawn. Had it been carried, we should have been involved in a very undesirable controversy. It is greatly to be regretted that any of our brethren should entertain sentiments of a quasi-Presbyterian character, although in reality they are more despotic in their tendency than the policy of our Presbyterian brethren, since the latter may appeal from the Presbytery to the Synod, while from the Baptist Council, as represented and advocated by some, there is no appeal.

Pray tell us what is there in Brother Todd's resolution calling for such a wholesale castigation? We published it last week, and here it is again. Read it :

Whereas. A healthful discipline is essential to the purity, unity, and growth of Christian churches; and whereas, constituted as Baptist churches of this country are upon the Associated principle, it is highly important that the disciplinary action of each should be so conducted as to command the respect of all sis-

Resolved, That in case of any serious difficulty arising in any church of this body, implicating the unity of its membership; or, if any accredited minister of the denomination, by any indiscretion or immoral act, should render himself a subject of disciplinary action, we would recommend that before such action be taken, a council be called of disinterested ministers and judicious laymen from sister churches, to make such inquiries and to give such advice as may tend to harmonize conflicting opinions, guard the character of our ministry and membership against the injurious influence of false and malicious aspersions, and tend to inflict such disciplinary chastisement upon all offenders as the nature of the case may demand: and we would further recommend, as a general rule, that when the advice of such council is given, it be adopted by the church inviting it as a final settlement of the questions at issue.

What say you, Christian brethren? Do you see anything very alarming in the above? Is the calling of Councils a new feature in the action of our churches in this country? Not so. Every man, conversant with our denominational history, knows that our ministers from the commencement have been ordained by the advice of Councils, that our churches have been organized by the advice of Councils, that in cases of divisions in churches, or in the dis. cipline of ministers, the usual custom has been to call a Council. All this is so manifest that it cannot be necessary for us to occupy space in proving it. This fact is "known and read of all men." And then, the general rule has been to accept the advice tendered by Councils, so called; and while there has been no attempt to coerce churches by the decisions of Councils, yet it is a marked fact, that whenever and by whomsoever the advice of a Council legitimately called has been contemned, heart-burnings, disunion, and frequently complete demoralization have followed. During our ministerial life we have spent many anxious days and many sleepless nights in Councils composed of the "Fathers" and brethren of the denomination; we therefore know whereof we affirm. Hence we repeat what we asserted last week on this subject, "That the resolution moved by Bro. Todd is in perfect harmony with the polity which

has hitherto governed our churches in this country." Read this denounced resolution, Christian brethren, and see if it contains sentiments so repugnant to Baptist principles, and that savors so strongly of either Presbyterianism or the Inquisition. Let us analyze

1st. It affirms that " a healthful discipline is essential to the purity, unity and growth of Christian

churches." Is not this true to the letter? 2nd. That "constituted as Baptist churches of this country are, upon the associated principle, it is highly important that the disciplinary action of each should be so conducted as to command the respect of all sister churches." Is this not so? Is it better that the discipline of ministers and laymen should be so managed as to leave the impression upon sister churches that there has been undue haste, or that positive injustice has been inflicted? When such a course has been pursued, have not ministers and laymen passed over their expulsion into a sister church, and there found a cordial welcome? When an individual church arises in the majesty of its independence to expel a regularly ordained minister of the denomination, without the advice of a council, or in ition to such advice, they must not be surprised if a sister church should show the dignity of inendence also, by extending to the excluded broprethren, is there not a more excellent way? We Why?-to take the work out of the the open communion Baptists in England.

Cramp calls "quari Presbyterian" in its "character ?" But then it is said the resolution goes further, and that "the object was to bind the church to an acceptance of the decision" of the council. This is incorrect. The resolution simply recommends, as a general rule, that when the advice of a council composed of disinterested ininisters and judicious laymen" be given, "it be adopted by the church receiving it as a settlement of the questions at issue." Not a word is said about "binding the church" here. Not a sentence like the enactment of a positive law; but all is in the form of advice, leaving the church perfectly free to accept or reject, as they may think proper.

But then, we are asked, why give such advice to the churches? Where the necessity? We answer, for the very good reason, 1st. That in the absence of wise and judicious advice, churches have been thrown into the wildest disorder; 2nd. Ministers and laymen have suffered immensely from crude disciplinary action; 3rd. Offenders have been allowed to run at large unpunished, to the serious injury of the cause of God.

But Dr. Cramp tells us that Bro. J. Moser's speech "was a forcible exposition of the folly and unscriptural character of the theory advocated in the resolution, and of its tendency to destroy the liberty and independence of the churches." These are very grave charges against the resolution submitted by Bro. Todd. But is it not apparent to Dr. Cramp that the charges apply with equal force against the entire polity which has governed our churches in this country from the beginning. It introduces no new "theory," asks for no new modes of discipline. It only seeks to guard the churches against an invasion of denominational safeguards dear to the "Fathers" and to their successors in the faith of the gospel. Dr. Cramp may think that churches are better off without articles or councils: but not so thought the "Fathers" of the denomination. They had their articles of faith and practice, teaching the principles and practices of the New Testament church, and they had their advisory councils as a means of promoting denominational unity in sentiment and action; and their ideas on this matter of articles and councils are sustained by the almost universal practice of the Baptist Churches on this continent. But in Dr. Cramp's estimation, "Bro. Moser deserves the thanks of the denomination." What for? For an attempt to subvert the principles which have governed our denomination in these Provinces from their commencement until the present time? Are we to be told that Bro. Moser knows more about he theory of Church government than Edward Maning, James Munro, Joseph Dimock, Joseph Crandall, and their coadjutors, in the establishment of Baptist Churches all over this country ? It may be so; but until further informed we prefer treading in the footsteps of the "fathers," rather than in the wake of this new-born instructor. When Bro. Moser has lived as many years as Edward Manning lived, planted as many churches as he planted, performed as great a work for the Master as he performed, then we shall be quite prepared to sit at his feet and listen to any new "theory" of church polity which be in his maturer wisdom may think proper to propound. But, for the present, we must be excused from joining in Dr. Cramp's vote of thanks to him for an effort on his part to subvert the principles of Church government as transmitted to us by the wisdom and fidelity of the faithful men of God, who, in their day, were " bright and burning lights," and who, though dead, still speak to us by their words of wisdom, fondly cherished in our memory, and by their holy example, which still beckons us on in the celestial

The Sprague case, on which Dr. Cramp expatiates, is just a case in point. It illustrates in the light of a sunbeam the propriety of all we have said. f the Church in dealing with Mr. Sprague had called n the aid of a Council, and reported their action to the Association, they would have saved the necessity of any further investigation. They did not do this. Hence the difficulty at the Association, of which Dr. Cramp complains. This is an answer to all he says

For the Christian Visitor, The Baptists in England.

Those who are conversant with English Society. and the everwhelming preponderance of Episcopalianism in the social scale, know well that to be a Baptist in England involves a sacrifice of social stand ng which can scarcely be estimated on this continent; and deliberately to become a member of this despised sect, to exchange the high caste of adherepce to the national Church, and assume the low caste (I am speaking entirely in relation to this present world) which attaches to the Baptist brotherhood, entails a renunciation of position in life, and a taking up of the cross of self-denial which can spring only from the strongest conscientious convictions of duty and fidelity to the Lord and His revealed will. It is not to be supposed, therefore, that men who have sacrificed all worldly considerations in becoming Baptists, would hesitate to adopt close communion views, if they thought them in harmony with their Lord's will. Their whole course in becoming Baptists, ought to shield them from every imputation of unworthy motive in adopting the practice of open communion, or the most remote insinuation that they are not, on this account, such whole-hearted Baptists as their brethren, who differ from them on this point.

I may mention the Hon. and Rev. Baptist W. Noel as an example of this self-denying devotedness to principle. A man of intellectual culture, fervent piety and popular address, he was, while a clergyman in the Church of England, one of the Queen's chaplains, and his high personal character, combined with his relationship to the nobility, insured to him, in due season, promotion to some office of dignity and emolument in that Church. All these prospects of secular and ecclesiastal aggrandizement, he voluntarily resigned, and became a Baptist for conscience,

Let no one imagine that he stands alone, because Let no one imagine that he stands alone, because here some restless memory, interred in the grave of name no other as an illustration of my meaning; I the long ago, but which will walk the earth notwithmention only one, because I would not dwell tediously upon details, because the instance cannot be called n question, and because the excellent man to whom refer is known, by report, even in this Province. He may, therefore, be regarded as the leader and representative of a large class who, less conspicuous for eminent piety, and less favoured by outward circumstances, have yet, in their measure and degree, made a similar sacrifice for conscience sake. But whether through the flery ordeal of self-abnegation, or through less trying circumstances, yet Baptists who are so from conviction are not disposed to shape their opinions at the dictation of others, nor to hold loosely any principles of their faith, nor adopt any practice sed minister, a council of disinterested ministers and sing and bold advocates of the principles which they judicious lay brethren be called to advise the church have espoused, than are to be found in the ranks of

the open communion Baptists in England.

I do not intend to enter into controversy upon the question of open or close communion, or make any guarding the character of its ministry and membership against false and malicious aspersions; and (33) to aid in inflicting such disciplinary chastisement upon all offenders as the nature of the case may demand."

Is there any violation of New Testament teaching in this advice? Read the 15th chapter of the Acts of the apostles, and then answer. Is this what Dr.

the open communion Baptists in England.

I do not intend to enter into controversy upon the question, and the willing spraciousness towards the pentents whom, for Jesus' sake, H-accepts and welcomes to His favor. Not the above the settled practice of my brethren there. I made up my mind upon that question long ago, and can hold my own views and allow my brethren all offenders as the nature of the case may demand."

Is there any violation of New Testament teaching in this epithet, to express their repugnance to my ideas of the Lord's will, I can only refer the matter to Him

for decision, and comfort myself with the thought Father who thus yearns over the salvation of you, that although the charge of heresy is a very common His sinning children. In Himself, of course, He is weapon of assault among polemics, it is, at the same time, a very harmless one.

But while I refrain from disputation, I may be allowed to correct the misapprehensions that prevail. as if open communion meant open to every one or any one who chose to apply for it. This is an erroneous notion. I have myself heard it compared to the throwing down of the fence of a field, by which the pasture becomes common ground. Not so. The communion of open-communion Baptists is open only to believers in Christ, and care is taken to confine it to such both by Pastor and Deacons, who stand at the gate, and open it only to the sheep of Christ, although wolf in sheep's clothing will sometimes gain en-

trance, yea, even though duly and properly baptized. No properly organized church in England allows a stranger to sit down at the Lord's table, even though he were a baptized member of a sister church. Should any one inadvertently do so, he would be invited by the Deacon to step inside the Vestry; there the Pastor would make the necessary inquiries, and then he would be admitted; the usual practice being for the pastor to read the names of occasional communicants to the members, before commencing the communion service. I must reserve what I have to say further C. SPURDEN. to another opportunity.

The Prodigal Son.

Roberts & Brothers, Boston, and Mr. T. H. Hall, of the Colonial Book Store, have placed upon our table two well-printed pamphlets of nearly a hundred pages each, containing three sermons by Rev. W. Morely Punshon, M. A., on the prodigal son, with preface by Rev. Gilbert Haver.

The preface speaks of Mr. Punshon's oratory in a

nighly eulogistic style. The writer says :-William Morely Punshon is, with possibly a single xeeption, the most popular lecturer in Great Britain. He is a large framed and full-fleshed gentleman of orty-five, well preserved, even to youthfulness. His face is large, brown, and full, with eyes bright, but hidden in the clefts of protuberant brows. His manners are easy and self-controlled; his voice not remarkable for volume or melody, though it is not well and aptly chosen. The Times is his model. dore than any other great English preacher he cothat no pulpit orator has caught its trick before. cities e say to mitate it. It is as distinct from ing a fee by a quiet stroke of b ck-handed satire. ' cool and complete, is purely of this British fashion. His stateliness of statement is after the same school. rounded full

lish ministerial quality, aptness of scriptural language. In his discourses the best lines of God are more perfectly wrought into the best lines of man. They are apples of gold in pictures of silver.

river of his speech. Not storming not scolding, but munificent as the Nile in its coming, is his easy and playfulness, he gathers up his muscles, nerves, and ous pilgrimage a light-hearted, because forgiven, will, and springs flow-like upon them. Mr. Spur- sinner. geon's oratory is of this order: now playing with, now pouncing on, his prey. It is that of Phillips: it was that of Demostbenes.

Of the opposite school, of which Cicero was the

These sermons are probably among the most useful, if not the best, that Mr. Punshon has ever preached. They are precious gems of pulpit oratory, all sparking with evangelical sentiment, and breathing the spirit of a high-toned christian sympathy. Here is a specimen of the preacher's style. He is speaking of the joy of the prodigal's return :-

Now let us leave the prodigal a while; or rather, et us precede him on his journey; you have been too ong detained, perhaps, on the melancholy sight of ruin. The same liceuse of thought which showed us the anatomy of the ruined man's heart will privilege

s equally, and make us free of the house of his fator. As we gaze upon the ample board, and fruitful icres, the purple vine climbing up the trellis, the lowing herd folded in the stalls, golden sheaves in the barn, sunny faces round the hearth; thrift hourding or generoeity, order ministering to comfort, a comnon interest, and a mutual love, we do not wonder at those glorious tints which the sharpened fancy of the prodigal drew. It is a sweet spot, surely, "If there be an elysium on earth it is this," with its days of happy toil and its nights of earned repose. There are many such homes on orth, brethren, where there seems so little of the palpable curse, and so much of the lingering bles ing, that we are fain some-times to cling to them too closely, and our hearts would build their tabernacies on these Tabors or Hermons of their love. But who may say that any of them is happy? that there is any house without an apparition on its landing? that there are not secret griels which gnaw the heart of wealth, and blanch the cheek of besuty; anxieties kept barred in each spirit, where the world may not intrude, and where even friends adventure not, but which are sapping the comfort and shortening the days? Take the case before us. Surely there can be no interruption to the happiness here. Competence, consideration, faithful servants, a well-regula ed household, a dutiul son, all that the eye can covet or the heart can wish—is there a skeleton in this bouse too? Is there standing? An! why those anxious glances when wind makes the cedars groan, and against the lattice beats, the frightened rain? why that sudden shade, fittel, pensive, almost moody, which gathers so often npon the lord of the mansion's brow? why that gaze across the stretching fields when the brief twilight sombres up the sky? Oh, there is a name banished from the lips, but not blotted from the hearts, of that bousehold; they are all thrilled foll often as by one sad impulse, and cach can tell the thought that is present in the mind of the other; it is of that absent son and brother, who has forfeited his place in the circle, who has disgraced the family name, and "brosen the crown of her pride," out for whom in the ear of heaven countless prayers are breathed, and over whom in the watching night the big tears thickly fall. Day after day, in that father's kindly heart, the memory of wrong dies out, and the memory of the early promise and "the winsome look of grace" alone re-mains. Day after day the tide of love flows stronger strain the eyes for his coming; and because the hush of the eventide is not broken by his remembered footstep, the father's heart is pained, and he gathers himself to his slumbers with a sigh. If that prodigal, forgiven

essentially and eternally happy, and, as an indivisible Spirit, has no body, parts, nor passions; in so far, therefore, the parallel fails; but in condescension to your infirmity He has represented Himself as clothed with all the sensibilities of the human father, liable to be grieved by your apostasy, to be angered by your obstinate unbelief, and to long after your tecovery with intense desire. So sacred is that immortal image of Himself within you, that grand power of choice which constitutes your moral freedom, that with that He will not interfere; but, short of any compulsion which involves a necessity of obedience, so infinite is His willingness to save you, that He will ply you with many arguments, persuade you by powerful motives, surround you with a hedge of circumstance, woo your heart in whispers to His service, arouse your fears by startling providences, excite your hopes by loads of daily mercies, and endeavor, by all possible means of appeal which possess with your either tenderness or power, to allure But when he was yet a great way off, his father

saw him, and had compassion, and ran, and fell on

his neek and ki sed him." He did not wait until the

prodigal had knocked at the door, and been subjected to the servants' wonder; he did not wait for the low prostration, and for the abject and servile sorrow; there was no standing upon a sort of eliquette of morals, no drawing of the cloak of dignity round until every punctilious requirement of orthodox penience had been fulfilled, and then relaxing to grant the self-abased request, and to speak cold words of pardon. All this would have been just, inflexibly just; and the prodigal who had been thus treated would have had no cause of complaint, but rather much ground of thankfulness. We must take care that we are not spoiled by God's mercy, and tempted by His unparalleled compassion to think lightly and perficially of sin. Sin is a foul evil, and "when it inished it bringeth forth death." Just as there ensues apontaneous combustion from the decomposi tion of certain vegetable substances, so the very foulness of sin bursteth, as by natural sequence, into fire. But the very sense we have of the enormous impiety of sin will only enchance our estimate of the bound lessness of grace in its forgiveness. As in all other illustrations by which things divine are intended to exception, the most popular preacher, and with no be made known to us, the analogy halts for want of compass and power. To understand aright the early moving of God towards the sinner, we must remem ber His omniscience, an attribute which of course is wanting in the human father. The Divine eye can track the prodigal through every brake and scaur of the far country into which he has wandered; no de bauchery of his excess of riot is hidden; his defiance weak nor harsh. His chief forte lies in his style of and his depression, the steeling and the softening of expression and force of utterance. His words are his soul, are alike open to the glances from which nothing is concealed. He knows, O sinner, that secret deed of darkness, covered up so carefully from ies the ornate semi-epigrammatic style of the Thun- human sight, that habit of impurity or fraud, that erer of Printing-house Square. We are surprised stern and haughty resistance to his will, which thy soul has indulged through so many rebellious years. Every journal of London and the provincial British He knows, O penitent, thy soul's first yearnings after Him, thy struggles against the corruption which yet French and American fournalism as if it were in ano- mastered thee, thy brave upspringing with a new ther language. Yet not Cumming, nor Spurgeon, purpose of right, even after mortifying failure, thy nor Stanley, nor Robertson, nor Guthrie, nor Arthur secret lo thing of thy sin, the uneasy clanking of the emulates the most popular of English styles of com- chain which thou hadst yet no key to open and to position. Only Melville approximated it. Parlia strength to snap in sunder. The Father sees thee, ment is full of its imitators. From Disraell down, its. though thou art yet a long way off. His compassion mode of putting things is the most current and the goes out to meet thee from the first moment when most popular. Punshon alone of pulpit orators has thy homeward march begins; thy prayers and thine learned well its elaborate touch. His mode of flank- alms come up before tim. like those of Cornelius. ' for a memorial," though not for a merit: in token of thy sincerity, though not in purchase of thy pardon. Oh, what unspeakable comfort conches in this His finished periods drop from his lips hot, rapid, thought for every contrite heart! Thy pilgrimage need not be with bleeding feet and long endurance to He adds to this hard finish of style that good Eng. a far-off shrine, a shrine at which the idol abides senselessly, with nor heart to feel nor strength to succor. The word of grace is nigh thee, even in thy heart and in thy mouth. Swift as the hart upon the mountains runs the Father's love to meet and wel-The British ornateness and sharpness move down come thee. Thou hast been long expected; the home upon the hearer with a vehemence of manner that has hardly seemed complete without the erring but overwhelms him. Not Cho te nor Chapin are more unforgot en child. Bruised and hungering as thou travel may be with sorrowful heart and burdened back, but hie thee to the cross of Jesus. So sure as mighty sweep. He delays not to daily with his audience, like Beecher, who toys with them as a cat builden shall fall from thy shoulders, and the sadness with its game, until, having sufficiently indulged his from thy heart, and thou shalt bound along thy joy-

deepened -and that is surely the intention of this pearl of perables-if you pass from the haste with which the prodigal was met to consider the welcome ancient master, is Mr. Punshon. He indulges in no with which the prodical was greeted. We last saw such interludes. He begins and continues at full him wending his way to his father, agitated with a flood. In his lectures, he casays somewhat the for- thousand apprehensions, but brave in the doing of mer role; but it is rather the dramatic variety in | what he had recently discovered to be right. He had which he clothes his intensity, than a decline of its | not only thought upon return, but he had let purpose force. He is probably the greatest master of the ripen into deed. There multitudes who think upon platform in Europe or America. With but little wit repentance and faith as duties to be some time perand subtilty when compared with the rarest and least formed, but who dream about them through the popular of lecturers, he is in advance, even in those kindly summertime, and then, when the winter comes palities, of many of the representatives of this pro- are in the far country, ragged and famine-stricken ession, and leaves all benind in dramatic case and still; but in the case before us, the action waited promptly on the will. He not only came to himself, out he came to his father. And now they have met the yearning father and his humbled child. The father saw him first, for his love looked out and his councestion ran; the son came slowly, with downcast eyes, that dreaded the glimpse of the home which they yet longed unutterably to see. If he sighted the running figure in the distance, and saw as it cam near that the form was the venerable one of his father still more, if his tumult of emotion allowed him, with a strange thrill of hope, to note the outstretched arm and kindling eye, how must his heart have pa-pitated with the rushing blood, and the wave of hi penitence swelled into a swifter tide! But, perhaps he knew not of this; perhaps, overwhelmed with the feelings or oppressed by the fears which mastered him he saddened on unheeding, until he was roused frot his stupor of sorrow by the clasp of his father's arms Oh, the delight of that first moment of consciou Cough, Croup, Asthma, Canker, Bowel Complaint, &c. &c. &c. &c. froot! Think of all the raptores of deliverance fir TRY IT, and you will find it an invaluable remedy. It realized after imminent peril—the drowning, whoosts you but a trifle, and may save you hundreds of dolthe swimmer grasps him; the fire girdled, when frours in Doctors bills, and, what is more, save your health. the swimmer grasps him; the fire gridled, when ire the topmost window the fireman receives the fainting. K. REED, Roxbury, Mass., United States, "If on his safe but slender ladder; the slave, when fro the lash, and the swamp, and the branding iron, leaps on to the frontiers of freedom; the child, w harmed from the eagle's talons—what are they all the first gush of rapturous gladness which thrills in moment of reconciliation, through the breast of forgiven sinner? The transition is so marvello cream of Tartar, Pickles, Alum, Vitriol, SENNA, Colson so startling, that it is all too deep for language. Cream's STARCH; 2 bags Ground ALLSPICE; 25 Bushels demned before! now looking into eyes that glis GRASS SEED; 400 lbs Clover SEED; 10 puncheons with tenderness, and lips that quiver with pardo Polluted before! now sensible of an inner cleans; Aimless and without a hope before! now furnish so to speak, with the principle of a new existen and strong to work it out with a will. Orphaned the vast universe before! now conscious of encircles. the agonized mother presses him to her bosom TO WHOLESALE AND RETAIL BUYERS.

Your impression of God's loving-kindness will be

ling you, until, by lapse of time, it became famil street.

R. HUNTER having completed his Spring Importation

purchased not only deliverance but adoption for the world; and you, the vilest and the farthest prodical. may lift your eyes, red with the contrite tears, and call God Father by the Holy Ghost. The love of God to man is never displayed more illustriously than in his reception of the returning sinner. Take the tenderest-hearted father that you know, one of those

derest-hearted father that you know, one of those who are weakly indulgent to a degree incompatible with the proper maintenance of authority, and ask yourselves what his reception would be of a child who had outraged his tenderness, wasted his property, and brought disgrace and scandal upon a name which a long ancestry of integrity had honored. Alas I such are the strange contradictions of the nature we inherit, that the most blindly indulgent would become the most bitterly implacable, and even in the case of the most forgiving there would be a struggle with pride, and a distant waiting for the full tale of confession, and a reserve, and a hesitancy, and a long probation before full re-instalment into former privilege; and even then, a lurking suspicion and a jealous watchfulness, and now and then the sharp arrows of

feast and the diffusive gladness, as when an heir of broad lands is born. Surely this is unexampled grace, and yet this is the golden sceptre which is stretched out by the monarch to you. A servant! ger:—
No, but a robe, and shoes, and a ring—and these are not the apparel of slaves : they have serge for garment, and a badge for decoration, and a tread with naked feet-but a robe, and shoes, and a ring for the returning prodigal; and thus the Father owns the son.

This deeply interesting work is for sale by T. H. Hall, of the Colonial Book Store,

For the Christian Visitor. Rev. G. Armstrong and the Western (N. S. Baptist Association.

MR. EDITOR, -In your issue of the 2nd inst., the Rev. George Armstrong has given you a letter in reerence to the recent meeting of our Western Association at Freeport, N. S. I think Bro. Armstrong bas nisapprehended the motives and conduct of his brethren, and consequently made a misstatement re. garding the manner in which the report on the Christian Messenger was passed by that body.

Brother A. says: "This report....was rushed brough with hot baste, and without allowing brethren an opportunity to show that the Christian Messenger deserves not the commendation of the Baptists of Nova Scotia. The honest expression of disapproval was feared, and it was determined, it would seem, that all discussion on that paper must be shut out; and that determination was persistently carried out. And it is with regret that we must add-the Moderator gave the weight of his position and influence in that direction."

As the above statement reflects not a little upon the Christian deportment of the Western Association, as also upon the conduct of the Moderator, it may be my duty to present the facts of the case as they

occurred: At about 5 o'clock on Tuesday afternoon, the report on the Christian Messenger was presented by Rev. Dr. Tupper, the Chairman of the Committee. (Bro. Armstrong was a member of said Committee.) The adoption of the report was moved and seconded. The Moderator then deliberately and respectfully said-Brethren have you any remarks to make on this eport?" He paused, waiting for remarks longer than he was accustomed to do; and then, supposing that brethren had waived their intention to speak, and knowing that, according to the Minutes of this body for the years '64, '65 and '66, the report on the Christian Messenger passed without remarks, he arose and put the question. When the "aves," -which indicated almost unanimity-were taken, Bro. A. and another Brother came to their feet, and complained that the question had been taken too suddenly, and that they were deprived of the privilege of speaking. The Moderator then, addressing the senior of these brethren, remarked: "I have always cherished the utmost veneration and regard for you, and have no wish to prevent your speaking, or to prevent discussion on this report. Move a reconsideration of this question, and then you will be in order to speak." This proposition was made frankly and fairly, and repeated several times; but not being accepted, other business was taken up.

Brother A. complains of a "determination" to shut out" discussion on the Christian Messenger. I knew of none, and believe none existed. I expected discussion, and conclude the brethren generally

Bro. A. affirms that "expression of disapproval the reason implied in his remarks. Some of us remember the bitterness of feeling engendered at Gasperegux on the preceding week by similar discussion. and feared the effects on the precious cause of Christ, Hitherto, remarkable harmony and good feeling had pervaded the Association, and it was devoutly desired that such should continue till its close.

With these facts before you, I leave your readers to judge whether the report on the Christian Messenger was "rushed through with hot haste" or not-whether a determination existed to 'shut out all discussion' on said report or not, and whether the Moderator deserves the censure indicated by Bro. A.'s letter or

As I have no relish for controvesy, I shall make no further reference to this matter, unless the cause of truth imperatively demand it.

Yours, truly, ISA. WALLACE, Moderator of the Western (N. S.) Baptist Association. Granville, N. S., 20th July, 1868.

P. S. The number baptized in connection with our three Associations in this Province, Curing the past year, is considerably over 1,000. I have an appointment to baptize next Lord's day. A CURE

FIFTY CENTS. West's Botanic Balsam.

the vast universe before! now conscious of encircl THE CHEAPEST and BEST STOCK of CLOTHING arms and of a living Father. Have you felt it? T and GENTS' FORNISHING GOODS in the City, will rate ble sedness, the indefinable thrill, almost stape found at the North American Chothing Store, King

will meet (p. v.) with the Germain Street Baptist Church of this city, on Saturday, the 22nd day of August ensuing. It is expected that there will be a

large representation from the churches; and, therefore, the Germain Street Church will expect the generous co-operation of the city churches in making the necessary preparation.

councils," the logic of which we have been unable.

We should be very glad to sharpen up the perce tive faculties of the Messenger, if we could: so that he could "perceive" the force of a "logical comparison between counsellors and councils;" but they seem ment of volunteers at Wimbleton

Rev. T. Harley's Visit

to Halifax is thus favorably noticed by the Messen-

"He arrived on Wednesday morning," says our contemporary, "and preached an elequent sermon in the Granville Street Lecture Room in the evening. On Thursday the splendid Lecture Room in the pasement of the New Baptist Church in Gottingen

Street was opened by a tea-meeting, at which Mr. Harley gave an able lecture of about an hour and ahalf in length, on the "Men that have turned the world upside down," About 400 sat down to an excellent tea, strawber-

ries and cream, &c., &c. The ladies had been at no small labor to make the necessary preparations, and their efforts were well supported by the young men of the congregation. The choir contributed, in good style, some anthems and other pieces of sacred music. Nothing was wanting to make it an occasion of much interest and pleasure to all present.

On Friday evening Mr. Harley preached again in the same place to a large congregation. The Lectureroom, we believe, will shortly be used as the place of public worship until the interior of the Church is finished. It is a fine, large, airy, pleasant room, well adapted for the purposes for which it is intended.

We are pleased to learn that the proceeds of the

tea-meeting, with the collections taken, will amount to \$300,"

From our Halifax Correspondent.

DEAR VISITOR-The examination is now being held for the Gilchrist Scholarship. Only one candidate applied, a Mr. Thomas M. Christie, of Yarmouth, late a student at Dalhousie College, and who carried off several of the prizes there at the close of the term. The Nova Scotia public can hardly be aware of the great advantages offered, or the candidates would not be so limited in number.

SUPREME COURT met on Tuesday 21st, and engaged in arguments of no great interest to the general public, who will not be called upon to pay the piper. Several students were admitted.

STREET CARS.—There is now and again a good deal of grumbling because the street cars do not ruo, so as to accommodate everybody, at all times. As usual the daily papers are the safety-valves through which escapes the spleen which might prove dangerous to these hard-to please gentry.

ALL IN FUN. - The other afternoon a young girl, by

way of a lark, stabbed a sailor, in one of the taverns, with a fork. The authorities so thoroughly appreciated the joke that they forgot to arrest the young THE VOLUNTEER companies are busily engaged in

ball practice. There are quite a large number of prizes to be contended for, a large proportion of them presented by private individuals. The British and Colonial Steamboat Company have placed an additional steamer on the route, so that we

shall in future have a weekly communication by the above line with Boston. Several bazaars and pic-nics have come off, for re-

ligious and benevolent purposes. They have been well patronized. THE THEATRES, despite the hot weather, are draw-

ing crowded houses. MONETARY. - Several hundred thousand Dominion Government \$5.00 have arrived in the city, and are being put into circulation. These notes are a legal tender, and great advantage to the commercial community is anticipated from their introduction. Some

of our Banks are paying at the rate of 8 per cent. We have had many sudden deaths lately. In addition to those mentioned in my last we have had Mr. Thos. J. Ridgeway, Mr. John Anderson, of the firm of Anderson, Billing & Co., son of the Hon. John H. Anderson, Senator, and Mr. Albert Hannington, son

of Wm. M. Hannington, Esq. Chors, &c. - The prospects for the crops are excel-lent, and the accounts from the fisheries, so far, are decidedly encouraging. The coal trade, however, is quite stagnant, and strikes have been of constant occurrence since the beginning of the year. The only mines doing anything worth mentioning are those at

other works at Lingan, Cow Bay, and Glace Bay, compared with previous years. Nor, indeed, is there any prospect of a brisk coal trade until we have another reciprocity treaty with the United States. YOUTHFUL INTREPIDITY. - One day last week two boys belonging to Dartmouth, were enjoying a sail on Bedford Busin, when their boat was capsized by a

squall. They, after a ducking, clung to the bottom for some time, but finding they were being chilled, and that no aid was arriving, they determined to try and swim to the shore—over a mile distant. Both struck out boldly and fought with their fate manfully, each encouraging and cheering on the other; but finding their strength failing, they were almost giving up the contest for life several times. The youngest of the two was the best swimmer, and he assisted the older one, risking his own life to help his companion. While they were yet some distance off a person or the shore observed them, and at first thought they were two birds, but on closer observation ascertained the true state of the case, put off in a boat, and re-

scued them just as they were giving up the struggle.

MELANCHOLY ACCIDENT.—A Frenchman, a native of Sackville, was accidentally drowned at Windsor yesterday. He, together with two others, was working at one of the piers of the Railway Bridge. The tide was coming in rapidly, but anxious to remain at work as long as possible they turned the scow across the river, and against the pier on which they were working. By some means or other—the force of the tide we presume - the scow was upset, and the whole three together with a lot of timber and materials were three together with a lot of timber and materials were be precipitated into the river. Two of them succeeded in getting on pieces of timber and were carried about miles up the river, but were rescued from their perilous positions shortly after. One of them strange to say retained the pipe in his mouth which he had tepthere when thrown into the water. The third was GReever seen to rise; his body was discovered near by fre at low tide. There was a heavy scar above one of his eyes, leading to the belief that he received a fatal blow from a piece of the timber when thrown into the river. A coroner's inquest was held, we learn, supply and a verdict returned in accordance with the facts.

Secular Department.

Foreign and Domestic News.

Parliamentary.—In the House of Lords, on the SOI 23d July, Lord Shaftesbury asked if ministers could 28d July, Lord Shaftesbury asked if ministers could give the House any information concerning the reported proposition of the Russian government for the disuse of explosive bullets. Earl Malmesbury replied that Her Majesty's government were in receipt of a circular from the government of the Czar making a suggestion that all the Great Powers should unite in an agreement to abandon the use of explosive bullets in time of war. He edded that his government had reason to believe that Prussia had already given her consent to the proposal, and steps were now being Line; taken for the meeting of international military com
missioners at an early day at St. Petersburg to consider the question and settle the details of a definite

In the House of Commons a bill providing for the

In the House of Commons a bill providing for the purchase of all the telegraph lines in the United Kingdom by the government was finally passed. Parliament will adjourn this week.

Lord Napies, of Magdala, received on the 21st, the freedom of the city of London and a sword from the Corporation. The ceremony took place at Guild Hall, and was witnessed by a large assemblage of ladies and gentlemen. The Lord Mayor presided, and made the presentation. Lord Napier was loudly cheered by the andience, among whom were many of the principal officers of the British army. A grand banquet was given in honor of Napier at the Mansion House.

House,

U. S. Politics in England.—The London Post, commenting on the financial plank of the Democratic platform affirms that the people of all countries recognize the necessity of maintaining untainted the credit and solvency of the State, and declares if the Democratic party persist in adhering to the financial principles laid down in their platform, as applied to the payment of the national debt, they will lose the sympathy which has always been felt for them in Europe.

Wimbledon Review. - The grand annual en-

of late so sadly at fault that we are half inclined to regard the case as hopeless.

Close on Saturday. The prizes for skill in marksmanship were awarded by Lord Napier of Magdala, who also reviewed the volunteers.

The Prince of Wales, Prince Alfred, and Longfellow the American Poet, were among the distinguished persons present, while immense crowds of the nobility and people generally were in attendance. Lord Napier was separately cheered. There were about ten thousand men in line at the review and they present issue, will appear next week.

Harvest.—Reports of the harvest from all parts of the country show the yield of grain crops to be quite