

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

Associational Proceedings

at Sackville appear to have been very distasteful to the Christian Messenger.

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.

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.

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 there 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.

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.

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.

Those who are conversant with English Society, and the overwhelming preponderance of Episcopalianism in the social scale, know well that to be a Baptist in England involves a sacrifice of social standing which can scarcely be estimated on this continent.

I may mention the Hon. and Rev. Baptist W. Noel as an example of this self-denying devotedness to principle.

Let no one imagine that he stands alone, because I name no other as an illustration of my meaning; I mention only one, because I would not dwell tediously upon details, because the instance cannot be called in question, and because the excellent man to whom I refer is known, by report, even in this Province.

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Cramp calls "quasi 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.

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.

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."

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Father who thus years over the salvation of you, His sinning child, in himself, of course, He is essentially and eternally happy, and, as indivisible Spirit, has no body, parts, nor passions; 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 recovery.

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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.

Mr. Editor.—In your issue of the 2nd inst., the Rev. George Armstrong has given you a letter in reference to the recent meeting of our Western Association at Freeport, N. S.

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Rev. T. Harley's Visit to Halifax is thus favorably noticed by the Messenger.

On Thursday the splendid Lecture Room in the basement 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 a half in length.

On Friday evening Mr. Harley preached again in the same place to a large congregation. The Lecture-room, we believe, will shortly be used as the place of public worship until the interior of the Church is finished.

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