ST. JOHN, N. B., AUGUST 13, 1868.

Our Approaching Convention.

This convocation of the brotherhood is expected to take place on Saturday the 22nd inst., in the Germain Street Baptist Church, St. John, at 2 o'clock, P. M. It may be necessary again to repeat the conditions of membership. Here they are :-

That every member of a Baptist church, in good standing, who shall pay annually ten shillings or upwards, towards any of the objects embraced in the Union Secieties, or into the funds of the Conven-tion, and also every ordained Baptist Minister in the three Provinces in good standing, shall be a member of the Convention; any person paying five pounds or upwards, shall be a life member; and the payment of twenty pounds, or upwards, at one time, shall constitute a Life Director. Every church connected with an Association, and contributing ten shillings towards any of the objects embraced in the Union Societies, shall be a member of this Convention, and be at liberty to send one Delegate to represent such church, and if five pounds are collected, two Delegates. Every local Union Society, collecting annually five pounds or upwards, shall be a member of this Convention, and shall be at liberty to send two Delegates to represent them therein, and one Delegate for every additional five pounds collected; so as no church or Union Society be at liberty to send more than five Delegates; and that each Association connected with the Convention be allowed to send five Delegates. The Missionary and Educational Board shall also be at liberty to send one Delegate each.

Our readers will see, by the above, that the conditions of membership are such as to admit of a very large representation. The churches should appoint their delegates without delay, and those not otherwise provided for should send in their names to Capt. L. McMann immediately, as requested in another column. As all the churches of the City may expect to be benefitted by the coming together of so many of the Lord's servants, we doubt not all will heartily unite in making the needful preparation to give them a cordial reception.

Free Discussion.

One object of the religious press is to discuss freely all subjects appertaining to the doctrines, order and discipline of the Church of God. It is only by searching investigation that we can attain to a critical knowledge of any truth. Hence discussions on disputed points wisely conducted in a christian spirit must always tend to elucidate truth, and thereby do good. Brethren who have been trained in different schools, are very likely to look at subjects from different stand-points, and therefore to differ very widely in their conclusions; but let them discuss freely and fully these differences in a conciliatory spirit, and if they do not agree in the issue in their opinions, they will love each other all the better; and these investigations, resulting in lucid and well-defined arguments, must be immensely useful to all concerned. We know the danger attendant upon such discussions. Unworthy motives may be attributed, or the parties engaged may rush into personalities. This is unchristian, and always does harm. Always give your opponent in discussion credit for honesty of purpose, and meet him with fair, manly argument and then if you fail to convince him of the correctness of your position, you will not fail to challenge his respect. We hope all who write for the VISITOR will keep this fact in view.

Personally, we have no special relish for controversy; but when duty calls us to the field we never shrink from a manly defence of our sentiments. Circumstances over which we had no control have infused into the Visitor for the last year much more of the controversial element than usual. To some of our readers this has been distasteful-to others pleasing. The results, we have no doubt, will, in the issue, be beneficial to all. Truth never suffers by investigation. The discussion now conducted by our esteemed Brethren Spurden and McKenzie, is one of grave interest to our denomination. Many of our brethren have read but little on the question at issue. They ask for instruction, and we must not withhold it. The education and christianity of these valued brethren are a sufficient guarantee that the subject in hand will be discussed in a christian spirit. We trust, therefore, that what they have to say will be pondered prayerfully.

Dr. Spurden understands perfectly that the Chris-TIAN VISITOR is the organ of associated churches established on the principles of restricted communion, and therefore neither he nor any brother who may sympathize in the open view should imagine that any expositions which the Visitor has to offer in relation to this feature of our denominational platform are personal in their design. We are expected to explain and defend on all suitable occasions the sentiments of the body. Should circumstances arise from any cause to prevent us from doing this, we shall simply resign our trust. It is only in proportion as we faithfully discharge our duty in this matter, that we have a right to expect the confidence and support of our brethren.

A Triumphant Death.

On Sabbath afternoon last, the death angel visited the family circle of Deacon John Fisher, and took to its embrace, Mary Annie, the youngest daughter of the household. By some spinal disarrangement, this lovely girl had been subjected to a protracted illness of uncommon severity. All that parental fondness could suggest, or that medical skill could devise, was tried for the purpose of arresting disease and preserving life; but her sufferings went steadily and surely forward to their fatal issue.

She had much to make life precious. In the full bloom of her girlhood, she was the idol of her parents, and of a numerous circle of relatives and friends Mary Annie lived to love and to be loved. A vivid imagination pictured bright scenes of future happiness, in a life encompassed with many charms. But the "bounds set" by an unerring decree could not be passed. The death angel came to fulfil his mission but thank God, the angel of the everlasting covenant was present, to bear the youthful sufferer safely and triumphantly over the "dark river."

She had been early trained in the vital principles of the christian faith; and, as we believe, at an early stage of life experienced their saving power upon her heart. Some two years ago she made an open profession of her attachment to the Saviour, and, her pastor, Rev. G. M. W. Carey, was baplized and in. ducted into the Germain Street Church. While health lasted, she was a constant attendant upon the means of grace, and evinced a lively interest in the cause of the Redeemer; but it was when her faith was severely tried by bodily sufferings of the severest type, that her christianity imparted such a spirit igious heroism as is seldom witnessed in this

When told by her physician on the Thursday morning prior to her death, that she was liable to go at any moment, she trembled not through unbel "but was strong in faith, giving glory to God." Her remaining strength was spent in giving her dying testimony to the preciousness of redeeming love. Visions of future glory enraptured her seul and filled

the throne. The beautiful words of Pope, in his hymn on the "dying christian," Mary Annie could adopt as expressive of her feelings in the trying hour:

"The world recedes; it disappears; Heaven opens on my eyes;

My ears with sounds scraphic ring—
Lend, lend your wings! I mouat, I fly!'

"O grave, where is thy victory?

O death, where is thy sting?"

We tender to the parents and relatives of the de parted, our heartfelt sympathy, and unite with them in a song of thanksgiving for this marvellous manifestation of Jehovah's grace.

We think all will agree with us in the opinion that the unpleasant circumstance which occurred at the Nova Scotia Western Association has been sufficiently ventilated in our columns; and that both sides of the case having been fully stated by the brethren at issue, they should now let the matter rest. Opinions will not be changed by further discussion. Bro. Porter will see that nearly all his points were anticipated by Bro. Wallace before his etter came to hand; but lest he might suppose that we were partial, we have given his letter in full. The story, therefore, has been twice told. Let this suf-

The Visiron of the 30th ult., editorially said, "the strictures in the Messenger signed C., and the Mesenger'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." The Messenger, of the 5th inst, informs us that "Dr. Cramp did not write the editorial article referred to." We accept the Messenger's correction. We should have been better pleased, for his sake, if he had made it in a more graceful style, but we must not chastise him for the utterance of uncourteous words. On the article signed C., it appears the Visitor was correct in its impressions of authorship. It was on "this, and not on the editorial, that our argument was built. The editorial in question was not worth an argument, and, therefore, we said but little about it. The case of discipline under consideration by the Association to which the Messenger's leader took exceptions was simply referred to as illustrative of the correctness of our position. It was the absence of a Council in that case that rendered associational action indispensable. Constituted as our churches are in this country any departure from denominational usage by a given church acts injuriously upon the whole body. The Messenger's experience must be to his mind a painful confirmation of this fact.

For the Christian Visitor. The Baptists in England.

The evidence of peace and prosperity in individual churches, which I adduced in my last, may be rebutted as bearing up on the question of denominational

It may be objected, allowing that the churches are t peace within their own limits, and prosperous too. they may stand as isolated units, uncombined and consequently inadequate to united action.

I now proceed to show that differences of opinion and practice have been no barrier to denominational mion and combined action.

1. First stands the Baptist Union of Great Britain and Ireland; which comprises all the churches and ministers who voluntarily unite, whether general or particular (these are doctrinal terms equivalent to our

Its constitution provides :-- "That every Baptist church or association, and every approved Baptist minister, in the United Kingdom, making written application for admission into this union, shall be forthwith received, unless informed of the contrary by the committee." The object of the union is to extend brotherly love and union. To promote unity of exertion. To obtain and disseminate accurate statistical information relative to Baptist churches &c.

Out of the forty associations existing in the United Kingdom, only three do not belong to the union, two f which are in England, and the third is the only ssociation which has been formed in Scotland.

2. The second bond of union is the associations: of these there are twenty nine in England, nine in Wales, one in Scotland, and one in Ireland.

Until recently the Baptist churches in and about the metropolis were unassociated. In 1865 the London Association was formed: the differences of opinon touching the Lord's Supper has been no bar to the formation of this union. Dr. Stuck himself testifies that the associations embrace both open and close communion churches. Other causes therefore have prevented the union of all the Baptists churches in some association or other.

The same witness also bears testimony to the fact that the Missionary Society is supported by the advocates of both practices.

This witness is true. All the hyper-calvinistic churches are close communion and they stand aloof from the missionary enterprise, but it is their doctrinal opinions that debar them from uniting in this work. The high doctrine ministers will not invite sinners in their own congregations to come to Christ: much ess presume to interfere with the Lord's work in heathen countries. Mr. Wells, of the Surrey Tabernacle, may be taken as the representative of this class.

But there may be union without progress or proserity. On this point the following item will speak

Only a quarter of a century age a clear neat map ed in the Baptist Magazine, showing the was published in the Baptist Magazine, snowing the Baptist Chapels in the Metropolitan district. The perspicuity of the area is not marred by much type, the eye can readily distinguish the few-and-far-between localities with well-known names. From Stratford to Chelsea, on the north side of the Thames, twenty-seven chapels are enumerated, and from Battersea to New Cross sixteen on the south side. The grand total of forty-three appears insignificant when com-pared with that of 166 shown by the Hand-book to pertain to a slightly larger circumference in the pre-sent year. Regarding this brick-and-mortar increase as an outward and visible sign of an inward and spirit-ual advance, we are thankful but do not "rest."

Perhaps the most interesting proof of united action in good works, which is the true criterion of pros perity, has been afforded by the Baptists in England during the last six months; in the spontaneous prentation to Mr. Spurgeon by individuals and church of a sum sufficient to found two orphan houses as a oken of fraternal attachment, and as an encouragement to him in his manifold labours. This fund which in July amounted to £1,372 sterling (upward of six thousand dollars), and is receiving addition every month, has been contributed by a people, poor and heavily taxed, not in lieu of other offerings t the cause of Christ, but in addition to them; and in reply, not to urgent personal appeals but to a written ircular. The houses are now in course of building and are designed for sixty children, sons of decease

The foundation stones were laid on Monday June 1st, in presence of 3,500 friends, one by A. B. Goodall Esq., the treasurer of the testimonial fund; the other by the Rev. John Aldis, of Reading.

The following will show the liberal spirit in which the company was entertained:

b tter was cut up by a machine. The arrangements dently occupied many hours, and we were not sur-sed to hear that the deacons had been engaged on grounds from three o'clock in the morning, when stars were shining up to the hour of opening the g ounds in preparing for the visitors. Fredericton, August 8, 1968. C. SPURDEN.

The Rev. C. H. Spurgeon, in the course of his

oly, said it was not often difficult for him to speak, it if ever he did feel a difficulty it was on the preat occasion. He wished, however, most heartily to ank every church and every individual, whether eir gift had been great or small, for their great itimony of esteem towards him; and especially begged to thank his kind friend, Mr. Wigner, the interest he individually had taken in it. He ould before long ask his congregation to make two elections towards the new church Mr. Wigner was ecting at New Cross, as a sort of recognition, and was quite sure they would liberally respond to it. mething had been said in the course of the day out the form the testimonial had taken. It could at have been a better one, If they made a testimoal to a soldier, it was generally a sword he might se in his work; and he as a soldier engaged in his ork would use the money they had now given him, bich was the best possible sword to do still more of at particular kind of work in which he was engaged. nere was no earthly requirement that he himself resonally needed. God had blessed him with an oundance of everything that wealth could furnish r his own necessities; and, therefore, he was not ingry after more earthly goods for himself, but he as beyond measure greedy on behalf of God's cause. he had received the gift from his friends at the Tagracle, he would not have been so much surprised, r he knew their love for him. It did not come from em at all, but from the Baptist churches throughuch for him. He had been reminded that day of mes gone by when his room was better esteemed ian his company. It had been his misfortune to be ut into a peculior position. (Hear, hear). He had ten been suspected of sinister designs, A little me ago he was talking to a brother who honestly old him the reasons why he used to dislike him. He id he was afraid for one reason, that he was going start a new denomination. "Well," he replied could have done it had I liked-could I not?" Undoubtedly," was the answer, "and many would are followed you." "Well, but I did not do it." Laughter and cheers.) The thought of doing such thing might have been pleasing to human flesh, but considered there were sects enough without maing another. Then another reason why his friend ad disliked him, was because he was going to eat ie vitals out of the denomination. Now he had a and of young men around him of whom he was roud. They had built more chapels than the others ad done. But the thought of starting a new deomination, if it ever entered his head, was resisted a temptation at once. (Cheers.) Well, let all lese things be bygones, and buried in oblivion. He as a Baptist by conviction, and he looked upon the aptist Church as the old Catholic Apostolic Church. le certainly was not born in it, but at an early age e struck out a course for himself, and just as much s it had been necessary before now for men to rise p and strike out forms and ceremonies from other hurches, so he hoped that if ever they were eaten up y forms customs and routine, God would raise up ome one to strike mere routine down. As Paul aid he was a Pharisee of the Pharisees, so he might ay he was a Baptist of Baptists. His denomination e loved "with all his heart, and soul, and strength -and his neighbor as himself." (Laughter.) He id not ignore all the rest, but he wished to hold out ie right hand of fellowship to all. No man ought to e accused of disrespect to women generally because e loved his own wife best, but he believed there was great work before them as a denomination; and which they were engaged, yet he would say that oo often their fault had been an excess of conscienousness which had degenerated into bickering. He ogether. They did not know what God had in store secame one through being sent to a Church of Engatechism they asked him the usual question, "What your name?" and he replied "Spurgeon." When ev asked him his Christian name, he said he hadn't ot one, for he was not a Christian. They told him e had the name his godfather and godmother gave im, but he replied he had no godfather nor godmo but he replied he was sure he had, as his grandfather | fright when her battles are being fought. christened him in the big china basin in the back parlour, and as he had done lots before he must have nown how to do it properly. He did not know at the time that there were any other people in the world who were Baptists besides himself, and it gave him great joy when he found others held similar poinions to those which his early thoughts ripened ato. They must not be surprised, therefore, if he did fail to see the usefulness of those old-fashioned proprieties which had belonged to them, but had never grown up with him. Mr. Spurgeon concluded his address amid loud applause.

For the Christian Visitor.

Open Communion among the English Baptists. We need, at the outset, to have a word on the past and the present aspects of the discussion, now before the readers of the Visitor, on the topic above specified. It will be remembered that in a late number of this Journal it was incidentally observed that OPEN COMMUNION, as practised by many of the Enghsh Baptist Churches, is detrimental to denomina tional unity, purity, peace and prosperity. That article, in which this prohibited observation occurred. related to the practicability and consistency of Church Independence and Denominational Unity -an article that was penned nearly six months be fore it was published, and prepared for publication with no reference whatever to the particular individuals whom it has provoked into a public expression of disapproval and reprobation. It was objected in the next issue of this sheet, by two brethren over their own signature, that so much of that article as related to the English Baptists was "the very reverse of the truth, and in the highest degree unjust and injurious." Subsequent communications from the pen of one of the objectors made it apparent that the fact of Open Communion among many of the most influential Baptist Churches in England is not denied, but only the result which was ascribed to that practice.

The writer of the article, in which occurred the unasserting what was "the very reverse of the truth," with a considerate regard for the sentiments and senbut a mere fragment of the testimony, by which it

of my antagonist. But what of the reply that comes to my editorial defence? It simply adventured to fling odium upon the authority I had cited, and proalmost wholly irrevelant to the question at issue, cal-

would terminate, for I had not the faintest desire to conduct a controversy with my esteemed brother. I will frankly own that a protest against the mischievous practice of open communion among Baptists has been for some time revolving in my mind, and struggling for utterance. This may account for the fact of that sentence slipping from my pen in the article which has given rise to this discussion. But reaffirm my disinclination to enter upon a controersy with one for whom I cherish a very high regard. Therefore, in my reply, I took a position that was rational and mild, and one that made an arrest of the discussion easy and honorable.

But no attention was paid to that position. Forth omes another article, ostensibly avoiding, but really resuming the discussion with me. True, we have little more than a eulogy on the moral courage, the eminent plety and high personal character of one of the most distinguished advocates of open communion in England The design of this eulogy must be pa tent to the most careless reader. Following this laudation of Rev. Mr. Noel comes another communication, in the next number of the Visitor, pressing forward the celebrated name of Rev. Mr. Spurgeon, and that, also, of Rev. Dr. Landel, who, it is needlessly affirmed, practice in their churches open communion, though, if we are correctly informed, they have within these same churches many members who stand out for restricted communion, and for whom a "side table" is set-a fact which seems to subvert the conclusion that open communion may be practiced in those churches without any detriment to their unity. But be that as it may, what support can this array of names from the list of deservedly popular ministers among the English Baptists give to a practice which has no sanction, either in Scripture, or in reason, or in facts. This, however, is not all. By a singular oversight of the obnoxious point in my article, our brother, who has come forward in defence of the practice of the English Baptists relative to the Lord's Supper, affirms the unity and prosperity of single and separate churches, and that, too, of churches under the ministry of such eminent men as Rev. Mr. Spurgeon and Rev. Dr. Landel. To say nothing of what the masterly tact and magnetic power of such a man as Rev. Mr. Spurgeon might accomplish in the way of building up and binding together a religious community, even if the heresy of Infant Sprinkling should be one of the tenets of that body, as it is of churches nearly as conspicuous as that of Mr. Spurgeon's for their unity and numerical strength, what, it is pertinent to ask, has the unity of a single and separate church to do with the question of Denominational Unity? For Laffirmed, and now reaffirm, that the English Baptists, by their practice of open communion, have been, and are now, pursuing a course in that respect destructive of Denominational Unity. I here add that the dogma in question tends to-and, if its tendency reaches its logical conclusion, will certainly bring to pass-a destruction of Denominational Existence. But I am now bound to make good the assertion that lies within the limits of that article which has given umbrage-an assertion from which my friend and brother has gone widely, if not inexcusably, astray, in arguing for church unity-unhilst he hoped they would specially love the work | der the practice of open communion. It does not, I submit, require any sharp analytic discernment to separate the two very distinct ideas of church unity oped, therefore, that as a body they would keep and denominational unity. It is with the latter that my assertion is concerned, and with which I shall or them. He was a Baptist from conviction, and deal in the sequel. This article is simply preliminary, designed to dissipate the mists with which matter under discussion has been unnecessarily ob-

With the prayer and the hope that the cause of Truth will not be injured but aided eventually by this discussion, I accept the position into which I her. Then he had not been baptized rightly, have been forced. Let not the triends of Truth take

In my communication, some weeks since, relating roceedings at the above Association, I said that the report on the Christian Messenger was rushed through in 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 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 and influence of his position in that direction." This representation is very distasteful to some. Bro. Wallace thinks I have misapprehended the motives and conduct of my brethren, and that, consequently, I have made a misstatement regarding the manner in which the report on the Christian Messenger was passed by the Association saw and heard all, and do not require Bro. W. to interpret for me language and conduct that were plain, direct and forcible enough to make themselves deeply felt. I understand stopping to mean stopping, a shutting of the door not to mean opening it, and refusal to hear as expressing determination not to hear. I have all the light that Bro. W. has given; but my view of the matter, to which he refers, is unchanged. It may, indeed, be true that "my state-ment rellects not a little on the christian deportment of the W. Association, as also on the conduct of the Moderator;" and Bro, W. may feel it needful to jus-tify that conduct: but it will, I think, be very difficult to show that, under the circumstances, the conduct resulted from, or harmonizes with, christian courtesy and brotherly love. Bro. W. says: "Discussion on the *Christian Messenger* was feared, though not for the reason implied in Bro. A.'s remarks; it was only feared that, as at Gaspereaux, the cause of the Redeemer might be wounded." It is well to have a tender and jealous regard for the cause of Christ-as I suppose Bro. W. has; and that he meant well in the course he pursued. I hope others, whom he would not hear, have the same regard, and would not willingly or wantenly wound the palatable sentence respecting the English Baptists, was dragged before the public tribunal, where he did not hesitate to answer, not as, it may have been expected he would answer, but as it seemed to him truth required. While repelling the grave charge of asserting what was "the control of the association or of the control of the cont cause of God. But it is well to remember that, while ings of the Association, or of those who seem pledged to uphold that paper, at all hazards? or is he merely with a considerate regard for the sentiments and sen-sibilities of his two ministering brethren, he furnished sed that Bro. W. should say this. He knew that but a mere fragment of the testimony, by which it was easy and just for him to test the veracity of his statement.

At this point the offending temporary Editor of the Visitor is uncloaked, and the next communication in its exlumns, over the signature of but one of the offended, is addressed directly to me. I could have justly insisted upon standing behind the broad back of the editorial chair, but cheerfully yielded my claim and promptly presented myself ad manum the course taken by the Christian Messenger, and ly shut out, and rendered impossible by those who had no fear for the object of assault! How fear-

on Saturday afternoon, in Committee of Nomination and Arrangement, Rev. N. Videto and myself labour-shed principles, and endeavoring to diminish the entiment of respect due to men of acknowledged empence as Christians. I will not say that this was insciously designed, but such a design could not the been more successfully executed. After singing the National Anthem, tea was prothe with earnest longings "to depart and be with
Christ." In love and faithfulness she warned all who
earne to her death chamber, to prepare to meet her
in the "better land." Reason retained its exat until
the lamp of life went out; and then, born upon
angelic wing, we doubt not, the blood-washed spirit
entered the golden gates of the Celestial City, to take
entered the golden gates of the Celestial City, to take
of the control of the

subsequently he had seen a member of the Committee, and that a majority had agreed to the report. I asked to see this report, and, on reading it, told the Chairman, I could not agree to it—that I must opose it. No offer was made to call the committe ogether. This was on Tuesday morning. Nothing now seemed left but to oppose the report when pre-sented, and endeavor to prevent its acceptance; and hough pressed by circumstances to return mmediately, we resolved to attend the afternoon se sion for the above purpose. This was known to the Moderator; for Bro. Videto went and requested him call in the report on the Christian Messenger soon as possible, in order that expression might be given to our views on the subject. The report, nowever, was not presented till just before the vote ion to accept was made and seconder

The Moderator declares that he deliberately and espectfully said: "Brethren, have you any remarks make on this report?" No doubt, the Moderator elieves that remarks were called for; but parties ho were paying special attention to the proceeding say that no remarks were called for. I do not recol ect that such a call was made. But supposing that was, the pause that ensued before putting the question was short—I thought, very short. Had a person jumped up immediately, he would, no doubt, have been in time. But, as I supposed speeches in favour of the report would be made, and especially as expected another brother to speak before me, in opposition to it, I did not rise as quickly as I might, o as I would have had I supposed that the question would be put so suddenly, or that a few seconds' deay in rising would be taken advantage of to prevent cussion on an important subject. But, without the uestion having been called for, and without the Moderator asking, "Gentlemen, are you ready for the question?" or the least intimation given that be going to put the question, greatly to my surprise, he put the question. I immediately arose, while the Ayes were being given, and before the Nays were, or could be, called for, and expressed my surprise that the question was put so suddenly, and deprise that the question was put so suddenly, and delared my earnest desire to speak; Bro. Videto also xpressed himself to the same effect. The Moderator fused us the privilege, and, though we urged, he persistently refused to hear us, and earnestly called the Association to sustain him in this position; nd the Association sustained him; and with this esult the Moderator did not fail to express himself eased. Subsequently, the Nays were called for, and the vote declared as in favor of adopting the reort. Observe this: though up before the vote, so suddenly and unexpectedly put, was completed, we were at every attempt refused a hearing; and thus was discussion shut out—persistently and effectually shut out-by a rigid adherence to a Parliamentary rule of order, or what the Moderator regarded as uch. The report was carried straight through, in spite of remonstrance; nothing was permitted to hinder it; even christian courtesy and brotherly love were, it would appear, forgotten, or deemed of secondary importance as compared with a rule of order, or the interests of the Christian Messenger. I have no desire to wound the feelings of Bro. Wallace, or those of other brethren; but they must not be surprised if brethren treated as Bro. V. and myself have been treated should feel aggrieved, and express their disapproval as we have done. But the Moderator, it is urged, said, frankly and

fairly, to Bro. Videto: "Move a reconsideration of this question, and you will then be in order to speak -thus, by this offer, removing just cause of com-plaint. But a little thought will suffice to show that his "frank and fair" offer, though, no doubt, well neant, had no value. As the right to move a reconsideration belongs only to those voting in the majority, Bro. Videto and myself, being in the minoity, would have been wholly out of order, had either us made such a motion; and the Moderator himself was clearly out of order in making us the offer. Had such a motion been made by those voting in the majority, it would have been in order, and would, perhaps, have afforded us an opportunity to speak, tho' with but little prospect of success; for the thing we wished to prevent had been done. And it is often difficult, if not impossible, to induce a public body has just committed itself by, it may be, an inconsiderate or hasty vote. But no such motion was made from that quarter. Hence the conclusion was forced upon us that there existed, in the body, a determina tion to keep the door closed against us. I think the attentive and unprejudiced reader will now perceive that my statement is correct; that the report on the Christian Messenger was hurried through; that brethren, taken by surprise at the sudden which the question was put, desired and urged to be heard, but were not allowed to speak; that the ruling of the Moderator and the action of the Association were alike adverse to their speaking; that thus discussion was completely shut out; and that no subsequent action of the body gave us the opportu-

nity we desired. Yours, respectfully, GEORGE ARMSTRONG. Bridgetown, N. S. Aug. 5, 1868. P. S. - As the Christian Messenger has 'publishe

what it regards as a "vindication of the brethren composing the N. S. Western Association," and pronounces it a "refutation" of my statement, which it characterizes as "highly disrespectful to the whole body," I take this opportunity to ask the Editor of the Christian Messenger to do me the justice to publish my reply to Bro. Wallace's communication .-Truth appears sometimes very disrespectful, but always honest earnest and fearless of consequences She speaks right on-fearless, though surrounded by adverse circumstances, and forsaken, or left unsupported by her professed or timid friends; and though seemingly defeated, yet unconquered and unconquer able, she will in due time come forth in surpass beauty and power, and opposition shall fice before her as mists before the rising sun. However offensive, my statement cannot be refuted, unless truth has deserted her nature and fact has turned into nonentity. The Christian Messenger says of the Mode rator's communication: "The above will, doubtless be thankfully endorsed by every member of the Association—except perhaps, Bro. A, and another bro-

Notwithstanding the Messenger's endorsement, and the one it seemingly volunteers for every member o the Western Association, except "Bro. A. and another brother," I believe that, in addition to "Bro. A. and another brother" (Rev. N. Videto), several other members of the Association would thankfully endorse neither the "action" nor its "vindication." G. A.

Boston, August 6, 1868. MR. EDITOR-Leaving home on the 15th of July. pent the last two Sabbaths of the month at St. Ste ohen. I was very favorably impressed both with the place and its people. It is a thriving, busy, pushing little town, giving everywhere signs of expansion and development. The people are alive and up to the times; and by enterprise and energy, are bound to make St. Stephen, in point of wealth and importance, equal, if not vastly superior to any other town of its size and population, in the New Dominion.

them into the world to do something, they act as if they meant to do it. Nor are they discouraged by a as having a Bazaar has been in contemplation here. few difficulties, or a little expense. If obstacles arise, they meet them as something perfectly natural in the course of human affairs, and instead of shrinking back with the dolorous cry of pusillanimous indolence. they apply themselves to their removal with the vigorous hand of manly determination. If money is required to carry out their plans, they "hand it over" -cheerfully-liberally, as if that was just what they had it for. There is no organized Baptist Church in the town, and only about a dozen persons holding the entiments of the denomination. Yet they have comnenced the erection of a very neat and elegant place of worship, and it is now within a few weeks of comletion. It will have cost when finished, over four housand dollars, and up to the present time, not one cllar of debt has been incurred; and, the intention is, is dedicated. An example worthy of all praise; and

properly be considered as the churches "Last will and Testament," for the "debt on the house" continues for all time as a standing protest against the claims of Missionary, Educational, and other important operations-a most convenient plea for exemption from all share in works of liberal voluntary

When the friends at St. Stephen, shall have finish. ed their house, it is expected that a church will be organized, and a pastor settled. A strong man is required for the place-a man of liberal culture, piety, prudence, and talent. They deserve just as good a man as can be got, and they need him too; but how of thanks to the people at Freeport was proposed. is he to be supported? The friends there have manifested a liberality worthy of all praise in the erection fested a liberality worthy of all praise in the erection of their new house; and to finish it free of debt, they have taxed themselves to the utmost point of endurance. To support a minister, I can bear them record, that, to their power, yea, and beyond their power. they are willing of themselves, but they will require assistance from the H. M. Board, to the extent of about \$200 for the first year. And that amount was never more worthily or properly expended. A faithful minister, with the blessing of God on his prayerful efforts and judicious management, will soon make the field self-sustaining.

I have not been employed by the brethren at St. Stephen to represent their case as I have done; it is entirely gratuitous on my part, and I am equally uninfluenced by any considerations of personal interest, I write thus, because, I consider they have a just claim upon the sympathies of the denomination; and, I have no doubt, that that claim will be suitably acknowledged.

I arrived in Boston on the 28th ult., put up at a first-class Hotel, in Washington Street, from which I was speedily, shall I say, graciously removed by a kind friend, whose generous hospitality I have enjoyed to the present time. On the evening of my arrival, I attended the Young People's Prayer-meeting in connection with the Charles Street Baptist Church, of which the Rev. W. V. Garner, is the pastor. The exercises were of a deeply interesting character, strongly indicative of the high tone of spiritual fervor pervading that large and influential body. Our Brother Garner is most happily situated here. He lives in the affections of his people-amongst whom he is steadily rising in popularity and usefulness, They have given him numerous tangible proofs of their high estimation of his character and worth as a minister of Christ. They have fixed his salary at \$3,200; in addition to the full payment of which they have given him donations in money and choice articles, over \$1,500; making in all during the last year, over four thousand seven hundred dollars! Charles Street Church don't seem to have got into the notion, that poverty is essential to a minister's usefulness, or that it is even necessary to keep him humble."

The following Sabbath, I spent at Reading, with the Rev. T. W. Crawley. He has a neat little church in a village of some 3,000 inhabitants. His congregations were large and very attentive, not withstanding the intense heat. The Missionary Prayer-meeting in the evening was also well attended, and the exercises varied and interesting. Bro. Crawley is an excellent preacher, and his labors are highly appreciated by his people. The American churches seem to know how to make a minister comfortable, and they do it without grudging. But I have already written too long, and will reserve further remarks for a future Truly yours,

New Books from the A. M. Baptist Publication Society.

"Noble Rivers, and Stories concerning them."— This work is by Anne James Buckland, and furnishes an intelligent description of the Jordan, the Eu-phrates, the Nile, and other prominent rivers. The fair authoress deserves much credit for presenting much useful information in a small compass, and in

a style highly attractive to the young.
"Herbert Graham; or, A Day's Temptation," is a story of English life well told. Sabbath school boys. will love to read this charming story, and it will do them good. It is especially valuable for the family

"Rosa Lindsay."—This is a fascinating story, describing Rosa's home, situated on the east coast of Scotland, and presenting beautiful pictures of her life from the age of eleven years until her happy bridal

"Giant Cities of Bashan."-This work is by the Rev. J. L. Porter, A. M. The writer visited thos places in person, and, therefore, it may be expected that his sketches are reliable. The information contained in this little volume is of priceless value. It is a Sabbath school book of the right stamp. It would be well to have these valuable books of the P Society placed in our Sabbath school.

Mr. Russell, Agent of the Nova Scotia and New Brunswick Auxiliary Bible Societies, having returned to this Province, will (under direction of the Committee of the N. B. Auxiliary) visit (p. v.) the following places, and address meetings as follows:

Greenwich, Monday, August 10. Hampstead, Tuesday. Wickham, Wedne Gagetown, . Cambridge, .. Friday Chipman, ... Grand Lake, Sheffield, Tuesday Northampton, Friday.

Due notice will be given at each of the above laces. We confidently bespeak for Mr. Russell om all who love God's word and feel interested in its circulation, a hearty welcome, and such assistance as they may be able to render.

For the Christian Visitor

DEAR SIR-We observed a notice in some of the St. John papers, stating there is to be a Bazaar held at the lower part of this settlement on the 27th inst., There are but few Baptists there; but, they are men for the times. They are alive, all astir, and up the proceeds of which are to be expended in procuand doing. Impressed with the idea that God put ring a place of worship.

Now, Sir, we beg leave to say that no such thing and we were greatly surprised to see such a notice in print. If any of our friends in the city, or elsewhere, have been imposed upon in this matter, which we fear has been the case, we regret it exceedingly, By giving the above a place in your paper, you

will much oblige the Baptist church here. Signed in behalf of the Church. S. H. SCRIBNER, Clerk. BUTTERNUT RODGE, K. C., Aug. 10, 1863.

The following sensible resolution was adopted y the Anticonfederate Convention of Nova Scotic at

Whereas this Convention have fully considered, the oply of the British Government to the address of the opresentatives of the people of Nova Scotia to Herajesty the Queen, praying for a repeal of the Actualities Canada, Nova Scotia and New Brunswick, and the course which it is expedient to pursue in the resent crisis of the public affairs of this Province:

Be it therefore resolved, It is the opinion of this