ATLABLE

DISPONIBLE

as. &c.

G. W. DAY, Printer.

ted. For its meaning and its power it depends on other truths. The mere ancouncement that a Jew named Jesus was crueified in the days of Pontius Pilate would be without moral effect. We must consider not only the death, but also the life of Jesus. What actions did he perform? what words did he speak? what disposition did he exhibit? what sufferings did he endure? at what end did he

beyond the moral influence of character and self-sacrifice? How came it that his sufferings

and death were accepted by God in behalf of the guilty? We must study the life of Christ, but to understand the record, we must go back long beyond the period when a host of angels herald-

ed his birth in Bethlehem, and we must follow him long after the moment when the clouds re-

ceived him out of the sight of his spostles.

While the crucifixtion is the central points of Christianity, without which its truths and events are unintelligible and ineffective, at the same time this event derives its importance from the

fact that here all truth converges.

It is a star not only self luminous—but ineffs-

bly glorious by rays which stream from all revea-

led light.

To understand the worth of the atonement,

the reason of its efficacy we must possess enlarged views of the nature, and dignity of the Redeem-

er. To this end however we need not range over the whole of Revelation. A careful study of the few verses with which John introduces his

sketch of the life of Christ, will enable us to comprehend the nature, the dignity, and the

was the object of Divine love. In Him also God infused all his own excellencies and energies. Before the world was, the Word was with God beheld and expressed all his glory, received and reciprocated all his love, understood and rejoiced

reapresent and the purposes.

But the Word did not exist as independent of or inferior to God. Though distinct they were not only identity of

yet united. There was not only identity of thought, similarity of character, equality of perfection, unity of purpose, a mutual and infinite love, but there was also a unity of being. The existence of one was inseparably connected with the existence of the other. The thought, affecting the second of the other.

tion, purpose of each was the same. The Word was God. Yet in consistency with this mysteri-

ous and inexplicable unity—the Word was dis-tinct from the Great I AM, self existent, in har-

onious communion with Him from the begin-

ginning.

The Word is also the medium of Every Divine

All things indeed are of God. He is the Creator, yet he created all things by the Word. By

Wim were created all things that are in Heaven, and that are in earth, visible and invisible—all things were created by him and for him; and he is before all things and by him all things

he is before all things and by him all things consist. Without him, nothing whether material or spiritual, comes into existence. The Word has created nothing of himself, nor has God creasulthing by himself. The universe, visible and ted invisible is the creation of God through the Word. All forms, material substances—and fanite existences derive their being immediately from Him.

immortality. He has however given unto the Word to have life in himself, so that he may dis-

VOL 1.

BY PURENESS, BY KNOWLEDGE-BY LOVE UNFEIGNED."-ST. PAUL.

## The Christian Columnan

## SAINT JOHN, NEW-BRUNSWICK,

the use of his mental facultine, and yet be desti-tute of the highest form of life. In what state is darkness and oppression. tute of the highest form of life. In what state is he whose thoughts and affections are placed exceptions did he perform? what words did he speak? what disposition did he exhibit? what sufferings did he endure? at what end did he aim? But we need to extend our enquiries still simply of his teachings, the sweetness and moral grandeur of his character, nor that we should feel touches by the record of his undeserved sufferings. What was the nature of this being? what influence had he over human affairs beyond the moral influence of character and but the operations of intellect, and which also produce all the manifestations of spiritual life exhibited by created intelligences, whether on earth or in heaven.

Let a strong and well fortimed armies are been obtained by created intelligences, whether on earth or in heaven.

Let a strong and well fortimed armies have been obtained by created intelligences, whether on earth or in heaven.

from without, and it will remain in a state of unconsciousness. Light is necessary to mental life. So of spiritual life. No matter how fitted the mind might be for heavenly contemplation, no matter what might be the purity of she heart, and the power Signa.

vain they were assured, and by the great teacher that there was one living and true God, that sin was an abominable thing, that it results in misery and death. In vain were they taught much of the will of God, in reference to themselves, their tury but the darkness comprehended it not.
ALEPH.

## For the Christian Watchman. Divine and Human Thoughts.

Divine and Human Thoughts.

No v.

God differs widely from man as to the instrumentalities for promoting the interests of religion in our own souls, or for spreading the gospel of the kingdom throughout the world. Some are satisfied with what they call the feeling part of religion, while they utterly ignore nearly all of religion, while they utterly ignore nearly all of its sacred principles. Mounted on the whirlwind of animal excitement, they greet with pleasure every thing which can arouse the sympathies of our nature, or fan to the highest the sensibilities of the soul Jehu-like, they lash the horses to the top of their speed, without due care as to the dangers incurred by such precipitate movement, word. All forms, material substances—and finite existences derive their being immediately to the religion of excitement, and it passes.

God is also the author of life. He only hath amortality. He has however given unto the propie and dangers incurred by such precipitent, and it passes.

God is also the author of life. He only hath amortality. He has however given unto the propie and dangers incurred by such precipitent, and it passes.

God to be the judge of those who are alive upon away like the early cloud and the morning dew; the earth, and also of those who are dead.

All the prophets witness afor him, that every one who believes on him receives the forgiven—and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the commanded as to preach unto the prophet and the prophe created it is over. Certainly it loss not resemble ness of sins, through his Divine worth and Inafully supplied well of living water with never finite merit."

pense it as he will. The Word has not only brought into being all the forms and substances

For the Christian Watchman.

"The Word."

No. 1.

ETERNAL, PERSONAL, AND DYINE,—AUTHOR OF GUBSTANCE AND SPIRIT.

The welfare of care souls demands a knowledge of feeus.

Saving truth is indeed exceedingly simple, and intelligible to a child, yet the simple, truth to which we runst cling for salvation is not isolated, for its meaning and its power it depends on other truths. The mere announcement that a few named Jeans was crueffed, and however irregular may be its a few named Jeans was crueffed. In the days of Pontius Pilate would be without the man of the mere announcement that a save may be in bodily be fall, and now the must cling for salvation is not isolated as of Pontius Pilate would be without the man of the mere announcement that a sew and a letter is a principle and the properties of the length of the powers and the properties of the length of the powers and the properties of the properties of the care of the reception of those extrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passions and restrains the evil propensities of the heart—a system of religion which curbs the passion and restrains the evil propensities of the heart—a system of religion which curbs the passion and restrains the evil propensities of the heart—a system of religion which curbs the passion and restrains the evil propensities of the heart—a system of religion which curbs the heart—a system of religion which curbs the passion and restrains the evil propensities of the heart—a system of religion which curbs the heart—a system of religio

template the infinite and and invisible God, who can render to Him some return of reverence and love, who feels attracted towards the source of every excellence, and impelled to live in accor. dauce with the Divine will. The higher life wrestled with success for the blessings he need-whether operative in men or angels is derived ed. To this source must the church on earth exclusively from the Word. He is the fountain ever look for an energetic influence and for the rising glory of her sons. Prayer has wrought which animates alike, mortals and immortals which not only cause the motions of the animal to it strong and well fortified armies have been

carth or in heaven.

But this word this minite sea of life, is also the light of men. Even the lowest form of life, that of the animal, needs light. But the higher life needs still more a light corresponding with its nature. Deprive the mind of all knowledge of these intuitions which seem to flow in account of the content of the corresponding with the corresponding of those intuitions which seem to flow in spon-taneously and of that knowledge which is derived strength vastly superior to all judicial decisions,

work of him whose life upon the earth is so fully recorded in the gospels.

The infinite intelligence dwelt not alone in the solitude of the immeasurable period before eternity. In the beginning ere the first-creative finance, the private only intelligence but expression, not only mind but wisdom, not only the Divine Thought but the Word. Before the existence of form, matter or finite life, the invisible and unsearchable was not only conscious of extractive in the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious of extractive was not only conscious. The invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invisible and unsearchable was not only conscious. The life is also the light of man, the invitable is a devotit man, and one who feared God to him in a vision, and informed him that his forms was given to him. Nor did he dwell in discussion, and directed him to send for Peter, who was the in Joppa, and who could impart to him all needed on the man and the exact image of his altives. He souscessary or useful to him. But he fell—bid the was the object of Divine love. In Him also God infused

them by the suggestions of their consciences, from He said, "truly I,now perceive that God is imparthe open book of nature, and many of them by the lips of inspired men. Nevertheless, none reconized the presence of this Divise luminary—er heeded the instructions which were given. In

and death. In vain were they taught much of the will of God, in reference to themselves, their neighbours and their Creator. These teachings were unheeded, the Teacher was unrecognized, his existence unknown save by a very few. Truly the light shone in darkness, for many a long central transport of Jesus of Nazareth, how God anointed transport of Jesus of Nazareth Alberta of Jesus of Nazareth Alberta of Jesus of Nazareth Albe him as Messiah, imbueing him with the Holy Spirit, and imparting to him the ability to work miracles, who went about per forming miracles of mercy, and restoring all who were oppressed

brought into being all the forms and substances of the universe, but he has given to creation all its animation, he is the possessar and dispenser as to the best instrumentall ies for spreading the

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WEDNESDAY, JULY 10, 1861.

In y gift had been bestowed; when they heard them speaking vrith tongues, and in appropriate language blessing and praising God, their amazement knew no bounds.

approximatery, were nere settled on istras, now much better would be their condition in a few speaking vrith tongues, and in appropriate language blessing and praising God, their amazement knew no bounds.

But Pt that had been prepared for what he saw, Nowhefully understood the meaning of the vision which he had seen while slumbering upon the house-top of Simon in Joppa. He saw that God was as willing to receive and to bless the Gentral Company of the salmon are sometimes caught with the flysman are sometimes. jects, for baptism—and addressing his astonished courspanions, said, "Can any one forbid water that driven down proclaiming that here is a "stand of nets." Judging from the multiplicity one these should not be kaptized, who have received the gift of the Holy Spirit as well as we?' To have a small chance of escape. But should it withis inquiry there was no reply. The evidence manage to clear these it has yet great difficulties of their acceptance by God was too conclusive to to undergo by way of avoiding sundry spear admit of objections. When these Jewish Chris- which are most dexerously handled. The tians heard Cornelius and his friends speaking with tongues, and exultingly praising God for His great salvation, they were convinced that the Gentiles also were entitled to the blessings of Christianity, and also to the privileges of the beavenly kingdom, as well as those who had been approach, for death will surely be its portion. circumcised and were under the Mosiac law .- One can sit on the bank of the River The Jewish Christians could make no object summer,s evening and count numbers of these the Master. After some one or more of the companions of Peter had administered the holy. rite, and inducted into the heavenly kingdom the time they ascend for spawning (about the first centurion and his converted friends, the spostle of May) those who intend catching them assem-

had commanded '

For the Christian Watchman. THE RESTIGOUCHE.

No II. FOR THE EMIGRANT-FISH-GAME.

As we proceed up the river we perceive the which follows its banks is cut into their sides. nouth of the Metapedia River a spot so beautiwe pass many well cultivated farms, chiefly on the Canadian side. The only settlement here on the N. B. side is on mount Edward, the summit of which is neglectly flat and the here. the N. B. side is on mount Edward, the summit of which is perfectly flat, and the land of superi or quality. After three miles more we reach the mouth of the Upsalquitch a N. B. tributary of the Restigouche. It is about fifty miles long, rises in Like Upsalquitch, near the source of the Nepisiquit River. The land bordering on the (and you'll find more than manimate beau-Upsalquitch is mountainous but of excellent quahty, and there are numerous flats or intervals be with ruddy cheeks, glowing face, and a blessing along its shores which need only the labor of the on the advice of the writer. along its shores which need only the labor of the woodman and farmer to make them produce but and any state of this river, and on the Canadian side, there is a prosperous settlement which like other parts of the Restigouche is naturally handsome and attractive. About three miles beyond this there is another settlement, after which civilization ceases and the Restigouche is naturally thandsome and attractive. About three miles beyond this there is another settlement, after which civilization ceases and the Restigouche is naturally and are being extended and increased. The contemplated Halifax and Quebec Railway will pass on the Restigouche, except some settlers who ilke angels visits are few and far between, forming stations for Portages in the winter season.

The chief tributaries of the Restigouche beyond

Holy Spirit; when they were convinced by what they saw and heard, that upon such the heaven-shipyard slavery, were here settled on farms, how

tile, as the Jewish believer. He regarded Cor-nelius and his friends, though uncircumcised, or rather truly circumcised by the Spirit, as fit sub-mer senson he will see here and these pickets

tion to the proposal of Peter for the baptism of cances with their flambesux, casting a glare of these new converts. Then he commanded that they should be baptized. Like Paul, he seldom administered this ordinance, lest the converts should be led to respect the servant rather than

remained with them some days in their society ble on the bank of the River, scoop net in hand, "teaching them to observe all things which He (a net holding about a peck with, a handle from four to five feet long) and commence "dipping" Nores .- We notice that the supernatural gifts them out, sometimes bringing the net up nearly NOTES.—We notice that the supernatural gifts them out, sometimes bringing the net up nearly of the Holy Spirit were not universally dispensed full. A dexterous hand will in this manner after baptism, but freely as the Spirit chose.

We notice also that Cornelius and his companions believed before they were baptized.

We also notice that the language of the apostle

We also notice that the language of the apostle We also notice that the language of the apostic of in proposing them for baptism, and in commanding them to be baptized is in harmony with the supposition of their immersion.

X. Y. Z.

We notice mits rising one above another, not drying them; with the outlines merging in the sky, but owing the the supposition of their immersion.

X. Y. Z.

We notice mits rising one above another, not drying them; with the outlines merging in the sky, but owing the the purity of the atmosphere clearly and sharp-front garden—there on the shed root—and here again we actually find them scattered on the forms. It puts forth vigour, exhibiting hues quantities of smelts. Do they eat them? eat.a smelt! Ridiculous! Eat smelts, ha, when the River is full of delicious trout! No, they use them in the place of manure. Just plant three smelts and two potatoe seeds together and see
THE METAPEDIA—THEUPSALQUITCH—A HOME
what a splendid hill of potatoes you will have in the fall. The trout are left to the merciless school boys, tourists and sportsmen. These lat-As we proceed up the river we perceive the mountains, especially on the Canadian side, approach very closely to the river, and the highway which follows its banks is cut into their sides.

Metapedia River. The trout are easily caught, which follows its banks is cut into their sides.

About two miles from Flatlands we come to the
school-boy baited with a fin, or the more ingenimouth of the Metapedia River a spot so occupantially fascinating that one feels great reluctance in withdrawing his eyes from it. A. group of of little Islands and a Peninsula covered with Hazel, White-wood, Wild rose and other shrubbery, first attract the eye, while the beautiful and between Campbeltown and Dalhousie, wild well cultivated farm of Danial Fraser, Esq., is well cultivated farm of Danial Fraser, Esq., is River here may be seen for miles swarming with River here may be seen for miles where River here ma well cultivated farm of Danial Fraser, Esq., is equally worthy of admiration. The Metapedia, a Canadian branch of the Restigouche, rises in a beautiful lake of the same name about fifteen miles long by three broad. The river itself is about fifty miles long, and like the Restigouche is bounded on each side by mountains. After leaving the mouth of the Metapedia and proceeding up the Restigouche for about three miles are likely and the settlements on the Restigouche and its branches, Moose and Carriboo vanishing the first process of the settlements on the Restigouche and its branches, Moose and Carriboo

NO. 28

REV. E. B. DEMILL, A. M., Editor

Burmah and the Burmese As a denomination we have a special interest in Burmah, yet besides it also commends itself to our notice as a country which has been made classic in missionary history, by the courage, the piety, the labours, the trials, and the comparative success of those who sought it as a field of mis-

sionary labour.

The Empire of Burmah, before the Reglish conquests, occupied the greater portion of the penicsula which lies on the eastern side of the Bay of Bengal. But it has been shorn of its ancient splendor and power. By the war of 1826. the English gained Arracan and the Tenass-cine Provinces. In the more recent war of 1853 Pegu was also annexed to the British do-minions. The entire sea coast towards the Bey of Bengal has been thus forever lost to the Bur-

mese Empire.

The population of Burmah, including the British possessions, is supposed to be about six milions. It is composed of various races, of which the principal are the Burmese, the Karens, the

Peguans, and the Shans.

The extent, fertility and resources of the country render it capable of supporting an enormous population. Here are deltas of in-exhaustable richness, vast jungles which may become fertile plains, and a river navigable for four hundred miles, and which, with its insumerable branches, affords facilities for communication branches, affords facilities for communication throughout a large portion of the interior. Rice timber and silk are now exported in considerable quantities, and it is said that an excellent arti-cle of cotton could be obtained without difficulty.

The native government is a perfect despotism, and administered by various grades of the in-ferior officers, who are little more than slaves to the Emperor, and characterized by remorseless selfishness and cruelty. Happily the most promising and thriving portions of the empire are now under the mild and equitable rule of the British Queen. We will endeavor to form some idea as to the

appearance of that portion of Burmah which is most interesting as missionary ground, and also to gain some information respecting the charac-ter and condition of its inhabitants.

We will suppose that we have left far behind us a northern sky, and a christian land. We have inhaled the spicy breezes which blow laden with perfume from the spicy groves of Ceylon. We approach the shores of Burmah, and enter We approach the shores of Burmah, and enter the broad but shallow stream which forms one of the many mouths of the Irrawaddy. After ascending a few miles we find before us a new

and strange Scene.

We are in a climate far different from our own. The sun seems arrayed in more dazzling splendour. The sky above is of a deeper and clearer blue, while not a cloud is seen to interpose between us, a vast plain scarcely raised above the level of the river, while in the distance we notice hills rising one above another, not with the outlines merging in the sky, but owing platform in front of the domicile itself. One darker and richer than any which we see in our may be led to ask what use do they make of such own land. Here the tall bamboo waves, and the fields of rice appear. Here are trees on which are displayed fruits, which fill the eye and palate with desire, and there, huge giants of the forest whose enormous boughs, covered with rich dark green promise a refreshing shelter from the burning sun.

We are in a foreign land, but the eye in wandering over the works of nature, has left unob-served the works and homes of man. Immedi-ately before us is a town. The houses seem like low huts built of cane, and covered with thatch, They all present a very mean appearance. But in their midst and around we notice edifices, the like of which our eyes has never seen before, presenting a striking contrast with the huts of cane and thatch. They rise before us lofty massive structures of strange and tasteless forms. They cannot be fortresses nor palaces. The moulder-ing form of some proclaim that they have witness-ed the lapse of ages, while others bright with gold, gleaming in the sunlight tell that the artizan who laid on the gilding, may yet be among the living. However this may be, they form strik-ing features in the scene before us. We will view more closely this strange mix-

ture of barbaric greatness and barbaric m We find the town to be thickly peopled. Its inhabitants are in stature smaller than the average of our own countrymen. Their complexion is the same as that of our Indians. Their features the long eye, the broad flat nose, and the thick lips show that they are a different race from our-selves. The women seem to be on a perfect equality with the men, more so than we had thought was permitted in any land not Christian. We watch them in their dealings with each other. This view, superficial as it may be, en-ables us to decide, that these pecular in the con-

ables us to decide, that these people are in some measure civilized, that they are shrewd and intelligent.

. The language of this people is altogether dif-The language of this people is altogether difopulation are men
are increasing. Her
the Province, and
ased. The contemRailway will pass
probably following
iles, which will give
ement.

J. B. B.