

# THE CHRISTIAN WATCHMAN

dragged through the mire and do violence to their convictions, were brought up to the scratch. Nothing that could secure success was omitted. The moving of the rejection of Sir John Trevelyan's Bill was taken out of the hands of Lord Robert Montagu, and put into those of the decorous Member for Oxford University, Sir William Heathcote, as the most conciliatory man they could find, and it was freely given out that if a victory could be gained over the Abolitionists, any compromise—even the most shadowy one—would be agreed to. An immense number of petitions against the Bill were presented, care being taken not to make known the tale of signatures, because that would have presented a laughable contrast to the array of petitions for abolition last year. But all was vain. Common sense and the sense of justice could not be overborne. The Reactionists have done their worst; and it is an established and great fact, that the House of Commons has, does, and ever will insist on the Total Abolition of Church-Rates."

**TERMS.**  
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**NOTICE.**  
ALL WHO SEND TO THIS OFFICE  
**ONE DOLLAR**  
WILL RECEIVE THE  
**CHRISTIAN WATCHMAN**  
UNTIL THE END OF THE YEAR.

**Christian Watchman.**

SAINT JOHN, N. B. APRIL 10, 1861.

**THE "WATCHMAN" COMMITTEE.**  
The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below:  
MR. A. W. MASTERS, MR. F. A. COSGROVE,  
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**Denominational Unity.**  
When dissensions, from any cause exist in Baptist Churches the consequences are deplorable. It becomes, under such circumstances, almost impossible to maintain the worship of God, or preserve the purity of our discipline. We could point to feeble churches, now dragging out a wretched existence, and almost useless, as and evidence of the effects of dissension among church members. As a denomination, from the independence of our churches, and the absence of organization or centralization we are peculiarly liable to these evils. When united, we hesitate not to say that no denomination advances with more rapid strides, but when dissension is no powerless and useless. He who, for any cause, introduces dissension in such a denomination, or even among the smallest of its churches is in a position of grave responsibility.

No doubt if there existed in the denomination serious differences on political questions, the results would be pernicious; still more deplorable would be the consequences if a party spirit were infused in the members of our churches. We have been led to reflect on this subject by a very able written article in the last Visitor on the Demoralizing tendency of Political Partisanship. With a vigor of thought, an impassioned energy, and a force of expression which the writer never surpassed when in his prime, he has depicted the evils which flow from party spirit. We trust that the churches in Nova Scotia are not in such a deplorable condition as they are, in this editorial represented to be; however, the writer has most forcibly described what we in this Province may anticipate if ever our churches are divided in consequence of a spirit of Political Partisanship.

We are happy to state that thus far we have experienced none of the evils against which we are so eloquently warned in the last N. B. Baptist. We have hitherto been of one mind respecting our Provincial political questions and parties.

This has resulted from circumstances in our denominational history. The time was when Baptist ministers were forbidden to perform the marriage ceremony, when a law was made, directed expressly against a Baptist minister, when Baptists did not enjoy the civil or religious privileges to which they were entitled.

Respecting these disabilities and those who maintained, then Baptists at that time had but "one opinion."

The time came when Baptist ministers were no longer imprisoned, or compelled to dance attendance for days upon some provincial dignitary. Respecting the political party which affected these and other changes, the Baptists have maintained but "one opinion"—they gave to it their confidence, and that confidence they have cherished until this day.

Now under these circumstances it is possible that some influential Baptist were to attempt to persuade our people to forsake their old friends and to give their confidence to their old antagonists. Unless he changed the views of the entire denomination, his efforts would only result in dividing the churches, and in bringing upon them all the evils of Political Partisanship.

Should the "Organ" be at the denomination begin such a work; it is proportion to the confidence which its readers had hitherto reposed in it would be the extent of the division—and of the evils resulting.

Suppose such a paper to come out ever so manfully and avow its dislike of the party which the denomination had hitherto supported, could

it escape a storm of indignation, or could the churches escape division. Those who still cling to their old friends and principles would say to the editor, "The influence which you are able to exert we afforded you for religious purposes. Only a great necessity will justify you in becoming a politician. If you cannot defend the men and the principles which the denomination has hitherto supported, at least, leave us all to decide for our selves." Yet it is evident that if a religious paper is obliged to enter into politics it should pursue a manly open, straightforward course. But suppose the editor of the Baptist Organ to endeavor in an insidious manner to change the political sentiment of its readers. Suppose that instead of boldly and manfully avowing his views and his aims—he began by indignant murmurs, and then proceeded to insinuate ruinous charges against those in whom the denomination confided, all the while sturdily denying that he had any political bias. What would they the people say? or what would be the benefit to the cause of truth of such a course? Such conduct would either change the politics of the entire body, or else split the churches asunder. Yet even under such circumstances those aggrieved might at least have the satisfaction of feeling that their organ was not the hired servant of a faction, and in the judgement of equity might pronounce the editor to be only injudicious.

But furthermore suppose the editor to have surrendered the management of the paper into the hands of one whose feelings of resentment, or whose prospects of reward, rendered him incapable of viewing the political question of the day without political bias.

Suppose this new manager to be in the employ of a number of gentlemen whose aim was to destroy the party in which the denomination had confidence. Suppose that he then proceeded, still denying that the "Organ," had any political bias, to extract from a paper (now avowedly political) every editorial, or report, which had a tendency to injure our old friends, or advance to power our old antagonists. Suppose also that the Extras of the political paper, printed for political purposes, were folded away in the sheets of the Baptist Organ and sent gratuitously to every Baptist family in the Province. If this plan of operations were to be uninterrupted, would not the necessary effect be, a *divided denomination, wrangling churches, dissensions, rendered unusually bitter from the indelible remembrances by all who kept to the "old paths" of a trick practised upon the unsuspecting by the Organ of the denomination.*

Finally suppose the Baptist Organ, and the Organ of some political party to be so intimately connected, that a separation could scarcely be effected, and then to pursue the course indicated above. What would those who had not been deceived by its representations! "Alas who so proudly scorn the endowments of the state are sold to a faction."

We can imagine the language which would be used in the first denominational gathering, after such transactions. We can almost fancy that we see a certain Minister, rising amidst his brethren, perhaps the best beloved, and most respected of them all, and uttering such words as these:

"Where political questions deeply implicating the morals, education, or liberties of the people are pending, the pulpit, and the religious press should not fail to make their influence felt, and by calm argument, and Christian admonition, labour to guide rightly the public mind. But when these mighty engines for good turn aside from their proper vocation, abandon themselves to the tide of mere party politics, and become the dupes and servile slaves of any class of politicians, call them Tory or Liberal, they, so far as their influence extends, poison all the springs of social, political, and religious life, and become a damning curse, instead of a rich blessing."

If dissensions exist, or are brewing, the "Watchman" is not to blame. If it were even so vehemently political, it could divide no church, for it had sought out the "old paths" and expressed its determination to walk in them. No Liberal paper could in this Province divide the denomination.

Moreover, the "Watchman" was silent for months on all questions relating to provincial politics. The independent "Colonial Empire" had falsified its original professions of independence—all its energies were directed against the Government—and this paper was sent into every nook and corner of the Province. The Baptist, containing every effective editorial, and every damaging "report" from the Empire, was sent into unsuspecting Baptist families, who believed its professions of neutrality or independence. It was only when we found that dissensions were being engendered in our churches, that we spoke out. With what result! To increase their dissension, nay, but to quell them, to recall back to the ranks the stragglers who had been duped, to maintain the political unity of the denomination, and preserve it from the terrible evils of political partisanship.

**THE LAND QUESTION.**  
The Editor of the Freeman, and the Secular Editor of the Baptist and Visitor, have joined in denouncing us for our exposure of their pretty little plots; we feel in this result alone, a sufficient reward for all our labours. A very worthy Revd. Editor in this City, said to us a few years ago,—"We are not much acquainted with our Public Men, but we have one standard by which we judge them; and it never fails in guiding us aright. Whoever the Freeman praises, we watch with suspicion, and whom he abuses and ridicules, we regard as a worthy, honest man." Our experience quite agrees with that of our friend, and now holding these sentiments, we beg to reply to his attack, as also that of Mr. McHenry, in the words of an Ancient Philosopher, to one who had attacked him.

"Nobody will believe you, when you speak ill of me, any more than they would believe me, should I speak well of you."

The Ragged School in this City, which accomplished so much good, has been closed for want of funds to carry it on. The expense of it was very little, while the good accomplished, was very great. They have called on Mr. Boyd, and at their request, he has consented to deliver his Lecture "Go it while you're young," at the Hall of the Mechanics' Institute, on next Monday evening, in behalf of this excellent Charity. As there were many who could not procure admission when first delivered, it has been thought advisable to request repetition, and we sincerely hope, the friends of the Ragged School, will give this effort their countenance and support.

We call attention to the recent severe losses undergone by Bro. A. Crawley in the recent fire at Henthada. The suggestion made by one of our correspondents is a good one. Surely the churches ought to aid him in this trial.

We direct attention to the advertisement of the Musical Association in another column. We would advise all lovers of good music to attend. The programme contains music of a very elevated character.

The Horton Sketches last week came to a close. They have been deeply interesting to all our readers, especially to those who were acquainted with the individuals referred to. We have reason to believe that they have excited an interest in and an affection for Acadia College in many who previously had regarded that institution merely as a place of Education.

The Missionary's Son concludes this week. We shall in our next week's issue begin "Aunt O'Hara's" tale of Acadia College by the author of the Missionary's Son. This story is founded on fact—though some of the incidents are drawn from imagination, to direct attention to individuals who otherwise would be too plainly recognized.

In compliance with the request of the Grand Division of the Sons of Temperance, the Pastor of Brussels St. Church, will preach next Sabbath evening at 6 o'clock on the "Evils of Intemperance."

Rev. J. S. Archer has felt it to be his duty to dismiss the copiers of the American and Foreign Bible Society, in January, and to dissolve his own connection with that institution.

Rev. A. W. Sawyer, late Classical Professor in Acadia College has accepted a call to the Baptist Church at Saratoga Springs.

The Marsh Bridge Church on last Lord's day morning received eleven members.

We learn that quite an interesting state of things exists in the Stediac church under the management of Bro. Coleman, and that there is every prospect of a revival. Last Lord's day, he baptized two.

Last Wednesday evening a Temperance meeting was held in Shediac.

A number of interesting meetings have been held by the Church at Salisbury, of which Bro. Seely is pastor. Some of his church members we learn, are passing through severe afflictions. May these afflictions be sanctified to them.

The Rev. S. Robinson administered the ordinance of Baptism on Sunday morning 9th A. M. One was baptized.

We have received from the church at St. Martins the following intelligence from Bro. Rowe the pastor. "Bro. Smith a licentiate, and Bro. Tremble, have labored with great success and acceptance among the people, a number of precious souls have been converted and were baptized. Bro. Blason when here gave powerful and touching appeals, which will not soon be forgotten. St. Martins has thus received some happy drops. Notwithstanding the perpetual storms, the people gathered to the meetings in numbers far exceeding our expectation."

NOVA SCOTIA.—We learn from a letter from Bro. A. W. Bars, that an interesting revival of religion has taken place at Ragged Island. Up to the date of his letter 18 had been baptized and others were expected to present themselves as candidates for church membership.

The Messenger also informs us of the ordination of Bro. B. O. Parker over the Baptist Church of Liverpool N. S. He commenced his pastoral duties on the first of December, and was ordained on Saturday March 23rd. Bro. Parker is a graduate of Madison University, and of Hamilton Theological Seminary. He has become connected with a most interesting and intelligent church, and we sincerely hope that the connection formed will long continue, and result in the advancement of the course of Truth and Righteousness.

To the Editor of the Christian Watchman.

Sir, The leaders which have appeared in the "Christian Watchman," have yielded me an amount of satisfaction, which words fail to express. I am not a Baptist, but for upwards of thirty years I have known your principles and I am one with you on all the fundamental doctrines of Christianity, and with a single exception, I am one with you in your views of the ordinances, discipline, and government of the Church of Christ. Need I say, I am one with you in your views of evil and religious liberty. I thank God that you have been led to lift up a standard against a time-serving policy and that your trumpet gives no "uncertain sound." It was my privilege to live on terms of the closest intimacy with many of your brethren in England, and you require not to be told that there they are always to be found on the liberal side of politics. During my ten years residence in England I never had the misfortune to meet with a Tory Baptist minister, and I question if such an anomaly exists there. It has always been to the honour of the non-conformists that they have been the friends of freedom—of freedom in the best and widest sense of the word. They have ever set their face against despotic power—whether civil or ecclesiastical. With the courage of heroes, they struggled for, and obtained the charter of liberty now enjoyed by the British nation. Even the infidel historian Hume, whose bearings were all on the side of despotism, was constrained to the confession, "that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and that it was in this sect the English owe the whole freedom of their Constitution." Lord Brougham in the House of Lords spoke of the Nonconformists as "a body of men to be held in lasting veneration for the unshaken fortitude with which, in all times, they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a noble debt of gratitude as long as freedom is prized among us. For they, it fearlessly confesses it, they, with whatever vicissitudes may visit their excesses, or with whatever blame others, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

We should be recreant to our own principles and unworthy of the men whom we profess to follow were we to range ourselves on the side of despotism. You have been denounced as a party man. That is your glory and not your shame. To lament the activity of party among politicians and religionists in the present day, is a sign of imbecility or bigotry, and it is at least a miserable waste of time. Party in a Commonwealth is either the effect or the cause of liberty. Not only is the existence of party a sign of liberty—it is an organ of power. Where Union is, there is organization; where organization is, there is life; where there is life, there is resistance—the background of national strength and freedom. As it is by decrying party, and seducing friends and pliable men from their natural confederates, that the enemies of freedom often accomplish their mischievous designs, I would join in the loudest exhortations to every thinking man, and say to him—"Make sure by all the light within your reach, that your party is the right one; never leave it till it leaves its principles; and then—follow the principles with unwavering fealty, through evil and through good report, through poverty and through shame and scorn, and defeat and death." Right principles cannot die. The old adage still holds good. "Great is the truth and will prevail."

If you had any doubt as to the propriety or necessity of starting "The Christian Watchman," you can have none now. The honourable notice taken of your labours on the floor of the House of Assembly by Mr. Wilnot is worth a thousand arguments in your favour.

Another thing greatly in your favour is that you have drawn down upon yourself the wrath of the so-called neutral (?) press. Neutrality indeed! I trust the Liberals in this province are too old birds to be caught with such chaff. There can be no neutrality here. In the great contest going on in our world between light and darkness, truth and error, liberty and despotism—"he that is not for us is against us." Besides, neutrality in most cases is more seeming than real. In Journals, there is an air that speaks and there is force and meaning in the preference which appears in the character of the selections which make up a paper. I fear neutrality in St. John at present, means a nod, a wink, a word in secret for the Tories, and as such hostility to the liberals as is compatible with prudence.

It was my intention to have said something respecting the present position of parties in our House of Assembly, but remembering that you appear only once a week, I must stop, wishing you all success in your editorial labours, and trusting that your paper will secure an extended circulation.

I am yours &c.  
R. W.  
Shediac 2d. April 1861.

For the Christian Watchman.

**RATURST 20th March 1861.**  
Having long since been fully satisfied that the Baptist Denomination of this Province required a stronger advocate and a more able exponent of its principles and doctrines than it possessed in the Christian Visitor, I could not but hail with pleasure the establishment of the Watchman, and the copies I have so far received fully confirm my conviction of its necessity. I cannot but congratulate you upon the work commenced, and hope it may prove abundantly successful. Like every other good enterprise, I notice you have some opposition to contend with. Still I am confident from observation in my travels, that you have an amount of sympathy far overbalancing it, proof of which we do not receive in a more tangible form than merely idle words. In this County as well as in Rattouche very few Baptists are to be found, and a very little indeed is known of them as a Denomination. It appears to be a field entirely overlooked in the Home Missionary enterprise. Much has been said relative to the heathen world and the propriety of sending missionaries to Australia and other countries where a true knowledge of the principles of our religion is unknown and had we the means for evangelizing all the dark corners of the earth, it would be a laudable undertaking. But in our present condition, which, to a certain extent, embarrassing, would it not be wiser and more productive of good results, to look well to the destitute parts of our own Province first, that as a denomination we may be better known and the principles we profess more widely diffused?

I am fully convinced that a man of piety and ability would meet with a good reception in these parts, even should he bear the name of a "Baptist Minister." It is a mistaken notion that men of mean ability and no education to speak of, are the most suitable to send into the remote districts, especially where one great object is to make the Denomination known. Neither is it necessary to send a man who takes pleasure in a display of his talents and seems to have more pride in the outward rights of the church than in its humble teachings, (such men I hope the Denomination does not possess), but a man sound in the faith, communicative and agreeable both in his official capacity and private intercourse such a one will be certain of a warm reception, and in the midst of this people, susceptible as they are of truth, good results will follow his teachings. From time to time, as I travel, I shall be happy to communicate to you such statistical information as will be likely to prove interesting to the readers of the Watchman.

The low state of the money market precludes the possibility of obtaining many subscribers in this section at present, but I hope to send you a club before very long.

Truly yours,  
TRAVELLER.

For the Christian Watchman.

**A Good Idea.**  
DEAR EDITOR—  
A good sister, to whom I had announced the sad intelligence that our beloved Missionary Crawley, and the native preachers connected with his Mission, had lost all their worldly goods, in the conflagration that recently had swept away the principal part of Henthada, instantly remarked that all our churches ought to take up a special collection to aid our Brother in making up his loss. I would add that the Sisters themselves may do much in taking Subscriptions, each in her own circle.

A BAPTIST.  
Salisbury, April 6th 1861.

For the Christian Watchman.

DEAR SIR,—When the "Christian Watchman" and the "New Brunswick Baptist and Christian Visitor" were first started, I felt exceedingly cautious of taking sides with either until I had carefully surveyed the facts in connection with their origin. I now feel fully convinced, not from the perusal of your paper, but from impartial and reliable authority, that the only paper entitled to the support of our

denomination in this Province is the "Watchman." A true statement of leading facts was communicated to me, which proved beyond a doubt that the "Visitor" was no longer safe in the hands of its present secular editor, and I now think that as soon as our people and ministers clearly understand the true position of that paper they will refuse to have anything to do with it.

All will agree with me when I say that every Baptist should deny support to a paper, the deadly foe of his interest. Now what do we see? Here is the secular editor of the "Visitor" closely connected with and receiving the support of men who have ever been found among our enemies. Should Baptists, then, who have fought so long and toiled so ardently for the security of their rights, thus quietly entrust their interests to the care of such a man and such men? I think not.

The statement I have made is from an impartial knowledge of facts. All I am sorry for is, that some of our unsuspecting ministering brethren are not properly informed with regard to the real position of affairs. Some will say why agitate this question any longer. But silence would be a crime where knowledge can save; a double crime where our interests are in danger of being sold to our enemies. Truth never loses anything by agitation. A British ship of war would never be safe in the hands of a Russian admiral who designs to betray her to the enemy. The only way to save the ship is to dismiss the admiral. So our paper is not safe in the hands of a man who is in league with our foe. However plausible the "Visitor's" arguments have been put forth, however cautiously woven, they have not been sufficient to hide the deformity of the transaction or cover the features of a picture so hideous to the moral sense of our Baptist people. The light has burst in upon them too suddenly for the scheme to be now carried into effect. Unhappily for the "Visitor" there are little birds that whistle out the truth and cannot be silenced.

Yours truly  
AMICUS VERITATIS.

For the Christian Watchman.

**Obituary.**  
Mr. James Moran, departed this life on the sixth day of December last, in the 70th year of his age. He had been connected with the Baptist Church at St. Martins for a number of years, and was a consistent church member. Though a man of few words in the church, yet he ever filled his place in the house of God, and the true feelings of his heart were expressed not by words merely, but by deeds of kindness and benevolence. He was a friend of the poor, and ever willing to assist the needy. His last work here was to repair our place of worship. The widow has lost an affectionate husband, the children an affectionate parent, and the church and community have lost a valuable member, one who was usually regarded with respect. His funeral sermon was preached from Heb. 9:—27, by  
JOHN ROWE.  
St. Martins, April 2nd, 1861.

For the Christian Watchman.

**DEAR WATCHMAN—**  
In a letter recently received from Bro. W. Gremley of Newcastle M. R. he informed me of the death of his dear companion, and desired me to acquaint you of the fact.

Mr. Gremley died on Tuesday evening the 26th ult. aged 69 years. She had been for many years a great sufferer, but in all her afflictions she manifested remarkable resignation to the will of her Heavenly Father.

During my residence in Newcastle I had many opportunities of observing her correct christian deportment. She has doubtless gone to enjoy eternal felicity.

Bro G. informs me that "nearly her last words were 'happy in Jesus.'"

May our Brother enjoy Divine support in this hour of sorrow.

Yours, &c.  
ISA. WALLACE.  
Carleton, St. John, 8th April, 1861.

We tender our sympathies to Bro. Gremley under his sad bereavement.—(Ep.)

A. C. of Upper Gagetown, is requested to act as he proposes. Newton deferred till next week.

**PROVINCIAL PARLIAMENT.**  
From our own Correspondent.

FRIDAY, March 29th.  
THE HOUSE adjourned over Good Friday.  
ON SATURDAY 30th, Mr. Lawrence's Bill to tax improved granted lands was again discussed and its details were freely canvassed. It was contended by many members that to tax land entirely unfit for agricultural purposes, as highly as excellent land would be unfair. It was also unjust to tax lands already purchased by the St. Andrews Railway and the N. B. and N. S. Land Company, for the special purpose of settlement.

There were numerous other weighty arguments adduced against the details, though the principle of the Bill was unanimously conceded. Progress was reported, and the Bill was referred to a special committee—Messrs. Lawrence, Smith and Kerr.

The Government Supply Bills were formally presented and adopted.

A petition from Eliza D. Turner, of Albert County, asking to be relieved from the operation of some acts relating to the draining of Germantown Lake.

Some conversation arose on the uses and abuses of Savings Banks. Mr. Williston wished the Government would amend the Bill in section allowing deposits to be made to the extent of \$400 instead of \$200 or at present; he thought as it would be an additional convenience to the labouring class.

The House did not agree with Mr. Williston, and the Provincial Secretary explained that already non-individuals had abused the convenience established for the benefit of the poorer classes; and this proposition would never answer. Mr. Williston also gave the benefit of his experience on this point, and opposed the amendment. He thought the rate of interest in deposits should be reduced. The amendment was unanimously voted down.

The Provincial Secretary's Bill to abolish the tax on passengers coming into the Province, and to prevent ship Companies bringing in imbeciles, paupers, and other persons to become a public charge. There was some discussion though no opposition to the Bill and it passed.

Another Government Bill relating to the Post Office department, was introduced by the Post Master General.

It provides for the introduction of the preparatory system on letters and philatelic &c. in case of letters not being prepaid a fine of two cents must be paid by the parties receiving them. Some changes will be made by the Government in the postage rates on pamphlets. The Act will come into operation on the 1st May, so the P.M. General said. Some members thought the Post Master General should state that the Government would exempt Magazines published in New Brunswick from postage, but this Mr. Steadman declined to do. Some opposition was offered to the preparatory system, but the Ex Postmaster General McPhelin and Johnson, urged its adoption, and the Bill passed.

MONDAY April 1st.  
This morning the House passed a Bill introduced by Mr. Cudlip giving aliens all the privileges enjoyed by British subjects after one year's residence in the Province instead of seven years heretofore.

Mr. Williston's Bill relating to Mill Reserves was briefly discussed. It is intended to give a party building a Saw Mill in new settlements the right to cut timber for the Mill of some 300 acres of Crown Land.

Messrs. Kerr, the Speaker, Tilley, Smith, Tapley, McAdam, and Mitchell opposed it most strenuously. The Bill is so loosely drawn up that no checks are provided for preventing the creation of another system of monopoly, and it would be impossible to carry out the details.

Messrs. Tibbits, Connell, and Williston, supported it and thought it was just what was required to facilitate settlement. Many members thought this Bill would answer very well for certain particular cases and circumstances, but as a general principle it would never answer. Progress was finally reported.

Hon. Mr. Tilley read a letter from Mr. Nelson, Secy. to the Halifax and Quebec Railway Association, asking that an address from the Legislature of the several Colonies in favor of the Intercolonial Railway be forwarded to Britain to strengthen the hands of the Company who are about to present powerfully signed petitions in its favor to the British Parliament. Mr. Tilley asked for the appointment of a Committee to

prepare the address. This was a resolution brought in by Mr. Williston and seconded by Mr. Tibbits. It was carried by a large majority.

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are being made to make these meetings in an interesting and I hope as the Spring opens the Society will burst forth into new life and press forward their work of faith and labour of love with renewed zeal.

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From our own Correspondent.

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THE HOUSE adjourned over Good Friday.  
ON SATURDAY 30th, Mr. Lawrence's Bill to tax improved granted lands was again discussed and its details were freely canvassed. It was contended by many members that to tax land entirely unfit for agricultural purposes, as highly as excellent land would be unfair. It was also unjust to tax lands already purchased by the St. Andrews Railway and the N. B. and N. S. Land Company, for the special purpose of settlement.

There were numerous other weighty arguments adduced against the details, though the principle of the Bill was unanimously conceded. Progress was reported, and the Bill was referred to a special committee—Messrs. Lawrence, Smith and Kerr.

The Government Supply Bills were formally presented and adopted.

A petition from Eliza D. Turner, of Albert County, asking to be relieved from the operation of some acts relating to the draining of Germantown Lake.

Some conversation arose on the uses and abuses of Savings Banks. Mr. Williston wished the Government would amend the Bill in section allowing deposits to be made to the extent of \$400 instead of \$200 or at present; he thought as it would be an additional convenience to the labouring class.

The House did not agree with Mr. Williston, and the Provincial Secretary explained that already non-individuals had abused the convenience established for the benefit of the poorer classes; and this proposition would never answer. Mr. Williston also gave the benefit of his experience on this point, and opposed the amendment. He thought the rate of interest in deposits should be reduced. The amendment was unanimously voted down.

The Provincial Secretary's Bill to abolish the tax on passengers coming into the Province, and to prevent ship Companies bringing in imbeciles, paupers, and other persons to become a public charge. There was some discussion though no opposition to the Bill and it passed.

Another Government Bill relating to the Post Office department, was introduced by the Post Master General.

It provides for the introduction of the preparatory system on letters and philatelic &c. in case of letters not being prepaid a fine of two cents must be paid by the parties receiving them. Some changes will be made by the Government in the postage rates on pamphlets. The Act will come into operation on the 1st May, so the P.M. General said. Some members thought the Post Master General should state that the Government would exempt Magazines published in New Brunswick from postage, but this Mr. Steadman declined to do. Some opposition was offered to the preparatory system, but the Ex Postmaster General McPhelin and Johnson, urged its adoption, and the Bill passed.

MONDAY April 1st.  
This morning the House passed a Bill introduced by Mr. Cudlip giving aliens all the privileges enjoyed by British subjects after one year's residence in the Province instead of seven years heretofore.

Mr. Williston's Bill relating to Mill Reserves was briefly discussed. It is intended to give a party building a Saw Mill in new settlements the right to cut timber for the Mill of some 300 acres of Crown Land.

Messrs. Kerr, the Speaker, Tilley, Smith, Tapley, McAdam, and Mitchell opposed it most strenuously. The Bill is so loosely drawn up that no checks are provided for preventing the creation of another system of monopoly, and it would be impossible to carry out the details.

Messrs. Tibbits, Connell, and Williston, supported it and thought it was just what was required to facilitate settlement. Many members thought this Bill would answer very well for certain particular cases and circumstances, but as a general principle it would never answer. Progress was finally reported.

Hon. Mr. Tilley read a letter from Mr. Nelson, Secy. to the Halifax and Quebec Railway Association, asking that an address from the Legislature of the several Colonies in favor of the Intercolonial Railway be forwarded to Britain to strengthen the hands of the Company who are about to present powerfully signed petitions in its favor to the British Parliament. Mr. Tilley asked for the appointment of a Committee to

prepare the address. This was a resolution brought in by Mr. Williston and seconded by Mr. Tibbits. It was carried by a large majority.

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are being made to make these meetings in an interesting and I hope as the Spring opens the Society will burst forth into new life and press forward their work of faith and labour of love with renewed zeal.

For the Christian Watchman.

**Obituary.**  
Mr. James Moran, departed this life on the sixth day of December last, in the 70th year of his age. He had been connected with the Baptist Church at St. Martins for a number of years, and was a consistent church member. Though a man of few words in the church, yet he ever filled his place in the house of God, and the true feelings of his heart were expressed not by words merely, but by deeds of kindness and benevolence. He was a friend of the poor, and ever willing to assist the needy. His last work here was to repair our place of worship. The widow has lost an affectionate husband, the children an affectionate parent, and the church and community have lost a valuable member, one who was usually regarded with respect. His funeral sermon was preached from Heb. 9:—27, by  
JOHN ROWE.  
St. Martins, April 2nd, 1861.

For the Christian Watchman.

**DEAR WATCHMAN—**  
In a letter recently received from Bro. W. Gremley of Newcastle M. R. he informed me of the death of his dear companion, and desired me to acquaint you of the fact.

Mr. Gremley died on Tuesday evening the 26th ult. aged 69 years. She had been for many years a great sufferer, but in all her afflictions she manifested remarkable resignation to the will of her Heavenly Father.

During my residence in Newcastle I had many opportunities of observing her correct christian deportment. She has doubtless gone to enjoy eternal felicity.

Bro G. informs me that "nearly her last words were 'happy in Jesus.'"

May our Brother enjoy Divine support in this hour of sorrow.

Yours, &c.  
ISA. WALLACE.  
Carleton, St. John, 8th April, 1861.

We tender our sympathies to Bro. Gremley under his sad bereavement.—(Ep.)

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