THE MILLION inform his friend and new Brunswick and w open for inspection the VINTER STOCK, Britain and the United sting of— L, etc., in Pilot, Beaver ored Broad Cloths and d BLANAETS, ored Coburgs, Lustres, a Stuffs, Gala and Cotton Plaidy and Square Shawls and

s' Felt Hats, and Bonne s, Flowers, Sewed Musorders, Ruches, Blonds, Veils, etc. ves, Gauntlets, Polkas mile Scarfs, Berlin and mile Scarfs, Berlin and s, etc.
ions, and Silk Hand'th,
. Netts, Lawn Hand'th
and Ginghams,
Cottons and Sheeting,
Cotton Warps,
, Bed Ticks and Denim,
skins and Velvets,
Osnaburg, Towelling, s; Collars and Rosoms, Plush Caps, Haberdashe Wares, Tailors' Trim-

has received from the vadding; wadding; mels, Deniws, Drilling, Skeleton Skirts, Hoops, AVELLING BAGS, PS, &c., at Retail. It is of the Market Bags, and Basiness and Vesta, in every lail, all made up under need Cutter. Cases English made seat, Mohair, Pilot sad ung Striped SHIRTS, lating Striped SHIRTS, lating and Striped SHIRTS, lating and seat and

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Original Contributions

HORTON SKETCHES.

NO. 9.

had passed in their souls from this place, lived anew in them, and wrought again the same ef-fects on others. For the spirit of God is a flame which passeth from one to another, and still on to another, to burn in each with undiminished

to another, to burn in each with and minished brilliancy.

Marshall was called to be paster over the church at that place which was the source of so many secred memories; and had the happiness to be placed by duty in the very spot which was the dearest on cartil to him. Blessings have attended his ministry to cheer his heart, and he has seen the clouds of affliction dispelled by the smile of God's countenances Edward Vincent, also, after passing through

the necessary preparations, entered into the ministry, and laboured zealously in the cause of his Redeemer. His labours have been abundantly, blessed, and the seals which have been given to his ministry, are sufficient to encourage greatly one who is even yet but a young man.

Tracy also remained faithful to his call, and now occupies a prominent position among the ministers of the place where he resides. He too. has been bleased in his labors, and possesses the affectionate admiration of a noble church. Each succeeding year widens for him the field of labor,

and enlarges the prospect of usefulness.

John Vincent was early severed from them. Worn out by too severe study, he returned to his home to die. But the approach of death could not weaken the love which he felt for the birthplace of his soul, and the gloom of the grave only showed how bright was the heavenly faith within him, and hope—full of immortality. As sweetly as a child sinks into stumber, so he passed away, and in his latest moments his fond memories of the College mingled with his prospects of Heaven. He left behind him all the little savings of his lifetime to be given to Acadia College, as the only proof which be could show of his deep love for his dear Alma

But one scene more, and then I will close these

It is a cheerless autumnal day in Boston Harher. The wind is raw and cold, the skies cloudy and threatening. Upon the quarter-deck of a strip, a little knot of people is gathered whose sadness and silence are remarkable. The ship is going on a long and stormy voyage, and the little knot of people are the friends of Alfred Cummings who have come to bid him fare-

For he is going as a missionary to Burmah.—
The lofty thought had entered into his mind at
the time of his conversion at Horton, and proved
more than a fleeting fancy. It ripened into a fixed purpose, which grew stronger every year, and drew to itself all the energy of his initure.

His wife is with him—a worthy companion in this entergrize. She too had been converted at the great revival, and was baptized at the same our with the students. Her religion is strong enough to sustain her in this seperation from friends, and voluntary exile to far distant lands.

There is singing and prayer. It is a solemn occasion, for it is felt that this parting is for life. All are affected. There is an oppressive silence, only broken by mournful words.

At last comes the separation, and the word of

farewell is given. The friends step over to canother ship and stand looking from that, while the ship of Alfred Cummings moves slowly from the wharf. He stands waving his hand, his wife beside him, and the mute interchange of farewells continue till the signals are no longer

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

SAINT JOHN, NEW-BRUNSWICK. WEDNESDAY, APRIL 3, 1861.

It calls things by their right names without the least flattery or disguise. It discovers to as the vanity of the world, and the fading nature of all its glories. It makes repeated discoveries of the nature of that eternity into which the learning and philosophy of the world has ever been unable to penetrate. It becomes then, every minister of this word, to weigh carefully the characiters of men in the balances of truth, without courting the fayour, or fearing the frowns of the world. The text, Issiah Lv. 8; asserts that our thoughts and ways differ widely from the thoughts. courting the favour, or fearing the frowns of the world. The text, Isaiah Lv. 8; esserts that our thoughts and ways differ widely from the thoughts and ways differ widely from the thoughts and ways of God. But though the assertion of the text may in many respects be of universal application, (for even the children of God must necessarily view things in a vastly feeder light than they are seen in the mind of the Creator, yet it was mainly designed to apply to the impenitent. For the children of God, in so, far as they can become acquainted with the character and will of the Redeemer, delight to think the same thoughts and do the same things. And sometimes even the adversaries of religion when constrained to witness the splendoze of its Iriumphs, find their understanding and their consciences to be on the side of truth, and are compelled to yield a kind of involuntary homage to the doctrine; of the cross. From this state of mind, however, they generally soon recover the same light in which they are viewed by the Creator of the world. They see things not in the same light in which they are viewed by the Creator of the world. They see things not in the same light in which they are viewed by the Creator of the world. They see things not in the same light in which they are viewed by the Creator of the world. They see things not in the same light in which they are viewed by the Creator of the world. They see things not in the same light in which has period to one of the American edition, years, where the uncreated glories of heaven, but no one of the American editions of his sermons. His gestures are few but very significant. In his voice, however, lies the seemed to a proposed the case of the accordance of the American editions of his sermons. His gestures are few but very significant. In his voice, however, lies the seemed to an insurance of the control of the control

observation is taken from the throne of the universe, where the uncreated glories of heaven
burn and dazzle around him with insufferable
hrightness. Nothing, however minute its formation, or remote in its location, can escape his
vigilant and all-piercing eye. He sees all things
distinctly in their real light. With one compredistinctly in their real light. With one compremanufacture clance he looks through immensty, and heasive glance he looks through immensty, and ciple.

encompasses the great circle of eternity. All All the newspapers have been filled with re-

cessors the same spirit that an imated them, and the saurifice of prayer is offered up as before. Its anowy, blankets. Here spring has already between the same with the second state of the same special to t with which a revival is expected on each sucsection of the policy ingle of the sleigh an
grounds; none of the policy ingle of the sleigh an
grounds; none of the policy ingle of the sleigh an
bells is known here. To be sure there are any
unantity of curling clubs, but I never could ussecutored. Its numbers separated and went to
different lands. But the blessed influence which
had passed in their souls from this place, lived

A true friend will not flatter us to our present

Something more in accordance with my taste
a walk up Asthor's Seat yound the Salashur.

injury, nor deceive us to our future rain, but is a walk up Arthur's Seat, round the Salisbury will speak the truth in love. Thus the inspired Crags. What a glorious view is here presented will speak the truth in love. Thus the inspired Cregs. What a glorious view is here presented writers—the best benefactors of our race—every where, ci refully divide the word of truth, and give each one his portion in due season. The Bible has a distinguished excellence above all human compositions, in that it speaks of human of the Grampians. Surely this must be the character and human scitons as they really are. It calls things by their right names without the Walter Scott's passionats admiration of it. I

encompasses the great circle of eternity. All his works are perfectly known unto him from the beginning. Man's condition is in the dust. Here we are loaded with temptations, lettered with infirmities, and pressed down with iniquities, which bias our decisions, and cast a shade over our most exalted faculties. But in nothing do we so unhappily differ from the great Author of light, as in our estimate of the value of faithty things, and of that moral excellence which constitutes a soul fit for the heavenly felicity.

May I wenture to solicit your attention to a subsequent article in which L propose to particularize several things in which this difference seems to consist.

Signa. he wished to cast off forever. How painful to know that such men can be found among the EDINBURGH CORRESPONDENCE. proudest ranks of the proudest nation on earth
A fact that adds to the detestation in which Yel-Edinburgh, Thursday Evg. March 7th 1861.

DEAR WATCHMAN:

I have received several numbers of your pa-

The second secon

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

NO. 14

be accomplished through a sincere desire to glo-rify God and a willingness to trust in him for success. Mr. Muller has during the last twenty five years preached the gospel with great success, circulated many thousand copies of the Holy friends we ever had were withus. It seemed as Scriptures, and millions of pages of tracts. He has furnished large sums of money for poor asints without them. To mingle in their society, to be at home, and for missionaries abroad. But his encouraged by their expressions of approbation, great work has been the erection of two Orphan to be guided by their jadgment, or to follow their Asylums, sufficiently large for the accommodation example, afforded pleasure. But they have passed of a thousand orphans, and the maintainance of awey, their place is filled by others. In the lonely

advances most carnestly are evidently erroneous.

His peculiar views sometimes prompted him to rashness in his conduct, and also produced a tocism, which differed very materially from Christian resignation and submission.

His theory of communion with God, implies that the Deity spart from intimations given in his word or by his providence, conveys immedistly into the mind directions as to duty and his word or by his providence, and the word of the word or by his providence, and the word or by his providence, and the word of the word or by his providence, and the word of the word or by his providence, and the word or by tons can be distinguished from the ideas which unaided reason forms. Muller professes to be

guided by these communications.

These views are unscriptural, and wherever
"I was informed by letter, a few days ago, These views are unscriptural, and wherever the bare resulted in neglect of the Scriptures, and in pride, error, and fanaticism. The doctrine of Muller would authorize a claim to inspiration by each believer, as real and almost as extensive, as that which was made and almost as extensive, as that which was made.

worn, that Got hat, (through min) gives a con-vincing sign that he was the living God, the being whom all should trust for the supply of their wants. Mr. Muller effirms that such a sign has been presented in his Orphan Asylums, which have been greated and maintained without. So we have the presented and maintained without a

selfishness and unbelief which professing Christians exhibit in their daily lives, and even in their efforts to extend religion. He believes and teaches that God is still the living God, the actual Governor of the universe, the Father of his people, a being on whom all in spite of appearances to the contrary, may safely rely for the aupply of their temporal as well as their spiritual will all be answered, unless we have some conclusive evidence that they are in barmony with Muller is undoubtedly a remarkably pious man, his faith is sincere, and strong; he is actuated by a desire to g'orify God, and would not do a his word—or by special reve'ation to the indiviwrong or even doubtful act for any end however dual spirit. When we ask for blessings which desirable. The example of such a man was Scripture feaches us God can consistently great, greatly needed, and will no doubt exert a bene-then we are to believe that our petition will be ficial influence over all sincere christians who may read his book.

The result of his labors proves how much may had the man a sincere desire to all grant them if he sees fit to do so.

For the Christian Watche HOW SOON FORGOTTON.

Only a few years since, and some of the best of a thousand orphans, and the maintainance of these unfortunates until of an age to provide for themselves.

But while we admire the character of the man and ascribe to the Divine blessing, the marveltous results which crowned his labors and progress, we are far from endorsing his peculiar sentiments. His character is evidently tinged with enthusiasm, and many of those yiews which he advances most carnestly are evidently errogeons. advances most carnestly are evidently erroneous. members us; he never forgets. The resurrection

an account of the wonderful revival, which has recently taken place in Elberfeld in Rhenish

by prophets and apostles.

But the great object which Mr. Muller had in view in publishing his book, was to inform the world, that God had, (through him) given a conductive that have the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the being the conductive that he was the living God the conductive that he was the living God the conductive that the co been presented in his Orphan asystem, where some sinners. Four others been been erected and maintained without application to any one for money—but solely among the orphans. They were about twolve through faith in the living God.

Now we do not believe that any such sign is needed. We believe that the day is gone by when miracles were required to convince man agony of mind, and one of them, in the bitterest when miracles were required to convince man of the truth of Christianity or any of his doctrines. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The acknowledgement of the necessity of a new sign implies that Godhad not previously given sufficient evidence of the truthfulness of Christianity, and would justify in their unbelief all those who see nothing miraculous in the erection or maintainance of these Orphan Asylums.

But granting that Mr. Muller be correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing that a sign was needed, we do not soknowth the correct in supposing the correct in supposing the correct in supposing the cor by ingranding that a sign was needed, we do not acknowledge that the Orphan Asylums are such a sign.

The next meeting numbered, not be disturbed, not be disturbed, not be meeting numbered, not be As has counts in appareling, aid the worl of therewill a gramm. The friends spin or non-meritant and the form that with the freeze of the properties of the spin o

were just praying for him by name. This acted like electricity upon him, and he fell to the earth as if struck with a thunderbolt, in terrible earth as if struck with a thunderbolt, in terrible agonies and also frightful convulsions. He remained speechless for many days; his face was dark and diabolical; his fingers bent together, his arms smote the ground with frightful vehemence, and his entire body writhed as if in mortal agonies. After five or six days he obtained perfect peace, and the full conviction of the Saviour's love.

"This case of Boller made a prodigious impression on the impates of the Ornhan House.

pression on the inmates of the Orphan House. It wrought like electricity on the whole of the It wrought like electricity on the whole of the 300 orphans; the prayer-meetings became full, and now came the marvelious power of God among them in such strength and vehemence, that in one night twenty-sight boys were carried into one room where they lay in the most awful bodily and mental agonies. They were all for a time perfectly speechless; they were stricken down to the ground by some invisible power; they were all crying out for pardon of their sines as long as voice remained with them. They all as long as voice remained with them. They all made the fullest confession of their sins, even made the fullest confession of their sine, even the most secret, as if none but God were present; and finally, in all their agonies and dumbness they were perfectly conscious of what was going on about them. Many of them signed for slates and wrote their wishes on them while unable to speak. While all this took place among the boys the girls rushed up to the great sleeping ap-ment and fell down in the agonies of convict -some in their beds, some before their beds, some flat on their faces on the floor, some in the corners of the room, but all with many tears and bitter cries, confessing their sins and crying to bitter cries, concessing their sine and crying.

Jeaus for mercy. It was a night of wonders!

There was, indeed, much searching of hearts,
and many precious souls were brought to the Lord.

The whole house rang with strange voices, and the whole 300 were bent before the presence of the Lord like the trees of the forest before the

"They knelt for prayer in the secret corners and under the stairs; they formed themselves in-to groups in the halls and alleys to sing Psalms. Some wept with joy over sin forgiven, and some come wapt wan joy over an regiven, and some roared in agony under the terrors of the wrath of God: the faces of the orphans, according to their states of mind and body, assumed all varieties of color and expression, some were dark and fall-on; some awfully contorted as if in deadly pain; some overflowing with bitter tears; some changing gradually into calm repose; some showing the dawning smile of immortal hope, and not a few beaming with ecstacy of in-dwelling peace and joy. It is said of Stephen that the people looked upon his face as if it had been the face of an angel,' and certainly some of these orphan faces might, without much straining of the fency, suggest the peace and brightness and the beauty of angels.

AMONG THE DUTCHMEN.

I remember a story I once heard of a traveller who, dining at a wayside Inn on the coast of Nova Scotis, and complaining of the want of cleanliness in the "cuisine" of the establish-ment, was answered by his indignant hostess,— "Humph, you need nt complain of a trifle; every one must eat his peck of dirt before he dies." "Yea," said the traveller. "I knew that very well, but I do not want to eat my peck all at nce." Had I been so fortunate as to possess a knowledge of the Dutch tongue I might have knowledge of the Dutch tongue I might have made some such remark to mine host of the Hotel Oldewelt, Haarlemmer Straat, Amsterdam. Nevertheless I would on the present occasion take that opportunity to advise any future so-journer in the Northern Venice, should he be ignorant of Dutch, should he have any absurd funcy for reasonable, cookers, and reasonable.