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DRK;

Original Contributions I SHALL NOT DIE BUT LIVE.

I shall not die but live—
Oh light of Revelation from on high
Thou dost illume the eternal mystery.

I shall not die but live-

died,
And Death is conquered by the Crucified, I shall not die but live-

I live through Him who gave His life for me, Thanks be to Him who giveth Victory.

I shall not die but live—
Earth fades. I hear the everlasting hymn
I see the radiant forms of Scraphim. I shall not die but live

Jesus my Saviour comes and calls me home; Jesus my Saviour comes and Card Jesus—come. Sad Earth farewell. Even so Lord Jesus—come. Melchior.

For the Christian Watchman. HORTON SKETCHES. weines candi de NUMBER 6. and Ind .-

BY GAMMA. Two letters lie before me. They are filled with writing, and contain a long account of the paths by which each of the writers drew near unto his God. They are brown with age, for twelve years have passed since these characters were traced, and one of the writers has long since gone into the joy of his Lord. They bear the marks of tears, but they were tears of joy, wept over them by a mother, who could scarcely believe what she read through her tear bedimmed eyes, and hardly thought it possible that the God to whom she prayed for her boys, could be so faithful, or give so speedy and so large a return to all her petitions. They are worn and tattered, for they have been read by many, and there are some, in whom their perusal has awakened a sympathetic feeling, and proved the means of conversion to feeling the feeling that the feeling the feeling that the feelin give so speedy and so large a return to all her

" DEAR MOTHER: There has lately been a revival of Religion in Horton, and all the Students have come forward and told what God has done for them, and then followed their Master's example in the ordinance of Baptism. Among the rest, John and I have professed to have experienced a change of heart. I will tell you now as far as possible, how I came to leave my former life, and, I trust, to decide to follow and serve God as long as I live. John wrote you, I believe, that a series of meetings were to be held here, with the hope that God might bless them to the salvation of souls. I at first attended them rather as a matter of course, than with any desire or expectation of being benefitted by them. But as they proceeded, I began to be interested. I heard sermons and tations, calculated to rouse the most hardexhortations, calculated to rouse the most nare-ened. I saw my youthful friends and acquaint-ances rise and promise to live a new life with God's assistance. I heard many tell how good God had been to them, in pardoning their sins through the intercession of his Son Jesas Christ. They told how happy they were —I began to think—I felt that if the Bible were true, and I did not turn to that Jesus who died to save see, I should be eternally lost. I thought of you;—of your prayers;—how happy you would be to hear of my conversion. I thought how uncertain life was, that time was short and eternity loss. long, that at most there were but a few sho years for me to live here, and these would fol-low a state either of endless happiness or misery, as I improved the time ellowed me here.

"I almost determined to decide to be for God. But then, I thought, I have a very weak nature, I find it very difficult to break off any bad habits and my resolutions are seldom kept. How then can I break off so many bad habits at once? will can I break of so many bad habits at once? will not rather, by being unable to persevere, become more hardened, and not only bring a diagrace on myself, but also on religion, and thus increase my condemnation? Thus I thought, relying on myself to resist temptation, not looking to Him from whom cometh strength.

"The series of meetings were drawing to a look in the series of meetings were drawing to a look without my conference of the control of the con

## TRANS, the removed the removed of th

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

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

## SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MARCH 13, 1861.

attain, that I may never bring dishonor on my-self, or in thought, word, or deed, bring reproach on that holy cause which I have espoused. May I ever be a fervent, warm-hearted Christian, and

DEAR MOTHER.

"I now in end that you shall receive a letter from me far different from any that I have ever yet written. I am about to tell you good news—news that will rejoice both your heart and father's. Both Edward and I have, I trust, been converted, and have come to the determination of serving the Lord for the remainder of our a good man, and if I be that, I shall be thankful."

"I doet know what our friends will say. I

and to have Jesus for our friend. But I never knew so till now. I will relate in as few words as possible how I came seriously to think of my salvation."

"About three weeks ago I wrote you that there was to be a protracted meeting here. At that time I thought very lightly on the subject It is, I think, to be regretted that young min

vice. I thought all the afternion on the limperture, of finith a tayture, of finith a tay
That thought all the afternion on the

Little tay
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them for the first time in their lives."

The meeting centinued till eleven o'clock when with a great deal of difficulty we left the house. Alter this the atudents assembled in Edward's was thinking what it was to believe. I had not been seated long when it seemed that a light came into my soul. I passed from a state of despondency to one of happiness. I thought of the goodness of God. I wanted to get up at once and shake hands with all who were in the reom, and tell them how I felt. After singing school, there was a prayer meeting among the students.

feeling, and proved the means of conversion to God. Faded, tear-blotted, and tattered, these letters are precious to me, they have a varied history, and their inmost language speaks more powerfully than graven inveriptions, of the faithfulness of God to the prayer-hallowed Institutions at Hurton.

For these reasons I offer a few extracts to the reader. The letters were written by boys, one of whom was but sixteen, but their experiences were those of men; their simple and artless language, may tell the story of conversion more elequently than ornate periods; each is true to his character, and while the feelings of the elder brother are acute and bear the promises of future conflicts, those of the younger evince the gentle progress to its God, of a soul already possessed with a presentiment that Heaven was at hand.

Then I told them how happy I was, when, to my action in the students got up, one after another, some to tell that God had been merciful unto them, and others to determine to lead a new life. I thought that I was perfectly happy, and I felt indeed, as if I could love God with all mysheart.

"I hope I have no desire to return to the whited sepulchre whence I have fied. I have as yet had no real temptations to encounter, all the witness yet had no real temptations to encounter, all the volle. I yet have experienced arises from my guage, may tell the story of conversion more elequently than ornate periods; each is true to his character, and while the feelings of the elder brother are acute and bear the promises of future conflicts, those of the younger evince the gentle progress to its God, of a soul already possessed with a presentiment that Heaven was at hand.

The students got up, one after another, some to tell that God had been merciful into them, and others to determine to determine to the determine to determine to the winter in more felt into them, and others to determine to the determine to determine to the winter in more felt into them, and others to determine to the determine to the white a prev

what you told me when I last left home,—"Remember" said you "I shall be praying for you elded be happy.

Your affectionate Son,

EDWARD VINCENT."

DEAR MOTHER,

"I DOW in a first left home,—"Remember" said you "I shall be praying for you deed be happy.

Your affectionate Son,

EDWARD VINCENT."

DEAR MOTHER, I wish always to live for God. All the students have given their hearts to God and we have

lives. We have made a public profession of our attachment to Jesus, and were baptized on a profession of our faith, last Sabbath with thirty others."

"How true it is that praying breath was never spent in vain. I feel that your many prayers in our behalf have been answered. Oh what a blessed and happy thing it is to serve the Lord and to have Jesus for our friend. But I never

For the Christian Watch LETTERS TO A YOUNG MINISTER.

of religi n. In fact I did not think of it at all, sters, and young men who are looking forward except perhaps in a contemptuous way. On the first day we did not go, but all the next week we I can just now call to mind but two Young Minattended. At the sermons and discourses which isters of our denomination in the two provinces, were spoken on Sunday and Monday I listened who are living single lives. Of the young men with apparent neglect. But on Tuesday at a discourse from the Rev. Mr. Chase I was more attentive, he explained the way of salvation so clearly. It was only to look and be saved as did the Israelites of old when the brazen serpent was lifted up by Moses. "Only fall into the arms of Incorrather, by being unable to persevere, become more hardened, and not only bring a disgrace on myself, but also on religion, and thus ingrees my condemnation? Thus I thought, relying on myself to resist temptation, not looking to Him from whom cometh strength.

"The series of meetings were drawing to a close without my coming to a decision. I thought it was of no use to try But towards the end of the week, on Thursday, I think, I resolved to stand up and be prayed for. Standing up, you know, involves a promise henceforth to quit the world and its pleasures, and live to God's ser-

main in every way equal, and when the cause of the disruption of these two was simply fickleness, or what is almost the same thing heartlesdinance is a provision of bread and wine—to be

gles her out, lures her to love, persuades her to
gospel, and a convincing evidence of their truth,
give bim all her heart, to look to him as her future protector, to consecrate to him all ber life—
and why should she suffer because she has been

or the numericate the prominent rate of the
gospel, and a convincing evidence of their truth,
None but baptized believers are to partake of
this supper. Those who have a living faith in
Christ are alone capable of receiving it properly,

what anguish must she feel when her warm and partook of the Lord's Supper, pure affection is flung back as a worthless thing, when her hopes are all blasted, and her pride laid low in the dust.

What shall we say when men who aspire to be

preachers of the gospel, or are engaged in the and whose avocations, might werrant the most his love. implicit faith, have been consigned to the long. It is emblematical also of the means whereby spiritual life is imparted and maintained. This and outraged love. Nay, we know of cases of is evident from those passages in which he wrong still more aggravated, when the deserted one has felt her load of sorrow almost too great blood.

For the Christian Watchman. ORDINANCES OF THE CHURCH. The Church is appointed to guard and main-

1. Baptism is the immersion of a believer in ater into communion with the Throne of God. ery meaning of the word, from the circumstances

The argument of those who practice sprink ling or pouring are not satisfactory to us. It has not yet been proved that the word baptize means to pour or sprinkle, or that the descripance and the continuous of baptism in the New Testament are in harmony with such a rendering of the word, or that in any case recorded, immersion was impossible.

The argument of those who practice sprink friends who bad come to bid us farewell, had descripance in a far distant land the One Living and True God.

The powerful people, the descripance in a far distant land the One Living and True God.

The years the desire of our hear, a had been to the ocean, a country has arisen, or rather, has ence of the worshippers of Gaudams; we had thought that we were willing to give up all for the people who chose such a way of getting a true of the part of the powerful people, the desire of an additional and mud, the offscouring of German and Swisse and True God.

Rhine, or heaved angrily up from the depths of the ocean, a country has arisen, or rather, has ence of the worshippers of Gaudams; we had thought that we were willing to give up all for

regret and vexation—and be compelled to choose the heart, or the salvation of the soul. It is the between a marriage without love or deserved outward form of f.ith; the believer therein expresses his belief that Christ has died and rose Perhaps it is owing to circumstances like again from the dead—he also makes a solemn these, that young ministers, as frequently as any yow of obedience. He thus takes the oath of other class of men, break loose from the engagements they have made. Sometimes, however, dom, and receives a certificate that his ens are such contracts are violated when the parties reforgiven, his spirit regenerated and his soul

dinance is a provision of bread and wine—to be partaken by baptized believers, in commemoraness, or what is substanced and what shall we say of the man, the professed Christian, the claimant to be an ambassador of Christ, who violates such an engagement.

This institution was designed to be maintained.

This institution was designed to be maintained.

of Christ, who violates such an engagement.

When men of the world, through capriciousness or change of taste, are false to their plighted in the Church until the end of time, "ye do show vows—law and public opinion condemn them, the Lord's death util he comes.' The Lord's and with justice. It is not the woman who seeks out the man, and by attention, flattery, and proper the station of affection gains his love. No, he sin-

won by exhibitions of love, and induced to effectiving from it any advantage, or even of apfollow the first promptings of her nature. Is it prehending its significance. Baptism as a sign of
not a crime to trample under foot affections so
regeneration—naturally precedes that which is
assiduously won, to disappoint hopes so eagerly
the sign of sanctification; the new birth precedes infused, and to condemn her for no fault, to sor-row and almost to shame.

Is any sorrow like hers, if she has truly loved?

Leges of the kingdom. But the Scriptures plainly If her faith has been implicit; if she has proudly indicate sabjects, those who are authorized to regarded him as her future husband; and indul-ged in dreams of future happiness in his society, writers we learn that none but baptized believers

The Lord's supper is a memorial of the suffer work of the Christian ministry can perpetrate ings and death of Christ. It continually reminds auch baseness. We have known of young and his people of what he did and suffered for them, amiable women, who through the capriciousness the intensity of those sufferings, and consequent-or heartlessness of men whose profession of piety, ly the excent of their guilt and danger, and of

to be borne, as she with wan and meistened cheek, In the Lord's Supper, when rightly partaken to be borne, as she with wan and meistened cheek, has heard that he who had wronged her so deeply has publicly pledged to another the vows which he had promised to make to her.

We can tolerate many faults and errors in any of the dessendents of Adam, but we can never respect the minister who has been guilty of such conduct as this.

Episcopos.

For the Christian Watchman.

nembrance of the great love of the Redeemer hope is nourished by the assurance of eterna life herein afforded, and we are impelled by all tain two very significant ordinances. Baptism the power of the conscience to live in obedience and the Lord's supper.

ALERE

For the Christian Watchman. That it is an immersion is evident from the A Missionary Voyage from Boston to Rangoon.

which are recorded in connection with baptism, and from the figurative language of the sacred writers when explaining the import of this rite.

NO. 11

with whom to converse.

It requires more moral courage than we had thought, to point these erring ones to the Lamb of God, yet when the effort is made, the diffi-culty is over. The tract is cheerfully accepted, the "word in season," listened to with respect, and soon the countenances of some betoken that "they think of God and are troubled."

Soon we have to take an interest in the most trivial events. The sight of a ship—the changes of the atmosphere, the variations of temperature, the management of our vessel,—all excite the liveliest attention, and are regarded as important

As we draw near the Southern Hemisphere, the missionary spirit seems to awaken. Half of our tedious voyage is over, and we are approach-ing the land of darkness, which we have selected

as our future home. The winds are now soft and warm, the atmosphere clear and delightful, the sky is of a deep blue, and the sun descends in glory—but we

would part with all just now, for the bitterest snow atorm, were we only for an hour at home.

We have passed the line. In two months more
we shall probably see the shores of Burmah.— Already visitors from the warm South welco us. New a flying fish leaps on board, we obtain it, and preserve it as a curiosity and a relic. As we approach the Cape, the majestic albatross surveys us from on high, or, as if from curiosity, sails around us. One magnificent bird was caught with a baited hook, and then let go, carrying with him a tablet of lead, on which was writ the name of our ship, captain, passengers, and the number of days we had been out. The shark, the turtle, the nautilus, pass us from time t time, all equally welcome visitors.

We are more rapidly approaching our desti-nation. The incidents of the voyage, once so interesting, now become trivial, and the days seem to pass more slowly than ever. At length land appears—the land of our adoption—the chosen field of labor. What wonder if now we el a new enthusiasm. We no longer regret the old friends—though we love them as dearly as ever. We regard with eager interest-the river which we are entering—the fields of rice, the etrange and luxuriant vegetation—and the dis-tent mountains. We are still more intensely excited as we approach the city of Rangoon.— Here we shall soon see the people whose souls we have come to seek and to save-we shall on hear the tongue in which we are to convey to them the word of life, and we shall view the pagodas—temples of that superstition again which our life shall be spent. HORTON.

For the Christian Watchman. AMONG THE DUTCHMEN. Dutchland is the queerest land in Europe, the most remarkable country on the face of the

Globe; and it is most remarkable because it is the land of the Dutchmen. And the most extraordinary fact in connection with this is, that unlike other countries. Holland owes its very existence to the labour of its people. Talk of existence to the labour of its people. your wonders elsewhere—your pycamids, your catacombs, your China Walls, your temples, theatres, aqueducts, baths, bridges, canale, tun-nels, railroads, your works of art, your inven-tions—here is a greater wonder than any of them than all of them put together—a land, the home

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