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G. W. DAY, Printer. VOL 1.

Original Contributions

For the Christian Watchman LETTERS TO A YOUNG MINISTER.

DEAR YOUNG EROTHER :-DEAR YOUNG EROTHER :-Benides conducting the worship of the church you will statedly and repeatedly address your congregation on the denies theme of Chris-tian religion. You have professed to be called of dot to preach the gospel. Your preaching will be the means of the rising and the falling of many in Israel, it will be a savor of life unto life or of death unto death. Take heed then how you preach. But before giving you any explicit directions, it will be well for me to inquire whether or no you realuze the importance of your calling. He only preaches the importance of your calling. He only preaches well who apprehends the excited position which preaching occupies in the dispensation of

By divine appointment it is the great agency through which eternal salvation is effected. We ose that the infinite God could have granted to his people all needed blessings, without any to his people an needed observing, whole any supplications on his part, but he has not chosen to do so, He expects his people to make known to him their wants, unceasingly and with sincere desire. In response to their petitions, he forgives their sins, and gives grace to help in every desire. In response to their petitions, he forgives their sins, and gives grace to h-lp in every time of of used. So also it is conceivable that Ho might have accepted the ascrifted of His Son, and without any regard to the laws of the he man ascul, have regenerated, sancified and savet the clect. But he has not chosen to seve in this way. He has revealed a space for the finally impositent to the clect. But he has not chosen to seve in the agency in realizing his purposes in mature, by through the mind, that is, he desires, loves chooses, and pursues, only as he perceives son object or course of coodant to be desirable. Ac-cordingly, the religion which are site influenced only through the mind, that is, he desires, loves chooses, and pursues, only as he perceives son object or course of coodant to be desirable. Ac-cordingly, the religion which are a site astront intermed without any registrate attention to more the affinite to the work to which you have been cal-titude to God, and to constrain men to serve titude to God, and to constrain

him. But it is necessary that the testimony which God has given concerning his S.n., and which when believed produces repentance, gra-titude and a Spirit of obedience, should be dissiminated. "How can they believe except they hear." Now no mode of propagating opinions is so effective as the spoken address. We are so

quiekens all his faculties giving a breath to the understanding, and a glow to the heart. It ac-companies the earnest proclamation with the apirit of the hearer, convincing him of sin, righte-ousness and a judgement to come, and con-strains him to accept Jesus as his Redeemer and Lord. The preacher is not only an ambasador of Christ, but preacher is not only an ambasador of Christ, but preaching is a divine power to the salvation of souls. The Divine Spirit employs this medium to speak to the soul with the still small voice.



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

SAINT JOHN, NEW-BRUNSWICK.

doxy was prevalent even in the churches of the less, banish serious thoughts from the mind, ef-Reformation the voice of the preacher was heard, Whitfield and Wesley and others, whose names Spiris, from the soul, and shuld be dreaded as Whitfield and Wesley and others, whose names are held in lasting remembrance, pealed forth the tidings which twice before had delivered Europe from apperation and error, and with smilar results. The zeal and activity of the Protestant churches, and the prevalence of evan-gelical sentiments at the prevalence of evan-traced to the sermons preached by these mo-dern Reformers. W

No. 3.

That the human mind is, by its constitution,

We can contrast the purity, and industry, and That the human mind is, by its constitution, intended for a high degree of developement, and intended for a high degree of developement, and is not in its healthy and normal state until a good degree of such developement has been at-tained by culture and exercise; and that it is, consequently, a matter, not of choice or convelook at hom ', and find in every believer an ever dence of the mighty power exerted by this agency. Thereby he was lead to repent, to believe to obe; When tempted, the word has strengthened him, when afflicted it has cheered him, and when dis-when afflicted it has cheered him, and when dis-

pirited it has revived him. I would here notice another fact which, while it I would here notice another fact which, while it tends to increase our sense of the importance of preaching, yet makes no exult with trembling, the preaching of the gospel is never without ef-fect, though it does not invariably save the hear-fer. As Christ was appointed for the rising and rect, though it does not internate, into the rising and also for the falling of many in Israel and as His life and death disclosed the unsuspected de-with merely prolonging a miser ble existence by with merely prolonging a miser ble existence by

responsibilities, which devolve upon us who pro-claim 'he glad tidings. EPISCOPOS.

For the Christian Watchman Divine and Human Thoughts. Divine and Human Thoughts. No. 3. 2d. Man highly esteems wordly ambiti ist, but

2d. Man highly esteems wordly ambition, but constituted, that the arguments, and pleas of the greater effect on us when spoken, than when presented in the form of a book or an essay.— There is a mysterious power in eloquence. It excites attention aroues the emotions, awakens swmmathy, and ambdues the will. It gives con-swmmathy, and ambdues the will. It gives con-

WEDNESDAY, MAY 22, 1361. within our control, the inferences with to our responsibilities are t.o patent t. RECOLLECTIONS OF NAPLES. enjoyment resulting from a proper im

THE CHRISTIAN WARDAN

The enjoyment resulting from a proper in provement of our mental powers affords another towers. He has stached gratification to the heath ful exercise of all our faculties. This autofilies of metaphysical distinctions, we shall call tasts, belongs in very different degrees to individuals, but is in all alike dependent on edu-ia grand or beautiful, whether in the outer or

as dis the parallel, we might inquire what can more appropriately be said of the mind that has never been quickened to enjoy the beauties of God's wor'd, to trace the benerolence of His econo

who sow the world's wheat and bake the world's bread, and what would we do if the farm and the bouseho'd were neglected for education's sake?" Though narrow, they are straight, we'l paved, such person doubt, f x a moment, that we have herein indicated a law of God, to say the least, equally birding upon intelligent creetures? Can

For the Christian Watchman, No. 6.

extion for its highest results. Detecting whatever with whom we meet seem to be brim full of ani-is grand or beautiful, whether in the outer or mal life. In a few moments mors, we have left inner world, in the creations of nature, or art, or intellect, the cultivated teste opens up to its the long buried city. We can at first scarcely possessor a constant series of the most delights trealise that we are away from the abodes of life. ful and elevated of worldly enjoyments. As a These walls, streets, houses, baths, theatree and characteristic of mind, it belongs of course, in temples, are not ruins, time has scarcely left his some degree, to every one, but being not a fa-culty, but a result of the employment of the fa-to see the forms and motions, and to hear the cullies, its correctness and intensity of enjoyment sounds which elsewhere greet the eye and ear are directly proportioned to their development But all is mo junkess and silent as the grave. and scope. From being settisfied with tinsel and tawdry ornament, it may be brought to delight only in what is most perfect in art, most pure come weary with innumerable details, but with in sentiment, or most elevated in thought. The through the sitent streets and desclate forumssuperiority of its delights to those of sense may be seen in the fact that it never tir.s, is never and repair the rents and gaps which the centuries nauseated. The physical organs may become and the volcano together have made, and the second failingued, but there is no satisfy to mind, rest is tore to the city its original guiety and splendor.

we are aware there are in ny objections to by the venerable yetsperfect forms which sursuch views as these. One may say that the round us cannot form a picture without deformanalogy we have attempted to trace does not hold ity. It is a picture in which we see al! the splen bedience to physical laws is met by ap- dor which wealth can purchase, all the beauty propriste punishmant in misery, disease, and genius can create, marred by the disgusting death. And yet, were we disposed to follow out forms of vice, which dims this splendor, and be-

mies, and the inscrutable wisdon of His laws, than that it is miscrable and diseased and dead— However this may be the traveller passes through dead to all the higher intents and purposes of entire streets, in which the portal of almost thinking life? Another may say, "such talk is every house presents an image 30f the obscene

Such a person forgets to how great an extent were originally well drained, have raised side science has already diminished the term of walks and in every respect are superior to the daily labor, and forgets that the reason so few of the educated now engage in manual labor is cities. The Via di Morcuri and the ViaDomitian, the demand for them in other spheres, that the ef. fect of a more extended system of education must necessarily be, not. diminuition of material com-fort and wealth, but an increase of d'gnity and Pompeians, For the accommodation of foot

dred spectators, and almost unimpaired. The of decay. These theatres are similar in form and arrangement, being semicircular, without covering of any sort, the seats rising one above another, and the stage and orchestra placed in the diameter of the semicircle, and occupying the space between the extremities. The Mus seum of Naples contains the tickets formerly used at these theatres. The Amphitheatre, some distance away, would a commodite almost 30,-000 spectators. Its bloody sports were evidently more popular than the fictitious representation of the stage. This Amphitheatre is, we believe, the best preserved of any in Italy. We now visit the public baths. These, though not of the gigantic proportions of the Roma baths, were yet almost uninjured by time, an more extensive than any of the kind in modern Italy. In the hall where we first enter, are seath for the accommodation of the bathers, over these seats are holes in the wall for clothes pega. At the upper extremity of the hall is the Frigidarium, a circular structure, surmounted by dome. In this is a skylight, which contains excellent window glass. Here the bathers could indulge in the luxury of a cold bath. The Tepidarium is an oblong hall, and one of the fer structures in Pompeii, whose roof remains entire The ceiling is frescoed, and the walls niched. This hall was once magnificently adorned. At the upper extremity is a brazier of bronze very elegant in form and ornament, and cf vast dimen-sions. Adjoining this hall is the Calidarium. The ceiling is covered with very excellent stucce ornaments. At the extremity of this chamber is a huge marble bath for hot water. These baths have been preserved wonderfully well, and doubtless a little expense would yet render them an inviting place of resort. The Pompeians were patrons of religion as well as pleasare, and, like the Athenians of old, "were in a'l things very religious." Near the Forum are several very beautiful temples. The unless the heart be right, increased mental power is but increased power for evil, and brings in-creased responsibility. That the heart may be touched by him whose prerogative it is, is the first and great end for which every Christian should "pray in faith and labor in hope," but "these ought ye to have done, and not to leave the other undone." The the more training and cover with stucco, surrounds the coviry and as supports the edifice. The chambers are all highly ornamented with mensions which accord with modern ideas; the the other undone." The the proper training and mensions being 280 feet the other undone."

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

NO. 21

ord nary genius, taste and immorality of the people who adorned or inhabited these dwell-ings. Neither the fires of Vesuvius, nor the long burial of centuries have purged Pompeii from its

the hall of audience, and the sleeping apartments were in general sufficient for the acc of a people who lived much in the open air. The name of the owner was before the door, on the pavement, in mossic. The most splendid, instructive and touching of all the private mansions of Pompeii is the villa of Diomede, with its gardens, courts, baths, and elegant apartments, all displaying the wealth, if not the taste of the owner. In the wine cellar rows of jars capable of holding from twenty to thirty gallons of wine, but now full of ashes, are arranged against the wall. In this wine cellar was discovered the skeleton of a man, with a very valuable vase.

But not even the mansions of Pompoii, won-derfully as they have been preserved, fill us with so much surprise at the gentleases with which time has dealt with this city, or summon up so vividly the ancient people, their manners, and degree of civilization, as the places for business, or the resorts of pleasure. In the bake houses we find all the apparatus for grinding flour and making bread. Here are not only kneeding troughs and ovens, but in one of the bake houses we discover four large stone mills for grinding, and even the stalls for the donkeys which turn the mill st nes. Every article remains unmoved and uninjured, just as when the last customers left, expecting soon to return. We could even now fancy that the original owners are marely absent, not dead for many long centuries. The Pompeians seem to have been well sup-

plied with wine. The gentry were not average to liquor trade, and indeed often used or rented one of the rooms on the street for the traffic. Even these public anaion of Calos Sallust contains a wine shop. The topers did not confine themselves to pure wine, but used some more poweiful liquor, or wine mixed with some corrosive substance, as the marks on the marble counters testify. These wine shops vividly re-cal the past, and render it difficult to realize that so many years have passed since they were visit-ed by the gay or the vicious. The stams of the wine, the corrostons in the marble made by some strong drink, the marks of the drinking vessels,

tations.

HE MILLION! rm his friend. and w Brunswick and in for inspection the TER STOCK, in and the United of-, in Pilot, Beaver,

Broad Cloths and Coburgs, Lustres,

Coburgs, Lustres, ffs, and Cotton Plaidn Equare Shawls asd t Hats, and Bonnet

owers, Sewed Mus-s, Ruches, Blonds,

s, Kuences, Biolous, etc. Gaundiets, Polkas Scarfs, Berlin and and Silk Hand'kfs-ts, Lawa Hand'kfs-tinghams, ons and Sheetings, on Warps, Ticks and Denims, and Velvets, taburg, Towelling,

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irresistible. Accordingly God in sel-cting agencies for the dissemination of the gospel, has chosen not the essay, or the commentary, but the sermon. He calls men out of the world, converts

sympany, and abouts the win. It gives con-elusivences to arguments, and its pleadings are irresistible. Accordingly God in sel cting plause of mankind, and have borne from the

agencies for the dissemination of the gospel, has chosen not the essay, or the commentary, but the scrmon. He calls men out of the world, converts their hearts, fills them with love for Christ, and when have bestowed their uninterrupted praises upon the bartle-field from time im-cipal offices of the mind are to remember, to them forth to preach the goals and then sends them forth to preach the goals and then sends suthorizes them, in Christ's stead, to persuade men to be reconciled to God. Hew important also does the work of preach-them by the loud roar of mus-suthorizes them, in Christ's stead, to persuade them forth to preach the goals and the sends the ar becomes deaf to the wail of misery, and passes by unheeded the groans of the wounded the drive to reward a bold pre-the drive to reward a bold pre-the sends to the wail of misery, and the drive to reward a bold pre-the drive to reward a bold pre-the sends to the wail of more than a bare mention of the fact. Every and the drive to reward a bold pre-the but methed to more the more sends to the wail of more than a bare mention of the fact. men to be reconciled to God. How important also does the work of preach-ing appear, when we consider that is not only appointed by God, but is attended with His spe-gial presence. Christ and to his commissioned ambasados, "Lo Law with yoa always," and we are informed that the Holy Spirit is vouch-and to gove access to the preached work, I to within the no human eliquence could persuado tian to be reconciled to God. The tongue of a mage might discourse on Redeeming Love without that he is guilty and helpless, no pleas induces him to tare from his wickedness. He will not hearken to the voice of the charmer charming never so wisely. Is preaching these matter of lit-truck gives to i infinite importance. The princher proclaims the word in "demonstration" the apirit," and consequently into powr. It quickens al his facultice giving a breath to any the facultice giving a breath to the apirit of the hearer, convincing him of sin, right-companies the earnest proclaims to beart. I the companies the earnest proclaims to beart. I the companies the earnest proclaims to beart. I the companies the earnest proclaims with the apirit of the hearer, convincing him of sin, right-courses and a judgement to come, and con-strains him to accept Jesus as his Redeemer and Lord. The preacher is not only an ambased in the to is up or a only an ambased in the to is up or a only an ambased in the to is up reacher is not only an ambased in the to any the same to only record that he has given in the to be seen to any record that he has given in the to be seen to a single reading, and a given to the set. I the companies the earnest proclaims to work and to its and the reading with the same is and tord. The preacher is not only an ambased is of the to preacher is not only an ambased is of the to preacher is down to only an ambased is of the to preacher is down or only an ambased is of the to preacher is down or only an ambased is of the to preacher is down to only an ambased is of the top is preacher is down to only an ambased is of the

Strains hin to accept Jesus an his Redeemer and Lord. The preacher is not only an ambasador of Christ, but preaching is a divine power to the salvation of souls. The Divine Spirit employs this medium to speak to the soul with the still amall voice.
But notice the effects produced by the preacher is not of the spirit employs in novel reading to the ensite of the mystic symbols of the rocks; in and there and there and their idols are burled from their pedestals, and a people who had been given up to work all uncleances with greediness, acknowledge and worship, and love, and erve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and worship, and love, and serve the one living and the speakers when paganism seemed to have revived in the professely Christian church, the salmost forgetton gospel was preached once more, and the Re. processedly Christian church, the almost forget-ton gospel was preached once more, and the Re-formation followed, and blessed nations, now the mightiest on earth. Again when a dead ortho-

ments on other grounds. Such may be inclined to ask why, if the duty inculcated be one of such the crossings or in the broader avenues, conse msgnifude, we cannot point to some passage quently each chariot was obliged t> follow in there, in which it is enforced? We reply, such the ruts made by its predecessors.

is not to be expected. The Bible has been given to teach truths which our depraved natures left with a spect cle similar to that which greets the us no other means of ascertaining. To such eye of the visitor to Rome when he looks forth truths its plain teachings are confined. It is on the Appian way. We see the tombs of the only from incidental allusions, and by reference to principles involved, that we may get informa-though less magnificent than those of Rome, are tion on other topics. By such inferential meth-ods the views of the pleader for education may be reared these splendid memorials of their depart. abundantly supported. A part from the two sig-nificant facts that the whole design and compass their tonb and monument in the houses, baths of one of its books is " to know wisdom and in-struction, to perceive the words of understand-of the city is a stone centry box, which is a far ing, to receive the instruction of wisdom, justice, judgment and equity, to give sublity to the simple, to the young man knowledge and discretion," and that the pioneers of both its dispensa-tions were chosen from the best educated ranks, eii. While others fied he remained faithful at trained, the one in an Eastern Court as the son of the King's daughter, the other "at the fect death. Ages after his skeleton was found in -of Gamaliel," no one can thoughtfully peruse that stone centry box, and though his name is the " Great Teacher's" parables and teachings unknown, his stera fidelity will ever be rememwithout feeling their striking adaptedness as a bered, and render his tomb the most interesting secondary result, to waken new and elevated of all those which line this ancient Necropolis. trains of thought, and thus tell most powerfully None of the houses of Pompeii were very upon the intellect. And, if we take the lofty lofty, but the mansions of the wealthy occupy a old Bible sentiment, that "man's chief end is to large area. The larger houses were divided glorify God and to enjoy him forever," can we into two distinct portious, one public, the other doubt that this can be most effectually done by private. The former consisted of the vestibale, those who are enabled to understand most of the the court yard, and balls of audience; the latter wisdem and goodness of his unsearchable charac-ier, as displayed in all his works, and pre-eni-family temple, baths, and sleeping apartments. nently in the great work which his Adorable Son In the main court was a cistern came to earth to accomplish?

me to earth to accomplish? which was drawn through a marble tube. These We hope it is not necessary, after what we tubes are of sufficient size to ellow of the passhave said, to add a word of explanation. We age of a bucket up and down, and many of them adunit most fully and heartily that education is present marks of the ropes used in drawing the not religion, that no power of intellect can atom for defer tive morals, or supply the place of right motives. History but too clearly shows that unless the heart be right, increased mental power

the other undone." That the proper training reaemble clothes presses rather than sleeping of the mental and moral faculties does not, at apartments. The most beautiful and the most beautiful and the most beautiful and the most various divinities. The Temple of Isis, not far least, diminish the probability of this happy re-sult, no reasonable mind can deny. PAIS. Vile of the frescoes which once adorned and polluted these chambers, have been removed to Naples, but enough remain to prove the extra-Naples, but enough remain to prove the extra-