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

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### Priningl Contributions

The following poem was published more than rty years ago, in the Imperial Magasine, printed the Caxton office in Liverpool, under the title. "The Anchor necessary for safety." I have add a few trifling corrections, and now submit it you with the simple title of

#### THE ANCHOR.

When ocean's bosom is serene, And summer skies are clear and bright; And summer saies are clear and original when all around is one vast scene of peace, of grandeur, and delight; The seamon walks his deck with ease, Indulging all his little pride; As on before a gentle breeze, He sees his gallant vessel glide.

Elated with his present joy, Her various trappings he surveys; Her carvings now arrest his eye— And now her costly gildings blaze— He views aloft, in towering height, Her swelling canvass rise and spread; Then contemplates with fond delight, The splendid figure of her head.

But when deep gloom o'erspreads the sky, When winds and waves discordant jar, When thunders roar and lightnings fly, "Aud all is elemental war?"
His pleasure dies, his fear awakes, His pleasing contemplations fly; Straight to his anchor he betakes, On that his hopes of life rely.

Thus man while passing o'er life's sea, Thus man while passing o'er life's sea, When all things round assume a smile, Indulges thoughtless mirth and glee; Each trifle can his heart begulle; When fortune swells his crowded sail, And wealth flows in with ev'ry wind, He bids the sweet concurrents hall, As all the bliss for man design'd.

He lifts ambition's shining vaneisplays the guady flag of pride; Displays the guany lag of price;
And glides along the placid main,
Without a compass for his guide:
But when stem fate awakes a storm,
And wraps his prospects all in gloom;
When dire disease, that gnawing worm,
Forebodes his certain, speedy doom.

When conscience, flashing, ushers in The thunders of God's broken laws; Portrays the heinousness of sin, And points to ruin's gaping jawa; The grace of Christ alone can save— That anchor is his only care. To stay his soul upon the wave, Above the gulf of dark despair.

#### For the Christian Watehman HORTON SKETCHES.

NUMBER 4.

doids Will a BY GAMMAN ab It is a wonderful scene when the Holy Spirit descends in answer to carnest prayer upon a community who have waited for his manifestation; to see men who for a life time have been wrapped up in gross materialism, sudden wakened to spiritual things : to witness the in difference and apathy of a whole congregation supplanted by eager anxiety; to hehold sinner roused, convicted, and imploring merey. The ircumstances of such a scene are always as various as the characters of men. Sometimes a re-vival will be attended with fearful accompani-

# SAINT JOHN, NEW-BRUNSWICK,

was more fitted for a life of thought than of action, his nature was that of a student, and his acquirements were of a high order. His preaching appealed less to the feelings than to the reason, his manner in the pulpit was impressive, his personal presence imposing, his voice deep and finely modulated. He was in every respect a remarkable man.

"Me? "cried Tracey—"Oh yes—that's very likely—Me? Well I like that." And Tracey laughed as though he considered it an excellent joke.

"Well Boys"—said Marshall "dont mix your liquors—Ity that I mean dont go to these meetings, and try to be jolly too. You must do one thing or the other."

was never lacking in zeal or piety. Like the others he never forgot the claims of Religion upon his scholars, nor did he ever allow an opportunity for urging them to pass away. He had no family said the College was a way. He portunity for urging them to pass away. He had no family, and the College was his home and his world. With the affection which his name inspires, there is mingled a mournful feeling. Cut down in the prime of life his death was cheavy blaw, and time which has repaired the loss, has in no respect diminished the affection are regard which his friends entertain for the gentle virtues of Isaac Chipman.

With the cosoperation of men like these, the revival spired rapidly, increasing its triumphs every day. The town's people were the first to feel its influence.

On the meeting which followed the one of which I have spoken, the first fruits were gathered in the properties of the savest, in the dorn type use if I will."

"Me? How?"

"Why, I had been eating nuts up in my room and carried the shells to meeting. Who knows, thought I, but that these may be of use to some enquirer. So I saw a row of enquirers on a bench in front of me, and occupied the time with filling their pockets and watching the effect. As each one pulled out his handkerchief to wipe his "eyes, the nutshells fell with a rattle on the foor. I stood it very well till it came to you. You out with your handkerchief, but when the nuts fell, you looked around with such a comical expression that I burst out taughing."

On the meeting which followed the one of which I have spoken, the first fruits were gathered in. A number arose and asked the prayers of the congregation. A deep solemnity rested over the place. No sounds arose to break the awful stillness except the sob of the penitent, or the broken voices of those who wrestled in prayer.

Meeting succeeded meeting. Scenes of varied interest, pathesic, mournful, or fearful, occurred in quick succession. At every meeting roused and overcome by these meetings they

to ask in supplicating accents for the prayers of God's people.

Again an old man would zome forward, who never payed before, to implore prayer for himself, that even in the eleventh hour his cry might be made known and accepted; again a young girl would ask in a scarce audible voice that she might share in the common blessing. Nor did it end here. It was not enough that the power of the Holy Spirit should be shown in bringing now souls into the kingdom; a harder task was performed in breaking up the govering of apathy or aversum that encased the stubborn heart of the backslider. These appeared again, filling their old places, seeking te regain their old places, seeking te regain their old feelings, to bring back their vanished love.

had not been witnessed for many a year in this place. Other revivals had occurred before, but none like this. The blessing descended from an Tracey alone did not go. As the others resupervine hand, and every heart was filled with peace, and joy exceeding and full of glory.

Prayer meetings began and ended, but the members could not go away are already at the members could not go away are already at the members could not go away are already at the members could not go away are already at the members could not go away are already at the members could not go away are already at the members could not go away are already at the called out from his window the usual question: peace, and joy exceeding and full of glory.
Prayer meetings began and ended, but the members could not go away—again they began, and again they ended, and still again they took up the strain, until at last they left, but often, only to recommence a final meeting in some private room. It was no uncommon thing to spend a whole night in prayer. The joy of young converts is proverbial, and here it was felt to its largest extent—joy tull and free—bliss that flow at like a river. These feelings burst forth in singing. The songs of Zion were exhausted to express the feeling of all these happy souls. It was seene which was a foretaste of the Millenial dwn.

"As I tock round upon these young converts" said Eather Harding—" all happy, all rejoicing. If leel as though I were like some old oak tree, whose vitality has been supposed to be exhausted. But spring has come, and shoots and buds burst forth, and they grow, till the guarled old trunk is green with foliage."

The students had looked upon all this with varying feelings. Afraid of being converted, and still more afraid to show this fear, they did not know whether to go to the meetings or stay at home.

There was Edward Vincent and his brother John, the former a gay and and mercurial youth, the latter gentle and affectionate. There was also Tracey whose feelings were a strange mixture of hope and fear, and whose somewhat satirical nature made him afraid of spearing ridiculous Robinson who followed wherever the others led; and two brothers George, and Alfred Cumuings.

These six young men were the leaders of all the cheepers of the meeting of all the cheepers of the meeting of all the cheepers and the properties of all the cheepers of the meeting of all the cheepers of the meeting of all the cheepers of the meeting of the properties of the me

thing or the other."
"Have you been converted yet?" asked

curred in quick succession. At every meeting there was a harvest of souls. Now a strong man would rise his frame quivering with emotion to ask in supplicating accents for the prayers of the very youth who now so gaily related his triek.

They came from every side. Pride, shame, all gled with vehement hate against sparing neither were thrown away, in the awakened desire for ridicule, nor scorn, por open profanity to show their opposition. It was a very remarkable co Then there ensued a scene of happiness that flict since it shows how strongly the natural

## WEDNESDAY, FEBRUARY 27, 1861.

were striving, and saw that they had already The former have been humble, affection pre-eminent claims of religion, and took but little pains to conceal their anxiety to possess it.

LETTERS TO A YOUNG MINISTER. DEAR YOUNG BROTHER:

diligent effort for our advancement in the divine build my Church, and the gates of hell will not life. Certainly our avocations are all of a characlife. Certainly our avocations are all of a character fitted to solemnize the spirit, to enlighten the the keys of the Kingdom of Heaven, and whatmind, and to stir our emotional nature. We are continually brought in contact with the stern realities of life, and are made acquainted with all eaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." forms of sorrow. We habitually investigate subjects the most important and heart stirring.

We are in a position of awful responsibility—our words are a savor of life unto life, or of death unto death. Yet it is very possible for a minister to visit the penitent, the remorseful, the reckless; to stand beside the couch of the

grow less susceptible to divine truths and influence. "Take heed unto thyself."

"Whatever may be the amount of ministerial the frailties to which you are exposed, the temptation, the foibles even, which may injure your uses fulness. You must apply to yourself those soul stirring truths which you proclaim so earnestly to others. Especially, I would urge you to meditate upon the life and death of the Son of God. Make that life the subject of much thought. Contemplate the Saviour in the various girenmeters are content of the saviour of the subject of much thought. Contemplate the Saviour in the various girenmeters are content of the saviour of the s

prayer. Every Christian must pray, more especiprayer. Every Christian must pray, more especially a minister. The evil influences which surround him can only be dispelled by prayer. He would be a considered the first the large transfer of the Evangel. (California.):

"Not let us see if we can find when Peter and the construction of the Evangel." must dwell in a lowly posture before the Holy
One, else, before he is aware, his heart will be-

an resist temptation? Even if they ere human, may miss the benefit its revelations impart. On can resist temptation? Even if they are human, they carry all away in the common tide; how much more so if they are divine.

Gradually they became conscious of their own feelings, they were willing to recognize them, and some were even willing to confess to others what hitherto they refused to confess to themself upon the student who had turned him away, but among the other none laboured more analyse, the saw with ay that same away, but among the others none laboured more analyse, and the resistons seen by personal to the Gentiles, and or the visions seen by Peter and Cornelius, to prepare them to understand the vary of the Lord. Peter was alow to comprehend that the gospel was to be presched to comes forth as a lesson which you have learned. Let me urge you then to work out your own salvation with fear and trembling. Let your first work with the loss of Cornelius was prepared to send for some one to teach him away, but among the others none laboured more to take head unto yourself. Neither force away, but among the others none laboured more ton with fear and trembling. Let your first work sealously than he. He saw with joy that some be to take heed unto yourself. Neither force would listen to him patiently, and would even allow him to pray with them. Nor was he alone in his prayers. Around these stubborn hearts, of our souls; nor will mere study satisfy your the hope, the anxiety, and the prayers of our conscience, improve your religious character, or fit you to discharge efficiently the public or private departments of your office. This is the research of the provided of th men impulse.

At last all resistance ceased. They learned son why unlearned men have often accomplished the resistlessness of the force against which they far more good that the "wise and the prudent-" been drawn far away from their first position of deeply imbued with the spirit of truths which scorn and hate. They tacitly recognized the they could present only in a very imperfect man-

correct and logical views of truth, with clear and For the Christian Watchman. elegant expressions, have preached out of the head, rather than the heart. EPISCOPOS.

For the Christian Watchuan. THE POWER OF THE KEYS I am afraid that we sometimes take for granted that the discharge of our ordinary ministerial that thou art Peter, and upon this rock (the details of the discharge of our ordinary ministerial that thou art Peter, and upon this rock (the details of the discharge of our ordinary ministerial that the discharg Mat. 16: 18-20, " And I also say unto thee,

duties relieves us from the necessity of making claration that Peter had just made, ver. 15) I will

We are not to take " the Church out of its or dinary acceptation as a visible community of be-lievers, organized for the extension of the authority of Christ over its members and through-out the world. It is not "the Kingdom of Hea-

ful, the reckless; to stand beside the couch of the sick, or the dying; to conduct the worship of the church, and to preach the gospel of selvation to perishing sinners, yet all the while, not only make no could be selved to the church and to preach the gospel of selvation to for which Christ was the builder, and the heart tell expression of faith which Peter had just made, yer, 10, the foundation. This language implies that the church had not yet been organ-

In opposition to this temple or palace is the labor which you are obliged to perform, take fortress of Hades, (Job 38: 17; Ps. 9: 14; Isatime for meditation. You must become acquainted with yourself—your religious condition, those forces which are opposed to life.) But those forces which are opposed to life.

plate the Saviour in the various circumstances in which he was placed. Consider attentively the elements of his character, until you have, not a vague action of an infinitely holy God, but erected, was already established, and Christ virid picture of an absolutely perfect man.

Dwell constantly upon his death, and let the deliver them to Peter, to grant to him the remembrance of his infinite love stir your heart, and impel you by all the combined power of would come in from the kingdom of Satan. The and impelyou by all the contents would come in from the kingdom of Satan. The duty and grateful love to imitate his example.

Take time also for frequent and prolonged it was fulfilled, and the authority which Peter in

was the characters of max. Sometimes are very clay will be attended with Farriel's accompanient with a farriel accompanient with a farriely and the activity. McColor and his work was the control of the control of the color of the doors of the kingdom were opened. "And come the abode of pride, vanity, self righteousness, or love of authority. Meckness and humility can never be acquired by the force of will.

NO 9 We will now see if we can find where Pete reached the house of Cornelius, and found the multitude assembled there, he said:—"Yet know how that it is unlawful for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or uncleast.

\* I ask, therefore, why ye have sent for

me?" Cornelius then related his vision and me?" Cornelius then related his vision and said: "Now therefore, are we all present before God to hear all things commanded of God." Peter then preached to them the news of the kingdom of God, and while Peter preached, the "Holy Ghost fell on all who heard his words.

"And he commanded them to be baptised." This is the second time Peter used the

keys. He opened the doors of the kingdom unto the Gentile world. The doors of the kinganto the Gentile world. The doors of the king-dom are then open to all who wish to become citizens of the kingdom, provided they will take the oath of allegiance and be initiated. Peter no longer has use for the keys. C. L. S. That this interpretation is substantially cor-rect, is evident from the language of Peter him-celf when doubtless refereing to this promise. he

self, when doubtless referring to this promise, he says, "Men and brethren, ye know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the Gosnel andibelieve.

CHRIST'S PARTING ADDRESS. MAT. 29, 19: 20.

The Lord Jesus had been erucified, had de-scended into the world of spirits, had arisen, and was now about to ascend into heaven. Ere nis departure he would meet with all his dissiples, appoint to them their work, and give to them all

In accordance with his appointment the disciples proceeded to Galilee, to a certain mountain where their Lord was to meet with them, and where he was to deliver his last message. No where he was to celiver his last message. Not only the twelve were present, but in all probabi-lity the five hundred disciples. 1 Cor. 15, 6. When they caw him, astonishment and delight filled their hearts—though some of the weaker brethren could scarcely believe that this was the Jesus who had been cracified, and imprisoned

in the grave.

He began his parting address by giving them assurance that he was all powerful in heaven and on earth. He in heaven could send his Holy Spirit to work in men's hearts to will and to do of his own good pleasure; he could send forth angels as ministering spirits to the heira, of salvation; he could also prepare a place for them in his Father's house. On earth he could rule in his church, extend its borders, overcome its enemies, and ultimately extend its influence over all the world. This assertion was necessary myiew of the Commission which he was now about to give, and the great responsibility which was to devolve upon the disciples.

"Go forth" he said, and disciple all the nations do not confine yourselves to the work of urance that he was all pov

tions do not confine yourselves to the work of instructing and enlightening the Jew. Bring all the Gentile nations to accept my teachings, to

the Gentile nations to accept my teachings, to obey my laws, to become my disciples. Baptize those disciples into an acknowledge-ment of, love for, and obedience unto the Father, the Son, and the Holy Ghost. Then teach them