

ABLE RESPONSIBLE
TIGHT BINDING
RELIEU TROP RIGIDE

INTER-1861.
THE MILLION
form his friend,
New Brunswick
and the United
States, in Pilot, Beaver
Broad Cloths and
LASKERS,
Coburns, Lustris,
and Cotton Flies
Square Shawls and
Hats, and Bonnet
Flowers, Sewed Mus-
lins, Ruches, Blouses,
Gauze, Polka
Scarfs, Berlin and
and Silk Handkerchiefs,
Lawn Handkerchiefs,
Gingham, and Sheet-
ings, and Trimmings
and Velvets,
Collars, Trawling,
Collars and Bonnets,
Caps, Haberdash-
ery, Gaiter Trimm-
ings, and
L. W. DAY, Printer.

The Christian Watchman

G. W. DAY, Printer. BY PURENESS, BY KNOWLEDGE—BY LOVE UNFETTERED.—ST. PAUL. REV. E. B. DEMILL, A. M., Editor.

VOL. 1. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, APRIL 17, 1861. NO. 16

Original Contributions

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER—

In my last letter I directed your attention to some important considerations to be made previously to deciding on a field of labor. I shall now address to you some reflections on the pastoral connection. When, after mature reflection, a pastoral charge has been accepted, the relation thus formed ought to be a permanent thing to be permanent. Other things being equal, the usefulness of a minister will increase with the duration of his connection with any particular church. This is required to enable him to establish a perfect understanding with his people. As years roll on he grows in their affections, and acquires more of their respect. They become acquainted with his character, style of preaching, and cease to criticize any little imperfections in his manners, or his sermons. The young who grow up under his ministry learn to cherish his respect and affection for him, which under other circumstances they could not possibly feel; and will be far more likely to bear and heed his words than those of a comparative stranger.

The evils of frequent changes are palpable. The minister cannot be capable of taking that interest in strangers, which he had felt for the church with whose members he was intimately acquainted—many of whom perhaps he had led into the baptismal waters. Each change will be found to weaken the tie which binds him to the church over which he presides, until at length he ceases to take any special interest in its welfare. But the evils to the church are still greater. They cannot be expected to have any very warm attachment to a stranger. His influence becomes merely official. They listen to his sermons with a cold and critical spirit, and are very indifferent about his pastoral admonitions. Very often too when a pastor leaves his former charge, the church finds great difficulty in deciding upon or gaining to its service a suitable man, and in consequence is left for weeks or months without a minister. Evidently the relation between pastor and people was designed to be permanent, and those churches are in the most prosperous condition, which succeed in retaining for successive years pastors in whom they may place confidence.

It must be allowed that the permanency of the pastoral connection cannot be maintained without effort on the part of the minister. He must study more diligently than if he designed to hold his office only for a season. He who neglects his study will, if pastor of an intelligent people, soon discover that his sermons fail to keep attention, and excite interest. He must also dispel those dreams of situations of greater influence, in which they may occupy a more commanding position. He must come to the conclusion that the field which he occupies can exhaust all his energies. He must also guard against an idea which they can be somewhat apt to cherish, that while they can do anything for a more eligible field—their people are under obligation to retain their services so long as they may choose to remain. It will also be borne in mind, that they have the same liberty to dismiss him when dissatisfied, as he has to leave them, when he wishes to occupy some other field of labor.

No hindering ray however can be allowed to reference to the permanency of the pastoral connection. When one discovers that he has over-rated his ability to maintain himself in a position which he has decided to occupy, and that he can no longer discharge the duties of the station with efficiency; or when he finds that the necessary toil of the situation exceeds his physical strength, and is inducing sickness, or when he finds that from any cause his usefulness in that particular place has become materially impaired, and that another would accomplish more good than he, then let him even though at a sacrifice of feeling and interest retire from the field.

Nor should a pastor remain over a church when a large majority have become discontented with him. Why should the church be driven to schism on his account. He does wrong if he remains in his position merely through the vote of a majority; the duty wrong also if he stoop to be pleased to be retained in his office. His usefulness is well nigh gone when he descends from the dignity of an ambassador of Christ to plead with his people to retain his service, not for the good he can do, but for his own necessities. Every minister of Christ should always consider the cause of Christ as of infinitely greater importance than his own interests.

Rather suffer injury and wrong than be the means of rending a church of God.

SAINT JOHN, NEW-BRUNSWICK.

members, the greatness of its privileges, the perpetuity of its duration, the extent of its power, and the further proclaimed the terms of admission to its honors and rewards, and also explained the nature, character, and office of its King; many of the people gladly believed, cheerfully accepted the glad tidings, and cordially submitted to the claims of the Redeemer.

When they thus believed they did not hesitate to acknowledge their admission to the kingdom in the appropriate way. They publicly professed their faith, and were made members of the invisible kingdom.

Not only men, but women also were baptized in the presence of their fellow countrymen. They thus in this most expressive and significant ordinance exhibited their faith in the death and resurrection of Jesus Christ, and their profession of a death unto sin and a life unto righteousness. We learn from the account given above the duty of believers to propagate the religion of Christ by their own personal exertions. We are to act at the present day to place upon ordained ministers the responsibility of presenting to the hearts and consciences of unbelievers the claims of the Redeemer. But every believer has a duty to perform. It is to preach the gospel, and to lead the way to the kingdom of God. The sense of this transformed the scattered fugitives from Jerusalem, into zealous and effective missionaries.

We brethren, learn from this account that believers only are entitled to baptism. Respecting those who were baptized on this occasion we remark, they believed the doctrine, which Philip taught, and are specified as adults.

We will take a look through the Strada Nuova when the heat of the sun has abated, and the coolness of the atmosphere has invited the inhabitants to make their customary appearance. The street is thronged and we meet with many representatives of every class of society in Naples. The noble and his lady reclining indolently in their magnificent chairs; the haughty officer mounted on his spirited steed; the solitary Bishop looking out benignly from his luxurious carriage; are the first to attract the notice of the visitor.

We notice that the gentlemen are all remarkably good looking, and the ladies all remarkably beautiful. Amidst the crowds of merchants and citizens who are moving leisurely along, we notice many a poor half naked wretch, whose apparel consists of a pair of cotton drawers, and a red woolen cap. These disgusting creatures are not in search of air or recreation, but are collecting the cigar stumps which are thrown away by the smokers. Our attention is excited by the number of priests and soldiers who compose a large portion of the multitude. There is said to be no less than five thousand ecclesiastics in Naples. The peculiarity and variety of their costume perhaps make them appear more numerous than they actually are. All these multitudes are chatting and laughing, and seem to be thoughtful or care-worn, and judged by outward appearances, Naples must be the gayest city in the world.

We turn away from observing the people themselves and seek to discover their occupations. In a city like Naples we find many of the trades and pursuits which are common to every city, but there are some peculiar occupations, and some of those which we were acquainted, are carried on in a peculiar way. The shops along the Strada Nuova, are little museums. Here are displayed ornaments in cameo, and lava, white, brown, and black; many of these ornaments are of great beauty and of exquisite workmanship, and represent some of those paintings or statues which are treasured up in the Royal museum. Here also are cheap but accurate paintings of the city and its environs, taken from different points of view. None of these articles make any secret of their business, and it is very interesting to watch them at work, especially the Cameo workers. A Conch shell is taken and sawn up into pieces, of the size required by the artist, who then with a sharp instrument cuts out of the white surface layer of the shell the figure designed, leaving for a back ground the semi-transparent portion of the shell. As we pass along this street on our way to the Largo Castello we pause to look at the shops

RECOLLECTIONS OF NAPLES.

THE VOYAGE.

The town of Auckland is situated on the east side of the North Island of New Zealand, on the river Waitemata, in latitude south 36 50' longitude east 174 40'. Contains at the present time 18,000 inhabitants. Queen Street is the principal street. There is a fine Government house a large Government domain, a fort called Britomart, at present garrisoned with about 500 regular troops, and two men-of-war in the harbor. There is steam and one wind flour mill, the fourth steam flour mill is now building two tops

THE KINGDOM—ITS SUBJECTS AND EXERCISE.

The subjects of the kingdom were visible subjects; men and women who could repent, believe and be baptized. John the Baptist says, "Repent ye, for the kingdom of heaven is at hand." John rejected the self-righteous Pharisees and the unbelieving Sadducees and all who claimed admittance on account of their parentage, for he said unto them "O generation of vipers! who shall warn you to flee from the wrath to come? Bring forth therefore fruits meet for repentance and think not to say within yourselves, we have

A Nova Scotian in New Zealand.

The last number of the Halifax "Christian Messenger" contains an interesting letter written to that paper by Levi W. Eaton, dated at Auckland, N. Z. Jan 1st 1861. For the information of our readers we give an abstract of its contents.

Mr. Eaton left Pughwash in the "Geo. Sanderson" in December 1859. He describes the voyage out as a very pleasant one. The passengers were all contented and happy. A number stopped at Sydney, N. S. W., among whom was Rev. Dr. Hobbs, now pastor at Newton, Sydney, whose letters we sometimes see in the "Messenger." The others seemed to have been doing well. Mr. Eaton says: It is only a short time ago that Capt. James received a letter from Mr. Bigelow, thanking him for bringing him to such a country, saying that he had got 12s. sterling a day ever since he landed, and that he had not lost a day. Last week I received a letter from one of the passengers that stopped in Sydney; he says, "I am dull in Australia," still he and his partner were getting 10s sterling per day. It is true when we heard of the war in New Zealand some of the passengers felt alarmed; but we heard more about the war in Sydney than we have since we came here.

The town of Auckland is situated on the east side of the North Island of New Zealand, on the river Waitemata, in latitude south 36 50' longitude east 174 40'. Contains at the present time 18,000 inhabitants. Queen Street is the principal street. There is a fine Government house a large Government domain, a fort called Britomart, at present garrisoned with about 500 regular troops, and two men-of-war in the harbor. There is steam and one wind flour mill, the fourth steam flour mill is now building two tops

MEANS OF PROCURING LAND.

When a person presents his land order at the land office, they will, if he wishes, show him a plan of every block of land open for sale, and will give him all the information he requires about the land, also a map of any particular block you may wish to select out of. The plan is so plain when you get to the block, you can by the numbers trace out all the lots in said block, and judge of the quality of the land for yourself, and as to paying a surveyor £5 to show you the land, it is not so unless you want to throw away your money. As to the land being overvalued, such a thing is unknown here. I went last week in company with five others to see a block of land open for sale 16 miles from town. We went within one mile of the block with a horse and carriage. We then each gave a man 1s. 4d. or 8s. for the day, and he showed us to the block and found that by the lines and roads marked on I could find out by the number at the corners every lot in the whole block of 11,000 acres without any guide. When you pick out your lot, you get it at the upset price, 10s. per acre, (your Land Order is worth £20) unless some other party or parties put in for the same lot, and when the competition is between you and them, no one else is allowed to bid, and if you are outbid you must try your chance again. As to the roads, government lay them out, and will make one half of them as soon as two thirds of the inhabitants wish it made, by their making the other half.

This season the crops will be abundant here, and the markets are good for farm produce—wheat 7s. to 8s.; oats 4s. to 6s.; barley 5s. to 7s.; corn 5s. to 6s.; per bushel; potatoes from 5s. to 8s.; per cwt.; beef at the butcher's market 6d. to 7d.; mutton 6d. to 7d.; pork 6d. to 7d.; hams dried 7d. to 1s.; butter 1s. 3d. to 2s. 3d.; eggs 1s. 3d. to 2s. There are some good saw-mills

and several small steam mills for mechanical purposes. The town is chiefly built of wood. By order of the council block have to take the place of wood in certain parts of the town. Auckland is building up very fast, and almost every day we see the foundation of some new building laid. There is one large Roman Catholic church of stone, four belonging to the Church of England, and the fifth one just commencing to be built; the Wesleyan Methodists have five pleasant churches and chapels; the Independents have two; the Presbyterians, two; the Jews, have a synagogue; the Baptists have one place of worship, with stated preaching, a large congregation, the church of 130 members; the Unitarian, in a building of stone, has a congregation of 100 members. The climate's goods have passed a winter here, what the old inhabitants call the worst winter they have seen for seven years, and I assure you it is not a Nova Scotia winter; vegetables grow in the gardens all winter, and wherever you cast your eye you can see the flowers in bloom, such as you keep housed in Nova Scotia in Summer. Cattle and horses are not housed, except horses you keep to work, which are provided for the milder cows to lay under on rainy nights. Hay is only provided for working horses and mules, and we sometimes use green feed instead, that is oats and barley, sown in the fall after the potatoes are dug, this getting two crops a year off the same ground.

The soil close to Auckland town in many places is not very good, but just a few miles out and you will see land that is worth looking at much better than I ever saw in Nova Scotia. It is now the same fine in the season here as the first of July with you, crops of all kinds look well, and if your country had the industrious farmer of Nova Scotia to work it, he would shake his Nova Scotia farm, this country would shine, and I do not think it would be second to any country in the world.

A better potato raising country is not under the sun. No potatoes. Vegetables of every description grow in abundance. Oats are the only thing that will not do so well here as in Nova Scotia; that I know of, except apples, which are very subject to blight. Cherries, plums, peaches, figs, grapes, quinces and gooseberries, grow well here, and the farmer who could not live here would starve anywhere. The land in general is much more broken than in Nova Scotia, yet there is much good level land. Last week I heard a farmer offering his wheat for sale to a miller. He said his wheat would turn out 40 bushels to the acre, he had about thirty acres. I think that rather better than Nova Scotia can do. They get from 200 to 320 bushels of potatoes to the acre.

I think this country far preferable to Nova Scotia for a poor man to get along in. He is clear of the cold weather which is a great boon to a poor man with a family. If he signifies here he gets his land free and can keep a cow for himself as long as he goes in the bush to settle, and the country is improving very fast, and his land soon becomes valuable. Stock raising is a good business here. Sheep raising also as they will give you from 50 to 75 per cent profit yearly, and to start any of these branches you want some capital to do them with profit. Labourers on wharves get 7s. per day. This I know to be a fact, and recently men in the bush and on farms, get from £3 10s. to £4. per month, and found.

PROSPECTS OF NEW ZEALAND.—This season the crops will be abundant here, and the markets are good for farm produce—wheat 7s. to 8s.; oats 4s. to 6s.; barley 5s. to 7s.; corn 5s. to 6s.; per bushel; potatoes from 5s. to 8s.; per cwt.; beef at the butcher's market 6d. to 7d.; mutton 6d. to 7d.; pork 6d. to 7d.; hams dried 7d. to 1s.; butter 1s. 3d. to 2s. 3d.; eggs 1s. 3d. to 2s. There are some good saw-mills

THE CHRISTIAN WATCHMAN.

here,--one mill here last year cut three million feet of board, and scantling: price from \$5 to \$7 per M. Kaari pine is the principal wood sawn for lumber. It is large. The trees grow from 2 feet to 10 feet through, 30 to 80 feet long, without a limb. I have stood in one place in the bush, and counted 25 trees of the above description. Plenty of good wood for ship building. The rivers and coasts abound with plenty of good fish, which you can catch any day in the year, and I think it will be a fine country when it gets age. It is now only 20 years old, and most of the improvements have been made within the last 7 years. The times are said to be dull here compared with former years. If you were to see the inhabitants turn out to spend the Christmas and New Year's holidays, you would not think there was any want here. The dress of the inhabitants excels in expense anything that I ever saw either in England or America. I have not seen a beggar in the town, of any description, since I came here; although I dare say there are some poor people.

THE MAORI.
The latest statistics show the population of the whole colony to be about 124,000, of whom 55,000 are native Maoris. These, however, are decreasing daily. They are a very kind people where they take, but very bold and daring when aroused to war. They are very superstitious; will never go out at night if they can help it, owing to their dread of evil spirits. Many are well off, and have good farms, but most of them are content to work as day labourers. Only a part of the gold mines belong to the natives, the others to the government and are working. The natives, at present, refuse to sell or lease their land, as they say, if they do, the whites will come among them in great numbers, and corrupt the morals of their people.

THE WAR.
The war at Teraniki has made trade somewhat dull, and it is still going on. There have been a large number of troops arrived of late, so that it is thought the war will soon be over. It is only a small part of the natives that have rebelled, and while the people around Teraniki, where the war is, have suffered much, and will continue to suffer till it is brought to a close, yet upon the whole it will be a good thing for New Zealand, as the natives will be taught, before it is over, a lesson that they will not be apt to forget. They will be taught to respect law and order, and that will be a lasting benefit to them as well as others.

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The CHRISTIAN WATCHMAN is now the property of a committee, the names of whose members we give below.
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NOTICE.
ALL WHO SEND TO THIS OFFICE
ON THE 22ND OF APRIL
WILL RECEIVE THE
CHRISTIAN WATCHMAN
UNTIL THE END OF THE YEAR.
Christina Watchman.

SAINT JOHN, N. B., APRIL 17, 1861.

We call the attention of our readers to the communication from the Secretary of Acadia College. This institution we regard as essential to our well being not only as a denomination, but as members of society. It is too late in the day for us to show the advantages which education affords to the minister of the gospel and through him to the church.
Beside such advantages, others are observable. In vain shall we as Baptists or as a numerous people, claim a position of influence in the land. Unless we can grasp and maintain such a position by the power of intelligence and education we must be content to be "hewers of wood and drawers of water, for those who are qualified to rise or rule."
We cannot estimate the debt due to Acadia College. About thirty of its students have chosen the medical or legal profession, and are filling positions of honor and usefulness. Between thirty and forty ministers have been educated here, and are now doing their Master's work. The influence of Acadia College has been felt either directly or indirectly in every Baptist Church in the two provinces--it has become the center of many hopes and prayers, and the good which it has been the means of accomplishing, is only preliminary to far greater advantages yet to be gained through its agency, if maintained in efficiency. What a shame! what an irreparable loss! If through indifference or perverseness we should allow its beneficent operations to be interrupted or suspended.
We ask no government aid in behalf of our beloved institution. Nor would we venture to exhort the brethren to maintain its efficiency or to preserve its existence. It presents its own eloquent plea--by all the prayers offered in its behalf by those sainted men whose memory we venerate, by all the thrilling associations which cluster around its sacred walls, by all the spiritual good it has been the means of imparting, and by all the abundant blessing it promises to our churches and people in our day and for ages to come, it pleads with us for our prayers--our cooperation and our means.

INCONSISTENCY.

Our attention has been called to a consideration of this subject. It is somewhat curious to notice that the fear which has been entertained of being liable to the charge of inconsistency is ceasing to exist. It is not necessarily criminal, and often in its most remarkable manifestations is merely ridiculous. A man may be a very intelligent man and yet be inconsistent. Emerson in one of his essays has gone so far as to prove that inconsistency is a virtue. "With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. If you would be a man speak what you think to day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in words as hard again, even though it should contradict every thing you said to day. Ah, then, I exclaim the aged ladies, you will be sure to be misunderstood! Misunderstood, it is a right word. To be great is to be misunderstood." To be great is to be misunderstood.

In the N. B. & C. V. we find some of the most remarkable manifestations of inconsistency which we have ever met. Now, we do not intend to contrast the N. B. & C. V. with the Christian Visitor of the old time, to justify the statements which we have made. Nor do we intend to contrast the oft repeated professions of the N. B. & C. V. that it has no political bias, with its own conduct or with the acknowledgment of the "Reformer and Telegraph." We shall simply, and in a style which cannot offend the most delicate sensibility, review the conduct of the N. B. & C. V. in reference to our humble self.

In the discussion which arose on the appearance of the C. Watchman, a paper which did not claim to be the "organ of the Baptists," the editor of the N. B. & C. V. stated that if the "Watchman" had been started simply as a Baptist paper, he would have been the last to complain, yet notwithstanding this assurance the publisher of the Watchman was denounced as worse than an assassin, it was intimated that its editor, influenced by ambition, had become a party to a base transaction, that he intended to disturb the harmony of the denomination, that his conduct was of a nature which could not bear inspection, when regarded from the "death chamber." Finally the Baptists of New Brunswick were formally summoned to engage in prayer for the editor of the "Watchman" and his friends, and the hope was expressed, that through grace, in answer to these prayers, they would be brought into a better state of mind. Now all the while the editor of the N. B. & C. V. had no unkind feelings towards us, and represented himself as being guided in his conduct towards us by our Saviour's direction. "Love your enemies, bless them that curse you &c. Those sentiments thus expressed present a singular instance of inconsistency.

2. But recently still more striking examples have come under our notice. In a paper which did not in most eloquent language on the sin of injuring the reputation of a minister, charges were brought against us which if true, blast our reputation as a minister, and go far against us both the pulpits and the church. Herein is something like inconsistency.

3. Another instance still more striking can be given, notwithstanding the editor is determined to be guided by those words of the Saviour, "Love your enemies, bless them that curse you," notwithstanding his high appreciation of the value of ministerial reputation, the N. B. & C. V. exhausts the copious vocabulary of abuse which the English language affords. He has not only denounced the Watchman as an "unscrupulous partisan political sheet," whose correspondents are "a clique of the 'disaffected,' who tell the most unscrupulous and baseless little lies which were ever imposed upon the public,"--but he has charged us with "denouncing the Association of our churches," with "making the most exalted protestations of our own exalted piety," with "trying to play the martyr," with "possessing an evil temper too much akin to the bar room and fish market, not so gross quite, but the more fiendlike, and most contemptible because covered up with blasphemous appeals to Godliness, Truth and Virtue," "as guilty of the most unblushing falsehood," "as acting like an assassin," "as fastening the very sin of the Watchman upon the Visitor in the basest and most fiendish manner," "as having reached the acme of 'impudence, malice and insanity.'" But beside all these charges the editor of the N. B. & C. V. has actually stated respecting one of the most pathetic passages in one of the most interesting of our editorials that it was all "mere buncombe." Now we beg leave to state that it is our opinion these various sentiments are not consistent with each other. We may be mistaken however.

4. We have in the last number of the N. B. & C. V. a still more interesting exhibition of inconsistency than we have before discovered. In this issue of the paper, we who had been previously denounced as a deceiver, a hypocrite, a recipient of bogus communications, a blasphemer, an unblushing liar, an assassin, a maniac, a fiend, are requested to retract a statement which had been expressed by the Watchman under the veil of enjoying no further intercourse with the editor of the N. B. & C. V. Now if we are what he has represented us to be, what particular value would our retraction be? We think this request exhibits inconsistency.

We hope we have given no occasion of offence in the remarks we have made. We make them simply as illustrative of the nature of inconsistency.

The Secular Editor and Proprietor of the N. B. & C. V. has not perceived the conclusiveness of the article on the "Sale of the Visitor and Telegraph." We recommend a reproof, and beg leave to assure him that it is not so illogical as he supposes. He altogether mistakes the motives which influence the Rev. E. B. DeMill, A. M. However vindictive the Rev. E. B. DeMill, A. M. may be, he is not so foolish as to suppose that any efforts of his could injure the "good name" of the Secular Editor and Proprietor of the N. B. & C. V. In conclusion we tender to him our sympathy for the grievous wrongs he has suffered at the hands of the connections of Rev. E. B. DeMill, A. M.

THE AMERICAN CRISIS.

The latest news from the South has confirmed all our worst fears and drawn from our minds the last vestige of a peaceful solution to the vexed question of American Union. The blow has been struck, blood has been spilt, and North and South must henceforth treat as separate and independent powers.
President Lincoln has announced his determination to maintain the honor of the Union, and occupy all the forts and arsenals which were formerly the property of the general government. He ignores altogether the existence of a Southern Confederation and a Southern President. He looks upon his opponents as Rebels, and is preparing to treat them accordingly. Armies are mustering, arms and munitions of war are collecting and general preparations are making for a tremendous strife.

It was the policy of the Union for one who was determined to preserve the dignity of the American Union. Whatever be the prospects, or whatever the result, it is evident that war was inevitable. Traitors had insulted the government and defied its power. They had seized upon her property, they had despised her commands. For the American Government to remain inactive under such circumstances would be to draw down upon itself the contempt of the world and the scorn of its own supporters. The Southern movement may be irresistible, the rebellion may become a revolution, and the Confederacy a permanent state, but still the Government of the old Union must maintain its honor at the present time, and fight for its rights.

All the issues of the present crisis are beyond human conjecture, but some at least are evident. To one who has carefully studied the Southern press, it is evident, that in spite of Northern belief to the contrary, the popular feeling is in favor of Secession. The great sacrifices which they have recently made and still are making, the harmonious working of the machinery of the new Government, and the proud confidence which the people feel in their own future, prove the depth and sincerity of their feeling. If this war is carried on vigorously by the North, the South will fight with equal vigor, and in any event they are not permanently lost to the Union. For if they should be vanquished, they could not be held as a foreign nation; and if they should triumph they would scorn to coalesce with their enemies.

The one result that is palpably before us as the more immediate issue of the contest, is the permanent division of the American Union. Henceforth there will be two nations, with different laws of policy, and different governments, for British America such a result will be beneficial. We shall no longer be selfishly cut out from the continent by one great monopolizing power. Henceforth our ships can pass to and fro between North and South, and our manufactures will not be shut out by unreasonable duties. When the two different nations shall have ended their fight, and settled down into peace, a new impetus will be given to the growth of our own country. Manufactures that now are checked will spring up as if by magic and the rapid increase of trade will diffuse wealth and prosperity through our borders. Under such a stimulus we will reap more fully than ever before, the peculiar advantages of our positions, and advance with more rapid strides than formerly in population and power.

The final issue of the present movement now contemplates. The spell is broken, and the prestige that clung to the Great Republic has vanished forever. What further combinations and separations may be in the distant future cannot be imagined. It may be that this will end in a restoration of our Republican neighbors to the British Empire under circumstances that will ensure their support, and arrangements that may harmonize with their habits.

EMPIRE TELEGRAMS.

The Colonial Presbyterian contains in full, the Speech delivered by Mr. Tilley in the House on the 6th, on the report of the Land Investigation Committee. In that speech he says:
"It has been discovered by parties to whom he had lately been selling them. Mr. Tilley said the Colonial Empire during the investigation, had published facts which were not facts. The proprietors of the paper had given him public telegrams, and to have been received from Fredericton, that were false, especially a telegram published in the Colonial Empire Extra of March 14th, in which it was said that Mr. Tilley had stated in evidence that he was connected with the purchase of lands, with Fraser and Trites, and that these lands were in addition to the lands about which Mr. Tilley had formerly given evidence." He Mr. Tilley had received a copy of this Extra from a friend in St. John the following March 15th, and drew the attention of the Investigating Committee to the false telegram, and Mr. Wilton then explained that the party telegrams must have suited up Mr. Tilley's. Mr. Gowan's evidence with Mr. Tilley's. However, although he (Mr. T.) had made this denial before the committee, and though no such evidence was ever given, he found the very same statement in the New Brunswick Baptist Extra, of a week later date; and he was represented as having given evidence that Mr. Inches gave--He now challenged the proprietors of the Colonial Empire to prove that they ever received such a telegram. If they had received it, there would be evidence of the fact in the Telegraph Office. He exonerated the reporter of that paper of any desire to mislead, and he did not believe that all the telegrams published in that paper purporting to be from Fredericton, were really manufactured here."

It is stated that such telegrams were never received from Fredericton, but were manufactured in the office of the Colonial Empire. It is also intimated that the Reports of Evidence, were, after their reception in St. John, changed so as to suit the political telegrams. It is a fact that some days after Mr. Tilley had called the attention of the Investigating Committee to the false telegrams in the Colonial Empire Extra of March 14th, the same falsehoods appeared in the New Brunswick Baptist Extra. The N. B. & C. V. for the sake of ruining the reputation of Mr. Tilley, publishes statements which its editor knew to be false, and yet its editor is greatly enraged when we affirm that the N. B. & C. V. has been sold to the Club.

To CORRESPONDENTS.--R. H. of Burton, directions will be attended to. S. M. of St. George, will be sent as directed. Letter from R. T. B. of Gagetown, received, all right. J. S. T. will reply soon. S. W. D. of Wolfville received. The agent for the Methodist will please send his address, his letter has been mislaid.--James 253 per cent.

For the Christian Watchman.

MR. EDITOR:
It is highly important that as Baptists we should be thoroughly acquainted with, and fully understand the true character of all men who set themselves up as leaders and claim the right to speak and decide for the D. denomination. We should also be very careful that none but men of tried integrity and sterling worth--men whose conduct is irreproachable, whose lives are the exemplification of christianity--should be placed in or allowed to assume such positions among us. We shall, therefore, briefly refer to some leading traits of character and actions of some men who stand in the foregoing relation to our denomination.

It is a painful fact that T. McHenry has unlimited control over the N. B. & C. V. as Editor, Proprietor, and Publisher, notwithstanding the oft repeated assurances of Rev. Mr. Bill, former Editor and Proprietor, and now Denominational editor, that there should be no change in the aim and spirit of that paper, and that it should not pass into the hands of any in whom the Denomination had not unbounded confidence. Such, alas! is the frailty of man, such the influence of worldly content when brought to bear upon the best of men, that they are often turned aside from the paths of rectitude--forget the promises made and pledges given--seek often by miserable subterfuges to cover up their real designs. By such means and from such causes has the change in the "Visitor" been brought about. What does the Reverend Editor of that paper say?

"After mature deliberation and consultation with the leading ministers of the city, we have decided to make this change, and hope it will meet the approval of the Denomination."
Now did not Rev. Mr. Bill lead us to understand, distinctly, that these leading ministers of the city, had given him their unanimous and hearty approval, and promised him their support? Was this the fact? Did not some even then raise serious objections? Did not others, we call them "leading ministers," from among the country, plead with him not to make his contemplated change--that should he do so he would inevitably injure the circulation of the "Visitor," and bring discredit upon the denomination; and have not their fears been realized?

Before Bro. Bill can speak the Denomination, with such instances of violated promises before them, to approve of the course he has pursued, or again bestow upon him their confidence and support, we must satisfy us that the reports so freely circulated in every section of the Province, respecting T. McHenry, present editor and proprietor, are without foundation; for, if true, they are of a nature sufficient to ruin irrevocably the religion, moral, or commercial character of any man, more especially one who claims to be an editor of the "Organ" of a body of Christians, is it right that such a man should have charge of our Denominational interests? Shall he be content for those principles and privileges so dear to us, for which we have toiled so long and arduously. I say no! emphatically. Will not every Baptist say we, will not our denomination at the proper time and place, suitably say "No!" And whilst contemplating this change and the parties connected therewith, how forcibly are we reminded of that beautiful and solemn passage of sacred writ--"Though hand join in hand, and neighbor kiss his neighbor, yet will I separate them asunder, and will be as a wall of iron against them, and will be as a wall of brass against them."

West Medway, "And if in any of the classes there has been a lack of interest, it is when teachers have been inconstant or neglected a suitable preparation for this work."
Harvard Street, Boston, "There is one suggestion which we would make for the consideration of the teachers in the various schools here represented, which seems to us of very great importance--It is, be careful to confine your instruction to the Bible. Very many teachers, we fear, are too easily led into conversation and often times the essential topics foreign to those contained in the blessed word of God. It may be, and no doubt is necessary and useful to illustrate and enforce Bible truth, by the experience and incidents of life, but the great purpose of every Sabbath School teacher should be fixed and defined on this point--the presentation of Bible truths to the intellect of the scholar, and through these truths sanctified by the Spirit, the conversion of the soul to God.

East Dedham, "We have adopted a new system of taking the collection in the School, which has increased the contributions more than double each class has a box for itself, and makes its deposits every Sabbath."
Shawmut Avenue, Boston, "Pastor preaches a sermon once a quarter to the children--Superintendent resigned. He retains his connection with us, and has formed a normal class to prepare teachers for our School."
The statistics show 100 conversions, every school but two, hold the monthly concert. An excellent Essay was delivered by Rev. A. S. Paton, which, I think, would be interesting to your readers, and I can send you a copy of it, if you think you can afford the space in your valuable and well-filled paper.

Yours,
Petitcodiac, April 12, 1861.

ACADIA COLLEGE.

At a Public Meeting held in the Baptist Meeting House, Wolfville, on the 3rd inst. J. W. Bares Esq. in the chair, a statement of the financial affairs of the College was presented. It contained the following:--
"The design with which the project of the Endowment Fund was set on foot has been but imperfectly realized. The present state of that fund is as follows:--the sum of \$1500 is secured by invested, partly in Nova Scotia and partly in New Brunswick the sum of \$2000, or thereabouts, subscribed for Scholarships, consists of notes given by the subscribers, and bearing interest.
"The invested portion produces only \$200 per annum. The interest on the notes, if the whole could be collected, would amount to \$300 per annum. But the expense of the collection will absorb a large portion of the proceeds. Allowing, however, but \$100 for the expense, the entire remaining sum, interest on investments included, is \$200. Some contributions for current expenses have been received from time to time, but that source of income is very precarious, and altogether inadequate to the exigency."
Acadia College cannot be efficiently conducted at less expense than \$300 per annum which would require an Endowment Fund of \$15,000, unless some other means can be devised for raising a portion of the income. But our entire Fund is only \$7500, the greatest part of which is not yet collected."

It was added, that the sum of \$250 will be required by the beginning of June, for the payment of salaries which will be then due, and the President of the College addressed the meeting, and showed that the establishment of an additional professorship has become absolutely necessary to the efficiency of the institution. A resolution was unanimously passed, affirming the desirability of the collection of the notes, with a little delay as possible. The important note of increasing the Endowment to \$15,000 was also admitted. Messrs. will be adopted for that purpose.
A Committee was appointed to prepare and circulate an appeal to the churches for contributions, with a view to meet the payments falling due in June, and to make provision for the support of the College till the completion of the Endowment. The Committee consists of the Rev. J. R. Bares, Joshua Ellis, and the Rev. Dr. James Parker, T. A. Higgins, and E. O. Reed.

These remarks do not surely show a vast amount of love for Acadia."
Yours truly,
ALUMNI,
April 11th, 1861. S. W. DEBLOIS, Secy.

For the Christian Watchman.

MR. EDITOR.--We have had very interesting meetings here lately. Last Sabbath I baptized fourteen willing converts and expect soon to baptize again.
The result of our College Meeting was, I think, on the whole a favourable one, though the attendance was not so large as was expected owing to the state of the roads.
Our Academy never was in such a flourishing condition as at present. There are fifty pupils in the female department and over eighty in the male; twelve of those baptized belong to the Academy.
Four Horton Sketches have called up reminiscences of the most touching character and are eagerly sought after here.
We are beginning to look forward to our Anniversary and the Association and trust you will be with us.
Yours very truly
STEPHEN W. DEBLOIS.

Midfield School, writes, "We believe it to be the duty of every member of the Church of Christ to enter into this vineyard and labor for him; and in what way can the Christian better promote the cause of his Master, than by entering at once into the Sabbath School. We think that the great and hearty co-operation of all the members of the Church."
West Dedham, "The experience of another year has strengthened our conviction of the certainty with which good results follow the efforts of faithful Sabbath School teachers, when conducted in a prayerful spirit, and with devout reliance on the blessing of God."
Brookline, "Our Sabbath School concerts have been very interesting. It has been our custom on these occasions to have the scholars and others present recite verses of Scripture; sometimes leaving them to select such as they chose, but more frequently giving out some subject; as the attributes of God, or the titles of Christ, or assigning some portion of Scripture, as the Sermon on the Mount, or some particular Psalm. After hearing these recitations, the Pastor asked questions upon some subject previously assigned, generally upon some incident in the life of Christ, or some miracle performed by him. The pupils thus taking part in the services, became very much interested--singing by the children is also connected with the exercises, and the concert is looked forward to with interest, as one of the most pleasant seasons of the month."

Hingham, "We would again urge upon teachers as has often been done before, as the most important element of success, (after an entire consecration of ourselves to God,) the cultivation of the most friendly, intimate, and confidential relation between themselves and each member of their class."
West Medway, "And if in any of the classes there has been a lack of interest, it is when teachers have been inconstant or neglected a suitable preparation for this work."
Harvard Street, Boston, "There is one suggestion which we would make for the consideration of the teachers in the various schools here represented, which seems to us of very great importance--It is, be careful to confine your instruction to the Bible. Very many teachers, we fear, are too easily led into conversation and often times the essential topics foreign to those contained in the blessed word of God. It may be, and no doubt is necessary and useful to illustrate and enforce Bible truth, by the experience and incidents of life, but the great purpose of every Sabbath School teacher should be fixed and defined on this point--the presentation of Bible truths to the intellect of the scholar, and through these truths sanctified by the Spirit, the conversion of the soul to God.

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Religious Intelligence.

We clip the following from the N. B. & C. V.
Brother Wallace baptized four or five in Carleton Sunday 7th inst. Rev. Mr. Hartley, Free Baptist, baptized about the same number; and Rev. Mr. Narrows we are informed sprinkled about one hundred and twenty, and baptized or immersed several.
We learn that on last Sunday Bro. Wallace baptized five, Bro. Hartley of the Free Baptist five.
Bro. Seely baptized four rejoicing converts yesterday, into the fellowship of the First Baptist Church Salisbury, more are expected to follow. The death of a beloved christian lady of that church led to this happy circumstance. May the Lord continue to sanctify such afflictions to the salvation of souls.
NOVA SCOTIA.--We still have interesting religious intelligence from this Province.
Bro. Angell writes to the Christian Messenger from Yarmouth, April 1st.
Dear Brother,--You will be pleased to hear that the Lord is making us a great blessing. God has heard the prayers of his children and has visited Yarmouth with a "shower of blessing." Saints have been quickened, backsliders reclaimed, and sinners, we trust, justified, and yesterday, after the morning service 9 persons (7 males and 2 females) were baptized with Christ in baptism."

Brother Burton baptized 2 yesterday at Capetogue; Brother Stubbart also had several baptisms in connection with his church at Deerfield. May the good work spread.
Bro. Langille writes to the same paper from Hantsport.
A few months since the little cloud appeared "like a man's hand," but the heavens soon became black, and not only drops but showers have fallen upon the heritage of God. Of a truth the little cloud made us see, and the lightning not only to talk, but also to sing. Thirty-five have been baptized and eleven otherwise received, viz. by letter, restored, &c. Brother Wilson spent last Sabbath with us. He baptized six and preached twice.
We learn by letter from Wolfville that Brother DeBlouis baptized 14 young persons last Lord's day. Nine of them are members of the Female Seminary, and three of the Academy.

CANADA.--We learn from the Christian World some interesting particulars respecting the operations of the French Canadian Missionary Society, and the success with which it has been rewarded.
"This society seeks to accomplish its end--that of converting Romanists by the following means:--
1. The circulation of the Scriptures and religious tracts, many thousands of which have been spread among the people by colporteurs and catechists.
2. Preaching of the Gospel by ministers and evangelists. There are several stations where the Gospel is regularly preached in the person of Rev. B. Riviere, 169 French Canadian are under regular Gospel Ministry, where twenty years before there was not a single French Protestant. Several churches have been formed embracing between 100 and 200 members.
The only object of the Society is to make the French Canadian acquainted with the Gospel of Christ, assured, that for the rest we may safely leave them and their pastors to the guidance of the Head of the Church, and to the teachings of the Holy Spirit.
3. The education of the young of both sexes at Missionary Institutes. There are some thirty Missionaries of different classes laboring between Ottawa and Quebec.
Over 1200 Romanists have embraced Protestantism through the efforts of this Society. About 900 young persons have received a good secular and religious education, who, with scarcely an exception become Protestants, and who are doing good to the people, are diffusing an Evangelical influence among their countrymen, and are often instrumental in the conversion of re-latives and others. During the year 1859, 126 young girls left the School of the Christ the Trembles, and 80 at two other schools--all 238 under training in a single year; and many parents are anxious to send their children, but through want of funds they cannot be received.
A young girl left the School of the Christ the Trembles, and came to the Missionary Institute last summer. Another converted girl is now a colporteur. The pupils at Pointe aux Trembles hold a boys' prayer-meeting, at which they pray most fervently for their own conversion, and for the conversion of their countrymen. Three-fourths of the colporteurs are Canadian converts and several young men are studying for the ministry; so that it is hoped soon to have the whole work of evangelization carried on by a native agency, who have ready access to the people than Missionaries from Europe."

POLAND.
While receiving intelligence from Poland that the feeling of nationality and love of liberty for which that country is celebrated have not yet expired, it is interesting to learn that a religious life is being developed in this long and oppressed and benighted land. The Christian World gives the following intelligence respecting the advance of the cause of truth.
The work of our Baptist Brethren is greatly prospering on the Continent of Europe. Their missionaries are preaching the Gospel in Denmark, Sweden, Germany, France, Switzerland, Hungary, Lithuania, and Poland. In the first named countries their missions have already assumed very considerable dimensions; whilst in the others a good beginning has been made. We are particularly interested in the labors of the Rev. Mr. Ali, in Poland. At Kuskoff, Kshu, and Adamow, his preaching has been heard with delight, and the blessing of the Lord has manifestly rested on his labors; at the last-named place he has baptized quite a number of converts. And what is exceedingly im-

portant, the Government has been so far from opposing his labors, that the National Church (Church) has been possible that the people no obstacle to the regeneration of Poland. The letter of Mr. Ali, in Poland, will be made to the Missionary Magazine.
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