

TIGHT BINDING
RELURE TROP RIGIDE

The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

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

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NO. 21

Original Contributions

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:—
Besides conducting the worship of the church you will steadily and repeatedly address your congregation on the glorious issues of Christian religion. You have professed to be called of God 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 realize the importance of your calling. He only preaches well who apprehends the exalted position which preaching occupies in the dispensation of grace.

By divine appointment it is the great agency through which eternal salvation is effected. We suppose that the infinite God could have granted to his people all needed blessings, without any supplication on his part, but he has not chosen to do so. He respects his people, and he wishes to honor their wants, and to make them known to him. In response to their petitions, he forgives their sins, and gives grace to help in every time of need. So also it is conceivable that he might have accepted the sacrifice of His Son, and without any regard to the laws of the human soul, have regenerated, sanctified and saved the elect. But he has not chosen to save in this way. He has revealed a system of truth, and appointed the preaching of those truths, as the agency in realizing his purposes of mercy.

God accomplishes his purposes in nature, by means of agencies and in harmony with natural laws. In a similar manner he accomplishes his purposes of grace. Man can be influenced only through the mind, that is, his desires, loves, choices, and purposes, only as he perceives some object or course of conduct to be desirable. Accordingly, the religion which saves, is not a ritual, nor a system of law, but a revelation of certain facts, which are fitted to attract attention, to move the affections, to fill the heart with gratitude to God, and to constrain men to serve him. But it is necessary that the testimony which God has given concerning his Son, and which when believed produces repentance, gratitude and a Spirit of obedience, should be disseminated. How can they believe except they hear? Now no mode of propagating opinions is so effective as the spoken address. We are so constituted, that the arguments, and pleas of the earnest advocate of any doctrine have a far 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, arouses the emotions, awakens sympathy, and subdues the will. It gives conclusiveness to arguments, and its pleadings are irresistible. Accordingly God in selecting agencies for the dissemination of the gospel, has chosen not the essay, or the commentary, but the sermon. He calls men of the world, converts their hearts, fills them with love for Christ, and a desire for the salvation of souls, and sends them forth to preach the gospel, ay, he even authorizes them, in Christ's stead, to persuade men to be reconciled to God.

How important also does the work of preaching appear, when we consider that it is not only appointed by God, but is attended with His special presence. Christ said to his commissioned ambassadors, "Lo I am with you always," and we are informed that the Holy Spirit is vouchsafed to give success to the preached word. It is evident that no human eloquence could persuade men to be reconciled to God. The tongue of an angel might discourse on Redeeming Love without effect. No logic could convince the sinner that he is guilty and helpless, no pleas induce him to turn from his wickedness. He will not hearken to the voice of the charms charming never so wisely. In preaching then a matter of little consequence? Nay the divine influence which attends it, and which does not to the same extent attend any other agency for the dissemination of truth gives to it infinite importance. The preacher proclaims the word in "demonstration of the spirit," and consequently into power. It quickens all his faculties giving a breath to the understanding, and a glow to the heart. It seals the promises of the gospel with the earnest proclamation with the compass of the hearer, convincing him of sin, righteousness and a judgment to come, and constrains him to accept Jesus as his Redeemer and Lord. The preacher is not only an ambassador 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.

But notice the effects produced by the preaching of the gospel. Christ sent forth a few preachers, and Lo! the temples of paganism are deserted, and their idols are hurled from their pedestals, and a people who had been given up to work all uncleanliness with greediness, acknowledge and worship, and love, and serve the one living and True God, and His adorable Son. Ages after when paganism seemed to have revived in the professedly Christian churches, the almost forgotten gospel was preached once more, and the Reformation followed, and blessed nations, now the mightiest on earth. Again when a dead ortho-

doxy was prevalent even in the churches of the Reformation the voice of the preacher was heard. Whitfield and Wesley and others, whose names are held in loving remembrance, pealed forth the tidings which twice before had delivered Europe from superstition and error, and with similar results. The zeal and activity of the Protestant churches, and the prevalence of evangelical sentiments at the present day may be traced to the sermons preached by these modern Reformers.

We can contrast the purity, and industry, and happiness of Christians in our land, with the immorality and wretchedness of the inhabitants of India and China, and can trace the benefits which we enjoy to the preached word. Or we can look at him, and find in every believer an evidence of the mighty power exerted by this agency. Thereby he was led to repent, to believe, to obey. When tempted, the word has strengthened him when afflicted it has cheered him, and when disgraced it has revived him.

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 effect, though it does not invariably save the hearer. As Christ was appointed for the rising and also for the falling of many in Israel and as His life and death disclosed the unsuspected depravity of his fellow countrymen—he was a sign spoken against, that the thoughts of many hearts might be revealed, so his preached gospel either saves, or consigns the finally impenitent to a dreadful and perpetual death. It either leads to conversion, or its rejection hardens the heart, scars the conscience, while it aggregates to an immeasurable degree the guilt of the sinner. It either persuades the hearer to accept the pardon so freely offered, or it reveals an amount of ingratitude and hatred of holiness on the part of the unbeliever, which otherwise would have remained unknown. In this latter case the justice of God in punishing the finally impenitent is made manifest to the world.

I have dwelt on this subject sufficiently at length in one letter, though if you reflect on it, you will find many other ideas will strike your own mind, fitted to fill you with a sense of the vast importance of the work to which you have been called, and also to make you sensible of the fearful responsibilities, which devolve upon you who proclaim the glad tidings.

3d. God regards the Bible as the best book for man—as the only record that he has given us of his Son. But men are more easily captivated by the sallies of human wit, a romance—a novel—an obscure jest—anything, no matter what, if it only sparkle with here and there a lively flash of human wit. Men spend their hours in novel reading—to the eminent danger and neglect of their souls—to the loss of their temporal and eternal happiness. They offer us the apology—why, the author is a person of talents, and the work throughout bears the marks of a masterly hand? If distinguished mental powers were worthy of homage when employed for wicked purposes, then would Satan himself be honored on earth and in heaven. But if Satan has been cast down to hell for the misapprehension of his privilege, so should he now become a dread, and a caution to those men who in the manner abuse and prostitute their high mental powers. Tales of fiction usually excite the animal passions of the young and thought-

less, banish serious thoughts from the mind, and actually bar the saving influences of the Holy Spirit, from the soul, and should be decried as we dread the midnight torch of an incendiary to inflame our dwellings.

St. John, April 15th, 1861.

FEMALE EDUCATION, ITS NECESSITY.

That the human mind is, by its constitution, intended for a high degree of development, and is not in its healthy and normal state until a good degree of such development has been attained by culture and exercise; and that it is, consequently, a matter, not of choice or convenience, but of solemn and binding duty that such culture and exercise be given it, are propositions which, though seemingly bold, will scarcely be contested by many who will reason on the subject in the same manner as in others of no greater importance. We are all accustomed, half-unconsciously, perhaps, to look at wants and capabilities in ourselves and adaptations in the world around, and to infer obligations therefrom. We do not hold guilty those savage tribes who, neglecting the cultivation of their lands and their facilities for commerce, content themselves with merely prolonging a miserable existence by such precarious methods as may afford them less labor and care. No one doubts that the hunger and thirst of the wailing infant, and its instinctive turning to the appointed stores, indicate a moral law, binding upon its parents, and no one hesitates to denounce the parent who neglects to supply it with the requisite amount of food as guilty of the most heinous and unnatural of crimes. Scarcely less culpable should we regard those who should neglect to teach their children to use properly their limbs and organs of speech, and to strengthen them by daily exercises. And can any one who has observed, or felt, as who has not, sought of the cravings of the growing mind, its burning, restless, insatiable desire to see and know and understand; who will reflect for a moment upon the means of the gratification of this desire which God has strewn around in infinite profusion and variety, in nature, art, history, the Bible—in everything; and who knows anything of the elevated and lasting delight a student in this gratification. Can any person doubt, for a moment, that we have herein indicated a law of God, to say the least, equally binding upon intelligent creatures? Can any parent remember further that the capacity for these pursuits and enjoyments may be increased almost indefinitely by a process of culture without being tremblingly anxious to secure for his child, daughter though she may be, a sound and liberal education?

We have herein indicated some considerations bearing upon the statement that the mind has been designed for a high state of improvement. One or two of these may bear more particular mention.

Its susceptibility of increase in strength. Without attempting to follow any philosophical analysis, we may observe that some of the principal offices of the mind are to remember, to conceive, to reason and to imagine. How rapidly and how wonderfully each of the faculties may be improved is too well known to admit of more than a bare mention of the fact. Every school boy has had abundant practical demonstrations. The memory which was once unable to retain the ideas contained on a single page, without long continued and toilsome effort, after a few months patient drill stereotypes, in their consecutive order, the thought of a whole chapter, at a single reading. Ideas which the mind, at one stage of development, proved utterly unable to grasp, and trains of reasoning which it essayed in vain to follow, are, at a subsequent stage, perfectly comprehended and contemplated with pleasure, almost without an effort. Imagination, too, that ever active, wizard faculty, capable of bewildering by erratic flights, and intoxicating with unreal joys, asks none the less the steady, chaste hand of discipline. In short, throughout the whole structure of that "fearfully and wonderfully" complicated thing which constitutes the immortal part of man, there is not a single faculty that does not demand a mode of training peculiar to itself, while, at the same time, such is its variety of design, such the interaction of its various members, that it is scarcely possible for one member to be improved without all sharing the advantage. If, then, its susceptibility of improvement be so great; if all the difference between Hugh Miller, the stonemason, and Hugh Miller, the world renowned interpreter of the mystic symbols of the rocks; the great distinction between the Newtons and Bacons and Millons of the day, and many a back woodsman, whose thoughts now scarcely soar beyond the boundaries of his potato patch; or, more to our purpose, if the chief points of contrast between the young woman whose life moments are frittered away in gossip and embroidery, or the lady of leisure, whose best thoughts are divided between the lap-dog and the novel, and the refined, strong-minded, thinking woman, such as is to be found in every sphere of society, whose life has a purpose, whether by the diffusion of pure and lofty sentiments, or by the silent eloquence of a well ordered discharge of every duty, that she is worked out, are mainly owing to influences a-

quently within our control, the inferences with regard to our responsibilities are too patent to require mention.

The enjoyment resulting from a proper improvement of our mental powers affords another striking proof of the will of their beneficent bestower. He has attached gratification to the beautiful exercise of all our faculties. This gratification, which, without reference to the subtleties of metaphysical distinctions, we shall call taste, belongs in very different degrees to individuals, but is in all alike dependent on education for its highest results. Detecting whatever is grand or beautiful, whether in the outer or inner world, in the creations of nature, or art, or intellect, the cultivated taste opens up to its possessor a constant series of the most delightful and elevated of worldly enjoyments. As a characteristic of mind, it belongs of course, in some degree, to every one, but being not a faculty, but a result of the employment of the faculties, its correctness and intensity of enjoyment are directly proportioned to their development and scope. From being satisfied with tinsel and tawdry ornament, it may be brought to delight only in what is most perfect in art, most pure in sentiment, or most elevated in thought. The superiority of its delights to those of sense may be seen in the fact that it never tires, is never satiated. The physical organs may become fatigued, but there is no satiety to mind, rest is merely a diversion into a new channel.

We are aware there are many objections to such views as these. One may say that the analogy we have attempted to trace does not hold as disobedience to physical laws is met by appropriate punishment in misery, disease, and death. And yet we were disposed to follow out 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 world, to trace the benevolence of His economy, and the inscrutable wisdom of His laws, than that it is miserable and diseased and dead—dead to all the higher intents and purposes of thinking life? Another may say, "such talk is all very fine, but after all it is the uneducated who sow the world's wheat and bake the world's bread, and what would we do if the farm and the household were neglected for education's sake?" Such a person forgets to how great an extent science has already diminished the term of daily labor, and forgets that the reason so few of the educated now engage in manual labor is the demand for them in other spheres, that the effect of a more extended system of education must necessarily be, not a diminution of material comfort and wealth, but an increase of dignity and honor to active employments.

There is yet another class of persons for whom we have the greatest respect, who seek to regulate their views and their conduct solely by the highest standard, the Bible. One plain and unmistakable precept from its pages will have more weight with them than the most powerful arguments on other grounds. Such may be inclined to ask why, if the duty inculcated be one of such magnitude, we cannot point to some passage there, in which it is enforced? We reply, such is not to be expected. The Bible has been given to teach truths which our depraved natures led us to other means of ascertaining. To such truths its plain teachings are confined. It is only from incidental allusions, and by reference to principles involved, that we may get information on other topics. By such inferential methods the views of the pleader for education may be abundantly supported. Apart from the two significant facts that the whole design and compass of one of its books is "to know wisdom and instruction, to perceive the words of understanding, to receive the instruction of wisdom, justice, judgment and equity, to give subtilty to the simple, to the young man knowledge and discretion," and that the pioneers of both its dispensations were chosen from the best educated ranks, trained, the one in an Eastern Court as the son of the King's daughter, the other "at the feet of Gamaliel," no one can thoughtfully peruse the "Great Teacher's" parables and teachings without feeling their striking adaptiveness as a secondary result, to awaken new and elevated trains of thought, and thus tell most powerfully upon the intellect. And if we take the lofty old Bible sentiment, that "man's chief end is to glorify God and to enjoy him forever," can we doubt that the can be most effectually done by those who are enabled to understand most of the wisdom and goodness of his unsearchable character, as displayed in all his works, and present in the great work which his Adorable Son came to earth to accomplish?

We hope it is not necessary, after what we have said, to add a word of explanation. We admit most fully and heartily that education is not religion, that no power of intellect can alone for itself be morally, or supply the place of right motives. History, but too clearly shows that it is increased power for evil, and brings increased 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." That the proper training of the mental and moral faculties does not, at least, diminish the probability of this happy result, no reasonable mind can deny.

RECOLLECTIONS OF NAPLES.

No. 6.

One can scarcely imagine a more striking contrast than exists between Naples and Pompeii. We pass through the Largo Castello, and the Strada Toledo, where the piazzetta theatre, and Pulcinella attract crowds of delighted spectators; where the sound of the flute, the fagot, or the pipe unceasingly greet the ear, where all with whom we meet seem to be brim full of animal life. In a few moments more, we have left the gay throng, and the cars stop at Pompeii, the long buried city. We can at first scarcely realize that we are away from the abodes of life. These walls, streets, houses, baths, theatres and temples, are not ruins, time has scarcely left his mark upon them, and we unconsciously expect to see the forms and motions, and to hear the sounds which elsewhere greet the eye and ear. But all is no less and silent as the grave.

We are in no hurry to trace the marks of decay which on a close inspection appear, or to become weary with innumerable details, but walk through the silent streets and deserted forums—and allow imagination to re-people the desert and repair the rents and gaps which the centuries and the volcano together have made, and to restore to the city its original quiet and splendor. But even imagination with all the aid furnished by the venerable yet perfect forms which surround us cannot form a picture without deformity. It is a picture in which we see all the splendor which wealth can purchase, all the beauty genius can create, marred by the disgusting forms of vice, which dims this splendor, and befools the eye.

Two thirds of ancient Pompeii still lie buried under ashes and pumice stones. It is possible that the portion excavated was mainly peopled by the more degraded and vicious of the population. However this may be the traveller passes through empty streets, in which the portal of almost every house presents an image of the obscene God.

As we walk through Pompeii we are surprised by the excellence of the ancient streets. Though narrow, they are straight, well paved, were originally well drained, have raised sidewalks and in every respect are superior to the thoroughfares of the great and modern Italian cities. The Via di Mercurio and the Via Domitiana, are broad streets, lead through the most magnificent portions of the city, and in ancient times must have been the favorite promenades of the Pompeians. For the accommodation of foot passengers in wet weather, these streets are crossed by large oval shaped stepping stones, so placed as not to impede the progress of cattle or chariots. The pavement in every quarter of the city bears the marks of chariot wheels, and in some places is worn to the depth of five or six inches. It was not of sufficient width to allow two vehicles to pass each other, except at the crossings or in the broader avenues, consequently each chariot was obliged to follow in the ruts made by its predecessors.

Just outside one of the city gates we meet with a spectacle similar to that which greets the eye of the visitor to Rome when he looks forth on the Appian way. We see the tombs of the illustrious dead of Pompeii, and their monuments though less magnificent than those of Rome, are in a finer state of preservation. Those who reared these splendid memorials of their departed, little thought that they themselves would find their tomb and monument in the houses, baths and temples of the city itself. Just by the gate of the city is a stone cenotaph, which is a far more touching spectacle than these mausoleums of the great. Here a Roman sentinel kept guard on the night when Vesuvius sent forth that horrible tempest which overwhelmed Pompeii. While others fled he remained faithful at his post, and perished by a slow and horrible death. Ages after his skeleton was found in that stone cenotaph, and though his name is unknown, his stern fidelity will ever be remembered, and render his tomb the most interesting of all those which line this ancient Necropolis.

None of the houses of Pompeii were very lofty, but the mansions of the wealthy occupy a large area. The larger houses were divided into two distinct portions, one public, the other private. The former consisted of the vestibule, the courtyard, and halls of audience; the latter included a court of smaller dimensions, library, family temple, baths, and sleeping apartments. In the main court was a cistern for rain water, which was drawn through a marble tube. Three tubes are of sufficient size to allow of the passage of a bucket up and down, and many of them present marks of the ropes used in drawing the water. At the further extremity of the court was a fountain ornamented with shell and mosaic work. Many of these fountains are very beautiful. A row of pillars, composed of brick and covered over with stucco, surrounds the courtyard and supports the edifice.

The chambers are all highly ornamented with carved work and fresco, but they are not of dimensions which accord with modern ideas; the bed chambers are particularly diminutive, and resemble clothes presses rather than sleeping apartments. The most beautiful and the most vile of the frescoes which once adorned and polluted these chambers, have been removed to Naples, but enough remain to prove the extra-

ordinary genius, taste and immorality of the people who adorned or inhabited these dwellings. Neither the fires of Vesuvius, nor the long burial of centuries have purged Pompeii from its corruptions, its inhabitants have long since perished, yet vice rendered ghastly by death, meets us in the public streets, the temples of religion, and lies upon us from the portals of the poor, and even from the bed chambers of the rich.

So far as we can remember, the houses of Pompeii are generally but one story in height, quadrangular in form, and lighted from the courtyard, which the edifice enclosed. The vestibule, the hall of audience, and the sleeping apartments, were in general sufficient for the accommodation of a people who lived much in the open air.—The name of the owner was before the door, on the pavement, in mosaic. The most splendid, instructive and touching of all the private mansions of Pompeii is the villa of Diomedes, with its gardens, courts, baths, and a 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 Pompeii, wonderfully as they have been preserved, fill us with so much surprise as the gentleness 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 kneading 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 turned the mill-stones. Every article remains unmoved and unimpaired, just as when the last customers left, expecting soon to return. We could even now fancy that the original owners are merely absent, not dead for many long centuries.

The Pompeians seem to have been well supplied with wine. The gentry were not averse to liquor, and indeed often used or rented one of the rooms on the street for the traffic. Even the middle mansion of Caius Sallust contains a wine shop. The tapers did not confine themselves to pure wine, but used some more powerful liquors; or wine mixed with some corrosive substance, as the marks on the marble counters testify. These wine shops vividly recall the past, and render it difficult to realize that so many years have passed since they were visited by the gay or the vicious. The staves of the wine, the corcosons in the marble made by some strong drink, the marks of the drinking vessels, the witty or obscene scribbles on the walls, remain unaffected, unchanged, since the hour of the great destruction.

We turn from the wine shop to the theatres. The "Comic theatre" is a semi-circular structure—capable of containing some eight or nine hundred spectators, and almost unimpaired. The tragic is larger, but exhibits greater evidence of decay. These theatres are similar in form and arrangement, being semi-circular, without covering of any sort, the seat rising one above another, and the stage and orchestra placed in the diameter of the semicircle, and occupying the space between the extremities. The Museum of Naples contains the tickets formerly used at these theatres. The Amphitheatre, some distance away, would accommodate 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 Roman baths, were yet almost unimpaired by time, and more extensive than any of the kind in modern Italy. In the hall where we first enter, are seats for the accommodation of the bathers, over these seats are holes in the wall for clothes pegs. At the upper extremity of the hall is the Frigidarium, a circular structure, surmounted by a 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, one of the few structures in Pompeii, whose roof remains entire. The ceiling is frescoed, and the walls adorned. This hall was once magnificently sided. At the upper extremity is a brazier of bronze very elegant in form and ornament, and of vast dimensions. Adjoining this hall is the Caldarium. The ceiling is covered with very excellent stucco 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 pleasure, and, like the Athenians of old, "were in all things very religious." Near the Forum are several very beautiful temples. The Temple of Jupiter has been well preserved, is a noble edifice, and not only shows us the form and arrangement of a heathen temple, but also exhibits the modes of Pagan worship. The Pantheon is of greater dimensions, being 280 feet in length, by 220 in breadth. In the centre is an altar, surrounded by twelve pedestals for the various divinities. The Temple of Isis, not far distant, is in an excellent state of preservation. It is composed of brick, covered over with a exceedingly hard and durable stucco. Th

THE CHRISTIAN WATCHMAN

Religious Intelligence.

altars, and the niches for the images still remain as when used by the different worshippers of old. Here also under the pavement in the place where the priest concealed himself while pronouncing the oracles which the multitudes believed came from the lips of the goddess. Now let us return to the Forum. In these places the ancient Pompeians passed much of their time these were to them what our exchanges city halls, and meeting houses are to us. Here business was transacted, national festivals held, and religious ceremonies celebrated. The Forum Nundinarium is of an oblong shape, and bordered by a portico. Behind the row of pillars that support the portico are numerous apartments of moderate dimensions, probably used by dealers in fancy goods. Our paper will not permit us to notice more of the monuments or curiosities of this strange city, nor to indulge in those reflections which a visit naturally suggests. Though almost everything of a portable nature has been removed to the Museum at Naples, we yet are lost in wonder at what remains behind. Nothing seems to divide the mournful destiny of this city, but its roofless houses, and the profound silence which reigns throughout its extent. We can wonder at the singular destiny which befel this city and its inhabitants, we can feel some sadness at the thought of the fearful destruction which overwhelmed them, but in visiting Pompeii, in learning from still existing relics the story of its fall, we can only feel that its doom was just, and understand more clearly that God is known by the judgment he executes.

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Christian Watchman.

SAINT JOHN, N. B., MAY 22, 1861.

The Wants of the Home Field.

When we consider the number and importance of the claims made upon the Baptists of this Province, and the inadequate resources at hand to meet these demands, we feel that there is ground for anxiety. Besides a College to be supported, and a foreign field which deserves attention, we have in our Province many weak and perishing churches—and all around, district districts which require Missionary labor. We need more ministers; yet, we have already more than are supported. The slender pittance which many of them receive is altogether inadequate to supply their wants, and compels them to turn to some secular avocation, or to draw from private resources. Yet, if the number of our ministers were at once to be doubled, and the sums raised for their support quadrupled—we would still have some weak churches unprovided with pastors, and some important districts destitute of the preached word. What are we to do? As our Missionary operations are at present conducted, how long will it take us to respond to the claims made upon us? Shall we advance as a denomination, or are we content to remain in our present condition?

How were Missionary operations conducted in that age, in which the progress of religion seemed to be miraculous? By what means did the church at Jerusalem, poor and insignificant in the estimation of the Jews, succeed in propagating the truth, in Judea, Samaria, Galilee, in the chief cities of Asia Minor, Greece and Italy, in less than one generation. With modern views as to the best means to be employed in the evangelization of a country, how long would it have taken to have produced such glorious results? The members of the primitive church had not much money, nor many ordained ministers, but they had faith in Christ, and zeal for his cause. Hence, when scattered by persecution, they went everywhere preaching the word. Their Missionaries could implicitly obey every call of duty without fear of consequences, feeling that the Lord would sustain them. There is yet a Holy Spirit, and all diligent efforts put forth in faith and love, can be as fruitful of results as in the days of the Apostles.

The progress of the Baptist cause in Germany reminds us of Apostolic times. These people were few, poor, illiterate, obnoxious to the government, and despised by the people; yet, through them the truth has advanced with wonderful rapidity. In Germany—say, in Denmark, Sweden, and even in Russia many souls have been converted to Christ—and many churches have been established, which in spite of opposition and persecution are exerting a powerful influence. These results have followed the exertions of personal zeal. Societies, and even ministers, have only aided in the good work; the faith and activity of church members, who felt themselves under obligation to labor for the Master, have been rewarded with this great success.

So also with the progress of the gospel among the Karens. The foreign missionary has done but a small portion of the labor which has been expended in the evangelization of these wild tribes. The converts felt themselves impelled by love for Christ, and for souls, to convey to his ignorant fellow-countrymen the glad tidings of pardon through

the Crucified. The results have been without parallel since the days of the Apostles. Now, it would sound strangely if we were to urge the Baptists of New Brunswick to imitate the example of the converted Karens, the German Baptist, or the primitive Christian,—and like them to consecrate to the service of Christ, and for the advancement of his cause, not only their money, but their time and talents also. Yet, does not Christ demand such entire consecration to his service? Is he satisfied with the meagre offerings we present to Him, or the feeble and fitful efforts we put forth for the propagation of the truth? It is not enough that we should pay minister, and attend punctually on his ministrations; nor is it enough for us to contribute occasionally, when solicited by the agent, to the funds of the Home Missionary Board. Beside all this, we must put forth personal effort, we must strive to win souls to Christ, we must use all our influence in his behalf. In this way we can receive those blessings which have been dispensed to others.

We need all the ministers we can obtain, and all the money that can be collected; but we need still more the personal exertions of every professed believer. We also greatly need lay preachers, who can support themselves, and yet preach the gospel to the churches, or supply the pulpits while the pastor is proclaiming the word in some more destitute locality. It is a matter of deep regret that so few are to be found willing to assume an office so honorable, and yet so useful.

The monthly concert of the Marsh Bridge Sabbath School, will be held at 2 o'clock, P. M. All the friends not engaged at that hour are invited to attend. Their presence will not only cheer and encourage the children, but will strengthen the hands of the teachers. A collection will be taken in aid of the funds.

Review.

We have received from Mr. Hall of the Colonial Bookstore, "The Missing Link." This book is as interesting as any romance. It portrays in simple but forcible language the condition of the many thousands who compose the lowest classes of the population of London. We discover in the city, which is the centre of commerce and civilization—a people, as ignorant, as degraded, and as wretched as any of the inhabitants of those countries yet unbled by civilization or religion. This most interesting volume describes the means successfully employed by the Christians of London for the elevation of this mass of degradation. Female colporteurs, were selected from the lower classes, to visit the families of the poor and degraded to sell them Bibles to be paid for by instalments, to loan what articles were absolutely necessary, to provide for them beds and articles of clothing, also to be paid for by small instalments, and to teach them how to spend their money and to help themselves.—Every philanthropist must be encouraged by the success of these agencies thus employed, and every Christian may learn that none are so ignorant and degraded as to be accessible to judicious effort, put forth in harmony with the spirit and principles of Christianity. We recommend this book, to the perusal of all.

To Correspondents.

J. E. W., Jr.—We do not know how the mistake originated. It will be rectified, and the numbers omitted sent. Is your address Durhamville, Resignville? Please send it once more. We are exceedingly obliged for your favors. Rev. H. Charlton, through J. C. Received.—We handed the name in, cannot account for the omission. Is there a Mr. Stevens who takes the paper? If not, papers have been sent to his address by mistake. Letter from Woodstock received. Will consider the matter. At what time must your request be complied with. Could not leave St. John just now.

"The Colonial Empire."

The most unprincipled, arrogant, and insolent paper, which has ever been published in British America, is the "Colonial Empire." It has unblushingly violated its early professions of independence, and is now, manifestly, the mere organ of a political party; it affects a profound detestation of personalities, yet is convicted of forging a telegram to injure the reputation of a public man, who could be affected only by falsehood and slander. The mere property of a clique of party politicians, it charges with reality the greater portion of the Provincial press. While it affects a great degree of respectability and refinement, it uses vulgar and insulting expressions, far more frequently even than the "Freeman," or treats with judicious contempt charges to which it cannot conveniently reply. The following is a specimen of its style and spirit in dealing with those of its contemporaries who do not meekly submit to its control.

"The 'Colonial Empire' has heretofore called attention to the degraded position of a large portion of the peasantry of this Province—to the general scurrility, gross personalities, slang phrases, bad grammar and worse English, which form their general basis. 'Instead of contending for principles, and arguing public questions on their merits, this portion of the press resorts to vulgar abuse, and singling out some individual, whether the right person or the wrong one, pours out on him a torrent of bile and invective. 'That journal in New Brunswick which has descended to the lowest depth in this species of warfare, is the 'Westmorland Times'; it has attained a 'bad eminence' which can scarcely be surpassed. Yet the 'New Brunswicker' has determined to struggle with it for the superiority in abuse and personality; and judging from the beginning it has already made it may in time eclipse the 'Westmorland Times.' At present, they are a worthy pair. 'The 'Courier' of Saturday evening, copies from the 'New Brunswicker' specimen of its scurrility and approves it. The 'Colonial Empire' simply observes, that if the 'Courier' chooses to roll in the gutter with the 'Westmorland Times' and the 'New Brunswicker,' there can be no possible objection—they will all be valued alike. We believe the 'New Brunswick Baptist and Christian Visitor,' the 'Temperance Telegraph and Reformer,' and perhaps the 'Freeman,' are the only newspapers in the city which are honored by the confidence of the 'Colonial Empire.'"

For the Christian Watchman.

No. 2. Mr. Editor.—The next subject discussed was the propriety of dispensing with the afternoon service, to allow more time to the Sabbath School, the system here being to hold afternoon services, commencing at 3 o'clock, giving but hour to the school; but the remarks on this subject will not be interesting to your readers, as they have not, as a general rule, that difficulty to contend with, I

will, therefore, pass to the next question discussed. The necessary qualifications of the Superintendent. These officers are given to understand what is required of them; they are elected annually, and must come up to the mark, or leave the track, if not they soon break them off, put another in their place, and move on. If they prove efficient, however, they are generally re-elected. The first speaker, Rev. A. H. Quint, thought that the first qualification of a Superintendent of a Society, was, that he should be respectful to his Minister. He would have him to understand that the pastor was the head of the Sabbath School, and the other officers subalternates.

Mr. F. A. Benson remarked that as teachers and superintendents they loved their Ministers, and would like nothing better than the encouragement afforded by their presence, example, and aid; but he desired to know what they were to do when the pastor would not assume the headship of the school. Suppose the Minister will not come into the school without a written invitation—he had known such cases. Many a Minister will not discharge his duty to the Sunday School, and, therefore, cannot properly be considered as its head. The main qualification of a Superintendent, in the view of the speaker, was that he be a man of prayer.

Rev. E. B. Nevins thought it the first duty of the Superintendent to respect not so much the Minister as Christ. He must look to Christ for his acceptance and help in the great work; he must feel the deepest interest in the scholars, and regard them as committed to his care and responsibility. And lastly, he must really love the children.

Rev. Geo. Teak, of the Anti-Tobacco Tract Society, desired a qualification of a Superintendent to be a large heart; he should be a man who loves God, who loves children, black and white, rich and poor, and has a heart large enough to go into the streets and beg them to come into the Sunday School. He should also be a man of discriminating spirit; he should be able to see what a bearing the use of ascetic stimulants had upon the welfare of the children, and directly upon the prosperity of the school; he should not be afraid to oppose the use of tobacco by children.

Rev. E. Mason briefly stated his views of the qualification of a Superintendent to be—first, a love for Christ, and then a love for the souls of the children, and having these, he would then be inclined to the other duty of descending to the lowest places to save a soul. Mr. W. Lithgow remarked that in two things Superintendents were often greatly in fault, sometimes they did not talk enough, and sometimes they talked too much. It depended upon their gift of speech. Some were slow of speech made no attempt at improvement; and others abused the privilege. Then, again, some Superintendents did not visit and converse with their classes. This he regarded as an essential duty.

Deacon W. J. King believed no man was fit to superintend a Sabbath school who had not the confidence of the community, who in his business relations was in the least regarded as a dishonest man. He should be irreproachable in this respect, he should never go to the Sunday School with "mud on his coat." Then, too, he should possess the confidence of his Minister. Again, he could not succeed without the confidence of the teachers. And lastly, the love and confidence of the scholars was desirable, and requisite to his comfort and success in his arduous and responsible office.

Rev. E. Cutler thought the Superintendent should be a good teacher. He should have a versatility of talent that would enable him to teach any kind of class under his charge, that he might thus, with discrimination, make the necessary changes; he must be a judge also of the qualifications of his teachers.

Rev. Mr. Tower contended for order. It did not require the qualifications of a military officer, but the ability to maintain well regulated discipline, at least, that the exercise may be comfortably conducted, and be made profitable to the great end; this was essential.

Mr. Chickering thought the ability to adapt one's self to circumstances, a very essential requisite in a good Superintendent. He should have the faculty of devising new means and new measures to interest his school.

Quarterly Meeting.

DEAR EDITOR.—The Charlotte County Quarterly Meeting has just been held with the Baptist Church at Bay-side, St. Andrew's. The services commenced on Friday the 10th inst., at 2 o'clock, P. M., and extended until Sabbath evening. Ministers present—the Revs. A. D. Thomson, Pastor, J. Walker, R. R. Philby, and S. March. A spirit of genuine devotion characterized the proceedings. The exhortations and prayers of the Brethren and Sisters were pungent and stirring, vincing strong desire for the glory of Christ. Great interest was expressed on behalf of the young men of the neighborhood, and earnest supplications made for their conversion to God. Many of them were moved upon by the Holy Spirit to devote themselves to His service. The sermons delivered were well adapted to produce deep and lasting impressions for good upon the hearts of all who were present.

At the Quarterly Conference on Saturday afternoon reports were received from the following churches and locations: St. George, 2nd Falls, St. Andrew's (town), Bay-side, Beaubien, Rolling-dam, and Oak Bay. There is at the present time a very interesting state of things at the Bay-side. Bro. Thomson has been greatly cheered by seeing seven young converts brought into the fold of the Redeemer, all of whom he has baptized by immersion into the likeness of His death and one of these was his own daughter, a circumstance which tended to fill his heart with deep gratitude, and rendered additional interest to the occasion.—The letter was baptized on Sabbath before the commencement of the afternoon service. May the church over which he presides be abundantly blessed with the smiles of the divine countenance, and may many more be converted as the result of these series of meetings, so that a halloed influence may go out into all the churches around and there be a great gathering of souls to Christ.

Yours in Christ Jesus, STEPHEN MARCH, St. George, May 14th 1861.

Said he recently discharged prisoner from the Penitentiary who is suspected of having aided several convicts in their recent attempt to escape has been arrested.

Religious Intelligence.

A private letter from Rev. Geo. Neely informs us that he has recently baptised four in Salisbury, and that others are expected as candidates for baptism. We hope many will be added to the church of which he is pastor.

NOVA SCOTIA.—The Christian Messenger contains the following items of religious intelligence from this Province:—Baptismal services have been held in the city recently. On Lord's-day, the 6th, in Granville Street Church, and on the 12th in the North Baptist Church.

WINDSOR.—Welcome, by a letter dated 11th inst., to a friend in Halifax, that quite a revival is being enjoyed in the Baptist Church. Seven were baptised on Sunday, the 5th, and it was expected that a similar service would be held on last Lord's-day.

CHESTER.—Rev. J. J. Skinner writes, May 6th, 1861:—"Last Lord's day was one of unusual interest in Chester. At ten o'clock we visited the water side, when, in the presence of a host of people, nine hopefully converted persons followed their Lord in baptism. At eleven the morning service was filled to overflowing, to attend the morning service, after which, about one hundred and ten church members sat down to the Lord's Supper. It was indeed a solemn and deeply affecting scene.

Our Meetings are continued this week at the Basin. We hope the good work will not stop. Our help is in God. The work and the power are His and to Him be the glory."

We are happy to perceive by a letter from Mr. J. W. Bares to the Messenger that a lady in Amherst has been the first to respond to the appeal made for Acadia College. We hope that some lady in this Province will imitate her example. Mr. Bares writes—"Will you please let your readers know that the first response to my appeal for £100-contributors to the Endowment Fund for Acadia College, has come from a Lady from Amherst,—from one largely engaged in doing work for God's cause in her own locality, but who feels deeply for that which concerns the community generally. I feel encouraged by this timely reply, and judge that when the ladies take the matter in hand the matter will be accomplished.

UNITED STATES.—Though we continue to hear of revivals, the secession movement is operating very injuriously upon the religious interests of the country. Steps are being taken to effect a complete separation between the denominations North and South. The churches everywhere seem to be sharing in the prevailing political excitement. In the north several colleges and Theological institutions are closed for the present. Professors, ministers and theological students have exchanged their books for the rifle.—Respecting the enthusiasm of the religious men of the South the Southern Presbyterian says:—"Minist'rs of all our principal evangelical denominations are found among the volunteers. Fathers and sons of families who occupy the highest social and civil positions are emulous for a place in the army, and often are numbered among the 'privates.' Some of our companies contain a majority of Christians. A professor in the Theological Seminary in this city is also a member of a company ready to enter the field as soon as they are needed. Two other professors in the Seminary are now in the service. Several students of the Seminary are chaplains of companies in the field, and ready to fight or to pray. The junior pastor of the Presbyterian church in Columbia is chaplain of a company from this town and from every part of the land it is the very flower and pride of our people who are gathering to the defence of our rights.

The Watchman and Reflector give an account of a revival on board the Niagara.

From the United States Frigate Niagara, Boston harbor, Rev. J. Q. Adams writes to Mr. Phineas Stone, and narrates the following account of a revival which has been enjoyed on board that noble vessel:

You may be surprised to receive a letter from the Niagara, and especially from one that has just returned from the "washing of regeneration," and the renewing of the Holy Ghost; we are not strangers. You, of course, will know the object for which this ship was fitted out for the cruise from which she has just returned—to carry to their country, to the ends of the earth, the Japanese embassy—and the circumstances connected with the visit of that embassy to our country; the prayers of God's people that their visit might be productive of good, and result in the extension of the Redeemer's kingdom in the empire of Japan, has led all Christians to pray fervently for them and those engaged in carrying them to their distant homes, that God's Spirit would follow them across the great waste of waters. They were close observers of our form of worship about four months, and we humbly trust it will be as water upon the ground, which cannot be gathered up. But in regard to the ship's crew, the prayers of God's people have been heard and answered in a most signal manner. He has poured out His Holy Spirit; about fifty of the souls of the ocean have been converted, and a number of backsliders reclaimed. God has blessed us abundantly, for which we give Him all the glory. We have had nightly prayer-meetings on board ever since we left New York, and under God, they have resulted in great good. We trust the broad which has thus been cast upon the waters, if we do not see any more of the immediate results, will be found in God's own good time. The last four weeks has been a time of interest; not only has his good work been going on among the men, but he has found his way into the ward-room and stateroom, and eight of them have been hopelessly converted. In behalf of the brethren of Niagara, I have written this letter to inform you of the good work.

FRANCE.—The Minister of Public Instruction has forbidden the use of the almanac called the *Rosier de Marie*, in all the schools. The Congregation of the Redemptorists, at Dussel, has been dissolved, and all foreign clerics belonging to the Redemptorists at Lille have been ordered to leave France. The same measure has been enforced against the Capuchins, in several parts of the country. Similar proceedings, it is said, will be carried out against all self-constituted and unauthorized religious associations. These are bold and strong measures in France, and astonishingly new to the Ultramontane. No wonder they rage.

This ecclesiastical quarrel has caused a split between the Orleanists and Legitimists, who, on

purely political questions, have long been contending with one another for a closer alliance. But the Orleanists cannot be made to fight the battle of the Pope under the Ultramontane flag.—[Methodist.]

BELGIUM.—A letter from Brussels, says: "Towards the end of last year, I made reference to a case of abduction of a Protestant girl, Anabella Korch, for which an Antwerp priest, a Jesuit, the lady superior of a convent at Eecloe, a dressmaker, a farmer, and a person of the name of Callaghan, of Irish extraction, were brought to trial at Ghent, and acquitted, because it was not proved that in making a proselyte they had exceeded the limits which the law prescribed. This judgment of the court did not satisfy the law officers of the Crown, and they accordingly lodged an appeal against it, which has just been heard; and the superior tribunal which they have acquitted the farmer and Mr. Callaghan, have reversed the sentence so far as the others are concerned; and have adjudged the priest, the Jesuit, the lady superior of the convent, and the dressmaker to be imprisoned for eight days, and to pay the whole costs of both trials, which is a large sum; and if they fail to do so within a certain time, a further imprisonment of thirty days has been awarded against them. The question has from first to last been the cause of much excitement, and the punishment would have been greater if the conduct of the girl had not been such as to give those engaged in her abduction a certain degree of encouragement. This, and other clerical offences which have lately been committed, have attracted the attention of the authorities to the necessity of placing convents and similar establishments under more strict surveillance than has hitherto been the case, and a movement has already been made at Charleroi, where propositions have been submitted to the Council, by whom it is understood they are likely to be adopted, and which provide that the heads of all religious communities in the district shall be bound to furnish the local powers, as often as they may require it with an exact list containing the real names of all persons who though they do not habitually live there, are yet occasional residents in the building. These regulations will tend to prevent the continuance of abuses, of which many complaints have long been made, and which have enabled several criminals to escape from justice, on account of the protection such institutions afforded to them."—[Methodist.]

SPAIN.—In the British House of Parliament Sir Robert Peel has again presented the case of Matamoros and others who have been imprisoned for their religious opinions. He said—"It was very well for the noble lord to have that clever answer put into his mouth, but he should ask the Spanish Government why they did not try those men. Why were they treated worse than thieves or murderers, and debarr'd from all communication with their families? He (Sir R. Peel) had received letters respecting the conduct of the Spanish Government towards these unfortunate men which would bring tears into the eyes of any humane gentleman who should read them. The men were positively dying in a cold damp prison, and yet the government would not bring them into a court of justice to be tried. The prosecution, too, was extending. At Seville twenty or thirty men were arrested for assembling together in a room, but it being found afterwards that they only went to discuss newspapers and pamphlets, they were discharged. Such persecution was an insult to the 19th century. Even Austria, which was until lately the most arbitrary government in respect of religious matters, had just given complete liberty to professors of Protestantism throughout her dominions. Surely it was time that the noble lords the members for London and Tiriveron should have courage to tell the Spanish Government what they thought upon the question. Spain continued a course of persecution, although the noble lord pretended that the victims were in prison for being connected with a secret society.

The noble lord (Lord John Russell) knew well that the same allegations were always made in times of religious persecution. He was convinced that these men were not connected in any way with any political movement, and he charged the Spanish Government with a subversion of the truth in pretending to assume that they were. These men were entirely innocent, and he hoped the British Government would see as it had done in 1852 and 1853 and would put out to the Spanish Government that such persecution was offensive not only to the feelings of England but of all Europe.

BURMAH.—Mr. Thomas, of the Henthada Mission, Burmah, has visited Rangoon. The theological school, numbers forty or fifty. Mrs. Binney teaches the pupils a Karen Grammar. Dr. Wade having in the earlier years of his mission, reduced the Karen language to writing, has now produced a valuable grammar. The religious English officers are doing a good work in Rangoon. Mr. Hibbard, of the Maulmain Karen Mission, writes:—"I want to urge, with all emphasis, the importance of sending a missionary to Tavoy, according to the latest returns, there are more than eleven hundred members there; and they are as sheep without a shepherd; for though there are some good native pastors among them, yet there is no man like Quail, or even second to him, who can be to them as a missionary—an authority, a power, an high example among them. There is no one whose eye is over all the field, to stimulate the languid, to encourage the depending, or to restrain the evil-minded."

REMOVAL OF TROOPS.—Last week two companies of the 63d Regt., which had been stationed at Fredericton, passed through this city en route for Halifax. This sudden removal is owing to the fears entertained by the authorities of the intended desertion of a number of the men. It is said that some of them had been tampered with by American recruiting agents.

NEW LOCOMOTIVE.—Another home made locomotive was placed on the Shediac Railway the other day. It is from the works of Messrs. Fleming & Humbert and bears the name of "Prince Alfred."

General Intelligence.

DOMESTIC.

PROCLAMATION.—A Royal Gazette Extra contains the proclamation of His Excellency dissolving the General Assembly which stood prorogued to the 2d Tuesday in May. Writing for summoning a new General Assembly are ordered to be issued, returnable on the 28th June.

ELECTIONS.—The Sheriff of the City and County of St. John has appointed the 1st of June for nomination day and the 5th and 6th for the elections. The voting will be by ballot.

CANDIDATES.—The government candidates for this City are Hon. S. L. Tilley and Hon. Chas. Waters; and for the County, Messrs. John W. Cadlip, John Jordan, C. N. Skinner, and W. A. Robertson, Esqs. The opposition candidates are, for the County, Messrs. J. H. Gray, R. D. Wilmot, D. J. McLaughlin, and A. Magee. For the City—W. H. Scott; J. W. Lawrence. Messrs. T. W. Anglin and John P. Godard and S. R. Thompson, are conservative candidates for the County, not nominated by the Committee.

QUEEN'S BIRTH DAY.—The Lt. Governor has appointed, and the Mayor of St. John has recommended, Friday the 24th inst. to be kept as a public holiday. It will be celebrated here by a procession of Firemen, Volunteers, &c.

LOUISI'AS DAY.—Last Saturday, the 78th anniversary of the founding of this City by the American Loyalists, was duly commemorated by the firing of salutes on both sides of the harbour, and a goodly display of bunting.

SERVICES.—Seven Norwegian barkes, and a brig, arrived at the same time at Shediac, direct from Norway. They are all consigned to the Messrs. Scovil.

NOVA SCOTIA.—The "Colonist" says it at the large Hotel in Halifax lately occupied as Officer's Quarters will be opened shortly by Mr. Haselien.

Small pox is decreasing in Halifax. On Saturday week there were but sixteen cases in the hospital.

The Halifax "Sun" says of the Tangier gold diggings—"Public interest in the Tangier gold mine is extensively on the increase. Two gentlemen of this city returned from the diggings on Monday evening, one of whom showed us a leather bag-pouch nearly full of gold, not mixed with a particle of quartz, which he purchased of Tangier. Several parties of excursionists, we understand, are preparing to make a descent upon the diggings, by land and water.

The Journal says:—Favorable reports continue to reach us from the Tangier Gold Mines. At present but 150 miners were on the ground, but this number will soon be largely increased. As an instance, called yesterday from this port, with a number of passengers for the gold region. A gentleman recently from there brought some £30 worth of pure gold, as it was taken from the quartz rock, which he procured from the mines.

The Anniversary of Acadia College will be held at Wolfville on Wednesday the sixth day of June.

At the request of the Newfoundland Government two companies of troops have been sent to St. John's by Halifax.

P. E. ISLAND.—In 304 hours from the time trains leave St. John, N. B. the rails and passengers are alongside the Westmorland side.

On Thursday night last a man named Barney Shaban or Shanahan, walked off Ferry Wharf, at Charlottetown, and was drowned.

A man announcing himself as an ex-protector of the Southern States, and exhibiting a copy of his commission under Jefferson Davis, lately put up at the Osborne House. Perhaps it is a case for U. S. officials to look after. No doubt the bogus Confederacy will send emissaries in all directions; but as far as this community is concerned, very little sympathy will be found for them of their acclimated employers.—Dora's Weekly

NEWFOUNDLAND.—The elections have terminated, and the consequent excitement is subsiding.

The result of the elections is said to be favorable to the Hoyle's Administrations.

At Harbor Grace the tumbrel and riot prevented any poll being opened, and consequently no returns has been made.

At Harbor Main one man was shot dead, and several others were wounded.

The Express says that since it has been discovered that the Government have a majority in the House, that threats of violence have been held out so as to prevent the business of the country being transacted by the Legislature, which was to meet on the 13th. The house of Mr. McLean, one of the candidates for St. John's West, was attacked, and an attempt made to pull down his colours, which attempt was resisted by his two sons, assisted by Mr. Smith, formerly of the Bank of N. America in this city. It is said that the latter gentlemen shot a man in the arm, and to escape the vengeance of the mob, made his escape in a vessel bound to the West Indies. The troops were called out to suppress the riot, but fortunately the mob dispersed with it doing any further damage.

One of the papers says:—A Government Commission, supported by a detachment of troops, has, we understand, proceeded to Harbor Main, to investigate all the circumstances connected with the late election and to the deplorable loss of life with which it has been marked."

CANADA.—The New Orleans True Delta is very complimentary to Canadians. In a recent issue it is as follows:—"Better, a thousand times better, to come under the domination of free negroes or gipsies, than of Yankees, low Germans or Canadians. Gipsies and free negroes have many redeemable and noble and generous traits; Yankees, sour-krot Germans and Canadiana none. Senator Wade says, and Seward too, that the North will absorb Canada. They are half true; the vile, sensual, animal brutal, infidel, superstitious democracy of Canada, and the Yankees will obliterate. But when Canada and the whole beastly, puritanic, sour-krot, free-negro, infidel, superstitious, ill-cultured, democratic population of the North become the masters, what then?" To which the Montreal Gazette replies:—"We will teach you manners Mr. True Delta."

A correspondent of a Western Canadian paper writing about the discovery of new oil springs says:—"The excitement seems to be started afresh, or at least increasing, as an already blazing fire with a fresh supply of fuel, not only with the Yankees, as heretofore, but also the Canadians. They begin to see that there is a vast amount of wealth lying in the bowels of the earth in the western vicinity—a hidden treasure that far exceeds that produced by the husbandman.

though the soil is being lessened than those that covered. Poor would not be granted a few years \$400 per acre as the world's attention for the farmer.

In reference to John Russell's Government we have seen:—"The intention of a federal assent to a grant of letters of recognition of our revolutionary acts, which were years before we were power, and under during the British vessels, tens of millions of will not not but if they cap bottoming and the British Government's press-satisfied the British Government's assent to a grant of letters of recognition of our revolutionary acts, which were years before we were power, and under during the British vessels, tens of millions of will not not but if they cap bottoming and the British Government's press-satisfied the British Government's assent to a grant of letters of recognition of our revolutionary acts, which were years before we were power, and under during the British vessels, tens of millions of will not not but if they cap bottoming and the British Government's press-satisfied the British Government's assent to a grant of letters of recognition of our revolutionary acts, which were 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