

ABLE RESPONSIBLE

TIGHT BINDING RELIURE TROP RIGIDE

JOINT STOCK INDEMNITY COMPANY, STATE, RUBBER BOOTS, SHOES, HATS, etc.

The Christian Watchman

W. DAY, Proprietor. BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul. REV. E. B. DEMILL, A. M., Editor.

VOL. 1. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MARCH 27, 1861. NO. 13

Original Contributions

DIVINE LOVE.

Behold what love is shed abroad, That we should be the Sons of God; Behold what grace to us is given, That we should have a hope in Heaven.

HORTON SKETCHES.

THE TREE IS KNOWN BY ITS FRUIT.

The tree is known by its fruit. Nothing has more greatly contributed towards weakening a belief in Revivals than the frequent and lamentable reactions that follow.

WATER IN JERUSALEM.

It has been stated very frequently that there were no facilities for administering the rite of baptism in Jerusalem, that Jordan was fifteen miles distant, but Kedron, was during the greater portion of the year, but a dry channel, and that the city itself was imperfectly supplied with water.

THE FOREIGN MISSIONARY.

It is somewhat difficult for us who live in a civilized and christian country, to form anything like a correct idea of the life of a foreign missionary. The influence of his situation upon his character, the nature of his duties, his peculiar joys and sorrows, are very different from the ideas we form respecting them.

and impressive manner, he preached unto them Jesus. Shortly before, when the name of the Deity was uttered by him, it was the impious accent of profanity; now, when his tones expressed of that name, it was with wonder, love, and praise.

Thus, too, Edward Vincent confessed his Saviour publicly before men, and preached that Gospel which he had chosen as the theme of a lifetime.

Marshall also joined their number, and others, too, filled the young converts from their fellow, nor found their numbers increased by others of equal zeal.

To these, and to many others, this Revival was a true and lasting exhibition of the power of God. While they remained, the truth was in their hearts; and after they left, they carried it with them to animate them through life with its deathless force.

And while they love that Saviour who thus revealed himself to them, they can never forget the place of that visitation. Other places and other scenes may be forgotten, but Horton will be remembered forever.

Those who heard the directions given by Peter were baptized, and on that same day there were added unto the church about 3000 souls.

The Lower Pool mentioned by Isaiah (22. 11) is said by Dr. Robinson to be 592 feet in length, 245 in breadth, in depth at the north end 35 feet, at the south end 42 feet.

Respect to the cisterns and reservoirs of Jerusalem Kit to say: "Great pains were formerly taken to preserve the water in a pure state, as is evident from the expensive construction of the cisterns, which were not only built with solidity and lined with cement, but in many instances covered with immense arches of masonry, so as to secure them against dust and filth, and to exclude the rays of the sun."

We know that in our Saviour's time there was near the temple a pool called Bethesda, with five colonnades, to which a great multitude of diseased persons assembled, and in which they had a right to bathe.

The King's pool is mentioned by Nehemiah (2. 14) as being outside of the city walls. Josephus in his Wars, book 5, c. 4, 3, mentions a pool outside the city walls, and above the fountain of Siloam, called the pool of Solomon.

His first appearance was greeted with delight by their friends, who would always go in crowds to hear them whenever they were within a reasonable distance.

Well I remember the first appearance of Alfred Cummings. It was in the village church of Gasperung. The hamlet lies in a lovely valley, enclosed between towering hills which rise all around it, enclosing a scene of rare and matchless loveliness.

water course of Gihon and brought it straight down to the west side of the city of David.—This reservoir according to Dr. Robinson is 240 feet long—by 144 broad.

The sacred writer now goes on to inform us of the effects of this sermon.

The multitudes who heard it were convicted of their great sin in having crucified the Lord of life and glory, and now aware of the consequences of their fault, cried out in anguish to Peter and the other Apostles, men and brethren, what shall we do, to obtain forgiveness for our sins, and deliverance from deserved punishment.

Peter now pointed out to them the way of salvation. "Repent," he says "of your past wickedness, reform your lives and turn to God; profess by baptism belief in the religion, and obedience to the precepts of Jesus Christ. By such genuine repentance and reformation, such a baptism implies at once faith, and obedience to Jesus Christ, your sins shall be forgiven you, and ye shall receive the same gift of the Holy Spirit, which has been dispensed to us the disciples of Christ this day.

For the promise of this gift of the spirit is not limited to us, the disciples of Christ who were with him while he was upon the earth, but it is also given unto you, to your posterity and to the gentile nations, even to as many irrespective of time or nationality, as the Lord shall effectually call to belief in Jesus.

With many other words he also admonished and exhorted the people; he urged them to save themselves from the guilt or wicked of our present generation, in the midst of which their lot had been cast.

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There are commonly flights of stone steps extending from the top quite to the bottom of these reservoirs, which give easy access to the water in all its stages; it is in the rainy season, flows from the hill and inclined plains that compose the whole of this region, to the lower ground which is always chosen for the cisterns.

But besides these public receptacles there were innumerable private cisterns, in which water was kept purer than in the larger and more open reservoirs.

We think that it is now sufficiently well established that there was in Jerusalem an ample sufficiency of water for the baptism of the three thousand.

It is somewhat difficult for us who live in a civilized and christian country, to form anything like a correct idea of the life of a foreign missionary. The influence of his situation upon his character, the nature of his duties, his peculiar joys and sorrows, are very different from the ideas we form respecting them.

We fancy a hero, ever courageously battling with danger or wrong; we fancy a saint, who finds in every surrounding circumstance, as incentive to growth in grace, and renewed activity in the cause of his Master. Yet the missionary is only a man, and not necessarily a brave one. He has his imperfections, and it does not invariably happen that the absence of the encouragements or restraints which the christian church affords, or the constant presence of the vice, ignorance, and superstition, which heathenism presents, are without their baneful influence.— He has temptations to which we are not exposed; he is a man, who may err or sin, and consequently needs our fervent prayers under all circumstances, and our sympathy if sometimes he proves that he is neither a hero nor a saint.

Perhaps, on the other hand, we place the missionary in some region where the climate is delightful, the scenery beautiful, the vegetation luxuriant, the people uncivilized, but respectful and anxious for improvement, at least in their temporal affairs.

We fancy the messenger of glad tidings, seated in some cool grove, or beneath the refreshing shade of some huge oak or banyan tree, surrounded by heathen, who are sick of their false religion, groaning under its burdens, and anxious to know of a better way to the unknown, but dreaded future.

While on the one hand, the life of the foreign missionary is not all cloud, neither is it all sunshine. Wrung from these glowing pictures, we think not of the many exhausting toils which his avocational demands. We forget that pagans are devotedly attached to their vile superstitions, and oppose the pure religion of Christ with all their hearts.

The apostles filled with love and concern, now penned the first epistle to the Thessalonians. In this letter, he expressed his most sincere affection for all the members of the church, and commended their activity and liberality, but he earnestly warned them against threatening dangers, and sought to correct their erroneous opinions in reference to the second coming of the Lord.

In order to keep alive in our hearts a spirit of genuine sympathy for the missionary, it is very necessary that we should have a correct and common-sense view of his character and situation.

When we begin by regarding the missionary as a good man, in a pleasant or unpleasant locality, surrounded by peculiar temptations, seeking to enlighten man far more ignorant and degraded than the irreligious at home, then we are prepared to admire him, even though he does not reach perfection; to sympathize with him, even though he be not in prison or on the gibbet, to be grateful to God in his behalf; and where a very moderate degree of success attends his labors. With these views we are prepared to persevere with satisfaction the lives of modern missionaries.

Paul on his first visit to Greece, visited successively Philippi, Thessalonica, Berea, Athens and Corinth. The wealth, population, and general situation of Corinth, decided him to make a prolonged stay in this city.

Very shortly after his arrival he became acquainted with Aquila and Priscilla his wife. This pair, though of Jewish birth, had been converted to the religion of Christ. The fact that Aquila was of the same trade as Paul, increased the intimacy between them, and they wrought together as tent makers.

The apostle while thus in the enjoyment of Christian Society, and diligently engaged in ministering to its necessities with his own hands, did not forget his higher calling, but embraced every opportunity of preaching the Gospel. Some were converted. But the Jews with the exception of Crispus imitated their countrymen elsewhere, and rejected the good tidings.

In the midst of these arduous labors in Corinth he was cheered by the arrival of Silas and Timothy from Macedonia. Though driven out of Philippi, Thessalonica, and Berea, successively, by the hostility of the Jews, yet he did not forget those cities, nor the converts who he had left behind him.

Paul had been particularly anxious to hear from Thessalonica. The church established here from the population of the city, and its central position, was the most important in Macedonia. This church was also exposed to peculiar dangers, not only from the remarkable violence of its enemies—but also from the corruptions which

abounded in the city, and the old habits and customs of the converts.

He learned from Silas and Timothy, that this important church was increasing in faith and activity, and that it was exerting a beneficial influence, not only in the city, but throughout the province. He also learned that the rage of its enemies had not been allayed, and that there was great danger to the purity of the church from the universal licentiousness of the pagan citizens.

Some of the members of the church, as if ignorant of the doctrine of the resurrection, bitterly mourned over their friends who had died, as though they would be deprived of the advantages which the followers of Christ were to enjoy when he came the second time.

This letter is the first of the epistles of Paul, which have come down to us; and is well worthy of attentive perusal, not only as being inspired by the Heavenly Spirit, but also as indicative of the disposition of the apostle, and the condition of the early Christians.

Thinking of Dutch dishes and their introduction into America reminded me that I was in the town where the famous treaty was concluded, that transferred the destinies of the metropolis of the New World to the guidance of Englishmen.

Breda is a town of fifteen thousand inhabitants, and as I have said before, is a strongly fortified place. Indeed it may be considered impregnable, for, on the approach of an enemy, the whole country around can be laid under water. The Royal Military School is situated here. The defenders of the soil are not remarkably commanding in appearance, though, perhaps, what they lack in size is made up in muscle.

Two more "omnibuses" conduct us after dinner to Mordijk where a steamer is waiting at the banks of a canal.

The canal grows broader and deeper, and at length a great expanse is reached—the River Meuse, one of the branches of the Rhine. We stop a moment at Dort. It is a strange old town, kept from being the residence of the ambitious fishes only by a dyke of vast size and strength.

Dort contains twenty-one thousand people, and is interesting on many accounts. Within its walls the declaration of Dutch Independence was declared in 1572. Here also in 1618, the famous "Synod of Dort" began its sittings, which discussed for six months those questions that will ever puzzle mankind—the doctrines of free grace and predestination.

Dort enjoys a vast timber trade. Here the Rhenish lumbermen bring their rafts for sale. Their timber is cut far away in the forests of Switzerland and Germany, and floated down by them in much the same manner as their brethren of Canada and New Brunswick. But the rafts I saw would compare but ridiculously with the floating acres on the St. Lawrence and St. John.

Thence we go on to Rotterdam, a long range of strange-looking buildings, where storehouses, dwelling, church spires, willows, windmills, and the masts of innumerable vessels are jumbled

together in admirable confusion. Here an officer asks for our passports, the first time since we left Antwerp, and asks them in such a way as to show that he cared but little whether we had them or not.

Our luggage is hastily inspected and those of us who are bound for Amsterdam are put into an omnibus, driven off through the crowded streets of the city, now by gas-light, crossing still more strange and unique—the Railway Station, where we enter the cars and off.

That dreary drive—can I ever forget it! The cars were not allowed to go rapidly I believe, as it is considered dangerous to the solidity of the track. And then the darkness outside seemed such as might be felt, the blinds were put up in order to keep out the damp air so injurious in Holland; the carriage I occupied was filled with very extensive Dutchmen from whose mouths the national pipe depended, or the had cigar projected, which now usurps the honors of its elder brother, while clouds of the national perfume kept curling upwards as so shortly to fill the car and almost hide "the lantern dimly burning" overhead.

But the conversation was exceedingly interesting, often very witty. The amount of spluttering, gurgling, jabbering, cackling, crowing, bellowing, sneezing and neighing, was beyond description. At once came to the conclusion that at length I had found what had long puzzled me, namely, what the dialect was spoken in the Isles of the Hibernians. Yes, it was Dutch.

Pleased with the disagreeable conversation and often joined in the laughter when some unusually brilliant joke was uttered. Only one little circumstance troubled me. I didn't, exactly, comprehend what was said.

At length exhausted with fatigue, half-asleep, and dull suppers I fell back into my corner—and into the arms of Morpheus.

I awoke. There was a light right before my eyes. Somebody was shaking me and shouting in Dutch, French, and English to get up. I started in amazement. The man told me that I had pretty narrowly escaped a night in the cars and a Sunday perhaps in their house. I looked at my watch. Twelve o'clock. I had been asleep some hours. The train had arrived at Amsterdam, the kind-hearted Dutchmen had gone away without arousing me. The light had been extinguished from the top of the car. The train of carriages had passed into the car house to be kept there till Monday morning, and some time afterwards the man whose duty it was to lock up the carriages in doing so happening fortunately to open the door of the one in which I was, perceived me as I was sleeping in the corner. I shall never go to sleep in a railway carriage again.

Leaving my luggage at the station I went out, the moon was up and the night clear and pleasant. The city was outside the town, and entering the gate I passed into a long silent street. I walked a great way but could not find anything like an Inn, and not a soul was to be seen but the watchmen whom I could not understand.

At last in the heart of the town I saw a light and found it shown from the windows of an Inn.

Mr. EDITOR: For the Christian Watchman. May we add an humble echo to the many voices which have welcomed the "Watchman" to the field? We welcome it as a needed auxiliary in a great cause. The one great cause for which it has been called into being, and to which, we trust, its best energies will be ever consecrated—the diffusion of the "light of life"—is one which affords ample scope for all its labors. And then there is much side work to be done, much ignorance to be dispelled, many prejudices to be combated, many objects needing its advocacy, which have a more or less intimate relation to the progress of truth, and the bringing in of the full tide of blessings ever flowing in the train of an enlightened christianity.

Among these last, there are few more worthy and none, perhaps, more deserving than that which asks a higher and a broader mental training for the females of our country. The general quality of your readers here, we trust, sufficient acquaintance with the habits of life and the modes of thought, prevailing in some of our country districts, to render our reputation for veracity secure, when we assure you that it is by no means difficult to find farmers and others, in easy circumstances, who not only neglect to provide for their daughters the facilities of a liberal education, but who even deny that females need education, other than those first sections of the common school curriculum, and that practical knowledge of the mysteries of the kitchen, the pantry, and the dairy, to which so unwelcome necessity shut up their mothers.

There is another, a wider and more influential circle, in which an idea obtains no less theoretically false, and scarcely less pernicious in its results—the idea that a young woman's education is complete, and her title to the ranks of "young ladies" secure, when she has learned to manipulate mysteriously amidst the responsive keys of the piano, and, maybe, to reproduce, with tedious penit and creaking rubber, the frigid

[To be Continued.]

THE CHRISTIAN WATCHMAN

Land Jobbing and its True Issues.

"Don't you think it possible that she has been in collusion with the man? I think she must be in some way guilty or she would not be so furious!"—[Leisure Hour for 1890, Page 83.]

When in our last weekly, we have the history and pointed out the true issues of the Land Jobbing, we hardly thought it would have caused the excitement which it undoubtedly has aroused, and that from all quarters, the demand for the paper should have been so enormous, and that the necessity for, and truthfulness of, that exposure should have been so freely acknowledged by men of all parties. Like children playing in a boat at the sea side, which one of them on the shore had in ignorance of the result understood, and with the receding tide they were being carried out to sea; so the Liberal party trusting in the leadership of men, who had called themselves by this name, but who leaving out the cords which bound them, they were being carried away on the treacherous tide, and had not the strong arms of tried old friends of the cause, bent forth for their rescue, we fear that the consequences to these might have been fatal. But our friends have been aroused to a sense of their danger, they now see where the tide sets in, and they make for the land from which they had been thus artfully and dishonestly cast off. There were eyes strained, and lips were running high, for they thought, the last of their connection with well tried land-jobs was over, and that when they became of their supposed victims it was not the whole company, but a select few, who were to be the sufferers. The whole company, it is now clear, are the sufferers by which they greet our warnings, but no protest is given, and no attempt made to show in what they consist.

NOTICE.

ALL WHO SEND TO THIS OFFICE ONE DOLLAR WILL RECEIVE THE CHRISTIAN WATCHMAN UNTIL THE END OF THE YEAR.

The duties of a Denominational Organ, are not confined to the printing of Minutes, or the publication of religious anecdotes. Representing a religious body, it is solemnly bound to guard the rights and defend the interests of its supporters.

Christian Watchman.

SAINT JOHN, N. B. MARCH 27, 1861.

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 15.00 " 25 copies, " 25.00 "

AGENTS. Fredericton, Wilmot Guion, Amasa Coy. Little Falls, Victoria Co., B. Stone. Salisbury, T. T. Fettes. Lettice, Charlotte Co., G. A. Simpson. Deer Island, do. do., John McNichol. Carleton, St. John, D. H. Calhoun. Hopewell Corner, Albert Co., J. M. Stevens. Harvey and neighbourhood, Mark Young, Esq. St. George, Robert Sparks. Second Falls, St. George, George Allen. Penfield, A. J. Beckman. Hopewell Cape, Wm. S. Calhoun.

We will send a copy of the Watchman free for one year, to every minister who sends us two subscribers and three dollars in advance.

Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the Watchman, free of charge.

For the Christian Watchman.

MA. FOSTER.

UNITED STATES.

The political troubles in the United States have been productive of much evil to the cause of God. The receipts of the Religious Societies have fallen off many thousands of dollars, and many are distressed that some of the foreign missionary organizations will have to be suspended.

The "Bible Revision Association," the eastern branch of the Bible Union, has appointed its next meeting to be held at Louisville, Ky. When the Baptists in the extreme south are much displeased with such an arrangement. Should they not be able to have the meeting held in some more southern city the probability is that they will form a new organization for themselves.

Many religious newspapers have stopped an account of the extreme scarcity of money.

Accounts reach us of numerous revivals. Sixty eight have been added to the Presbyterian church at Hackettstown, N. Y. Forty five have been added to the church at Hackettstown, Pa. most of whom will unite with the Lutheran church. The Baptists have been sharing in the glorious harvest of souls. At Red Bank, N. J. thirty have been baptized. At Reading Pa., the Rev. Mr. Ferris has already baptized 28 hopeful converts. At Meadville, Pa., a revival of such power has been granted unto the church in which 13 converts were added to the church, and others are candidates for baptism. All the churches in the region round about Meadville have shared in the gracious visitation. At Cohasset, N. J., a good religious interest has been manifested for several weeks past. The pastor, Rev. T. G. Wright, has baptized 17 within the last few weeks. The "Christian Times" has a cheering record of revivals in Minnesota, Iowa, and Illinois. Protracted meetings are common, and seem blessed with the presence of the Holy Spirit. Churches are receiving accessions to their membership. Pequot Baptist Church, Pa., is in the midst of a glorious revival. Twenty-six persons have already been converted, and there are perhaps one hundred anxious and inquiring souls.

ROGER WILLIAMS UNIVERSITY.—The Baptists in Kansas have undertaken the establishment of a University at the above place. Of the particulars we are not informed. In the afternoon of the 20th inst. Rev. I. S. KALLOCK, of the Tremont Temple church, Boston, has accepted the unanimous call of the South street Baptist church of New York city, and enters upon his pastoral duties the fourth Sunday in March.

The last Thursday in February was observed in Providence, R. I. by many of the Baptist churches. Meetings for prayer were held at several places in the morning, and in the evening a union meeting of unusual interest was held in the lecture room of the First Baptist church. The day was also observed as usual at Bown Brook, Mass. In the afternoon public exercises were held in the chapel, where a very appropriate and interesting sermon was preached by Rev. Professor Dunn, on "The Ideal of a Christian Union Man."

The baptisms reported at the Pastor's Conference of New York and Brooklyn, on Monday were—Strong Place, 14; Mariners' 10; Astick 5; Sixteenth street, 4; Gehensham, Taberna 1; and Cannon street, 2 each; First Brooklyn, 3; Bloomingdale, Christ, Hanson Place, Brooklyn, and Second Williamsburgh, 1 each.

FREE BAPTIST CHAPEL AT FREDERICTON.—We learn from the "Religious Intelligence" that the Free Baptist Church of Fredericton are about erecting a new Chapel. A lot has been purchased on the corner of York and Brunswick Streets, nearly opposite the Baptist Seminary; the cost of which was \$800. The new building will cost upwards of \$4,400, without the introduction of gas. This denomination is being aroused to the importance of providing suitable places for the worship of God. Their elegant new building in Carleton is an example of what they can do.

RELIGIOUS INTEREST IN FREDERICTON.—A correspondent to the "Intelligencer" says:—We would humbly and gratefully acknowledge the good hand of God in an increasing religious interest which has been gradually manifesting itself in the church and congregation in Fredericton for the last two months. Special services have been held, and a number have found the pearl of great price." Last Sabbath we baptized four persons; and the interest seems to be increasing.

NOVA SCOTIA.

FOREIGN MISSIONS.—Dr. Tupper writes to the "Messenger":—At the last meeting of Convention it was resolved, that the Secretary be requested to correspond with such young men in the Province as would be likely to devote themselves to the work of Foreign Missions, with a view to the establishing of an independent Mission.

In pursuance of this Resolution correspondence has been held with two young brethren, and it is still open.

I think it can scarcely be said with propriety, that we are "without a Foreign Mission," while we have five or six faithful and zealous native preachers in Burnham, supported by us and labelling in our service. It will, however, be highly pleasing to me to have what may be called an "Independent Mission," with such preachers under the supervision of a Missionary sent and sustained by us. Rev. Dr. Warren, Secretary of the American Baptist Missionary Union, in his recent correspondence with me, expresses likewise an ardent desire, on behalf of the Executive Committee, that this may be speedily effected.

LONG ISLAND.—Rev. H. Achilles reports to the "Christian Messenger" that the new Meeting House on Long Island has been opened. It has been built independent of help from abroad at a cost of about \$4,800, and will seat from 400 to 500 persons. Since the opening interesting meetings have been held, and some backsliders have returned to the bosom of the church.

DORSET VISITS.—One has been made, to the Rev. R. S. Morton, at Dorset, to the amount of £31 2s 6d. more than half in cash. Another at Port Williams, to Rev. F. P. Murray. Another to Rev. A. Cogswell at Clements. The presents were \$208 in cash, besides valuable articles.

REVIVALS.—Meetings have been held at Ragged Island, attended with good results. Rev. A. W. Bars writes "There are now at least thirty persons who have professed to have received a special blessing in these meetings. Five have been baptized and two restored who had been away from the church for years." Another gracious revival has occurred among the people on Tenaco Island. Rev. Mr. Foster writes to the "Messenger":—

The revival commenced among the old, and continued until all acknowledged it to be the work of God. About seventy professed to have found Christ, the greater part of whom I expect will join the Baptist Church, but some doubt will unite with the Wesleyan Methodists.

Mr. Spurgeon's new Tabernacle, situated little

outlines of some wood-cut mountain, or copper-plate madonna. Only as a dubious step in the right direction, can this be regarded as the less deplorable error of the ten.

Let no one infer that we mean to disparage the culture of taste, or to deny its power as an agency for the development of those finer and more exquisite qualities of mind which are so beautifully adapted to soften the outlines of stern attributes, and which, especially, exert as happy an influence upon the strong and the deep in woman's nature. We cheerfully concede to the study of the elegant arts, an influence upon female character which nothing else can exert—chastening, and, at the same time, stimulating her exuberant imagination, adding grace to her manner, elegance to her conversation, and sparkle to her wit; throwing a softening halo around the brightness of cultivated intellect; fitting her, in short, to be more than ever, the life of the social party, the attraction of the parlor, and the angel of the freize. But while we thus forestall the criticism of the fond father who prides himself on his daughter's "accomplishments," and yet more to be feared shafts of the far daughter herself, we venture to aver, in addition, that the true idea of accomplishment and refinement presupposes a basis laid in a broad and solid mental culture—that observation, experience, reason, and the Bible, all point to this as the inevitable antecedent, to take precedence of the other in every case, when only one can be afforded to supersede it.

We have referred at greater length than we intended, to what seems to us to be two errors and evils of no small magnitude. We have no space to support our opinions by argument—What we wish to ask is—Is there not some one or your able correspondents who may think it worth while to take up this subject; to point out to the first named class, the narrow and the wrong premises on which their opinions rest, to show to the second the folly of trying to polish the untrained mind, and to stimulate all concerned to the adoption of measures by which their daughters and their sisters may become better fitted to discharge the pressing duties, and to bear the solemn responsibilities of those to whom is committed the moulding of coming generations?

Will not "Pale" undertake this subject himself?—EDITOR

For the Christian Watchman.

ST. MARTIN, MARCH 21, 1861.

MA. FOSTER.

UNITED STATES.

The favourable reception of our former articles, encourages us to resume the labours of the pen in giving to your readers the benefits of our observations and reflections for the last few weeks, during our journeying through the country. We first called upon Bro. McDonald, of Norton, after leaving St. John, and here we met with a most kind reception from him and his estimable lady, as well as from many other excellent members of his parish. Bro. McD. is a very solemn and impressive preacher, calculated to drive truth home to the heart and conscience of the impenitent, and is at this time receiving some tokens of good in certain parts of his field of labour.

We next passed over to the Great Settlement, where we met many excellent brethren assembled to welcome Bro. Todd, the indefatigable and very successful agent of the Missionary Union of this Province. Thence we moved on to the pleasant village of Quaco, in the parish of St. Martin. Bro. Rowe, who has already tarried several days to assist Bro. Rowe, the able and well-trained pastor of this church, in a series of religious meetings, held for the awakening and spiritual benefit of the people of his charge. The natural elements were exceedingly unfavourable, visiting us with storms of unusual severity almost every day. Still we trust that good was done in the name of Jesus. Several expressed deep desire for salvation before we left, and one young lady, one of the first families in the place, came forward for membership, and was baptized by the pastor on last Sabbath. Bros. Trimble and Smith of Springfield, assisted in the meetings, labouring with much urgency, faithfulness, and power, the whole result of which will not be fully known until revealed in the glorious light of eternity. Intelligence like the above must be cheering to your readers, especially at this time, when the paper which claims to be the organ of the Baptist denomination, is being filled to overflowing with sectarian matter, political squabbling, land jobbing, and the like.

Now, the mixing up in the same paper of religious intelligence with light novel reading, and the excitable topics of partisan politics, seems like trying to bring Christ and Hell into concealment, and the inhabitants of both and heaven together, in hope of producing and perpetuating their union and harmony.

Office seekers, and even editors of political journals, are often but the very mask of hypocrisy, who contaminate the public morals by offering only mockery to virtue and religion. They cry out loudly against the sin of them, while at the same time, they are preparing themselves and selling their sleeves to the elbow for a spring into the treasury of the government. The editor of a religious paper should be a man of ardent piety, and bending truthfulness, and stealing integrity; should feel deeply his obligations to God and his country; and should be able, by profound study and careful attention to his business, to produce a work of which his intelligent readers would not be ashamed.

The "Christian Watchman" is highly appreciated wherever it is read, is freely acknowledged to be the best conducted paper ever printed in the Province by the Baptists, and is making its mark deeply and rapidly upon the intelligent and reflective portion of the community. We now and then hear a word dropped, as we are passing along over the country, which indicates unmistakably which way the wind blows.

SOME.

For the Christian Watchman

RECEIPTS.

WASHINGTONS—Two cups sugar, one cup milk, half cup butter, three cups flour, three eggs, teaspoonful cream tartar, half teaspoonful soda, flavor with lemon or vanilla. Bake in two very thin cakes, then spread jelly or small pieces between them, and cut in wedged shaped slices.

CONDORWALL CAKE.—One pound flour, one pound white sugar, half pound butter, five eggs, flavor with lemon, one half pound currants washed and dried, add a small quantity of soda and cream tartar, bake in a round loaf.

DOTMINTS.—Two cups sugar, three eggs, one cup of sweet cream, two teaspoonfuls of cream tartar, one of soda, a little milk and essence, roll out hard and fry.

MERITABLE.

The "Colonial Empire" is authorized to state, that some hundreds of copies of the last number of the Christian Watchman, for free distribution were ordered by the Honorable W. H. Stevens, Empire.

The above is quite untrue.

Many thanks to W. F. P. Halifax. Your directions will be attended to. We apologize to some of our contributors for the omission of their articles last week. In the hurry of getting out our edition in time for the evening mails many typographical errors were committed. One important mistake in the third page was not perceived till some numbers of the paper were printed. Accidents will occur in the best regulated printing offices.

over, until they were forced to publish by the "Morning News," threatening to do it, if they did not; but even then, while they published Dr. Hea's cross-examination they did not do that of the boys, which placed their testimony in a very different light. But we cannot follow the tortuous one-sided course of the people; it is not an improving exercise, and nothing but a stern determination to defend the truth, would have led us to notice this matter at all. To a mind which delights in truth and purity, and whose studies belong to that department of life which seeks to regulate human conduct, and assimilate it to that of Heaven—the coming make-shifts, and lying hypocrites of every department, especially that of the press, are painful and humiliating, and if we have written on this matter with a barbed pen, and with evident feeling, it is because that we have unfeignedly every form, because it is untruth, as well as for its consequence.

Since writing our first article, Mr. Alex. Shives has returned to St. John, and we understand that he was for hours, bulled, and badgered by Mr. Tibbits in the most shameful manner, and that this gentleman even went so far as to accuse part of his evidence to be mis-reported. Against this gross wrong—Mr. Shives protested in strong terms; but Tibbits was determined to carry his point, when Mr. Shives threatened to appear at the Bar of the House, and state the facts of the case. He then appealed to Mr. Kerr, who at once said that Mr. Shives, had not said what Tibbits had reported. And this is the Chairman, of the Committee, from whom some people expect an impartial report.

A few years ago, some gentlemen of this city applied for one hundred acres of land each, under the Labor Act. Among them was the Editor of the Watchman and some of his relatives. They thought that by sending hired men to settle, and clear these lands, and make roads through them, that the Government requirements would be satisfied. Under this impression they sent in their applications.

Mr. Tilley however informed them that the lands must be settled by themselves and not by proxy.

Upon which they saw that the conditions were impossible, and the whole plan fell through.

Thus the whole affair consisted of a request under erroneous impressions, followed by a positive refusal.

In the recent investigation this matter was brought up. Mr. Tilley was put through a severe examination. His statements coincided precisely with the above, and the whole affair spoke loudly for the impartiality and integrity of the Government. Yet so penetrated were the Committee with the idea that something must have been gained by these applicants, that they continued their questions with insulting persistence, and again and again sought in every possible manner to wring from Mr. Tilley some trace of jobbery or favoritism.

The result has been long before our readers. Mr. Tilley stood above suspicion, and they only found that an application made through ignorance, had been very properly rejected.

The affair would not be worth alluding to, were it not for recent misrepresentations.

We call attention to the advertisement of a meeting of Governors etc. of Acadia College. We beg to apologize for not inserting it last week, but it came in a letter to our senior Editor who was out of town. It will not be necessary for us to recommend the claims of the College, for the Watchman has signalled itself ever since its appearance, by its devotion to the interests of "Acadia."

We have also received a circular to the shareholders etc.—We hope that those to whom this notice is addressed will make every possible effort to attend. We trust that this meeting may result in stronger efforts for the support of our beloved College. Its claims are far beyond the expression of language. Souls converted; an able ministry; an elevated press; wide spread intelligence among our Body—all these we owe to this Institution, and upon this also rests our chief hope for the future.

We have received the first number of the "Britannia" a new paper started in New York for the advocacy of British and Colonial interests. It is to be simply a news paper, not intending to fill its columns with foolish tales or advertisements, and it is to be a cheap paper. We wish it every success. Its proprietors are Messrs. Bellingham, Cooley, and McCardell, 201 William St. Mr. Bellingham formerly conducted the "Leader" in this city.

MUSICAL.—We learn that the St. John Musical Association, intend favoring our citizens in a month with a concert of gems from secular compositions, such as "Sky Lark's Song," "First Day of Spring," "Vale of Rest," all from Mendelssohn; "R. turn of Spring," from Kalliwoda; "Night Song," Knivitt; "Faith of Spring," Kreutzer; "Ye Shepherds tell me," Mazzinghi; and other similar selections. The proceeds of this, as well as their late concert, will be devoted toward expenses incurred in fitting up a place of worship. The public will doubtless show their appreciation so high an order of Music.

Y. B. C. B., Sheffield received. Thanks for your good wishes. Directions attended to.

The first letters of our Edinburgh Correspondent has been received but too late for this week's insertion.

SNOW STORM.—On Friday one of the severest snow storms ever known in this Province, took place, covering our already well filled streets to the depth of two or three feet. In many places the drifts reached twelve or fifteen feet, totally obscuring the lower windows of the houses. Business was almost entirely suspended during the day. In the country, travel was impossible. No mails reached town. The train from Moncton drawn by three locomotives did not arrive till twenty seven hours after leaving. The "old-toll inhabitants" has not seen a winter so cold, so stormy, and so changeable as this has been. We shall perhaps have dangerous freshets when the river breaks up.

For the Christian Watchman.

MA. FOSTER.

UNITED STATES.

The political troubles in the United States have been productive of much evil to the cause of God. The receipts of the Religious Societies have fallen off many thousands of dollars, and many are distressed that some of the foreign missionary organizations will have to be suspended.

The "Bible Revision Association," the eastern branch of the Bible Union, has appointed its next meeting to be held at Louisville, Ky. When the Baptists in the extreme south are much displeased with such an arrangement. Should they not be able to have the meeting held in some more southern city the probability is that they will form a new organization for themselves.

Many religious newspapers have stopped an account of the extreme scarcity of money.

Accounts reach us of numerous revivals. Sixty eight have been added to the Presbyterian church at Hackettstown, N. Y. Forty five have been added to the church at Hackettstown, Pa. most of whom will unite with the Lutheran church. The Baptists have been sharing in the glorious harvest of souls. At Red Bank, N. J. thirty have been baptized. At Reading Pa., the Rev. Mr. Ferris has already baptized 28 hopeful converts. At Meadville, Pa., a revival of such power has been granted unto the church in which 13 converts were added to the church, and others are candidates for baptism. All the churches in the region round about Meadville have shared in the gracious visitation. At Cohasset, N. J., a good religious interest has been manifested for several weeks past. The pastor, Rev. T. G. Wright, has baptized 17 within the last few weeks. The "Christian Times" has a cheering record of revivals in Minnesota, Iowa, and Illinois. Protracted meetings are common, and seem blessed with the presence of the Holy Spirit. Churches are receiving accessions to their membership. Pequot Baptist Church, Pa., is in the midst of a glorious revival. Twenty-six persons have already been converted, and there are perhaps one hundred anxious and inquiring souls.

ROGER WILLIAMS UNIVERSITY.—The Baptists in Kansas have undertaken the establishment of a University at the above place. Of the particulars we are not informed. In the afternoon of the 20th inst. Rev. I. S. KALLOCK, of the Tremont Temple church, Boston, has accepted the unanimous call of the South street Baptist church of New York city, and enters upon his pastoral duties the fourth Sunday in March.

The last Thursday in February was observed in Providence, R. I. by many of the Baptist churches. Meetings for prayer were held at several places in the morning, and in the evening a union meeting of unusual interest was held in the lecture room of the First Baptist church. The day was also observed as usual at Bown Brook, Mass. In the afternoon public exercises were held in the chapel, where a very appropriate and interesting sermon was preached by Rev. Professor Dunn, on "The Ideal of a Christian Union Man."

The baptisms reported at the Pastor's Conference of New York and Brooklyn, on Monday were—Strong Place, 14; Mariners' 10; Astick 5; Sixteenth street, 4; Gehensham, Taberna 1; and Cannon street, 2 each; First Brooklyn, 3; Bloomingdale, Christ, Hanson Place, Brooklyn, and Second Williamsburgh, 1 each.

FREE BAPTIST CHAPEL AT FREDERICTON.—We learn from the "Religious Intelligence" that the Free Baptist Church of Fredericton are about erecting a new Chapel. A lot has been purchased on the corner of York and Brunswick Streets, nearly opposite the Baptist Seminary; the cost of which was \$800. The new building will cost upwards of \$4,400, without the introduction of gas. This denomination is being aroused to the importance of providing suitable places for the worship of God. Their elegant new building in Carleton is an example of what they can do.

RELIGIOUS INTEREST IN FREDERICTON.—A correspondent to the "Intelligencer" says:—We would humbly and gratefully acknowledge the good hand of God in an increasing religious interest which has been gradually manifesting itself in the church and congregation in Fredericton for the last two months. Special services have been held, and a number have found the pearl of great price." Last Sabbath we baptized four persons; and the interest seems to be increasing.

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FOREIGN MISSIONS.—Dr. Tupper writes to the "Messenger":—At the last meeting of Convention it was resolved, that the Secretary be requested to correspond with such young men in the Province as would be likely to devote themselves to the work of Foreign Missions, with a view to the establishing of an independent Mission.

In pursuance of this Resolution correspondence has been held with two young brethren, and it is still open.

I think it can scarcely be said with propriety, that we are "without a Foreign Mission," while we have five or six faithful and zealous native preachers in Burnham, supported by us and labelling in our service. It will, however, be highly pleasing to me to have what may be called an "Independent Mission," with such preachers under the supervision of a Missionary sent and sustained by us. Rev. Dr. Warren, Secretary of the American Baptist Missionary Union, in his recent correspondence with me, expresses likewise an ardent desire, on behalf of the Executive Committee, that this may be speedily effected.

LONG ISLAND.—Rev. H. Achilles reports to the "Christian Messenger" that the new Meeting House on Long Island has been opened. It has been built independent of help from abroad at a cost of about \$4,800, and will seat from 400 to 500 persons. Since the opening interesting meetings have been held, and some backsliders have returned to the bosom of the church.

DORSET VISITS.—One has been made, to the Rev. R. S. Morton, at Dorset, to the amount of £31 2s 6d. more than half in cash. Another at Port Williams, to Rev. F. P. Murray. Another to Rev. A. Cogswell at Clements. The presents were \$208 in cash, besides valuable articles.

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