

ABLE RESPONSIBLE
TIGHT BINDING
RELIEU TROP RIGIDE

The Christian Watchman

J. W. DAX, Proprietor.

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

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

VOL. 1.

SAINT JOHN, NEW-BRUNSWICK.

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Original Contributions

For the Christian Watchman.
GOD IS LOVE.

'Tis not for all His glory we worship the Most High,
'Tis not that he created the worlds beyond the sky,
Not that the power that relisheth the rapturous
Song of praise,
Not that to sound the chorus through everlasting
deep;
But that His tender human love,—
'Tis this that doth our strong affections move.

He came from all His glory, to dwell with man below,
To tread the paths of wretchedness, to walk the ways of woe;
For us in human sorrow, to have the bitter sigh,
And on the cross of anguish in agony to die:
This was his tender human love,—
'Tis this that doth our strong affections move.

For the Christian Watchman.
BETHLEHEM.

Once a music sound ascended, stealing up from Bethlehem,
Sounding promise for the future, for the past a requiem.
Sung by Seraphims, who poured immortal strains in mortal ears,
Symphonies of angels mingling with the music of the Spheres.

Peace caught up the sound; and sweet responsive melody began,
Singing—"Glory in the Highest, Peace on Earth, Good will to Man!"

Love caught up the sound; and joining eagerly the lofty strain,
Hailed the sweet prophetic dawning of her never-ending reign.

Joy caught up the sound; and all harmonious lifted up her voice,
And her soul-entrancing music bade the weary world rejoice.

All the old Gods of the nations, heard it in their heavy homes,
And a shudder passed among them, for they knew their hour had come.

For the Christian Watchman.
HORTON SKETCHES.

Who can withstand the power of the Holy Spirit? When it enters into the heart of man, new feelings and desires start up at his command, and all others are nothing in comparison. Through this influence the consciousness of sin arises where its presence was never suspected before; and thus awakes repentance, which disturbs the soul till the same Spirit's pardoning voice admits the storm. Thus by a process which is admirably consistent with every variety of human nature, man's heart is renewed and he becomes a new born creature. He is inspired with new motives, and desires; and is influenced by new hopes and fears. Old things have passed away, and all things have become new.

How many such changes as these have been witnessed within the sanctified walls of the village church at Wolfville. I love to throw myself back into the past and recall the blessed hours. The vanished scenes return again, and the forms of the departed grow into shape before me. The students fill their old places; the congregation assemble around their venerable pastor. The song of worship arises, sung to a wailing tune in the minor key, which sounds like the very voice of a contrite heart; the mournful evidence sinks deeply into the memory to haunt it through a lifetime. Silence follows, of that deep and solemn nature that best favors the communion of the soul with its creator. Then the voice of prayer arises, breaking in upon the stillness in low and mournful tones. The cry uttered forth by one is caught up by another; heart answers unto heart, the whole congregation is moved by one common emotion. For the Holy Spirit of God is there and every heart thrills with the consciousness of his presence. At last the feeling is intensified and bursts forth without restraint. Old men arise to speak their Saviour's praise, forgetting the torpor of age in a more than youthful enthusiasm; young converts proclaim their exultant joy; wanderers reclaimed to the fold express their fervent gratitude; and broken-hearted sinners implore the pardon of God, and the prayers of his people. To such a scene as this it is sweet to turn back, and from its retrospect, gain new cause for love to God and confidence in his religion. The old village church was a chosen spot for the display of the wondrous power of God, and many yet live to whom the memory of this place is among the dearest which they possess.

It was at such a meeting as this—that the students of whom I have spoken ceased their last opposition and yielded to the power of God.

The house was crowded. Many of the congregation had been converted within but a few days. Ministers from the surrounding villages had come to witness the scene. Every student in the College had come, both converted and unconverted. There was something in the circumstances of the meeting which promised great things to the expectant church. It was hoped that these young men upon whom so many hearts were now fastened would at length be brought in.

The meeting went on with the same solemnity which had formerly prevailed. Very many young converts were there, and these were enthusiastic in their expressions of joy, and earnest in their appeals to their unconverted friends. It was an affecting sight to see those young people who but a few days before had been a class and even hostile to religion, now rejoicing in proclaiming its blessed power.

The six young men felt it. Each one thought independently for himself; in the mind of each one there arose a last and final struggle. As the meeting went on the struggle grew more severe until at last the power of the Spirit overcame them.

In the midst of a deep stillness of which it would be difficult to say whether wonder or joy was chiefly the cause, Alfred Cummings arose. He was a young man of massive form and strikingly handsome features. His voice was full and deep, and its tones rang with a solemn emphasis in the silence of the meeting.

"My dear friends, rise to request your prayers for the conversion of my soul to God. I have dared"—and he raised his arm as he spoke—"I have dared to lift my puny arm in rebellion against the Almighty. I repent of my sin. Pray for me that I may obtain forgiveness."

He sat down again. A low murmur passed through the congregation. Every heart beat faster, and every eye was dimmed with tears.

George Cummings started as he saw his brother rise, and as he spoke, he frowned and bowed his head to conceal his face. He was a proud and resolute man. Superior even to his brother in muscular power, massive figure, and manly beauty, he exulted in his manhood, and scorned to exhibit anything that approached to weakness.

Yet the action of his brother had so startled him that for a moment he almost lost control of himself. However he quickly regained it, and sat in a rigid attitude awaiting what might follow.

Yet the Lord was there. Before him the hardest heart must soften. Another arose to follow the example of Alfred Cummings. It was Edward Vincent. The deeply rooted gaiety and thoughtlessness of this young man, which had made him prominent among his companions for opposition to religious influences, and caused his friends to doubt the possibility of any serious feeling in him, had now altogether departed. His manner betrayed his deep distress; his voice was broken, and his words few. He simply asked for the prayers of God's people.

Now the joy and the wonder were sad, and the end of this was awaited with impatience. If Edward Vincent could be moved, then the others would follow. "Who would come next?" was thought by all—"Who next will come to drink of the waters of life?"

The universal desire was quickly gratified. John Vincent arose next, weeping much, and speaking in a faint voice the feelings of his heart. He was a gentle hearted and an earnest youth. Nature fitted him to adore and illustrate a Christian life. From the hour of his conversion, the graces of religion rapidly unfolded themselves in his character. But the spirituality of his nature and the devotion of his young life to the one absorbing idea of holiness, marked him out as one prepared for Heaven. So he walked with God, and he was not, for God took him. An early death deprived his friends of a precious treasure, but added another to the many redeemed Saints on high, who on thinking of the place where they received their passport for immortality, look back rejoicingly to Horton.

Robinson followed, eager like the others, to bid adieu to his former life and seek reconciliation with his God. The scene that now was presented baffled description. The presence of the most High was felt more strongly than ever before. This was the hour of blessing. Yet the feelings of all were too deep and too strong to be expressed by wild outcry, or frenzied exclamation. Low sighs, half stifled sobs, eyes streaming with tears even while they were radiant with joy; exclamations of wonder, love and praise; such were the outward signs of the universal feeling.

George Cummings alone refused to share in its general expression. To show his coolness, he arose, and taking the snuffers walked about with an air of unconcern to snuff the candles. Yet in his heart he was none the less moved, and it was from the very force of this man's feeling that he was compelled to resist it by some act that might distract his thoughts.

They followed the others. After a brief but severe struggle with pride, and diffidence, he arose. He was earnest and determined.

"My dear friends," said he—"Pray for me. I desire earnestly to be converted. But I fear there is no hope for me." He stretched out his hand and pointed to the stove. "My heart," said he, "is as hard as that stove!"

"Thank God that you feel so!" exclaimed Father Harding. "Thank God for that!"

Many others followed, to make this meeting memorable. But of them all none were so remarkable as these young men, who thus by one stroke had been brought to a sense of sin. In no others had there been so obstinate a resistance, so determined an hostility.

They asked for prayers, and prayers succeeded them, and they gained the blessing which they were brought to desire. A short time elapsed, and all of them were rejoicing in new born love to God.

No sooner were they in the possession of this blessing than they felt an earnest desire to impart it to others. One of their number still remained unchanged. For him now their prayers ascended, and their efforts were put forth.—There is no more affecting scene on earth than that which is presented when one converted friend seeks to draw another friend after him.—Such was the result in this case. Wondrous transformation! These young men, who but a short time before had lived with one another in resistance to religion, now rivalled each other in their earnest efforts to work out the conversion of a friend who yet remained behind.

At length their prayers were answered; and last of all, George Cummings sacrificed his stubborn pride, and bowed his haughty neck to the mild yoke of Jesus.

There needed but one thing more to complete their joy. Their friend Marshall, who had visited them for the express purpose of mocking at sacred things, went away only to carry with him thoughts that would not be still'd. They had their effect. Shortly afterwards, he too was brought into the fold. When next he visited them, he came to join his prayers and praises with theirs. He came to find their hearts filled with new feelings, and a new song in their mouths. He came to remain at the College; for he had given up his profession with bright prospects in after life, to devote himself to the ministry of the Gospel.

For the Christian Watchman.
Christianity Among the Chinese Rebels.

The friends of the truth have of late years regarded the Chinese with feelings of the deepest interest. This has not been owing to the vastness of its population, the antiquity of its civilization, the correct knowledge of duty, with the apparent lack of moral sense exhibited by its people, nor even to the unhappy contests between this Empire and Great Britain. But to the evidences afforded that the mind and conscience of the nation is awakening from the torpor of centuries.

Not many years ago, Mr. Roberts an American Missionary met with a young Chinaman, who listened with eagerness to the doctrines of religion, and was regarded as a hopeful inquirer. However, ere long he disappeared and was soon forgotten.

A very few years after his departure the world was startled by the intelligence that a singular political and religious movement was going on among the Chinese, a rebellion had been excited, and mingled with hatred for the Tartar dynasty was exhibited a hatred of the old religion.

The movement spread—provinces were conquered, pagodas were destroyed, and idols floated down the rivers by thousands.

The world was most astonished to learn that the rebels professed to believe in the Bible, that its truths and doctrines were inculcated, and that a worship essentially Christian had taken the place of the old idolatry. It really seemed probable that China would ere long become a Christian nation.

These our hopes were disappointed. Intelligence reached us that the leaders of the movement professed to be inspired and had not only placed their fancies on a level with the revelations of the Holy Scriptures but severally assumed the names of the persons of the Trinity. We were also informed that Shanghai, the chief seat still worshipped with the ancient idolatrous rites, that the morals of the rebels had not improved—and that in short their religion, though changed in name, was with the exception of the worship of idols, essentially the same as that which they had professed to surrender.

More recently our hopes for China have revived. During the late war some missionaries who had visited the idol reported that, mingled with much error, they cherished some important truths. Just at the close of the war Chung Wang "The Faithful King," Commander-in-Chief of the rebel army addressed a letter to Lord Elgin, in which he declared that the rebels were Christians and believed in the Bible, though headmistress owing to the lack of instruction, they cherished many errors.

Quite recently the N. Y. Herald, published a letter from Mr. Roberts dated 30th Oct., from Nankin where the writer was enjoying the hospitality of Chung Wang. The contents of the letter are very important.

Mr. Roberts states that on Monday 15th Oct., he had an interview with Kow Wang one of the King's old acquaintances, and formerly an assistant preacher in the service of the London Missionary Society;—but second in the power of the Emperor. In answer to inquiries Mr. Roberts informed him that he had come back to Nankin, "to preach the gospel of Jesus Christ to the people, as revealed in the New Testament; also to distribute the Scriptures, and possibly to promote a school system, in order to facilitate my sole object. Also, that I wished to extend the work as far as possible by inviting others of my own denomination to join me."

Kow Wang expressed his fears lest these missionaries would not receive the visions of the Eastern and Western Kings; but adhere too closely to the Scriptures, but informed him that he would be allowed to stop, and furthermore that the Emperor had conferred upon him, his old religious teacher, a high office of state, as a mark of affection. When dinner was brought in

he had it placed on the table in front of the door, pretty much in the way the other Chinese worship idols; then men knelt down before it and he prayed, which seemed to be understood by him and the rest of the brotherhood as asking a blessing on the food instead of our doing so at the table where we eat."

At dinner food and three cups of tea were offered to Shanghai. Kow Wang apologized for this act of idolatry.

On the following day in another interview, Roberts was asked whether he esteemed the Emperor's appointment to be from heaven. To this no direct reply was given. He was then asked whether, in case of an interview with the Emperor, he would kneel to him, as others did. This he declined to do.

On returning to his lodgings at reflection, he concluded not to kneel to the Emperor, nor any of the King's, also not to accept the state office which had been conferred.

On Wednesday Kow Wang sent for him again, and in the name of T'en Wang, the Emperor, presented him with a box containing about \$130 in money, four pieces of craps, the credentials of his high office formerly conferred (about as high as the Lord Bishop of London), together with an official crown, consisting of a beautiful golden crown, and for a court dress, a beautiful bright yellow craps robe, of the best quality of craps, lined inside with the same, and a pair of bright yellow satin boots.

The offered gifts and honors were, however, respectfully declined, as Mr. Roberts thought that the dignity and power of such an office would prevent him from laboring effectively among the people as a missionary. Kow Wang was surprised and somewhat displeased by this refusal, and told him that the Emperor had already spoken of preparing a Gah-moon, an official residence. "I told him," writes Mr. Roberts, "that I did not want a Gah-moon, I simply wanted a Timp-tong—a chapel in which to preach the Gospel of Christ. And, as if Providence directs, the very next day Chung Wang, the Commander-in-chief, whose hospitality I am now enjoying, returned, and of his own accord offered to advance the fund to build me a chapel, and repeated the same the next morning, saying, "Send for a foreigner to build you a chapel, and I will pay for it." This is very good, generous and kind.

The concluding portion of the letter is extremely important. It is in reference to the request to invite Baptist ministers to preach to the people. He was informed that "T'en Wang had decided in that matter, that as he knew and had confidence in me, he therefore confided this trust to my charge, making his old religious teacher head of the affair, so that whoever he shall invite and introduce, the Emperor promises to receive into his confidence, and allow such to establish themselves in his capital or territory as they may choose. With this proposition I was delighted; it just meets the exigencies of the case, so that if my brethren of the Baptist denomination in the United States, England and Germany will now heartily co-operate with me, we have a first rate opportunity of doing a great work for the Lord in China. And to this end the invitation is now hereby extended to all missionary Baptists of like faith and order, sustaining a fair standing in their own church, whereby this letter may come to, to "come over and help us." The harvest truly is great, but the laborers are few—none but the writer, of whom he is aware, thought all T'en Wang's territory. It is altogether important that the Scriptures be distributed and the Gospel preached to this people, by which to rectify their errors and save their souls. And now there is every opportunity to do so; it is your open. And it is a fact that T'en Wang chooses his themes for yearly examinations for promotions out of the Scriptures. One of the examinations has just transpired since I arrived, whose theme was Noah's flood and the bow in the cloud. And with this fact before us, none need enquire whether the Scriptures will be read throughout his territory if he can be procured. But Kow Wang says the intention is to make them the school book throughout his kingdom. Does not this promise pretty fairly that a nation shall be born in a day; and as all the kings, something more than half a dozen, concur in this measure, may we not hope these are the ones alluded to who should become nursing fathers in the church of Christ? There is something peculiarly interesting in seeing one of these kings, to whom the officers and people bow down daily, take off his crown and his royal robes, as I have seen Chung Wang do, sing one of the songs of Zion in praise to God, and then humbly kneel down in prayer to his Maker! May not this be the source of his strength in overcoming his idolatrous enemies? They also break down idols, making the way clear for the Gospel, worship daily, observe the Jewish Sabbath on Saturday, offer sacrifices as the Jews in some measure, and some of them indulge in polygamy, as Abraham and Jacob, David and Solomon did. But these things, I trust, will improve through instruction. Then come, dear brethren, come; don't delay! But you that cannot come, please send me a goodly amount of money, with which to print the New Testament with notes, and religious tracts, for Kow Wang has not given me much encouragement to hope that I will get much money from government for these purposes. Chung Wang is still extending his territory. He left an arm

surrounding Chin King Foo the other day, hoping to retake it soon—they once had it. He has now been at home a few days, but expects to leave some day this week, with his army for some further conquest.

Mr. Bridgeman of the Shanghai Mission, in a recent letter writes:

"The great rebellion, which early this year seemed about to dissolve and die out, has suddenly again appeared, as a wonder in the midst of this mass of living dead. I have before me a manuscript of nearly a hundred pages, in Chinese, and three proclamations, from the insurgent chiefs. Singular and wonderful productions they are; and when carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope, whom they severely censure, for his idleness."

A Christian Almanack, which with the Scriptures has taken the place of the ancient calendar and classics, gives important information respecting the rebels.

In this Almanack, some precepts are given for the insurgent army, followed by a specification of a few of the cardinal doctrines of the Bible;—that Jehovah is the only true God; that Jesus is the only Saviour of sinners; and the depravity of the human heart. Then come a collection of Christian hymns, a discussion of the doctrines of the Trinity, a notice of foreign States, and a list of things forbidden. In this are opium, spirituous liquors, and tobacco.

Mr. Bridgeman also gives the following respecting the policy of the rebels:

"The pagan priests, throughout the land, are no more to be slaughtered. All their books, however, are to be burnt, and their temples converted into churches, colleges, and hospitals.—Hung-jun proposes, moreover, the introduction of steamers, railroads, newspapers, and, in short, all modern improvements."

For the Christian Watchman.
LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:

In my last letter I directed your attention to the necessity of a diligent attention to the ordinary means of grace, in order to your own advancement in piety, and your efficiency as a minister. Let me now urge you to put forth diligent and conscientious efforts for the edification of your hearers. Spend a considerable portion of your time in preparation for the discharge of your work as a preacher of the gospel, a teacher of religion. "Give thyself to reading, to exhortation, to doctrine, meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all."

I am aware that young ministers, especially those who labor in rural districts, are strongly tempted to neglect this injunction of the apostle, and to make but little effort to grow in knowledge. You may hear ministers, your seniors, men of considerable influence, laying great stress on what they call "gospel preaching," sneering at those who are earnestly and conscientiously endeavoring to advance in knowledge, and in piety for teaching; perhaps boasting that the sermons which they themselves preach have cost little, if any, time or labor, leaving you to infer that their efforts are the result of some heavenly inspiration or of extraordinary natural ability.

You will find that your people give you but little encouragement to pursue the studies proper to your calling. They will often express dissatisfaction on learning that you spend several hours every day over your books, or in your meditations. You will also often be surprised and pained to find that sermons which you have carefully prepared with special reference to the wants of your people have scarcely been listened to, while some extemporaneous effusion has elicited raptures of admiration.

You will discover that some ministers who never think of reading a book or preparing a sermon, seem to be quite successful in getting up revivals, and very often preach sermons which are really heart stirring. I have often been surprised at the effect upon myself and others of discourses, which evidently cost no time in preparation, delivered by men who know nothing of the drudgery of the study.

Moreover, you will be required to preach very many sermons, pay very many visits, attend to much business connected with your church.—These duties will engross much of your time, and keep you away from your books and papers in the country where one is expected to preach at least four sermons every week, and to make long and frequent visits, the temptation to neglect study is very strong. But all these temptations to mental indolence you must resist if you would conscientiously and successfully discharge the duties of your calling.

If you will consider the nature of the gospel you will see that profound meditation and diligent study are required on the part of him who would attract the attention, and touch the hearts of those who wait on his ministry. The gospel is interwoven with every page of Scripture, and is intimately connected with every truth which relates to the temporal or eternal happiness of men. Its truths are so simple as to be intelligible to a child, while the most comprehensive and powerful intellect would vainly strive to understand all the truth which it assumes, reveals or implies. The tidings that "Jesus died," to be understood presupposes a knowledge of the holiness of the deity and the

sinfulness of man, reveals an extent of love on the part of God, and an amount of sin in man, not known before. It points out the only way of reconciliation with God, and supplies the only motive which will lead to the performance of duty. While all the revelations made by God in his word and works are explained by the gospel, these are their turn render it more intelligible and lead to additional power. Scripture, History, Biography, Moral and Intellectual Science all circle around the doctrine of the cross, prove its necessity, indicate its divine origin, unfold its meaning, reveal its operations in the individual soul, and throughout communities, and add new interest to its oft repeated truths.

Can he be called a preacher of the gospel who does not diligently study the scriptures, and use every means to gain information on the great subject which he professes to explain and enforce. Is that a gospel sermon which, treating of a theme which relates to the salvation of the soul, a theme which is the core of the Bible—at once the center and the sun of all important truth, is only a repetition of words, or ideas which the hearers have listened to from infancy.

Moreover, the mind requires exercise and study, else all its energies will become enfeebled. It will elaborate no new ideas, and will lose its grasp on those which it already has gained. On the other hand by persevering in a course of thought and study it will continually gain in power. No ideas are so well fitted to feed the mind and stimulate it to activity as those which are related to the gospel. Illiterate men have been able to put forth great power through the study of the gospel, and the truths with which it is connected. On the other hand, when these which can exercise the intellect awaken no thought, prompt to no investigation, the mind is positively injured. No man who is engaged in intellectual pursuits will retrograde so rapidly as a lazy minister. To the mind of the preacher, the gospel is a stimulant or an opiate.

The minister who does not grow in knowledge cannot interest his congregation. His themes will be commonplace, his ideas wearisome by their sameness; he feels little enthusiasm in presenting them to his audience, and they are happy when the so called sermon is concluded. Soon they will conclude that their minister's usefulness is no more, and endeavor to dissolve the connection between them.

ERISCOLOS.

For the Christian Watchman.
What Sunday School Scholars can do for the Cause of Christ.

Sunday School Scholars are willing and able to do far more for the extension of religious truth than we commonly suppose. A vast amount of energy and ability is dormant, because not called into activity. We can give a striking instance of the good which Sunday School Scholars can accomplish.

In Jan. 1854 seven lads met in a work shop in this city (St. John), to organize a Juvenile Missionary Society. They had no model to guide them, no predecessors in whose footsteps they might follow; still they formed an organization—framed a constitution and by-laws, elected their officers, decided to call their organization the Brussels St. Baptist Juvenile Missionary Society, and resolved to meet on the first Tuesday of each month for the transaction of business. They continued to meet at this place—the work shop, until it was destroyed by fire, when they asked and obtained leave to hold their meetings in the vestry of Brussels Street Chapel—the originators being members of the Sunday School in connection with that church. The Society however was independent of, and distinct from, that organization. There has been a gradual increase of the Society until they number one hundred.

Soon after the Society was organized it employed Bro. Newcomb as its missionary, for a short time. His labors were performed in Westmorland County. At the close of the engagement with him, Father Ring was employed as city missionary. Meanwhile the two Baptist churches in the city were, through the persevering efforts of this Society induced to procure a lot of land, and to build the place of worship now known as the Marsh Bridge Meeting House.

The missionary, Rev. Mr. Ring, succeeded in establishing a Sabbath School, and meetings on the Sabbath and through the week in that locality. During the period of his engagement he also kept up meetings in the Bethel in the city.

The labor in connection with this Mission proving to be too arduous for one of his years, the Society then procured the services of Rev. E. B. DeMill. During the period of his connection with the Society souls were converted, and a church organized.

We fairly conclude that the Meeting House, the Sabbath School, and the Marsh Bridge Church are the legitimate offspring of the Brussels Street Juvenile Baptist Missionary Society.

At the close of Bro. DeMill's engagement with the Society, the Marsh Bridge Church engaged him as its Pastor.

As the Juvenile Society was now without a missionary; and as there appeared to be on the part of some members of the N. B. Baptist Home Missionary Board a desire that all Home Missionary operations should be conducted by themselves; the Society after due consideration decided to support a native pastor in Burmah under Bro. Crawley. This resolution was carried out. In addition to the above mentioned opera-

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THE CHRISTIAN WATCHMAN.

tion—the Secretary has distributed a great number of Sabbath School papers and tracts, through the despatch portions of the Province.

These we see with the members of a Sabbath School can accomplish. It is very difficult to estimate the amount of good which has resulted from these well directed operations, and still more so to form any idea as to the final results in Burnside and at home.

TERMS.—One copy, one year, \$1.00 in advance. 12 copies to one address, 18.00 " 25 copies, " 25.00 "

AGENTS.—Fredericton, Upper Gaspe, Little Falls, Victoria Co., Nainibury, Lettie, Charlotte Co., Deer Island, do. do., Carleton, St. John, Hopewell Corner, Albert Co., Harvey and neighbourhood, St. Andrews, St. George's, Second Falls, St. George's, Pelly, Wm. S. Caboun.

Wilmot Guion, Amasa Coy, B. Stone, T. T. Fries, G. A. Simpson, John M. Nichol, J. R. Reed, D. H. Calhoun, J. M. Stevens, Mark Young, Esq., Robert Sparks, George Allen, A. J. Buckmann, Wm. S. Caboun.

Christian Watchman.

SAINT JOHN, N. B., MARCH 6, 1861.

For months past, the affairs of the world have been in a state of the greatest confusion, and it has been impossible to foresee in what way peace and order were to be restored.

English statesmen seem to have been anxious about one thing only—the preparation of their country for any emergency. France has resounded with the din of preparation for war, though none know against whom its arms and armaments are to be directed.

The rulers of Germany have been hurrying to and fro, consulting measures for their defence, and calling forth the military force of the Empire. In Italy, while Sardinia has been for months battering at the walls of Gaeta, and while the new kingdom is turning its eyes upon Rome and Venice; the violence of the reactionists, the extravagance of the extreme liberal party above all, the mysterious policy of Napoleon, have combined to increase the confusion.

In Hungary, the vacillating policy of the Emperor, with the attitude of the Hungarians, has rendered it extremely probable that serious disturbances would soon arise. In America, we have seen a mighty and ambitious nation split in twain. A few thousand madmen, by force of passion, aided by unexampled treachery and fraud, without interruption, rebelled against the Government, stolen its property, outraged its friends, and even threatened the assassination of its President.

Individual men or governments are impotent in the presence of the disturbing forces now at work. Passing events alone can enable us to guess as to the future.—At present they agitate favorably. It seems that England has been able during the past year, to prevent Napoleon from actively interfering in Italian affairs, and it may be reasonably hoped that Italy will be allowed to fulfil its destiny. It seems very probable, also, that the great disturber of the peace of Europe, will not venture to invade any of the Prussian possessions, in the presence of England and Germany armed to the teeth. The confidence of the Hungarians in the justice of their cause, and their ability to maintain their rights, seems to be on the increase. Already a large measure of civil liberty has been granted, and the yet more precious blessing of religious liberty has been conceded. Kosuth notes are increasing in value, and the Hungarians evidently believe that their period of servitude is over. In the United States a trace of reform is beginning to appear in the chaos. The Peace Congress has presented a basis of Union deemed satisfactory to the Free States and the Northern Slave States. Judging from the sentiments expressed by Lincoln, on his way to Washington, and in his inaugural, we may expect that while the incoming administration will make every effort to satisfy the disaffected, the right of secession will not be acknowledged.

Every Christian parent should exercise a rigid censorship over the books which come into his family. Whatever has an injurious tendency upon faith or morals, whether presented in the form of poems, philosophical dissertations, sermons, romances, in bound volumes or periodicals, should be strictly prohibited. We cannot make a rule which will apply to any one form of writing. As a general thing, fictitious writing is injurious, not because it is fictitious, but because it inflames the passions, gives false views of life, misrepresents the sympathies, and gives a distaste for solid reading. These remarks apply to newspaper novels, even more than to those which are published as a whole, or at the same time, fiction may be used as a vehicle to disseminate important truths. The parable of our Lord, Bunyan's Pilgrim's Progress, Uncle Tom's Cabin, all convey valuable lessons, and should not be objected to on the ground that the occurrences described did not actually transpire.

However, a parent must carefully watch all the novels which enter his house. They are more apt to injure, when of a pernicious tendency, than any other books, from the fact that they make a deeper impression on the reader, and are more liable to be read by those who have not sufficient judgment to refuse the evil.

As regards dancing, we can only say that all Christian churches have expressed their disapprobation of this amusement. The mere act of moving one's limbs to the sound of music, is very harmless, but the dance is much more than this. The extraordinary freedoms which it permits, the dissipation which it fosters, the revelry and gaiety which accompany it, deprive this amusement of any title to be tolerated by the church. Even the Roman Catholic Church condemns promiscuous dancing, and we believe, requires confession and penance of the gay devotee who "mingles in its giddy mazes." But we can scarcely believe that there is such a thing as a dancing Baptist! The baptism and the dance, the solemn profession of faith and the avowal of pleasure in the world's chosen amusement—the liberty of Christ, and the liberty of Satan, do not at all harmonize.

It is also very unbecoming in a Baptist parent to tolerate dancing in his family. He has made a solemn engagement to his Church and his God "to train up his children in the ways of religion and virtue." He does not keep his vow, when he permits them to indulge in an amusement, which, in after life, will, in all probability, remove them from religious influences, and lead them into the society and the pursuits of the gay and the worldly. We always feel serious when we hear a man pray for the conversion of his children who permits them to indulge in worldly pleasures.

fortnight since, we published, by mistake, a circular addressed to us from the Secretary of the Board of Governors of Acadia College. The circular is very harmless, reflects on nobody, but was not intended for publication. The Visitor has detected our blunder, and hastened in imitation of its companion the Empire, to make a startling disclosure. For the promptness with which the Visitor has detected our error, and also for the reflections made on the occasion, its editor is entitled to the thanks of all concerned.

We have received the Sermon on Labor delivered by Rev. James Bennet, before the Saint John's Upper Men's Early Closing and Mutual Improvement Association. The preacher after stating that it was often difficult, if not impossible for men to fulfil the ordinary conditions on which the happiness of labor depends, the aptitude for one's avocation, honesty, and moderation in work, goes on to indicate very clearly and forcibly, how, notwithstanding the complications of life, the best interests of employers and employed may be secured, viz: by each acting in accordance with the promptings of a Christian conscience. The relation between the employer and employed, and their reciprocal duties are very clearly presented, in this very interesting sermon. It does not contain one unmeaning sentence.

The Provincial Secretary Report on the Finances of New Brunswick for the fiscal year ending Oct. 31, 1860, has been received. It contains much interesting information and presents a hopeful aspect of our financial condition. The ordinary Revenue for the year was £108,894 7s. 4d., the estimated amount was £11,544 7s. 4d. If we mistake not, this Revenue is greater than any previous year, except, perhaps, that of 1853 or 1854.

The expenditure has been £162,737 14s. 9d., exceeding that of '58-'59 by £4,444 0s. 7d. This excess however, is owing wholly to expenses of defraying cost of the Prince's visit.

In our last issue, "Our own Correspondent," in reporting the debates in the House, made an allusion to Mr. Ed. and gave a sketch of his speech on the Deadly Weapon Bill, not very complimentary. As the "Watchman" is not a political paper, these remarks were unsuitable for its pages, and should not have appeared. We did not see them until after our paper had been printed. The "Albion" and the "Watchman" have the same correspondent, and in consequence of a transfer of matter by our publisher, the mistake was made. We hope that Mr. Ed. will accept our apology.

For the Christian Watchman. "O sleep thou downy enemy!"

These words were most forcibly impressed upon us by the statement of a certain church-going individual in A., during our stay in that place, that for the first time in his life he had been kept awake by the noise of the service. An equally startling result followed on the next Sabbath, when so deep to his eye he slumbered to his eyes' lid, could be obtained. Now, in accordance with our promise, we hasten to give publicity to these wonderful facts in the columns of your valuable paper, for the benefit and amusement of its numerous readers.—What marvellous power! what splendid abilities! what matchless pulpit-eloquence! your correspondent must have possessed to be able to keep an individual awake and interested for so long a period as forty minutes, the time required to deliver an entire discourse in the house of God! Impressed with a deep sense of our weakness and infirmities, we were slow to believe in the existence in us of any such wonderful source of energy, or power of pulpit-utterance, so adapted to arouse and move the human mind as these successes seemed to indicate.

It now becomes a matter of some enquiry with us, whether we have not heretofore underestimated our gifts and attainments and whether by a more careful attention to the laws and structure of the human mind, and by some well directed hints and pithy sayings, we may not yet attain some degree of eminence as a public orator.

However this may be, we feel determined if possible to keep our benighted souls, on the Sabbath, while in the house of God. Undoubtedly, when moderately indulged in, and at reasonable hours, sleep becomes necessary, and is Heaven's appointed remedy, a restorative of our physical and mental energies, wasted and depressed by the exhausting toil, labours, and anxieties of human life.—Excessively indulged in, this, like all other blessings, becomes a positive evil, the cause of the soul's banishment from its true home. A little more sleep, a little more slumber, is the cry of the sluggard. He will not sow for reason of the cold, so he shall reap in harvest and have nothing.

Sleep closes our eyes, to all surrounding dangers, both in this world and the next. Vespers in its soft embraces, Jonah was unconscious of the raging storm approaching, or of that great fish that should so soon swallow him in the deep.

And even in our day, many heedless of all danger, can slumber away the hours devoted to the service of the sanctuary, while God is calling them to awake from the slumber of sin.

Sabbath sleeping is most insulting to the Master, and disheartening to his ministering servants, whom he hath sent to warn them of their danger, and to prepare them for the approaching realities of eternity. Extraordinary methods of one, have sometimes been resorted to by sundry individuals, and at diverse times; yet this crying evil has not been fully eradicated.

An English Divine once cried out in the midst of his discourse—"fire! fire! fire!" at the top of his voice; and when interrogated by some of his startled hearers, replied—"there's fire in Hell for 'slepy hearers'!" A friend of ours, in the States, informed us of a most successful effort in keeping the people awake, made by an insane individual, who frequently attended on his ministry. This man when walking to church, on a certain Sabbath, filled his pockets with apples, and on entering the chapel, placed himself in front of the pulpit, and thus waited patiently any discourse that might seem to demand his services. Soon after service commenced his attention was directed to an individual, who had become so deeply impressed with the weight of the subject under discussion, as to bow his gentle head in a most graceful attitude, and was breathing out responsive utterances to the truth proclaimed; or perhaps was sighing out those sentiments of delight, witnessed by him in the land of dreams. The lunatic, after gazing for a time at this sublime spectacle, suddenly drew an apple from his already well-supplied pocket, and with the full force of his arm, and with the skill of a

marksman, flung the roguish missile, which, true to its intent, struck the 'slepy fair upon the cranium, and most unfortunately disturbed the sweetness of his repose, at least for that day. The clergyman, with all the assumed gravity he could command, looked down reprovingly upon the lunatic, who in his turn looked up at the preacher, and declared that if he would attend to his business up there in the pulpit, he (the lunatic) would keep the people awake for him.

Amherst, N. S., Feb. 16th, 1861.

For the Christian Watchman.

There is a communication in your last issue on Education which I think has a tendency to produce false aspirations in the youth of our country.

The impression is conveyed that parents should send their sons to College that they may become something better than farmers and mechanics, and should be elevated to the rank of Ministers, Professors, Lawyers, Doctors, and Merchants.

We evidently require more Educated ministers, our churches are increasing and enlarging, and no ministers can preach acceptably to a congregation whose Education and intelligence is superior to his.

The number of Professorships is so limited in these Provinces, it is not likely that many of our young men will aim for that distinction.

Our Lawyers, Doctors and Merchants, we have enough and to spare. One Lawyer is sufficient for any country town, two is entirely too many. When the necessary law business is inadequate to their desires, litigation is encouraged to the detriment of the peace and welfare of the community.

An M. D. may be worth aspiring to (by individuals), but judging by the numbers and quality of the members of that profession, I should like to see our ambitious youths directed to some more enlarged field of usefulness. The easy and speedy facilities for obtaining an M. D. induce many neither mentally or morally qualified for that responsible position, to gain a diploma and then speculate in their profession at the expense of the lives of useful members of society. If qualification was a guarantee of success, this matter might assume a different aspect.

There are now more merchants than can live honestly and comfortably, and Education is not considered a necessary qualification to engage in that most precarious occupation.

What we require is more producers. Parents should educate their sons that they may become scientific successful and happy farmers, ingenious thrifty and useful mechanics, that they may take prominence in advancing the material interests of our country, not useless forgers, a tax upon the industry and energy of others.

What but the mechanical skill of the New England States and the agricultural productions of the Western States, developed and enforced by science and an effective system of general Education, gave the American Union a rank among the first nations of the Earth. Since the secession movement in the Southern States assumed a serious aspect, the English nation has become alarmed lest the supply of our article for their manufactures should be limited and encouragement is given by the British Government to the growing of cotton in other congenial climes. To stop all England's manufactures would be to deprive her of her commerce and her greatness; and so dependent are all upon the labours of the husbandman that good and hard times are influenced by good and bad crops. Our great want in these Lower Provinces is more scientific farmers and skilful mechanics to supply the great drainage of money for foreign and manufactured goods.

If illustrious examples are wanted of mechanics who have risen to eminence, we can refer to Watt, Wainwright, Franklin, Stevenson, Brunell, Hugh Miller and scores of others. Is Elisha Burritt's literary fame tarnished because he is a blacksmith? We need only look around us to see farmers and mechanics fill the first social and political positions.

While a Machinist fills the gubernatorial Chair of Massachusetts and a shoemaker represents her in the U. S. Senate, and a printer leads the Government of this Province and a blacksmith fills the highest civil office in Halifax, hundreds of ministers, Professors, Lawyers, Doctors and Merchants are living in obscurity.

Are these honorable occupations, agriculturists and mechanics, to be sneered at by our corresponding youth told that they must belong to some of the learned professions to be respectable? No Sir these are not the sentiments your old disciples expect your paper to propagate.

Amherst Feb. 25th 1861.

If Clinton will take the trouble to read the communication which has excited his ire, he will discover that it is very innocent. We fancy that he is the only one of the "old disciples" who has discovered that agriculturists or mechanics were "sneered at" by our corresponding youth; if so they have become wonderful critics, since our acquaintance with them. We are no more responsible for the sentiments which he has expressed, than for the opinions of Clinton himself.

Wolville, Feb. 22, 1861.

For the Christian Watchman.

I have just returned from a tour of three months to the extremity of Cape Breton on the college agency and this accounts for my not writing you before. I am thankful for the first copy of the Christian Watchman, and sorry you did not continue them. You should have known enough about me to be assured that any paper that takes the bold stand, which yours does for our Alma Mater, and especially when edited by an old classmate, would receive my support. I have just seen in the college reading room your issue of Feb. 6th, containing the first letter of Horton Sketches, also a note from Dr. Pryor. The perusal of these especially where you refer to the "trials" of several of the students, which I have witnessed, and to share of which I have borne, a wondrous feelings and "recalled" associations which I trust will never cease to vibrate at the name of Acadia College.

We have been retrograding, as a denomination, in an appreciation of our best interests for

several years past. But now the horizon looks clear, and I hope that the rays of light streaming from the pages of the Watchman will tend to make it look brighter still. I believe that as a people we are not doomed to go down entirely, but though we may sink to a certain degree of degradation, like the case of the fabled phoenix of old, there will be a resurrection from the ashes into a brighter form. The rise of the "Watchman" is one indication of this and shows the direction of the current. "Religious Education" should be our motto so far as denominational effort is concerned, and when we blot this out of our catechism and hail for state university education, we scatter our wages to strangers, and perpetrate an act which will cover our cheeks with blue-eyes in time to come.

What more important than the education of our youth, has a sound religious principles; compared with this, farming, fisheries, commerce, manufactures, and railroads, are but children's toys. When these will disappear as empty bubbles; then immoral minds sanctified with truth and grace, will rise up in all the beauty, and vigor, and happiness of eternal life. All success then to the Watchman so long as it espouses this principle, and benefits Acadia College with its auxiliary institutions, as the embodiment of this principle.

Yours, in love of truth and righteousness, D. FREEMAN

For the Christian Watchman.

I have received the Watchman from its commencement, have read every article in each number, and have been much benefited thereby; it quite comes up to my idea of what a religious newspaper should be; especially, do I like the way you give us the religious and secular intelligence. Go on brother as you have commenced and I'll insure the life of the paper for a very small premium. In your first number I threw out a few hints which I hoped some of your correspondents would have noticed, but with one exception they remain unnoted; still I cannot complain, for the Sabbath School department, has been well filled. But there is a subject which I have thought much about and should be pleased to have it noticed by yourself, that is, *novel reading*. Is it right under any circumstances, if so, what are those circumstances? The time was when Baptists considered it wrong, and would not allow such reading by their families, but now in almost every house we find the novel, either as a bound book or in a new paper form, and I am sorry to say, some even in our religious papers. I know and old lady who would never allow her daughters to read bound novels; she would even go so far as to threaten to burn them if they were brought into the house, but when the novel is in the paper, particularly if it is a religious one, soon as it comes in, her glasses are on, and its "Gills" must have the first read." Now it would be useless to ask if the novel is not as injurious in the one form as in the other. But what is your opinion of such reading? I would also like to know your views on dancing. Like novel reading it does not hold the same place in the estimation of your people that it once did. When I was younger than I am now I came near being "chased" by "hunting the squirrel" (as the Ladies call it), and only got clear by the parson's daughter being with me in the pursuit. I think if we were to seek out the old paths, and walk in them, we would witness more of that deep toned piety, more of those genuine revivals of religion among us such as blessed the days of our fathers. Don't be afraid to speak out. Should you lose as a subscriber, a novel reading, dancing Baptist, you may gain in their place three Bible reading praying ones. SWITH.

Religious Intelligence.

UNITED STATES.—The secession movement is seriously affecting the interests of the various bodies.

The denominational enterprises of the Baptists are almost at a stand still in consequence of lack of funds. The corresponding Secretary of the Education Society states that \$5,000 per annum is needed to aid young men who are in course of preparation for the ministry, and that at its last meeting the Board had only in hand \$2,000, when \$1,200 should have been appropriated. A Circular issued by the O. S. Presb. Board of Foreign Missions, dated Feb. 4th, states that the receipts of the Treasury for the present year have already fallen more than \$15,000 below those of the corresponding months of last year, being a reduction of at least fifteen per cent. from the usual contributions; and unless an important change takes place very soon, this deficiency must become seriously great before the close of the present financial year.

The Southern Baptist press after advocating a complete secession from the Bible Union, seem now to be bent on destroying the Baptist Revision Society. The Episcopalian denomination will very likely be divided. The Episcopals of Louisiana seem to have receded. The Presbyterians are also in danger of new divisions.

A BAPTISTERY has been constructed under the pulpit of Rev. Henry Ward Beecher's church, Brooklyn. For several years past the pastor of Plymouth church, in refusing to its communion, has been in the habit of administering baptism in the mode most consonant with the individual views of the applicant. He does not hold that one form of baptism is right, and all others wrong, and while, for his own part, he prefers sprinkling he never seeks to dissuade a candidate who prefers immersion. But heretofore, in administering baptism by immersion, he has been compelled to resort to some other church edifice for a baptistry—usually to the Baptist church in Fremont street, whose pastor and baptist who prefers immersion, has offered every facility for the performance of the ceremony. The frequency of these occasions at length determined the trustees of Plymouth church, at its own building, to place a baptistry—a spacious basin under the pulpit—was first publicly used last Saturday afternoon in the baptism of two candidates. A brief address was made by Mr. Beecher. A few hundred persons were present to witness the impressive scene.—[Independent.]

JAMAICA.—The revival which began in September last, has been carried on through the agency of Moravian, Episcopalian, Methodist and Baptist ministers and missionaries, it still extending. Evidently there is a great degree of

excitement prevalent. People fall into fits, scream their hair, fall into trances, and in some instances approach to the verge of insanity. Yet we must expect some such abuses in a religious movement among a people so low in the scale of civilization. While we notice these excesses attending the revival, and while in many instances the movement resembles a religious epidemic, rather than a revival, yet there are indications that great good is resulting, and that the Holy Spirit is present. The sinner is turning from his wickedness, the vilest wretches in the island are penitently renouncing their sins, and heartily engaging in the service of God. Haunts of sin have been consecrated by the Holy Spirit and are now places of worship.

The editor of the County Union writes:—"It is next to impossible to describe the scene in the chapel, as presented to the view of thousands present. Stalwart men falling on their knees, confessing their sins, and praying earnestly before the entire auditory, while women and others, shrieking, were prostrated to the ground or lay screaming on the benches 'and outside the premises. These displays continued all through the night, service never stopping till daylight; while, at the Wesleyan Chapel, the same scenes of confession and self-abasement where also enacted. On the morning of Friday, during the entire day, the Revivalist, went about the town singing hymns and making converts. The who's of the places of worship, the Established Church alone excepted, have been thronged night and day by the people generally. The most numerous of our town females, the hardest of our drunks, are overcome by the prevalent feeling, and are seen drowned in tears, with Bibles in their hands, and calling on the Lord Jesus to save them from perdition. There can be no arguing against such facts as these. It is difficult to keep a domestic in the house, so universal is the feeling to join in the devotion. Nothing is to be found in the hands of the people, but tracts or hymns, and we heard from the salesmen of the Bible Society that during the last few weeks he has disposed of a large quantity of Bibles than ever before, the sales exceeding 300 in this town alone. The principal 'Bible Shop' is closed as a place of revelry; and in its stead dancing, and lewd women, were seen the same people engaged in prayer.

GREAT BRITAIN.—The attention of the Church of England is being directed to the infidel movement within its pale. Oxford which a few years ago rent the church by its tracts for the Times, is sending it once more by the infidel "Essays" which some of its scholars have recently sent forth. The volume containing these Essays has already reached the fourth Edition, and Rev. Mark Pattison one of the Essays has been recently elected Rector of Lincoln College, Oxford. The Bishops of Winchester, Durham and London have preached against the new heresy, and the clergy of London have presented a memorial to their Bishop against it.

Meanwhile a work of grace seems to be quietly progressing in different parts of Great Britain. Special efforts are being made through services held in theatres and halls to reach the more ignorant and degraded of the population.

In London and other large cities, men like Radcliffe are accomplishing much good by their exhortations, and conversations. The cause of truth is also advancing in some of the larger cities of Ireland. In Dublin evening services in the Metropolitan Hall. Special services in several of the Parish churches, all have been well attended. The Episcopals seem to be unusually active.

A new "Young Men's Christian Association" has been inaugurated; Archbishop Whately presided at the public meeting convened for that purpose. On the previous Lord's Day, sermons to young men were preached in forty of the Episcopal churches.

FRANCE.—The prospects are favourable to the friends of Liberty and Truth. The hostility of the Roman Catholic Bishops towards the Emperor seems to be on the increase, and the cause of religious liberty seems to be gaining ground. Mr. Juanel a protestant schoolmaster, who was condemned for teaching children from home to house to two of the inferior courts, has appealed to the High Court of Cassation at Paris, and gained his cause.

The contest between the Orthodox and the Rationalists in the National Protestant Churches is waxing warm; pamphlet has been published by the evangelicals, and a demand is made by them for National Synods, so that the Churches may have power to overthrow the hierarchy.

ITALY.—The Secretary of the Italian Committee at Geneva writes that an edition of 40,000 almanacs, *Amico de Casa*, has been run off, and that efforts are being made to have another edition of 80,000 published. This little work is devoted to an exposure of the errors of the Church of Rome.

The government at Florence is quite favorable to the preaching of the word, and the people are exhibiting more interest in religion. The Protestant congregations are becoming larger, and a spirit of inquiry is exhibited. The "Free Evangelical Church of Florence," one of the congregations, has not been very fortunate in the choice of officers. Its staff of elders and evangelists has been dismissed for appropriating public funds and refusing to give any account of them.

At Naples many of the priests are in favor of a reformation.

There has been established at Naples, says the *Gazzetta di Torino*, a committee of priests, under the appellation of the "Union of the Ecclesiastics of Southern Italy." Their programme comprises, 1st, The creation of an ecclesiastical-political journal, aiming solely to instruct the people, and to propose and formulate projects of reforms in discipline. 2d, A uniform system of preaching, with a view to attain the double point of religious and moral education of hypocrisy and superstition, with national unity, under Victor Emmanuel. 3d, Gratuitous instruction in religious and political duties, for all classes. 4th, Assistance for the sick in the hospitals, and a method of assisting and supporting prisoners.

The American and Foreign Christian Union (Congregationalist) will soon have a mission in Central Italy. Florence is to be its centre, and the missionary who is to begin the work has been selected.

INDIA.—Some statistics which have recently come to hand indicate that Christianity is making rapid progress here. There are about a thousand communicants in the churches of Madras. In Madras there are a thousand communicants and five thousand adherents. In Travancore and Cochin, there are two thousand Southern Provinces there are sixty thousand nominal Christians. In these Provinces for the last ten years 1,000, souls per year have been added to the churches.

BURMA.—A friend writes the EXAMINER from Boston, Feb. 23.—"Letters have been received from Mr. Branson, the missionary, who has arrived at Newpoung Assam, announcing the serious and perhaps dangerous illness of Mr. Tolman, the missionaries in India are complaining of the new Income Tax of four per cent, imposed by the English Government on all incomes exceeding 200 rupees. This is one of the fruits of the Sepoy rebellion. It is doubtless a hardship on the missionaries, but it is the price which they are compelled to pay for English protection. Dr. Binney is earnestly prosecuting his work in the Theological School at Rangonee. He asks for the appointment of an assistant in the Department, not only in view of the present wants of the institution, but also because, in view of future contingencies, it is impossible to have a person qualified by some experience ready at any time to assume the control of the school." During the month preceding the last dates, between 60 and 70 baptisms have taken place at Rangonee. The work of grace seems to be spreading among the Burmans.

CHINA.—An article on our first page gives the most recent religious intelligence from this country.

THE MORAVIAN MISSIONS.—To the devoted and earnest Christians of the Moravian Church, was given the privilege of being the first Protestant church of modern times to bear the message of salvation to the heathen. The Indian tribes on the Continent, the Eskimoes of Labrador, the Greenlanders, and the tribes of India, were offered salvation, through Christ, by their missionaries, before any other portion of the Christian world awakened to the fall import of the Saviour's command. Go ye and teach all nations. The missions are still sustained by the Moravian Church, and others have been added to them. At the present time, they have 312 missionaries, who are stationed in various parts of North America, especially in Labrador and Greenland, in Jamaica, Trinidad, South Africa, Australia and India. The amount raised for missionary purposes the past year was \$3,000,000, yet their entire membership does not exceed 100,000, and their twenty thousand persons; and their contributions average \$15 a member.—[Examiner.]

PROVINCIAL PARLIAMENT.

From our own Correspondent.

On Tuesday, 29th, the Provincial Secretary made his financial statement. If the hopes of the people of the Province had been raised to a high pitch by the parables current in the newspapers, relative to the heading state of our finances, these hopes were justified and these expectations exceeded by the splendid exhibit given by the Hon. Mr. Tilley.

He commenced with our Railway works, and showed the different stages through which they had passed, until their completion of the Line from St. John to Shediac. He compared the expenses of its construction, with the cost of United States, Canada, Nova Scotia, and European Railways. Thus the Nova Scotia Road cost \$2,114,138 per mile; the Canada Grand Trunk \$1,223; the Erie, \$1,000; the Pennsylvania \$1,000; the New Brunswick Line, including the deep water terminus, would cost but \$210,500 per mile—and this for the best road on the continent of America. The savings on the Road, as he had before stated, with the surplus from the Bond Fund for 1859, and the Impost Fund for 1860, had been enough to pay all the interest on the Debentures of both the European and N. B. Railway, and at the end of the Fiscal year, the St. Andrews and Quebec Railway; and on the 1st of November last, the Province had in the hands of Barrag Brown, \$225,000, to pay the interest on our Debentures for 1861. He gave a detailed and accurate statement of the revenues and the expenditure which is embodied in the Railway Report received by you. The net earnings of the Line, from Aug. 1, 1860, to Feb. 1, 1861, were stated at \$5,405, and the greater portion of this traffic had been carried by the St. Andrews and Quebec Railway; and on the 1st of November last, the Province had in the hands of Barrag Brown, \$225,000, to pay the interest on our Debentures for 1861. He gave a detailed and accurate statement of the revenues and the expenditure which is embodied in the Railway Report received by you. The net earnings of the Line, from Aug. 1, 1860, to Feb. 1, 1861, were stated at \$5,405, and the greater portion of this traffic had been carried by the St. Andrews and Quebec Railway; and on the 1st of November last, the Province had in the hands of Barrag Brown, \$225,000, to pay the interest on our Debentures for 1861.

With reference to the Ordinary Revenue and Expenditure of the Province, the Secretary's statement was quite satisfactory. Every department made good account, and the extraordinary expenses, such as those connected with the visit of the Prince of Wales, had been paid; as large grants as had ever been given, were made for Education, public works, and agriculture, and at the end of the Fiscal year, there still remained in the Treasury over \$600,000 cash! For the present year, the grants in aid over important interests would be as large as ever, and in some instances, additional expenditure would be required. A number of purposes the Government would set aside \$300,000 and in tended to send agents to England, Ireland, and Scotland. More money is granted for great roads and by-roads, and to go to the parliament of the expenses of the General Election in the present year. \$300,000 is given to Education, a magnificent sum. (Nova Scotia gives but \$16,000). He considered the Finance of the Province in excellent condition, and hoped the Legislature would reflect before incurring additional liabilities. Previous to any action being taken for the extension of Railways, he thought that at least we should consider with what they have an opportunity afforded him to speak for about an hour and a half. Messrs. Gilmore and Wilnot occasionally asked for the explanations, which, when given, appeared to be satisfactory to those gentlemen.

There was a little commotion in the House in the morning, in consequence of some charges made by a paper recently established in your city—either the "Evening Times," or the "Colonial Empire"—and directed against employees in the Crown Land Department. A number of Bancombe speeches were made on the subject. Before the speech-making commenced, a committee was appointed (at the request of Mr. Tibbits, who accompanied a few days ago that the Government had not granted a Timber License (heppled for), to take into consideration all matters relating to Crown Lands. If Mr. Tibbits has any real grievance to complain of, with which they have an opportunity afforded him to substantiate it. No other business was transacted to-day.

WEDNESDAY, 27th.—To-day the Bill introduced by Mr. Cudlip, to amend the Act incorporating the York and Gaspere Mining Co., passed. It makes this liability single instead of double. A communication from the English Stockholders was read, requesting Mr. Cudlip to amend the Act of incorporation. The Carleton Agricultural Society's Act of incorporation was agreed to. The Bill to incorporate the New Gas Co. also passed. Mr. McAdam's Bill to permit some four or five old persons in St. Stephen, when they die, to be buried in the St. Stephen Burying-ground, (which had been closed by Act of the Assembly) was also agreed to. By Act to enable the Trustees of

the M. ras Sel... Bill to reduce... There was an... of Mr. G... brought on by... present a petition... Mr. G. thought... regulation, as... Mr. Ed. of Bill... voted statistics... trial in St. John... was committed... to only one Depu... would go further... would abolish... mentioned in Se... some members... for the preserv... done. The Spe... ment, Mr. C... member of the... fore the Govern... Governor requi...

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THE PEACE CONFERENCE.—After several... THE CREDIT OF MAINE.—The State loan...

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THE CHRISTIAN WATCHMAN.

UNITED STATES.

MARCH 22.—The President and Vice-Pres... The reception of Mr. Lincoln in the...

No doubt Mr. TILLEY is a good man, char... full of good deeds, and loves his country...

THE PEACE CONFERENCE.—After several... President Lincoln was inaugurated in Wash...

THE CREDIT OF MAINE.—The State loan... THE CREDIT OF MAINE.—The State loan...

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EDITOR OF THE COLONIAL EMPIRE. DEAR SIR.—I am much obliged to you for...

NO DOUBT MR. TILLEY is a good man, char... full of good deeds, and loves his country...

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JOSHUA S. TURNER, Commission Merchant, Provisions, Fruit, and Groceries, No. 23 Water Street.

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Various small advertisements and notices, including 'THE CREDIT OF MAINE', 'THE CREDIT OF MAINE', and 'THE CREDIT OF MAINE'.

