

AVAILABLE RESPONSIBLE TIGHT BINDING RELIURE TROP RIDGE

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The Christian Watchman

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Original Contributions

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:— Sometimes ago I pointed out to you as a preacher of the gospel, the duty and the necessity of spending a reasonable portion of your time in study.

It is true you are to know nothing but Christ and Him crucified, but it is a right matter to understand this doctrine, this hidden mystery which angels' prayers vainly sought to solve. Simple and intelligible as are the terms in which the gospel is expressed, it presents themes of contemplation and investigation of the utmost importance, and which will fill all your time and energies.

It reveals the fact that Christ died to save sinners, but what is the nature and the attributes of the being who accepted this sacrifice? What was the nature, and rank, and character of him who submitted to this death—where is he now—and what is he doing? What are the duties which the gospel implies? What effect has it upon the individuals who receive it, or the communities in which it is proclaimed? How is it to be maintained and propagated? These are all important enquiries; the professed teacher of religion ought to be able to reply to them.

There is no department of reliable knowledge but may be of advantage in assisting you to understand, explain, illustrate, and enforce the great truths of the gospel. Natural science will prove to you the existence of the Deity, and deeply impress on your mind with a sense of his infinite power, knowledge, wisdom, and goodness. History will reveal the character of man, and show that there is a Governor of the nation who has all power upon earth, and whose power and moral attributes are made known by the judgments which he executes. Intellectual philosophy will describe the faculties of the soul and their mode of operation; its teachings will also assist you to understand how your gospel influences men. Moral philosophy descends into the deepest recesses of the soul, investigates the nature and authority of the moral sense, and assists in discovering our duties to ourselves, our neighbors, and our God. The true heavenly minister of the gospel may study to advance all these branches of knowledge, and find in every reliable account of the operations of God in the material universe, or among the nations of the earth or in the individual soul, something which will nourish and stimulate his own mind, and aid him to appreciate more correctly the gospel of the son of God, and enable him to unfold its mysteries so as to enlighten the views and stir the hearts of his hearers.

But the Bible is the great authority in all matters connected with religion; it satisfactorily answers all enquiry which relates to the nature, character and will of God, or the sanctification and salvation of man.

This volume however was written in language with which we are not familiar, its revelations were made at various times and in various ways. To understand its contents you must become acquainted with the history, manners and customs, of the people to whom its teachings are originally addressed. You must also be able to discover the particular object for which each book was written, and the peculiar character or ability of the writer. You should also penetrate into the many obscurities which you find in the Scriptures, which originate in the language in which they were written, the customs of the Jews, so diverse from ours, or the nature of the subject treated of. You will also find it necessary to frame a system of doctrine to satisfy your own mind, and also to warn when you are on the verge of error.

While the Bible should be the book chiefly studied it is very evident that we need assistance to understand its revelations, and to classify its doctrines. As yet we are not to furnish yourself with a library let us give you an catalogue of books which you will find to be of great vitality in your efforts to understand or expound the contents of the Bible.

You will find John's Biblical Archaeology, and Kitto's Biblical Encyclopedia very useful in explaining to you any allusion to the manners, customs, history and religious observances of the Jews.

In seeking to classify and harmonize the doctrines of Scripture, Aedie's Analytical Concordance, with almost any standard work on systematic theology, Dwight, Woods, Dick, Knapp, are all good and may be readily obtained. I would also recommend you to avail yourself of the assistance afforded by Edwards on the Will, Muller on Sin, and McCosh on the Divine Government.

To become acquainted with the constitution of the primitive church, I know of no more valuable books than Crowell's Church Members Manual, Neander's Planting and Training of the Christian Church, and Whately's Kingdom of Heaven.

But it will not be sufficient for you to acquire such knowledge of the doctrinal contents of the Holy Scriptures, as may be gained by the study of Human production. You must examine the Holy Volume, book by book, chapter by chapter, and verse by verse. In this way only will you understand the Scriptures, and be able to unfold their contents to your hearers. Your course will be slow, you will

not be regarded as a very eloquent preacher, or a very profound theologian, but what is of greater importance you will grow in knowledge and the love of truth, and your hearers even if they do not learn to admire you, will have clear views of truth and duty.

In studying the Holy Scriptures in the manner above indicated you will need the aid of Commentaries. I shall now give you a catalogue of books which I know to be of value.

For the study of Pentateuch—you will obtain the commentaries of Bush, on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; also Esirbairn's Typology.

For the poetical books of the Old Testament, avail yourself of the assistance of Barnes on Job, Dr. Conant's translation for the Bible Union—Tholuck on the Psalms; Alexander on the Psalms, and Stuart on Proverbs, Alexander on Isaiah is very good.

The New Testament will occupy more of your time than the old, and consequently you will need a new set of commentaries in the study of this portion of Holy Writ.

For the study of the Gospels obtain Trench's Parables; Trench on the Miracles; Neander's life of Christ; Brown's Discourses on our Lord, and Olshausen on the four Gospels.

We have very valuable commentaries on Romans. Hodger, Olshausen, Tholuck on Romans and Brown's Analytical Commentary, will all be found of great value to the student.

For Corinthians, Ephesians, Galatians and Thessalonians, Olshausen's commentaries are the most available.

Let me urge you to begin at once the study of some book of the New Testament. The passages of Scripture with which you will thus become intimately acquainted, will have a vast amount of time and trouble in the selection of texts, the information thus gained is constantly available, and in this mode of study will give new life to the old ideas which have lain dormant in your mind.

P. S.—Any of the books mentioned above may be obtained through Mr. T. H. Hall of the Colonial Book Store. If not on hand they will be ordered immediately.

FEMALE EDUCATION.

Want of time, and consciousness of our inability to treat the subject as we would wish, have hindered us from sooner responding to your invitation to offer some remarks upon the state and wants of Female Education in our Province. The same causes conjoined, forbid more than a few brief articles at present.

The subject of Education, in all its phases, is one of those upon which so much has been said, and said so well, that the promise to place it in a new light, or to clothe it with a fresh interest would argue a strong confidence indeed, in one's own originality. The public mind is quickly assuaged by a succession of similar thoughts, upon related topics. And this effect is to be especially dreaded when the topic is of such a nature that its treatment is rendered additionally distasteful by the necessary implication of past shortcomings, and the tacit appeal for new energy and liberality in the future. The reflection that we may have been remiss in duty, or wrong in opinion—that our inaction may have been the result of indolence or timidity in ourselves, rather than of a lack of worthiness in the object—that our convictions may be the offspring of prejudice rather than enlightened judgment, is never a very agreeable one, and we are not usually grateful to the individual who suggests it. Such difficulties as these hedge up the approach to every subject which has a practical bearing, and, of course, the more the way of the writer on Education. In view of them, we approach our subject with diffidence. And yet it must be admitted that the fact of the existence of such difficulties, furnishes a strong proof of the worthiness of the subject and its claims, to our most earnest attention. If in venturing some remarks upon the necessity for a higher grade of female education, and upon its character, results, and tendencies, we should seem to repeat aught that is old and familiar, we can only say, in apology, that it has ever been considered pardonable to iterate and reiterate important truths, until such conviction is produced, as shall result in right and necessary action.

Some of our first observations shall apply to Education in the abstract, without regard to country or sex. Let no one think the attempt to argue the necessity of education, an idle one. It is not an admitted truism that it would be well for New Brunswick, well for the world, could every mind swell with the expansive life, every heart pulse with the new and mighty energy, which it is the province of a healthful and vigorous training to impart. There are very many who join in the outcry for a more comprehensive system of education, but few, we think, who could throw open the gates wide enough, and who still who would set the standard high enough, to meet the requirements of our ascending and still aspiring humanity. One class, I deem, "small by degrees and beautifully so," fear to have the gates of the temple of knowledge thrown wide open, lest the in-crowding masses should jostle them in their self-appointed niches. They fear for the distinctness of "society" and "rank." They tremble for "What!" say they, "shall the ignoble

people be helped to invade the secluded domains of refinement, and even to crowd into the consecrated circle of nobility? The soiled cowsheds of the farmer to work their way to the velvet drawing-room of the gentry—the ruddy hands of the milkmaid to draw water from keys polished for the taper fingers of ladyhood!—And they turn away in ineffable disgust. But however numerous in the fatherland may be the class to whom this abrid from the mental world a narrow-minded ancestry still clings, we may safely hope it has few representatives in our own province. Not that we care, or would for a moment wish for a state of society in which no grades existed—a literal leveling of all distinctions.—Such a state of things is, of course, as impossible as it would be unnatural. Ever reflective mind must discover a strangely-marked tendency to division and classification ingrained by the Creator's own hand, in the very nature of men. All that we would ask is, that the arbitrary boundaries which the unskilled hands of our ancestors have set up, should be suffered to pass unheeded to that oblivion towards which the enlightening of the age is fast sweeping them—that the social distinctions be left to take care of themselves. Then we may be sure the classifications will take place according to the natural laws; divisions correspond, as some one expresses it, to the plans of cleavage indicated by the all-wise creator in the mental formations.

Another class, a much more extensive one, we fear, stands out in striking contrast to the above. It consists of those who, voluntarily resting in the background themselves, look with jealousy upon those who are striving to attain a higher position, a standing more in accordance with the dignity and the capabilities of the nature which God has given them, or who are seeking to secure such advantages for their children and neighbors. These, too worldly-minded, or too full of prejudice to engage in the work themselves, are content with declaiming against the "pride" and "ambition" of those who do. The true secret often is, we fear, the prospect to which they cannot shut their eyes, of the ignorance and consequent feebleness and obscurity to which they are wilfully shutting up themselves and their dependents. Such a class is not the creation of fancy. Many weeks have elapsed since we heard a father deploring in bitter tones the efforts that were being made for the establishment of a higher-toned school for females in his district. His imagination drew the saddest picture of the "pride," the petty divisions and disruption of social relation, which were to be the inevitable result. We suppose it is of little use to write with a view to the prejudice of such. They are not readers. Should there be any who have honest fear of such results, we would, with all diffidence, solicit their perusal of some observations we have hereafter to make upon the character and effects of genuine education.

Taking these two classes as representing the extremes, and crossing the vast space that separates them, we find it occupied by sects holding opinions of every variety and shade. The subject is one upon which every one has formed or adopted a theory. This man thinks provision should be made for the instruction of the masses in the rudiments of such branches of knowledge as promise to be of practical advantage; that one is for distributing broadcast, the means of information on general topics. One is for allowing the rude a hasty glance into all the sanctuaries of science and philosophy, by way of expanding and elevating their ideas; another thinks the most effective mental stimulus is given by an intimate acquaintance with the principles upon which the superstructure of some one art rests. One advocates the banishment of everything but "Reading, Writing, and Arithmetic, from common schools; a second puts in a plea for Geography; a third, for History; and a fourth, for Grammar. Mr. B. wants his boys to be educated, they have to do business in the world, but doesn't see that learning is needed for housework. Mr. C. on the other hand, thinks his sturdy sons can work their way in life, but means to elevate his daughters in the social scale, by making them "accomplished." Amongst all these, how few there are who seem to get any enlarged views of the real office and dignity of an educational process; who seem to regard as anything desirable, independently of the position, and prestige, and success in life it brings. How very small is the number whose enthusiasm is sufficiently strong, and whose faith in the adaptability of our present conditions of being to a supremacy of mental forces, a preponderance of the spiritual elements and affinities of our twofold nature, is sufficiently great to enable them to enter heartily into any scheme which contemplates so startling an aim as universal education. The pictured future, with all its ever shall have caught sight of the ever brightening glories which open up on every hand before the student of the works, and laws, and word of God, is labelled "utopian" and consigned to a harmless oblivion amongst other offspring of the dreamer's brain. Now, we profess all due respect for those wise, "practical" men, who substitute everything to the cold scrutiny of reason, meaning by "a capacious heart, and the healthful increase of an extensive nest of dimes, against the ever-expected rainy day. We admit that it would be huge folly to expect, in the ordinary sense of that word, a day when the

benefits of a high degree of intellectual culture shall be enjoyed in the remotest rural hamlet and its lowest cottage. And yet, we contend that such is the true goal for every true friend of education, principles may be right, though practice never can; the impossibility of a perfect result is no excuse for the absence of a perfect theory, which can be obtained. The fact that perfection in morals is unattainable, justifies no one in ceasing to make it his standard of effort. The same word of wisdom which sets in the strongest and clearest light our utter inability to attain anything like absolute rectitude in heart or life, constantly places before us the most sublime and uncompromising ethical laws, and exhorts us to be "perfect, as our Father in Heaven is perfect." The lofty and legitimate aim of the christian and the christian church, is to evangelize the world, and the more steadily this great end is held in view, the better will the heaven-born mission be accomplished, though no reasonable man expects that perfect result will be obtained till the millennial dawn. And so we hold, nothing is more necessary to the onward "march of intellect," than a deeper conviction of the duty of intellectual cultivation, a conviction rooted in broader views of its obligation as in the sight not only of ourselves and our fellow-men, but of Him who has written its necessity unmistakably on the tablets of the mind itself. From these considerations, we are led to ask space in your next number, for some thoughts on the necessity of education.

RECOLLECTIONS OF NAPLES.

No. 4. ASCENT OF VESUVIUS.

When the visitor to Naples has spent a few days in wandering through the streets, in or visiting the churches, palaces, and museums, he will begin to think of the interesting objects or localities which surround this magnificent city. His attention will first of all be directed to the mountain which rises a few miles to the left, the most conspicuous object in every view from any quarter of Naples, and one of the wonders of the world.

One bright morning in February we with a party of several Americans left the city for the volcano. In a few moments we arrive by the Rail Road at Portici, a small town at the base of Vesuvius, built on the lava which ages ago overwhelmed Herculaneum.

We no sooner leave the cars than we are surrounded by a number of persons who suspecting our object offer ponies to carry us up the mountain, or poles to assist us in clambering up the cone. After a great deal of bargaining, each of the party is mounted on a rough and battered looking pony, armed with a pole of cork wood about five feet in length, and followed by a ragged looking rascal who holds on to the pony's tail. Thus equipped and attended we begin the ascent. At first we pass over a tract of the most fertile land in the kingdom of Naples. The lava on the gentle declivity of the mountain has in the course of ages mouldered into a soil of matchless fertility, nourishing the most valuable vineyards in Italy, and producing the celebrated wine Lacrima Christi, "Tears of Christ." Gradually this rich and fertile district is pressed, and we reach a dreary and desolate region. We did not ascend by the circuitous carriage road which gently winds half way up to the cone of the volcano, but by a more direct course known to our guides. When we first reached the rough and dreary region which stretches upward to the crater we were all in high spirits, and in great glee, the ponies trotted up the rough ascent with considerable speed; our attendants puffing and blowing, yet clinging to the ponies' tails furnished us with material for amusement.

But gradually we came more serious. The course became increasingly dreary. Every sign of verdure vanished, and instead of the vine or the orange tree or the rank and luxuriant cactus, we have only large masses of lava scattered all around, or deep gorges which seem to have been formed in some terrible volcanic convulsion.

The wind which had been but a gentle breeze when we left Portici, increases in violence as we ascend, until it blows a gale. As we move along in single line up the steep ascent, over large masses of lava, or by the brink of some deep gorge the voice of laughter is hushed, and as some violent gust of wind almost huris us from the saddle, we begin seriously to reflect on the probability of being dashed upon some block of lava or tossed over some precipitous cleft.

At length we reached the Hermitage of St. Salvador, about two thirds of the way from the base of the mountain to the base of the cone. After remaining at the Hermitage for a half hour or so to procure refreshments, and to brace up for the remainder of the journey, we again proceed. For about twenty minutes we stumble along over the thickly strewn masses of lava, and then finding that even the sure footed and well trained ponies can go no further, we leave them and continue our journey on foot. The walk from this point to the foot of the cone is very toilsome, and the scene indescribably desolate. No green thing meets the eye, the voices of the city and the country are alike hushed, and the vast field of lava blocks imbedded in ashes seem like the work of some omnipotent destroyer.

At length we reach the base of the cone and pause to rest before undertaking the fatiguing ascent. The guide points out to us the ancient crater, that from this was vomited forth the ashes which buried Pompeii, and the floods of lava which overwhelmed Herculaneum.

Now the toil of the day commenced. The cone is as steep as a Rail Road embankment, but instead of a firm and even soil we can only choose to climb up over rough blocks of lava, or through ashes into which we sink twelve or fifteen inches at every step. Experiences soon taught us to prefer the lava, to the light and slippery ashes. The poles which we had purchased at Portici were now found to be of great utility, indeed we could scarcely have advanced without them. The ragged gentry who had clung so tenaciously to the tails of the ponies, in the earlier period of our ascent now offered their services. They were provided with a sort of harness which they attached to themselves and then wished to attach to us. In vain they inveigled us into the ashes to wear us; in vain they told us of the impossibility of reaching the ascent without their aid. We persisted in declining their

offers, until in deep disgust they left us, and when they had reached the bottom of the cone relieved their feelings by kicking over some chairs which had been left there.

After toiling for about three quarters of an hour we reached the summit of Vesuvius. Encircling the crater is a high bank of ashes from the top of which we can look down into the vast funnel of Vesuvius, or around upon the expense of country which stretches away for miles in every direction.

We found to our great delight that the wind which had annoyed us so much during the day, had blown over to the opposite side of the crater, and away towards the bay, the smoke and sulphurous vapors which in a calm day fill the vast cavity and ascend in a perpendicular column far on high. We stood for a while upon the edge of the crater. The soil beneath our feet was quite hot so that our guide after scraping away two or three inches of ashes, roasted an egg with which he refreshed himself. We look down into the vast funnel lined with blocks of lava and smoking ashes, and then for a time watch the smoke which perpetually ascends out of the dark gulph, in thick white masses. It seems like the very mouth of the pit of destruction.

But we determined while here to see all that was to be seen—to descend into the crater and stand upon the very brink of that frightful gulph. In vain our guide refuses to accompany us, in vain he tells us that we may be suffocated by the fumes of the sulphur, or may slip into the fiery pit. We determined to descend without him and in spite of his warnings. As we descend the soil becomes hotter at every step, the sulphurous vapors become thicker and more suffocating, but we keep on until we stand upon a crag of lava deeply imbedded in the ashes and on the very brink of the fathomless pit. We can look down only for a few feet, owing to the thick white smoke which perpetually ascends. If our feet were to slip, if that crag of lava were to move by our weight from its bed of ashes; what a horrible death! Years have gone by since we stood on that block of lava looking directly down into the throat of the burning mountain, yet we cannot recall that moment without a thrill of horror.

We picked up a few pieces of brimstone as a memorial of the visit and then hurried up out of the crater, and its hot and suffocating atmosphere. Our boots were nearly destroyed, the sulphurous fumes had turned the color of portions of our clothing, and the effects of that descent into the crater were perceptible in the breath, and the health of the entire party for several days afterwards.

When once more on the summit of Vesuvius we pause to survey the scene spread before the eye. We look away from the dreary cavern and the horrible abyss of the volcano, to the regions below, the loveliest region in all the world, like the rich man in Hades surveying Paradise. Beneath the fields of lava and ashes lie spread the most fertile and populous portions of the kingdom of Naples. From Mola and Gaeta in one direction, and to the mountains of Calabria in another, everywhere the eye rests on scenes of matchless beauty, rendered more attractive by the contrast with the dreary and desolate scene immediately in view. The fertile Campania dotted with towns and villages, the magnificent city of Naples with its domes and palaces, the glorious bay surrounded by scenes whose beauty was sung ages ago by Virgil and Homer, constitute a panorama of exceeding beauty and of surpassing interest.

Here too from the summit of Vesuvius we can look down upon the site of Herculaneum and the partially excavated Pompeii. We can trace the course of the fiery torrent which overwhelmed the former city, and the direction of the destruction tempest which for ages berried the city of the plain. The emotion of awe with which we from the summit of the volcano contemplate those buried cities is heightened by the recollection, that the fearful destruction was a just retribution. The fearful eruptions was not simply a savage freak of nature, but the destroying agency of a just God.

The descent of the cone requires much less time and fatigue than its ascent. We now prepare for the light and slippery ashes, to the rough lava blocks, and in a few minutes are all assembled at the base. After we had come to the place where we had tied the ponies, we mounted once more and they trotted along with considerable speed until we came to the road which winds a long distance up the mountain. This is a magnificent road, and every turn opens up some new view. Our ponies were in good heart, and with a judicious combination of sight seeing and horse racing we finished very pleasantly the descent of Vesuvius.

A FATHER CONVERTED.—A pious young woman was filled with the most intense desires for the conversion of her father, who resided some miles from her. She did not hesitate to invite him to go to Christ when she had opportunity, but her main power she felt to be in prayer. At length there came upon her such ardent desires in his behalf, that she was literally in an agony. She could not pass a night without raising from her bed to make her supplication in his behalf.

Now look at the result. Her father had hurt himself in some way so that he could not work. There were meetings in his neighborhood, and he could attend them just as well as not. Although not all at all religious things, yet he

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The descent of the cone requires much less time and fatigue than its ascent. We now prepare for the light and slippery ashes, to the rough lava blocks, and in a few minutes are all assembled at the base. After we had come to the place where we had tied the ponies, we mounted once more and they trotted along with considerable speed until we came to the road which winds a long distance up the mountain. This is a magnificent road, and every turn opens up some new view. Our ponies were in good heart, and with a judicious combination of sight seeing and horse racing we finished very pleasantly the descent of Vesuvius.

A FATHER CONVERTED.—A pious young woman was filled with the most intense desires for the conversion of her father, who resided some miles from her. She did not hesitate to invite him to go to Christ when she had opportunity, but her main power she felt to be in prayer. At length there came upon her such ardent desires in his behalf, that she was literally in an agony. She could not pass a night without raising from her bed to make her supplication in his behalf.

Now look at the result. Her father had hurt himself in some way so that he could not work. There were meetings in his neighborhood, and he could attend them just as well as not. Although not all at all religious things, yet he

THE CHRISTIAN WATCHMAN.

felt inclined to go. His feelings became deeply enlivened, and every sermon and prayer seemed to go to his heart, until, as he told me, "he was all broken to pieces." The struggle was violent but the subjugation to Christ complete. For many years he has been a witness for Christ, and a very happy Christian. And thus it was that God gave another instance—only among millions—showing that every one who really asks receives.

THE "WATCHMAN" COMMITTEE.

The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below.
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MR. M. LAWRENCE, MR. J. CHALONER,
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Christian Watchman.

SAINT JOHN, N. B., MAY 1, 1861.

Our Prayer Meetings.

The prayer meeting is one of the most important institutions in the church, and every Christian should constantly encourage it by his presence. There he can meet and hold sweet communion with his Redeemer; there his sympathies are called into active exercise on behalf of his brethren; there his hearts receive the dew and water of the Holy Spirit causing them to grow and flourish; there the love he feels for sinners, finds an outlet in fervent petitions and agonizing wrestlings for the outpouring of the converting influences of the Holy Spirit. His heart encouraged and warmed by the fact that his prayers are endorsed by every other Christian heart, and his faith strengthened by the gracious assurance from the lips of the Saviour, "Where two or three are gathered together in my name, there am I in the midst of them."

The prayer meeting is the spiritual thermometer of the church, and presents a true index of the amount of life and heat it contains, not only as regards the numbers attending, but the manner in which the services are conducted. And how low the standard of the majority of these meetings. How defective, and frequently how unprofitable. And why? The persons who pray are good and holy men, but they too often forget the object of meeting together, and if we listen attentively to what is said in these meetings by those not professing, Godliness we shall arrive at a very near idea of the reason why more good does not result. Says one: "The prayers are so long that they become wearisome." The Rev. John Newton once said, "Many persons in their prayers begin at Genesis and end at Revelation." Some really good men seem to imagine that their prayers are of no avail unless they touch on everything pertaining to God and man, their prayers are a complete body of divinity. Here the true spirit of prayer is lacking. Prayer is earnest supplication for some special blessing.

But says another: "Mr. — forgot whether he was praying, or speaking on some religious theme." Too much of what is uttered in the form of prayer is but the meditative breathings of some pious soul. Prayer is the urgent cry of the soul in need. God does not need to be informed, but entreated. "I will say for this be equipt by the house of Israel to do it for them."

Again we hear, "Why Mr. —'s prayers are all so much alike." This is a defect, for although we cannot ask too frequently for spiritual blessings, yet we should strive to give variety in tone and style, so that certain words may not become stereotyped, representing a certain thought but gush forth from the heart and lips, the embodiment of the mind's thought upon every occasion.

Our prayers too seldom have point. How worthless would be the petition of a needy subject, who on being ushered into the presence of his sovereign, and requested to prefer his suit, should begin a rambling, unconnected address and prayer for general favors, without having previously considered and arranged what particular blessings he requires, which if granted, would ensure prosperity and success. How much greater need to have a proper knowledge of our spiritual wants, and a steady perseverance in asking till they are supplied.

We need more earnestness. It is best to think on some special want, and then with strong faith and earnest pleading lay the case before God.

If these suggestions—offered with a desire to do good—be carried out, our prayer meetings will no longer be "dull" or unprofitable, for Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We had the pleasure of attending the Baptism in Carleton on Sunday morning; five were baptized by Bro. Wallace, four of whom were heads of families. We have seldom witnessed a more delightful spectacle than was afforded on the occasion. The weather was delightful—and the spectators all seemed to feel the solemnity of the scene.

We call attention to the well written and instructive article on Female Education, by "Pais." It is the first of a series.

THE AMERICAN CONFLICT.

The United States has not been a pleasant neighbor. Its illiberal trade regulations, the boastful, arrogant, rapacious and reckless spirit which it has exhibited, the hostility to England which was so constantly being manifested, and which was not concealed during the Crimean disasters, have all tended to make us regard the Republic with very little affection, and to view without much regret any ordinary circumstances which would cause her to adopt a less irritating manner and a more moderate tone.

But the time has gone by when we can enjoy the humiliation of our neighbors, or speculate on any advantages which may possibly arise from the dissolution of the Union. We can imagine no advantages which will counterbalance the evils resulting to us from the destruction of this republic. In the injury to commerce, liberty, and religion which must inevitably follow. Besides, it would be inhuman while the stroke of war is convulsing the republic to contemplate the scene with any other feelings than those of horror and regret. So far as we can judge our sympathies are with the Northern States. They have not sought to enslave the South, nor to interfere with slavery in any State in which it exists. For years they have been in bondage to Southern slaveholders, and have endured more shame and wrong than Britain in the days of Colonial dependency ever dreamed of inflicting. A few hundred slaveholders have controlled the policy of the vast republic, distributed as will all the offices, civil and military, and used the free soil of the North as a hunting ground for their fugitive slaves. For a time it seemed as though the Northerners had lost both conscience and self respect. At length the yoke became too galling and the free States declared their equality with the South, and their determination to allow Slavery to pollute and destroy no more free soil. But Slavery must triumph or die. It must take away the last hope of the fugitive slave, and it must constantly acquire new territory to replace the deserts which it makes. As soon as President Lincoln was elected, the conflict began. Independence was proclaimed, government property was seized, armies were raised, and all the horrors of war threatened, unless they were allowed to pursue their treasonable course without interruption. As was recently expressed by an American, in the North the question became, whether the Black men should be free, but whether white men should be slaves.

From our very souls we hate and detest slavery, but most of all Southern slavery, for the suffering it causes to the slave, for the irreparable injury it inflicts on the soil where it prevails, and most of all for the qualities which it develops in the white man who lives under its influence, whether he be slaveholder or not. The descendants of the Anglo-Saxon have lost every trait of character which their ancestors possessed. Love of fair play—frankness—generosity, even common humanity are sadly deficient. The cowardly assault of Brooks on Sumner some years ago, and the recent assault of Ford and others, have yet met with no expression of moral disapprobation either from Southern states or Southern sinners. On the contrary all applauded. Even religion in the South seems to be valued as a hand-maid to slavery. We find plenty of bigoted attachment to opinion—abundance of periodical religious excitement—but little development of the moral sense, little that fosters integrity and self control, or that opposes the lawlessness, impurity and despotic spirit which the institution engenders. The non-slaveholding whites are said to be deservingly despised even by the slaves. We have heard many and seen numbers of the degradation of the Neapolitans, but they, though oppressed, impoverished, blighted, and trained under the influence of Roman Catholicism, are more manly, better fitted for self government, and better Christians, than those protestant members of the great Anglo-Saxon family.

Now, when the dogs of war have been let loose, when enemies are marching to meet and destroy each other, as we consider the consequences to liberty and civilization of the victory of Southern arms—the perpetration and extension of the "sum of all villainies," the pollution of vast tracts of land yet unaccompanied by slavery, we heartily pray that God may nerve the arm of every brave defender of the right, and grant a speedy and glorious victory to the cause of liberty and civilization. If in the end, the friends of the Union retain all the territory which now belongs to it, leaving the slave states still independent—the days of slavery will be numbered, and the stripes and stars, diminished in numbers for a time, may yet be gathered with the meteor flag of England, be a terror to despots, and inspire hope and faith in all who wish well to the world.

Report of the Henthada Mission from Bro. A. R. Crawley.

Henthada, Jan. 16, 1860.
My Dear Dr. Tupper,—The beginning of a new year reminds me that 'tis time to send you my report for presentation to your Foreign Missionary Board, and through them to the churches, some account of the Mission, for the year that has just closed. As my papers were lost in the recent fire, I am unable to refer to my copy of the report sent you for the year 1859. There has not, however, been any very material, or rather observable change in the state of the Mission since that time.

The number of native preachers at present employed, is six, stationed as follows:
Ko Eing, at Henthada.
Ko Choke, at Donabaw.
Moung Long, at Hingrat.
Moung Wile, at do.
Moung Kyaw, at Tounglongoo.
Moung Yan Gin, at Tounglongoo.

Accompanied, generally, with one or more of the assistants, I have made long preaching tours among the villages, and more than the usual amount of time has been in the most profitable way of preaching the Gospel to the people in their own homes. Several excursions in different parts of the district have also been made by some of the preachers accompanied by me. The impression received in all my intercourse with the people is ever the same, namely that labor for the Burmese is not in vain. "It is true our labor may be that of sowers mainly. The abundant harvest may not be brought home in our hands, but the faithful laborer shall assuredly enjoy from time to time signs and promises of a better day. That surely is a hopeful mission-field, where the preacher finds, in every village he enters, numbers to listen to his message and ask for books to enable them to understand more perfectly the things they have heard. And such is this field. The following figures will show the state of the churches connected with the mission.

Baptized during the year, 4
Excluded do. do. 4
Whole number at present, 35
of whom,
5 are from the Tounglongoo Church.
6 " " Tounglongoo.
12 " " Henthada.

Bro. Wallace is laboring industriously in his Master's service. Besides the services which he attends in Carleton, he preaches at Salem, South Bay, and Grand Bay, instructs a Bible class every Saturday evening, so that for the last three months he has scarcely had an evening to rest. All these labors, with incessant visiting from house to house, and other pastoral duties, completely engross his time.

Carleton, April 22, 1861.

Obituary.

For the Christian Watchman.
Died on the 2nd inst., after a severe illness of a few days, Miss Sarah Alice, eldest daughter of our esteemed Bro. C. S. Jones of this place, aged 17 years and 5 months. This amiable young lady professed religion under the ministry of dear Brother Coleman, by whom she was baptized and united to the first Baptist Church. It was during one of those special seasons of revival which this branch of Zion, "has continued to experience from time to time, from the very early days of the faithful and venerable Grandfather down to this hour. Our dear departed sister was an earnest minded devoted Christian, beloved by all who had the privilege of her acquaintance. As she drew near the end of her pilgrimage, she rejoiced in God her Saviour with joy unspeakable, and exhorted her brothers and sisters and young friends to prepare to meet Christ at his coming. Many have taken warning, and have already have professed faith in the Saviour, and others will follow their footsteps on the approaching Sabbath.

Thus God is blessing this solemn event to the salvation of many souls.
"God moves in a mysterious way his wonders to perform,
He plants his footsteps on the sea, and rides upon the storm."
On leaving St. John, we took passage on board the Steamer Emperor for Digby, the boat being a well conducted, neat, and comfortable means of conveyance, we glided smoothly and rapidly onward to the place of our destination, which we reached within about three and a-half hours. The tide being low, we were landed from the Steamer in a small boat, which, after roasting us in all but a lively way for a few moments, landed all on board safely upon the wharf at Digby.

This is a very beautiful, compact, and quiet village, washed by the lovely waters of the Annapolis Basin, and with a little more of the Yankee or some other enterprise, would be one of the most desirable places for permanent residence. The Baptist interest in this place is quite small, yet they possess a convenient place of worship, and enjoy the pastoral labors of Bro. Spencer, the larger part of his time.

The Sons of Temperance have a flourishing organization, with many able and working members. We were invited to address them on teetotalism, and although we declared our incapacity to give a regular set-lecture, the people urged us upon the platform. Placed thus in front of the enemy's works, we drew up our forces as best as we could, preparatory to the shelling of their citadel. For the space of about 40 minutes we threw round shot, shell, and canister, into the camp of our adversaries, with what effect we will not state precisely, but from the frequent and repeated cheers and responses of our friends, we could but hope that some good was effected.

Bro. Spencer next took the stand, and presented to the audience many weighty sayings and bits of exhortation, one of which, we think, will worthy of repetition. The story ran thus: That in a certain neighborhood, an Irish family wishing to manufacture some cherry rum, had steeped a quantity of the berries in some alcohol for the purpose, and after completing the operation, threw the cherries out into the yard where a flock of turkeys were feeding. These birds, entirely unconscious of the nature of the food thus presented to them, gobbled them down plentifully, and soon became completely dead drunk. The good woman of the house, finding, as she supposed, her turkeys all dead, proceeded to remove them, when she might still be of value, viz, their feathers. After thus plucking them of all the downy materials, except, perhaps, a few tufts about the region of the head and the tail, she threw them over the fence, there to moulder and perish. But what was her consternation on the following morning, to find that all her birds had come to life, and were crying "quitt, quitt, quitt," as they stood before her door, quivering with the wind. And said the kind madon to her shivering and imploring brood, "stand sure and ye should have quitt before ye began it!"

Mr. Editor,
I see by the Watchman that no one has yet sent you any details of the good work which is progressing in Carleton. Shortly after the new year began, there appeared to be a movement among the people of the Lord. The doors of the houses of God were thrown open, I might say day and night, Christians began to search their own hearts, tears of repentance began to flow, a new spirit of brotherly love was exhibited, the angel of mercy hovered over the place, sinners were pricked in their hearts, the cry of mercy was heard, and blessed be God it is still heard. All the meetings were peculiarly solemn, and no mere excitement appeared. Fathers and mothers have rejoiced in witnessing the conversion of their children, and quite a number of the children of the Sabbath school have given their hearts to the Saviour. The young and the old, male and female, have alike participated in the great salvation. Our Wesleyan friends have shared to a great extent in this revival, our Free Will Baptist brethren have baptized a large number, and the great work is still progressing.

I must now tell you something about our own church, and our pastor, the Rev. I. Wallace. On the 17th of February he baptized one convert, on March 10th, three, April 7th, four. I must pause here to relate an interesting and rather unusual circumstance which occurred on the day last mentioned. In the morning, Rev. I. Wallace baptized, in the afternoon Mr. Narraway immersed one. The same afternoon Mr. Narraway was received by our Wesleyan friends into their church by immersion, since the Rev. Wm. Wilson tried to prove to the people of Carleton that immersion was not Christian baptism, so you see we will not be obliged to wait you to come over again to prove that there was water enough in Jerusalem to immerse a person. But to return to my account of the baptisms by our pastor. On April 14th he baptized five, on the 21st of that month he baptized three, two in Carleton in the morning, and one at South Bay in the afternoon.

Bro. Wallace is laboring industriously in his Master's service. Besides the services which he attends in Carleton, he preaches at Salem, South Bay, and Grand Bay, instructs a Bible class every Saturday evening, so that for the last three months he has scarcely had an evening to rest. All these labors, with incessant visiting from house to house, and other pastoral duties, completely engross his time.

Carleton, April 22, 1861.

Religious Intelligence.

UNITED STATES.—We still continue to hear of extensive revivals enjoyed by the Baptists. The Methodist Protestant Church, originally an offshoot of the Methodist Episcopal Church, seems to be increasing in numbers and efficiency. It differs from the M. E. Church, only in removing ecclesiastical power from the hands of the clergy exclusively. At a General Conference recently held in Newark N. J., there were present one hundred ministers and fifty lay delegates.

Statements have been made quite recently seriously reflecting the character of Rev. C. Chinsky for veracity and honesty. These we believe he has met satisfactorily. We learn also from the Independent that "at a special meeting of Presbytery, held in Chicago in February last a petition was presented by a number of heads of families, and others in St. Anne, to be organized into a Second Presbyterian church, in order that they might enjoy the services of our young brother, Theodore Moody. After a needful consideration, and with the expressed concurrence of Rev. C. Chinsky, the prayer of the petitioners was granted.

A committee of Presbytery was appointed, who reported to St. Anne, and examined the candidates. The correspondent says that at the close of their labors, "sixty-seven had been before us, and of these we admitted fifty-three, advising the remaining four to defer their union with this organization for a time." The organization was then completed. One fact, owing to the credit of this people, ought to be known. Last year they received the charities of the Christian public, they have subscribed for the Bible cause, and two hundred dollars for the Bible cause, and one hundred for the sufferers of Kansas. One poor man brought his fifty cents to Mr. Moody, saying, "I have seen so much of the good effects of the Bible here, I want to give this to it to others."

The Valley Tab copies the following statistics of Mormon population:
"The population of Mormonia in the United States and the British dominions in 1850, was not less than 65,000; of whom 38,000 were resident of Utah, 6000 in New York State, 4000 in California, 5000 in Nova Scotia and the Canadas and 8000 in South America. In Europe there were 36,000; of whom 22,000 were in Great Britain and Ireland, 5000 in Scandinavia, 2000 in Germany, Switzerland, and France, and the rest of Europe 1000; in Australia and Polynesia 24,000; in Africa, 100; and on travel, 2800. To these, if we add the different branches, including Sa engines, Rigdonites, and Whiteites, the whole sect was not less than 126,000. In 1857 there appears to have been a decrease in the population of Utah, the number being only 31,022, of which 900 were children, about 11,000 women, and 11,000 men capable of bearing arms. There are 2285 men with eight or more wives—730 have 13 have more than nine wives—730 men with five wives, 1100 with four wives, and 2508 men with more than one wife. Recapitulation: 4617 men with about 16,000 wives."

FRANCE.—The last number of the Christian World contains an interesting letter from Dr. McClintock. He does not seem to think that the struggle now going on between the Emperor and the Bishops will have any important results. He alludes to the recent pamphlet entitled "What France needs," written by St. Hilaire, Professor of History at the Sorbonne. It gives the religious History of France from the time of Clovis to the present, under five heads, the fifth is "France without a God," from the death of Louis XIV to the present day. "From the terrible Godlessness into which France has fallen there is but one mode of escape. She must return to God; she must accept the Gospel. "But the Gospel—is it Protestantism?" In answer to this Hilaire replies—"It is not for us, but for France, to judge and answer for herself. In the Gospel itself she will find the true answer."

Dr. McClintock states that this pamphlet has produced a great sensation. In reference to the conflict between the Rationalistic and Evangelical elements in the Protestant Church he writes:
"In the bosom of the Reformed Church, the conflict about Rationalism still rages. Compromise is declared to be out of the question; one side or the other must give way. But no one expects a speedy solution of the difficulty; in the absence of synodical authority there can be no decision reached except through the action of individual Churches and consistories, and then the decision can only be a moral one. The tendency of the strife is to produce dissatisfaction, especially among the evangelical ministers, with the union of Church and State, the evils of which are signally manifest in the inability of the Church to deal with so vital a question as this defection of her pastors from the faith of the Gospel. Aspirations for freedom, and for the truth which alone brings freedom, caused the separation of 1848, and the formation of the 'Union of the Evangelical Churches of France'; and these aspirations are now, it is thought, leading many minds among the Reformed clergy in the same direction.

ITALY.—There are no less than twenty cities and towns in the country which have the Word of God steadily preached in them. Upwards of sixty pulpits are at all work in all parts of the kingdom, except of course in Venice, and the remaining territory of the Pope, Gavazzi is still in Naples, and now preaches less political and more evangelical truth than formerly. The Italians do not seem to be inclined to attach themselves to any of the sects. Thus far they seem inclined to favour Darbyism, or Plymouth Brethrenism, we suppose, because it is the most unlike Roman Catholicism of anything with which they have yet become acquainted. We learn from the Methodist that "at a meeting, held on Friday, March 17, at the residence of Mr. Haldane, at London, a letter was read from Rev. James Gordon, of Florence, who stated his opinion that the influence of the Waldensians for good to the Italian would be far greater, were it not for the mischievous and adverse notices of the Italian assemblies in various periodicals who treat them as Plymouthites, and which irritate and provoke the Italians to retort on the Vaudo preachers, who, although innocent of any offence have to bear the odium of the severity of their friends in England and elsewhere. Mr. Gordon's letter also noticed the importance of establishing schools and circulating the Bible. He gave some interesting details on this head, and it appears that in Italy the British and Foreign Bible Society has during the present year, circulated 30,000 Bibles, of which 10,000 have been circulated in Naples.

The Earl of Shaftesbury expressed his deep sense of the importance of the opening for the diffusion of the Gospel in Italy, but especially urged the necessity of acting with wisdom and prudence recommended in Mr. Gordon's letter. What the Italians desired was not the establishment of Episcopacy, or Presbyterianism or Independency, but what they desired was a reformation of their own Church, and our wisdom was as much as possible to foster this feeling, and then he believed that, with the exercise of a sound discretion, there never was a greater opening for the dissemination of the truth among any body of civilized men since the days of the Reformation. Some other addresses closed the meeting.

TURKEY.—The report that the Bulgarian Bishops had been banished for becoming Roman Catholics is incorrect. They refused to attend a council for their trial and in their absence were tried, condemned and sentenced to perpetual banishment to Mt. Sinai. They have appealed through the English, Prussian, and Dutch Ambassadors to the Porte, who refused to execute the sentence of the Greek Synod.

General Intelligence.

OPENING OF NAVIGATION.—Steamboat communication on the different routes of travel is now complete. The "Union Line," to which the "Antelope" has been lately added, now ply regularly on the River St. John as far as Woodstock. There is every prospect of a good business this season.

THE RAILWAY.—The "Morning News" says: Since the running of the steamer from Shediac to Miramichi, immense quantities of goods purchased in this City, have passed over the Railway for the Northern counties. On Saturday evening five Cars filled with freight, the most of it for Miramichi, left St. John.

IMMIGRATION.—Two families belonging to the State of Maine, dissatisfied with the condition of affairs in the neighbouring "Union," have recently removed with all their worldly possessions to this Province and settled at St. Martin. There is said to be a growing feeling in New England in favor of emigration to the British Provinces. We shall probably have a large addition to our population from this source, within a few months, and of the best kind.

DEMAND FOR BUNTING.—Last week an order came from a Boston House to one of our large dealers in this article for all the bunting in his establishment. The enthusiasm for the Union is such in the Northern States that the demand for flags has enormously increased.

NEW BAPTIST CHAPEL.—The Marsh Bridge Baptist Church of this city are about proceeding with the erection of a new place of worship in connection with that Church. The site purchased is in Leinster Street, opposite the Reservoir. The builder of St. Mary's Chapel, Waterloo St., has taken the contract.

BISHOP'S PALACE.—The foundations of a magnificent structure are now being laid on the corner of the Cathedral grounds, Waterloo St. It is intended for the residence of the Roman Catholic Bishop.

We are much obliged to Col. Favor for his American papers.

UNITED STATES.

NEWS FROM THE SOUTH.
A gentleman from Charleston, who left last Thursday, says that the Southern troops were in a most excellent condition and discipline. It was the intention of the Southern confederacy to march north an army of from 50,000 to 60,000 men, and they expect an addition of at least 50,000 men in going through Virginia.

The Savannah "Republican" says:—
We are permitted to copy the following from a private despatch received here yesterday from Montgomery:—
The President has received official notice of the secession of Virginia, and her entire accord with us, military and otherwise.
Mr. Stephens will leave here for Richmond to-night, as the Commissioner of this government.
Commodore Tatnall, accompanied by Brigadier General Lawton and other officers, took a steamer on Thursday and instituted a thorough examination into the condition of our military works, together with all the sounds and inlets that afford an approach to the city. Large bodies of men are at work, throwing up breastworks, planting cannon, &c., and every avenue of access will be in a complete state of defence in the course of a very few days. The main works are already finished and ready for the enemy, and with them we are safe against any expected attack; but it is the intention of General Lawton to guard us at every point and thus foil any attempt that may be made.
The same paper says:—We have the best authority for saying that the government at Montgomery have determined to issue no commissions authorizing recruits until after the assembling of Congress (29th inst.). In order to obtain precedence, however, it is important that parties should file their applications and bonds immediately.

NEW YORK, April 28. Savannah dates of the 23d state that there are three vessels there ready fitted, waiting for privateer commissions, which would be received in a few days. They will be commanded by skillful seamen and many others will sail under the charge of rebel Yankees.

FROM PENSACOLA.

[From the Cincinnati Commercial, April 22.]
On Saturday a gentleman direct from Memphis, by railroad, passed through the city on his way to New York. He left Memphis on Friday, and says he saw a private despatch there, stating that on Thursday Lieut. Slemmer, of Fort Pickens, had ordered the Confederate troops to stop throwing up batteries with which to bombard him. They declined obedience, and he opened fire upon them, and in the course of the first day's firing three hundred of them were killed. The despatch was not permitted to be published in Memphis. It will be remembered that we have not had a word by telegraph from Fort Pickens for some time, while it is known that Fort Pickens has been reinforced, and its commander directed to cause the building of sand batteries to meet the chances are that there has been—and perhaps still is—a desperate struggle between Pickens and the hostile forts and batteries. The fact that we hear nothing of it from the South certainly does not indicate Southern success.

CINCINNATI, O., April 26. A special despatch to the Herald, from near Pensacola, states that to the 21st there had been no action since Fort Pickens was reinforced. Gen. Bragg has intimated to his officers his utter inability to reduce the Fort. His force is completely demoralized. He also intimated that he should set "purely on the defensive."

CAIRO, Ill., April 28. Gentlemen from New Orleans, on Friday, report the whole country between Jackson, Tennessee, and New Orleans in arms. Companies were seen drilling at every station along the road. They seemed to be destitute of arms, using old muskets, shot-guns and rifles. The telegraph is in possession of the secessionists, and is not permitted to give any intelligence.

To give any intelligence to the troops except moved rapidly. It is believed no attack upon great preparations army in the Washington, and vanguard.

The Seven eighth of May I learn that sent a special troops as can pieces as can dancy, and reinforcements.

PHILADELPHIA represented a meeting. Greer was Huc (Douglas) with a number of number of men duty as remoted. At Annapolis increase Naval Academy city making scarcely a hour Reinforcement inington, and 30 Susquehanna a the march being Little ill feeling along the road obtained address delphi road.

WASHINGTON troops are to which is at the All the words Regiment Herwick, of B yesterday, by a ket, and amput light clothing.

WASHINGTON The Capital attack of the 15,000 troops. They would like have to go a TROOPS ARRIV

RICHMOND, from the C received seven thousand

NEW YORK, of accession is cation of the fer restore for her free and independ to take effect the votes of the Tuesday in May

WESTER WHEELING, Everett Convent here 10-4 Douglas, and gross. Rosalia the Harrison demne the cour mem all the delegates to the Strong union s was that harm

AMERICAN flags day, but the C taken down in Assembly. In sala and arresta derlay no flag Federal. Northwester If the State se Frearick and the State. The strength of, of four hu obtained under the Union men's arm. No traini and Annapolis

TROOPS LA BALTIMORE, ed at Fort Carr which a number of were shelled out brick rot for three miles from Federal troops

CHANGES CHIEFDEPARTMENT report Maryland, as he raised in Hg sive preparation situation. The week will regu "Bery" Union n

MOVEMENT NEW YORK, dispatch from southern forces early on Thurs arriving with a southern troop reached Washed edly be attacked Washington. The hotels will suspended. G The hotels will suspended. G A dispatch to 3000 Virginia 800 at Norfolk

There are D 1857 from the Union volente The Peterbu 10,000 troops Perry, and 3500 gians. The Portmo arrival of three Pensacola fire Government 1 000 men for 6 years, and with seventy-f total of about 5 men.

