

ABLE SPONIBLE
TIGHT BINDING
RELIURE TROP RIGIDE

GUNS, CART-
er has just received
...
W. H. ADAMS.

ONALIA
...
W. H. ADAMS.

ZAMHOTA WATMAN THE CHRISTIAN

The Christian Watchman

G. W. DAY, Proprietor.

BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—ST. PAUL.

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

VOL. I.

SAINT JOHN, NEW-BRUNSWICK.

WEDNESDAY, MARCH 13, 1861.

NO. 11

Original Contributions

I SHALL NOT DIE BUT LIVE.

For the Christian Watchman.
I shall not die but live—
Oh light of Revelation on on high,
Thou dost illumine the eternal mystery.
I shall not die but live—
He lives, let this my hope and glory be,
His lives, and reign, who gave his life for me.
I shall not die but live—
Death reigns through sin, but sin through him has
died,
And Death is conquered by the Crucified.
I shall not die but live—
I live through Him who gave this life for me,
Thanks be to Him who giveth Victory.
I shall not die but live—
Earth fades, I hear the everlasting hymn
I see the radiant forms of Seraphim.
I shall not die but live—
Jehovah's Servant comes and calls me home,
Sad Earth farewell. Even so Lord Jesus—come.
M. CHAMBERLAIN.

HORTON SKETCHES.

NUMBER 6.

BY GAMMA.
Two letters lie before me. They are filled with
writing, and contain a long account of the path
by which each of the writers drew near unto his
God. They are brown with age, for twelve years
have passed since these characters were traced,
and one of the writers has long since gone into
the joy of his Lord. They bear the marks of
tears, but they were tears of joy, wept over them
by a mother, who could scarcely believe what
she read through her tear bedimmed eyes, and
hardly thought it possible that the God to whom
she prayed for her boys, could be so faithful, or
so speedy, and so large a return to all her
petitions. They are worn and tattered, for they
have been read by many, and there are some in
whom their perusal has awakened a sympathetic
feeling, and proved the means of conversion to
God. Faded, tear-blotched, and tattered, these
letters are precious to me, they have a varied
history, and their inmost language speaks more
powerfully than given inscriptions, of the
faithfulness of God to the prayer-hallowed in-
stitutions at Horton.

For these reasons I offer a few extracts to the
reader. The letters were written by boys, one
of whom was but sixteen, but their experiences
were those of men; their simple and artless lan-
guage, may tell the story of conversion more
eloquently than ornate periods; each is true to
his character, and while the feelings of the elder
brother are acute and bear the promises of future
conflicts, those of the younger already the gentle
progress to his God, of a soul already possessed
with a premeditation that Heaven was at hand.

"I hope I have no desire to return to the
white sepulchre whence I have fled. I have as
yet had no real temptations to encounter, all the
trouble I yet have experienced arises from my
own want of faith in the Redeemer. I pray God
to grant me more of that faith, that I may in-
crease daily in love to Him, that I may continue
to love His people and His blessed word, that I
may be kept from temptation, and can go on daily
toward that perfection which I can never hope to
attain, that I may never bring dishonor on my-
self, or in thought, word, or deed, bring reproach
on that holy cause which I have espoused. May
I ever be a fervent, warm-hearted Christian, and
live nearer and nearer to God. Then will I in-
deed be happy."
YOUR AFFECTIONATE SON,
EDWARD VINCENT.

"I now intend that you shall receive a letter
from me far different from any that I have ever
yet written. I am about to tell you good news—
news that will rejoice both your heart and father's.
Both Edward and I have, I trust, been
converted, and have come to the determination
of serving the Lord for the remainder of our
lives. We have made a public profession of our
attachment to Jesus, and were baptized on a
profession of our faith, last Sabbath with thirty
others."
"How true it is that praying breath was never
spent in vain. I feel that your many prayers
on our behalf have been answered. Oh what a
blessed and happy thing it is to serve the Lord
and to have Jesus for our friend. But I never
knew so till now. I will relate in a few words
as possible how I came religiously to think of my
salvation."
"About three weeks ago I wrote you that
there was to be a protracted meeting here. At
that time I thought very lightly on the subject
of religion. In fact I did not think of it at all,
except perhaps in a contemptuous way. On the
first day we did not go, but all the next week we
attended. At the sermon and discourses which
were spoken on Sunday and Monday I listened
with apparent neglect. But on Tuesday at a
discourse from the Rev. Mr. Chase I was more
attentive," he explained the way of salvation so
clearly. It was only to look and be saved as did
the Israelites of old when the brazen serpent was
lifted up by Moses. "Only fall into the arms
of Jesus," said he, and he will be ready, and will-
ing to save you." There was also an interesting
and appropriate sermon preached in the after-
noon by Dr. Pryor. In the evening the Rev. Mr.
Hunt preached from the passage "Lord! Look
on us." It was about the parable of the blind
men, whom he compared to sinners, and he
showed how willing Jesus was to save us. Dur-
ing this day I thought I would like to be a Chris-
tian—I could find no excuse for not being one,
at least, for not making the attempt. In this
state of mind I remained for several days longer.

vice, I thought all the afternoon on the impor-
tance of such a step. Still—
"I was resolved to try, and I launched."
"For if I stayed away I knew
I must forever die."
"That evening I stood up, to decide that
henceforth I would, with God's assistance, serve
Him."
"I felt that I had pleased myself in a new po-
sition, that after taking such a stand, I could
never occupy the situation that I did before—
henceforward I must be better or worse. The
die was cast."
"I felt very miserable. I thought how wicked
I had been; how I had despised God's holy word.
From my heart I prayed: Him to forgive me."
"After this meeting, I went to another held by a
young man who had lately been converted, and
again stood up to be prayed for. I shed many
tears that I hope I shall ever again shed for the
same cause. All the next day I was wretched,
and on Saturday I became quite unwell. There
was to be a conference meeting that morning—
I went to hear the young men and women tell
their experiences. As they rose, one after ano-
ther, and told how happy they were, that they
thought they had an interest in the blood of
Christ, and felt that peace that passeth all un-
derstanding—how I envied them! Hot tears
fell from my eyes. "Oh my God!" I thought
"Is there no mercy for me? Am I to be left
out while others pass by and partake of that
blessed gift?"
"I went home and prayed. O'Hara came to
me and asked me how I felt. I told him that I
was very miserable. He said that he had hoped
to see me go up to the conference meeting and
tell of God's goodness. I told him that I was
afraid he would never see the day when I would
do so. He talked with me for some time, and
told me what conversion was."
"After he left me I went to singing school,
I was thinking what it was to believe. I had not
been seated long when it seemed that a light
came into my soul. I passed from a state of
despondency to one of happiness. I thought of
the goodness of God. I wanted to get up at once
and shake hands with all who were in the room,
and tell them how I felt. After singing school,
there was a prayer meeting among the students.
Then I told them how happy I was, when, to my
astonishment, nearly all the students got up, one
after another, some to tell that God had been
merciful unto them, and others to determine to
lead a new life. I thought that I was perfectly
happy, and I felt indeed, as if I could love God
with all my heart."
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white sepulchre whence I have fled. I have as
yet had no real temptations to encounter, all the
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DEAR YOUR BROTHER,
It is, I think, to be regretted that young min-
isters, and young men who are looking forward
to the ministry, are in such haste to be married.
I can just now call to mind but two Young Min-
isters of our denomination in the two provinces,
who are living single lives. Of the young men
in view, nearly all are engaged to be married. In
consequence, these young men are generally
very eager to become pastors of churches, and
of churches which can afford to pay a salary,
then after the ordination the next event of im-
portance is the wedding. Meanwhile, we have
few Licentiate, few Evangelists, and few men
who are willing to labor continuously in desti-
tute localities—or to take the pastoral charge of feeble
churches. Such churches must either raise an-
nually a sum of money exceeding their ability,
or discontinue the service of a pastor; and im-
portant stations which promise after a few years
of care and labor to grow into thriving self-
sustaining churches must remain neglected. Surely
there should be a few, who for the sake of occu-
pying such fields of usefulness, are content to

remain single, or at least to lay aside all thoughts
of marriage until a future day.
Certainly it is to be regretted that young
men who have the ministry in view, are in such
haste to form engagements. Every man with
sense, should be aware of the importance and
solemnity of a matrimonial engagement, and in
view of such a contract should exercise great cau-
tion and deliberation.
Especially is this true of him who professes
to be called of God to preach the gospel. He
should consider that but few churches can do
more than afford their ministers a bare subsis-
tence—that for a year at least after ordination,
the new, and diversified, and incessant demands
upon his time and attention render marriage at
least unnecessary. Besides, he should bear in
mind, that in the choice of a wife he must con-
sider the interests of others, that churches are
under obligation not only to consider the qualifi-
cations of his minister, but also the qualifi-
cations of his wife for the position she holds. Un-
der such circumstances, a young man who has
the ministry in view should hesitate to form an
engagement which can rarely be broken off with-
out guilt and disgrace.
How often an early engagement becomes a
snare to him. A young man who has passed the
early years of his life, surrounded by those who
like himself, have been deprived of the advan-
tages of wealth and education, sees, with the af-
fection of, and engages himself to some one in
his own rank of life. As years roll on his mind
becomes cultivated, his associates are different
from the companions of his youth, he learns to
feel the charm of refined manners and cultivated
intellect. Meanwhile, his attraction has remained
as he was, with no other attraction than a loving
heart, and growing pride in him. "What wonder
if he comes to regard his betrothal with feelings of
regret and vexation—and be compelled to choose
between a marriage without love or deserted
disgrace."
Perhaps it is owing to circumstances like
these, that young ministers, as frequently as any
other class of men, break loose from the engage-
ments they have made. Sometimes, however,
such contracts are violated when the parties re-
main in every way equal, and when the cause of
the disruption of these two was simply heartless-
ness, or what is almost the same thing, heedless-
ness.
And what shall we say of the man, the professed
Christian, the claimant to be an ambassador
of Christ, who violates such an engagement.
When men of the world, through capricious-
ness or change of taste, are false to their plighted
vows—law and public opinion condemn them,
and with justice. It is not the woman who seeks
out the man, and by attention, flattery, and pro-
testation of affection gains his love. No, he sin-
gles her out, lures her to love, persuades her to
give him all her heart, to look to him as her fu-
ture protector, to consecrate to him all her life—
and why should she suffer because she has been
won by exhibitions of love, and induced to
follow the first promptings of her nature. Is it
not a crime to trample under foot affections so
assiduously won, to disappoint hopes so eagerly
intused, and to condemn her for no fault, to sor-
row and almost to shame.
Is any sorrow like hers, if she has truly loved?
If her faith has been implicit; if she has proudly
regarded him as her future husband; and indulg-
ed in dreams of future happiness in his society,
what anguish must she feel when her warm and
pure affections are flung back as a worthless thing,
when her hopes are all blasted, and her pride
laid low in the dust.
What shall we say when men, who aspire to be
preachers of the gospel, or are engaged in the
work of the Christian ministry can perpetrate
such baseness. We have known of young and
amiable women, who through the capriciousness
or heartlessness of men whose profession of piety,
and whose avocations, might warrant the most
implicit faith, have been consigned to the long
sorrows of wounded pride and disappointed hope,
and outraged love. Nay, we know of cases of
wrong still more aggravated, when the deserted
one has felt her load of sorrow almost too great
to be borne, as she with wan and moistened cheek,
has heard that he who had wronged her so deeply
has publicly pledged to another the vows which
he had promised to make to her.
We can tolerate many faults and errors in any
of the descendants of Adam, but we can never
respect the minister who has been guilty of such
conduct as this.
EPISCOPUS.

For the Christian Watchman.
LETTERS TO A YOUNG MINISTER.

DEAR YOUR BROTHER,
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EPISCOPUS.

For the Christian Watchman.
ORDINANCES OF THE CHURCH.

The Church is appointed to guard and main-
tain two very significant ordinances. Baptism
and the Lord's Supper.
1. Baptism is the immersion of a believer in
water into communion with the Throne of God.
That it is an immersion is evident from the
very meaning of the word, from the circumstances
which are recorded in connection with baptism,
and from the figurative language of the sacred
writers when explaining the import of this rite.
The argument of those who practice sprink-
ling or pouring is not satisfactory to us. It has
not yet been proved that the word baptism
means to pour or sprinkle, or that the descrip-
tions of baptism in the New Testament are in
harmony with such a rendering of the word, or
that in any case recorded, immersion was impos-
sible.

That baptism was administered to believers
only, is evident from the commission given by
Christ just before his ascension, from the credi-
tial evidences of faith given by all who were bap-
tized in apostolic times, from the language used
by the sacred writers when addressing the bap-
tized, and also from the import of the rite.
The arguments of those who believe in infant
sprinkling are not deemed satisfactory by us.
We cannot discover that the children of
Abraham are the children of believers, nor that
baptism took the place of circumcision, nor that
the commission related to infants, nor that the
Scriptures furnish an example of infant baptism.
In baptism the believer is visibly brought into
communion with the Father, the Son, and the Holy
Spirit. He thereby professes belief in, love for,
and obedience unto the Triune God. God also avow-
edly enters into a new relation with the believer.
In baptism we are in the presence of the world,
leave the kingdom of Satan, and enter into the
kingdom of God's dear Son—taking an oath of
allegiance to him, and receiving assurance of
pardon and eternal life.
The language of the Scriptures as to the bless-
ings bestowed in baptism is very strong. "Bap-
tism brings us into communion with Christ, Gal.
3. 27; into a state in which we participate in the
benefits of his death, Rom. 6. 3; it is meant to
wash away sin, Acts 22. 6; to be the means of
the remission of sin, Acts 2. 38; it is also said
to save, 1 Pet. 3. 21.
But the Holy Scriptures themselves explain
this strong language, by making faith a prelimi-
nary to baptism, and by teaching that through
faith we are brought into communion with Christ,
made participants of his death—justified, sancti-
fied and saved.
Hence baptism is not regeneration, nor does it
effect the remission of sins, the purification of
the heart, or the salvation of the soul. It is the
outward form of faith; the believer therein ex-
presses his belief that Christ has died and risen
again from the dead—he also makes a solemn
vow of obedience. He thus takes the oath of
allegiance to his King, enters the visible king-
dom, and receives a certificate that his sins are
forgiven, his spirit regenerated and his soul saved.
2. The Lord's Supper, the other Christian or-
dinance is a provision of bread and wine—to be
partaken by baptized believers, in commemora-
tion of the sufferings of their Lord—also as em-
blematical of the means whereby spiritual life is
preserved and advanced.
This institution was designed to be maintained
in the Church until the end of time, "ye do show
the Lord's death until he comes." The Lord's
Supper, thus, ever has been, and ever will be,
a monument which is engraven for the benefit
of the human race the prominent facts of the
gospel, and a convincing evidence of their truth.
None but baptized believers are to partake of
this supper. Those who have a living faith in
Christ are alone capable of receiving it properly,
of deriving from it any advantage, or even of ap-
prehending its significance. Baptism as a sign
of regeneration—naturally precedes that which
is the sign of sanctification; the new birth pre-
cedes the partaking of spiritual food; the oath of
allegiance, precedes participation in the privi-
leges of the kingdom. But the Scriptures plainly
indicate subjects, those who are authorized to
partake of this ordinance. From the sacred
writers we learn that none but baptized believers
partook of the Lord's Supper.
We are not convinced by the arguments of
those who maintain that unbelievers, or unbap-
tized believers can consistently be admitted to
this ordinance.
The Lord's Supper is a memorial of the suffer-
ings and death of Christ. It continually reminds
his people of what he did and suffered for them,
the intensity of their sufferings, and consequent-
ly the extent of their guilt and danger, and of
his love.
It is emblematical also of the means whereby
spiritual life is imparted and maintained. "This
is evident from those passages in which he
speaks of the bread as his flesh, the wine as his
blood.
In the Lord's Supper, when rightly partaken
we hold intercourse with the Lord. We assure
him of our love, and profess our determination
to obey his precepts; he also assures us of pardon
through his broken body and shed blood,
and imparts to us spiritual life.
In properly observing this ordinance, the fun-
damental doctrines of the gospel are impressed
upon the mind, the heart is softened by the re-
membrance of the great love of the Redeemer,
hope is nourished by the assurance of eternal
life herein afforded, and we are impelled by all
the power of the conscience to live in obedience
to his commandments.
ALFRED.

For the Christian Watchman.
A Missionary Voyage from Boston to
Rangoon.

The solemnities which had attended our em-
barcation for Rangoon, had ceased; the sounds
of prayer and praise were hushed; the crowds of
friends who had come to bid us farewell, had de-
parted; and we were on our way to the heathen;
to proclaim in a far distant land the One Living
and True God.
For years the desire of our hear had been to
unfurl the "blood stained banner," in the pres-
ence of the worshippers of Gandoma; we had
thought that we were willing to give up all that

Christ; but it is hard to leave all. We must
bid a long, probably, an eternal farewell, to many
whom we have dearly loved. The brother, the
sister, the father, the mother, shall we ever see
again? How shall we be reconciled to this tear-
ful adieu of the fondest ties. These feelings
which we thought religion had quelled, now de-
arly restrain. After the excitement of preparation
is over, and when the temporary subsistence
excited by the address, and prayers and prac-
tices, which attended our embarkation have passed
away, nature will have her day; she summons
us to the scenes of childhood, boyhood, youth, and
early manhood, and then bids us weep. Unbid-
den tears steal down the cheek, as we see the
Land we love, fading away.
Days, weeks, months, roll by, and we learn to
envy even the prisoner his cell upon the solid
earth. There is something unexpressed dreary
to those who have left home, probably forever,
in the illimitable expanse of waters. The motion-
less calm, the breeze which hurries us away from
our native land, the tempest which occasionally
hurls our huge ship through the boiling foam,
silks depress the spirits. My sole occupation is,
to banish the cloud from my brow, and the gloom
from my heart; and to speak words of encour-
agement to her, who has taken to be the compan-
ion of my voyage now, and through life. A
brother missionary, who converses only of home
and friends, is but a Job's comforter. "How
blessings brighten as they take their flight."
But we slowly awaken from an unhappy
dream, and feel that the indulgence of those feel-
ings is sinful. Here on ship-board, thousands
of miles away from land, a work can be done for
the Lord. Why wait until we are in Burmah,
to begin our missionary labors, when we can
find heathenish sailors for whom to pray—and
with whom to converse.
It requires more moral courage than we had
thought, to point these erring ones to the Lamb
of God, yet when the effort is made, the diffi-
culty is over. The tract is cheerfully accepted,
the "word in season," listened to with respect,
and soon the consciousness of some broken that
"they think of God and are troubled."
Soon we have to take an interest in the most
trivial events. The sight of the ship—the change
of the atmosphere, the variations of temperature,
the management of our vessel,—all excite the
liveliest attention, and are regarded as important
occurrences.
As we draw near the Southern Hemisphere,
the missionary spirit seems to awaken. Half of
our tedious voyage is over, and we are approach-
ing the land of darkness, which we have selected
as our future home.
The winds are now soft and warm, the atmos-
phere clear and delightful, the sky is of a deep
blue, and the sun descends in glory—but we
would part with all just now, for the bitterest
snow storm, were we only for an hour at home.
We have passed the line. In two months more
we shall probably see the shores of Burmah.—
Already visitors from the warm South welcome
us. Now a flying fish leaps on board, we obtain
it, and preserve it as a curiosity and a relic. As
we approach the Cape, the majestic albatross
surveys us from on high, or, as if from curiosity,
sails around us. One magnificent bird was caught
with a baited hook, and then let go, carrying
with him a tablet of lead, on which was written
the name of our ship, captain, passengers, and
the number of days we had been out. The shark,
the turtle, the nautilus, pass us from time to
time, all equally welcome visitors.
We are more rapidly approaching our destina-
tion. The incidents of the voyage, once so
interesting, now become trivial, and the days
seem to pass more slowly than ever. At length
land appears—the land of our adoption—the
chosen field of labor. What wonder if now we
feel a new enthusiasm. We no longer regard the
old friends—though we love them as dearly as
ever. We regard with eager interest—the river
which we are entering—the fields of rice, the
strange and luxuriant vegetation—and the distant
mountains. We are still more intensely exci-
ted as we approach the city of Rangoon.—
Here we shall soon see the people whose souls
we have come to seek and to save—we shall
soon hear the tongue in which we are to convey
to them the word of life, and we shall view the
pagodas—temples of that superstition against
which our life shall be spent.
Horton.

For the Christian Watchman.
AMONG THE DUTCHMEN.

Dutchland is the queerest land in Europe, the
most remarkable country on the face of the
Globe; and it is most remarkable because it is
the land of the Dutchmen. And the most ex-
traordinary fact in connection with this is, that
unlike other countries, Holland owes its very
existence to the labour of its people. Talk of
your wonders elsewhere—your pyramids, your
catacombs, your China Walls, your temples,
theatres, aqueducts, baths, bridges, canals, tun-
nels, railroads, your works of art, your inven-
tions—here is a greater wonder than any of them
than all of them put together—a land, the home
of a powerful people, created by their own
hands. Here, on a few barren acres of land and
mud, the offspring of German and Swiss
mountains, cast forth upon the banks of the
Rhine, or heaved angrily up from the depths of
the ocean, a country has arisen, or rather, has
been fenced in, for the abode of a nation.
The people who chose such a way of getting a

DEAR YOUR BROTHER,
It is, I think, to be regretted that young min-
isters, and young men who are looking forward
to the ministry, are in such haste to be married.
I can just now call to mind but two Young Min-
isters of our denomination in the two provinces,
who are living single lives. Of the young men
in view, nearly all are engaged to be married. In
consequence, these young men are generally
very eager to become pastors of churches, and
of churches which can afford to pay a salary,
then after the ordination the next event of im-
portance is the wedding. Meanwhile, we have
few Licentiate, few Evangelists, and few men
who are willing to labor continuously in desti-
tute localities—or to take the pastoral charge of feeble
churches. Such churches must either raise an-
nually a sum of money exceeding their ability,
or discontinue the service of a pastor; and im-
portant stations which promise after a few years
of care and labor to grow into thriving self-
sustaining churches must remain neglected. Surely
there should be a few, who for the sake of occu-
pying such fields of usefulness, are content to

remain single, or at least to lay aside all thoughts
of marriage until a future day.
Certainly it is to be regretted that young
men who have the ministry in view, are in such
haste to form engagements. Every man with
sense, should be aware of the importance and
solemnity of a matrimonial engagement, and in
view of such a contract should exercise great cau-
tion and deliberation.
Especially is this true of him who professes
to be called of God to preach the gospel. He
should consider that but few churches can do
more than afford their ministers a bare subsis-
tence—that for a year at least after ordination,
the new, and diversified, and incessant demands
upon his time and attention render marriage at
least unnecessary. Besides, he should bear in
mind, that in the choice of a wife he must con-
sider the interests of others, that churches are
under obligation not only to consider the qualifi-
cations of his minister, but also the qualifi-
cations of his wife for the position she holds. Un-
der such circumstances, a young man who has
the ministry in view should hesitate to form an
engagement which can rarely be broken off with-
out guilt and disgrace.
How often an early engagement becomes a
snare to him. A young man who has passed the
early years of his life, surrounded by those who
like himself, have been deprived of the advan-
tages of wealth and education, sees, with the af-
fection of, and engages himself to some one in
his own rank of life. As years roll on his mind
becomes cultivated, his associates are different
from the companions of his youth, he learns to
feel the charm of refined manners and cultivated
intellect. Meanwhile, his attraction has remained
as he was, with no other attraction than a loving
heart, and growing pride in him. "What wonder
if he comes to regard his betrothal with feelings of
regret and vexation—and be compelled to choose
between a marriage without love or deserted
disgrace."
Perhaps it is owing to circumstances like
these, that young ministers, as frequently as any
other class of men, break loose from the engage-
ments they have made. Sometimes, however,
such contracts are violated when the parties re-
main in every way equal, and when the cause of
the disruption of these two was simply heartless-
ness, or what is almost the same thing, heedless-
ness.
And what shall we say of the man, the professed
Christian, the claimant to be an ambassador
of Christ, who violates such an engagement.
When men of the world, through capricious-
ness or change of taste, are false to their plighted
vows—law and public opinion condemn them,
and with justice. It is not the woman who seeks
out the man, and by attention, flattery, and pro-
testation of affection gains his love. No, he sin-
gles her out, lures her to love, persuades her to
give him all her heart, to look to him as her fu-
ture protector, to consecrate to him all her life—
and why should she suffer because she has been
won by exhibitions of love, and induced to
follow the first promptings of her nature. Is it
not a crime to trample under foot affections so
assiduously won, to disappoint hopes so eagerly
intused, and to condemn her for no fault, to sor-
row and almost to shame.
Is any sorrow like hers, if she has truly loved?
If her faith has been implicit; if she has proudly
regarded him as her future husband; and indulg-
ed in dreams of future happiness in his society,
what anguish must she feel when her warm and
pure affections are flung back as a worthless thing,
when her hopes are all blasted, and her pride
laid low in the dust.
What shall we say when men, who aspire to be
preachers of the gospel

