

ABLE SPONIBLE
TIGHT BINDING
RELIURE TROP RIGIDE

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

ONALIA
...
W. H. ADAMS.

ZAMHOTA WATMAN

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

For the Christian Watchman

I SHALL NOT DIE BUT LIVE.

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.

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-blotted, 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 institutions 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 language, 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 case 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 myself, 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 indeed be happy.

Your affectionate Son,
EDWARD VINCENT.

DEAR MOTHER,
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 my behalf have been answered. Oh what a blessed and happy thing it is to serve the Lord and to have Jesus for my 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 willing to save you." There was also an interesting and appropriate sermon preached in the afternoon 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. During this day I thought I would like to be a Christian—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 importance 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 position, 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 another, 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 understanding—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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I then heard a sermon from the Rev. Mr. Chase upon the folly of procrastination, which almost decided me. Dr. Pryor also preached upon the same subject illustrating it by a contract between Felix and the Jailer, in which he showed how the former by putting off the care of his soul to a more convenient season, never did come to the Lord, but on the contrary persecuted the church more than ever; while the latter at once came to a determination and cried "What must I do to be saved?" He concluded by urging all to do like the Jailer and come to the determination of seeking that Lord. My heart was not so hard that I could resist the appeal. I yielded. I came to the determination and rose up to be prayed for.

"When I came home I read the Bible and attempted to pray for the first time in my life. On the following morning I again tried to pray, and to read more out of the Holy Book. I did not feel very well however, perhaps because I did not pray aright. At eleven o'clock there was a conference meeting and I heard many of my companions tell their experiences, their hope in Christ, and their present happiness. I then thought that I might be as happy as they. That evening there was singing school. O'Hara came to my room to accompany me and we tried to pray. After this I felt much better, and while singing some beautiful hymns of Watts, I felt as though the words were all for me. I had sung the very same words often before, but there was never any meaning to them till now. After singing school there was a prayer meeting which continued about two hours. All the students prayed—it was a very affecting time. All went to bed, and I felt as though I had been melted to hear my companions crying unto the Lord, some of them for the first time in their lives."

The meeting continued till eleven o'clock when with a great deal of difficulty we left the house. After this the students assembled in Edward's room and after reading and singing, we all prayed again. Then we talked over our different experiences for half an hour when one or two retired. But the rest remained and we had another prayer meeting. We sat up till three o'clock and I felt so exceedingly happy that I could have talked and prayed till morning. I then felt that it was indeed a comfort to pray and read the Bible and with these happy thoughts I retired to bed. The three following days were the happiest in my life. I felt that I loved Jesus, my heart was full of love to everybody. Sometimes during these days my mind would wander. At one time I fancied I was taken sick and died, that on my death bed I told you, when crying, that I was going to Jesus, and after bidding you all good-bye I died and went to Heaven. I then witnessed my reception there. All the angels greeted me, and also some of the redeemed ones. I fancied too that God looked and smiled upon me. Thus was my mind wandering and I felt so happy that I cannot possibly describe it to you."

"How easy it now seems to become a Christian. Only fall into the arms of Jesus and you are saved. I do not know how I could have waited so long. I used to think a great deal on what you told me when I last left home. "Remember," said you "I shall be praying for you every Wednesday." On Wednesday's I would think of this, and sometimes almost cry while knowing that you were praying. I hope you will continue to pray that I may remain steadfast. I wish always to live for God. All the students have given their hearts to God and we have prayer meetings every evening in the rooms of one or the other. Alfred Cummings intends to be a minister and devote his whole life to the service of the Redeemer. I expect some others will do likewise. My highest ambition is to be a good man, and if I be that, I shall be thankful."

"I do not know what our friends will say. I suppose they will pity us, perhaps think we were excited. But nothing of that kind has wrought the change. It was the still small voice." It was the love of Jesus, and not being put in mind of the terrors of Hell."

Your affectionate Son,
JOHN VINCENT.

For the Christian Watchman.

LETTERS TO A YOUNG MINISTER.

DEAR YOUR BROTHER,

It is, I think, to be regretted that young ministers, 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 Ministers 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 importance is the wedding. Meanwhile, we have few Licentiate, few Evangelists, and few men who are willing to labor continuously in destitute localities—or to take the pastoral charge of feeble churches. Such churches must either raise annually a sum of money exceeding their ability, or discontinue the service of a pastor; and important 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 occupying 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 caution 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 subsistence—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 consult the interests of others, that churches are under obligation not only to consider the qualifications of their minister, but also the qualifications of his wife for the position she holds. Under such circumstances, a young man who has the ministry in view should hesitate to form an engagement which can rarely be broken off without 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 advantages of wealth and education, sees, with the affection 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 disgraces.

Perhaps it is owing to circumstances like these, that young ministers, as frequently as any other class of men, break loose from the engagements they have made. Sometimes, however, such contracts are violated when the parties remain in every way equal, and when the cause of the disruption of these two was simply heartlessness, or what is almost the same thing, thoughtlessness.

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 capriciousness or change of taste, are false to their pledged 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 protestation of affection gains his love. No, he singles her out, lures her to love, persuades her to give him all her heart, to look to him as her future 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 infused, and to condemn her for no fault, to sorrow 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 indulged 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 sorrow 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.

EPICOROS.

For the Christian Watchman.

ORDINANCES OF THE CHURCH.

The Church is appointed to guard and maintain 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 sprinkling 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 descriptions of baptism in the New Testament are in harmony with such a rendering of the word, or that in any case recorded, immersion was impossible.

That baptism was administered to believers only, is evident from the commission given by Christ just before his ascension, from the credible evidences of facts given by all who were baptized in apostolic times, from the language used by the sacred writers when addressing the baptized, 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 avowedly 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 blessings bestowed in baptism is very strong. "Baptism 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 preliminary to baptism, and by teaching that through faith we are brought into communion with Christ, made participants of his death—justified, sanctified 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 expresses his belief that Christ has died and risen again from the dead—he also makes a solemn vow of obedience. He thus enters the visible kingdom, and receives a certificate that his sins are forgiven, his spirit regenerated and his soul saved.

2. The Lord's supper, the other Christian ordinance is a provision of bread and wine—to be partaken by baptized believers, in commemoration of the sufferings of their Lord—also as emblematical 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 apprehending its significance. Baptism as a sign of regeneration—naturally precedes that which is the sign of sanctification; the new birth precedes the partaking of spiritual food; the oath of allegiance, precedes participation in the privileges 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 unbaptized believers can consistently be admitted to this ordinance.

The Lord's supper is a memorial of the sufferings and death of Christ. It continually reminds his people of what he did and suffered for them, the intensity of their sufferings, and consequently 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 fundamental doctrines of the gospel are impressed upon the mind, the heart is softened by the remembrance 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.

ALPHEI.

For the Christian Watchman.

A Missionary Voyage from Boston to Rangoon.

The solemnities which had attended our embarkation for Rangoon, had ceased; the sounds of prayer and praise were hushed; the crowds of friends who had come to bid us farewell, had departed; 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 hearer had been to unfurl the "blood stained banner," in the presence of the worshippers of Gandoma; we had thought that we were willing to give up all for

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 tearing asunder of the tenderest ties. These feelings which we thought religion had quelled, now deeply restrain. After the excitement of preparation is over, and when the temporary enthusiasm, excited by the addresses, and prayers and practices, which attended our embarkation have passed away, nature will have her day; she summons up the scenes of childhood, boyhood, youth, and early manhood, and then bids us weep. Unbidden 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 unexpressably dreary to those who have left home, probably forever, in the illimitable expanse of waters. The motionless calm, the breeze which hurries us away from our native land, the tempest which occasionally hurls our huge ship through the boiling foam, alike 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 encouragement to her, who has taken to be the companion 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 feelings 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 difficulty 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 changes 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 approaching the land of darkness, which we have selected as our future home.

The winds are now soft and warm, the atmosphere 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 sails around us on high, or, as if from curiosity, surveys us from a distance. 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 destination. The incidents of the voyage, once so interesting, now become trivial, and the days seem to pass more slowly than ever. At length we see land—appears—the land of our adoption—the chosen field of labor. What wonder if now we feel a new enthusiasm. We no longer regret 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 excited 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 extraordinary 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, tunnels, railroads, your works of art, your inventions—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

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country to live in ought to be a queer people and they are. The classic pen of the renowned historian Diederich Knickerbocker has done their singularity full justice and so much has been said about the Dutchman's characteristics, that his name has become associated with all that is quaint and eccentric. Who has not heard of his windmills and dikes, his love of flowers and his hot tarts, his fondness for mud and dirty water, and his punctilious cleanliness within his summer houses and his taste for gin, his flabby complexion, his wide spread breeches, and his enormous pipe? Indeed in old jest-books the butt of ridicule is sure to be some unfortunate Dutchman. Before Paddy attained his present pre-eminence, Hans afforded the chief food for laughter. He has been dreadfully maligned by other nations. Voltaire's ungrateful sneer is on record—"Adieu, canaux, canards, canaille." Hadria describes Holland as

"A country that draws fifty fold of water, In which men live as in the hold of nature, And when the sea does in upon them break, And drowns a province, does but spring a leak." And speaks of the dwellers thereof as beings— "That always play the pump, and never think They can be safe, but at the rate they sink: That live as if they had been run aground And when they die are cast away and drowned. That dwell in ships, like swarms of rats and prey Upon the goods all nations' fleets convey; And when their merchants are blown up and crack'd, Whole towns are cast away in storms and wreck'd. That feed, like cannibals, on other fishes And serve their cousins-german-up in dishes. A land that rides at anchor, and is moored, In which men do not live but go aboard."

It is a land of strange anomalies. Here mountains, cataracts, bubbling streams are unknown; no forests; no minerals; no rocks—not the ghost of the shadow of a public thoroughfare or its length and breadth; but gigantic granite boulders are here, quarried in Swedish mountains, have been imported to form these wondrous dykes, and whole forests of Norwegian pines have been driven into this mud as a foundation for cities. Here the Dutchman's vessel may glide in from the ocean, enter the gates of his mighty canals and descend into waters lower than the sea without a man; or like some enormous water fowl through interminable lines of willows, far above the broad green plain on either side, through villages whose houses are below the level of the deck, by church spires whose doors are invisible, over streets whose bustling passengers may be heard but not seen, till the cargo is landed at its owner's door. Here only does the frog at the water side look down upon the swallows twittering in the chimney. In other countries rivers get into the sea of their own accord, but in Holland the sea would actually swallow the rivers if freed from restraint, and their waters have to be pumped out of the country, or suffered to run out only at very low tide. What an astonishing monument it is to Dutch energy, perseverance and watchfulness that Holland manages at all to resist its natural foe. Were the dike-builder allowed to cease his labour for a single month the whole country would be submerged at any time. In the winter and spring the danger becomes imminent. What with the never-ceasing dash of the ocean against its bulwarks from without, the gradual rise of the beds of the rivers, and the sudden freshets which often occur, from within, the home of three or four millions of people is as insecure as that of the vine-dressers on the slopes of Vesuvius. At any moment their loved country may become the abode of utter desolation.

Laugh as we may at little traits in the Dutchman's character, we are compelled, when we contemplate these mighty works of his industry, to explain, "What brave, true, stout hearts must such a nation possess. How tenderly attached to that country which their own hands have erected and for ages, in spite of terrible obstacles, guarded and fostered. Above all how confident must they be in the goodness of that Being whose merest nod could in an instant overwhelm them in unutterable misery and ruin."

To be Continued.

Dear Watchman: Your readers will rejoice to hear that God is reviving his work of grace in the Second Methodist Baptist Church, located on the Mountains back of the Head of the Petcodine River. The church had been in a cold state for some time, but God who has the greenings of his people, came down to deliver. The old Christians are happy, and praising the Lord for his salvation. Sixteen rejoicing converts have put on the Lord Jesus by a public profession of his name in the Holy ordinance of baptism. Others also are expected to follow in the same. Great solemnity prevails in the meetings; the work seems to be of a deep and abiding nature. Strong men in that community, who have neglected religion for long years, have bowed to Jesus, and love him now with all their hearts. We trust the gracious Lord will continue to go on there in his chariot of salvation, till many more shall be consecrated to cast in their lot with the Lord's people. Bro. Caleb Sprague, and Bro. Gouldrop, are the principal labourers in this good work. The writer, upon request, spent a few days with them, witnessing the glorious things the Lord is doing for his dear people. Many will praise God throughout eternity for this precious revival of religion. Dear Watchman please accept of this my first contribution to your interesting columns, and believe me to be your devoted friend.

GRONOW SEAR. Salem Cottage, Salisbury, Mar. 8, 1861. P.S.—Between 1 and 2 o'clock on Saturday Morning, a fire occurred in the vicinity of Blue Rock, Carlston, in a house owned by Josiah Woods, which was partially consumed. Insured for \$1,200.—[Empire, to read all our notices.]

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 15.00 " 25 copies, " 25.00 " AGENTS. Frederickton, Wilmot Guion, Upper Gasquetown, Amasa Coy, Little Falls, Victoria Co., B. Stone, Salisbury, T. T. Trites, Letite, Charlotte Co., G. A. Simpson, Deer Island, do. do., J. B. Reed, Caledon, St. John, D. H. Calloun, Hopewell Corner, Albert Co., Harvey and neighbourhood, J. M. Stevens, St. Andrews, Mark Young, Esq., St. George, Robert Sparks, Second Falls, St. George, George Allen, Penfield, A. J. Buckman, Hopewell Cape, Wm. S. Calhoun.

Christian Watchman.

SAINT JOHN, N. B., MARCH 13, 1861.

In the course of years the word revival has become corrupted. It originally referred not so much to an enlargement of the church from without, as to an increase of spirituality and activity within.

A genuine revival is simply a return of believers to their first love; what we call a revival is but the consequence of the present prayer, and holy activity of a church in earnest.

However, using the word in the sense in which it is commonly understood now-a-days, as an awakening of numbers of impenitent to a consideration of their spiritual concerns; it is a fact that we depend upon revivals for the enlargement of our churches. Comparatively few are converted, except in some season when attention to religion, accompanied by deep emotion, prevails to a considerable extent. We often find that the results of these seasons are such as to cause joy and gladness in the hearts of believers; often, again, the only effects are, the addition to the church of members, who in an hour of self-deception were baptized, soon to go back into the world, or to chafe at the restraints which a profession of religion imposes. In either case they are in a far more hopeless condition than before the hour of their baptism. Their emotional nature has become less capable of responding to religious appeals, and their consciences are wounded by the violation of a vow made voluntarily, publicly, and under circumstances of great solemnity. It becomes us to consider very thoughtfully the causes of such varied results.

In our efforts to extend the way of truth over the impenitent we must ever bear in mind the fact which conscience holds and the power which it exerts over the will and the affections of man. It is the most proper and powerful impulse of the soul. It is the possession of that sense, which distinguishes us from the brutes and renders us accountable beings, amenable to the great Tribunal. By its operations, when the mind is properly enlightened, we detect right from wrong—decide upon the moral quality, not only of actions, but also of thoughts and affections; and are rewarded or punished according to what we do and are. Its voice must be heard and obeyed under penalty of remorse and fear.

When ministers of the word, or the friends of truth appeal to the intellectual or emotional nature only, the effects produced are worthless—One may hold the truth in unrighteousness; very clear doctrinal views may be held while the heart is deceitful about all things and desperately wicked. So the emotional nature may be aroused; the horrors of hell may be presented until the soul trembles with horror—the amiability—the benevolence, the fortitude which shine so emphatically in the life of Christ may awaken feelings of admiration; we may even be impelled to drop the sympathetic tear over the Godlike man, suffering, for no fault of his own, the agonies of the cross; or the eye may glisten, as the raptures of heaven are described in language of genuine eloquence, yet these emotions of themselves will never impel to reformation of heart and life, or faith in the son of God, but will be fruitless and transitory.

When, however, the lovers of truth and of souls address the conscience the results are more valuable and more permanent. The impenitent can allay their fears merely by good resolutions—or by a determination at some future day to attend to spiritual things. Comparatively few but can be induced to contemplate with admiration or sympathy, the beautiful life or the terrible death of the Son of God. But conscience stands like a wakeful sentinel at the door of the chamber of the soul, when every other faculty is wrapped in slumber, and when Divine truth is presented its words are heard and attended to, and then a loud and ceaseless alarm is given. When truth is presented in its completeness when law and gospel are both allowed to make their appeal, the effects are marvellous, and result in outward conversion. Law presents to the inward and spiritual judge, a long series of crimes, omissions of duty as well as positive transgressions, and obtain, at once a sentence which condemns the sinner to the agonies of remorse and fear. The gospel also speaks. It acknowledges all the criminality, nay, it opens the eye to guilt undreamed of before, reveals the secret sin of the heart, it makes no excuses, but pleads before the bar of conscience, the expiation made by Jesus Christ for all this guilt. The invisible judge acknowledges the righteousness of this way for the remission of sin, urges the criminal to reformation of heart and life and faith in the Son of God. When the gospel is accepted, the conscience is satisfied and instead of the agonies of remorse it imparts peace in the contemplation of the past, and joy in anticipation of the future. These sentiments are in harmony with the great Teacher's language in his delineation of the operations of the Holy Spirit in ungodly men. "He will convince the world of sin, of righteousness, and of judgment to come." A revival, is not genuine when it is not characterized by deep conviction of sin, of its guilt, and its desert and a longing to be free from sin, as well as to escape its consequence and a perception in the gospel of the way to holiness.

The exhibition of great sorrow is in itself nothing—so there may be peace, joy, hope. They of themselves prove nothing. Does that sorrow spring from fear, or from a clear perception of guiltiness? Do those more pleasurable emotions arise from the "belief" that one is (from any cause) in a state of salvation, or from an implicit reliance on Christ Jesus, a conviction that his sufferings are expiatory of individual guilt.

In spite of the hopes, wishes, and prophecies, of zealous Protestants his Holiness still holds out in Rome. Enemies have multiplied around him; armed hosts have started from the soil; the bounds of his empire have diminished; the line of insurrection, like a wasting fire, has enclosed him in an ever narrowing circle; his armies have been routed; his officers driven away; his Dogme levelled with the ground; his revenues almost annihilated; yet still the meek successor of the Pope, looks out with placid face from the windows of the Quirinal, or calmly performs the rites of his office in the Cistine chapel.

In such a desperate situation it was his to rival the renown of Palomologus, and confer glory upon the whole Papal Rule by the splendor of its fall. But the heroic was not his forte. The meek and the pathetic is his peculiar line. He will signalize his declining days by mournful appeals to his supporters, varied by passionate denunciations of the vengeance of Heaven upon his foes.

The key to the present position of the Pope does not lie in the presence of the legions of France, nor in the wiles of Napoleon; it is in the policy of Cavour, nor the inaction of Garibaldi. These are powerful in their way, but the soul of Pio Nono is animated by a different force from any of these. Had there been no French bayonets to resist the tide of conquest, it is not at all probable that his Holiness would have deserted his post, or have yielded up one jot of his prerogatives.

In Pio Nono we behold the mighty force of inferior. Against the power of outward foes physical and moral he opposes the dead weight of his stubborn passiveness. He has brought into play, in morals, that which in physical warfare has proved the most enduring defence of garrisons. As earthworks receive, and arrest the cannon balls which plunge into them, so the passive resistance of Pio Nono has proved a more effectual obstacle to assaults than a more active or heroic nature could have presented.

If the French leave, there is no certainty that his Holiness will follow unless by coercion. If the armies of Italy enter they will probably find Pio Nono in his customary haunts. He has made up his mind to be a martyr. If they overthrow him it will be by no help from him. He will to the last oppose his inertia to their efforts; and in drawing him down from the thronos of St. Peter they will have to pull him every step of the way.

Homestead Bill.

We perceive by the Reported Debates, that a Bill to exempt the Homestead for a certain time after the death of a debtor, is now before the House of Assembly, and the introducer, (Mr. Endicott) has somewhat petulantly complained in his speech, on the subject, "that no notice has been taken of it by the public press, "being too much engaged in party politics to regard the public good, except as a matter of minor consideration." The public press, we presume, will be able to extricate itself from this reflection; but as the Christian Watchman does not pretend to be mixed up with party politics, and it is the duty of a newspaper, calling itself a "Christian Watchman," to be faithful in all matters where quiet, domestic peace, contentment, and "home" are concerned, we shall devote a few lines to Mr. Endicott's Bill. The subject is not new on this side the Atlantic, and the principle of giving a home to the widow, while she remains a widow, and to the offspring, until the younger, has been attained the age of twenty-one years, has been sanctioned by the legislatures of several States in the Union, as well as of some of the sister Colonies. We cannot help thinking that the idea was first conceived in benevolence; and if a work of mercy and forbearance can be put in practice consistently with the rights of others, and of that equally obligatory duty of "owing no man anything," we cannot see (as the mover of the Bill forcibly urges,) why the widows and orphans of New Brunswick should not be equally protected with the widows and orphans of Canada, Nova Scotia, and the New England States.

We certainly feel that private rights are guarded by the Bill before the House, the measure is one of mercy and charity, and should be favourably considered. There is something in the very name of Home, which sounds musical to the Christian ear—the domestic hearth, the domestic altar, the temple of concord to which man, harassed by the cares of a selfish and heartless world, may retreat and where, if that home has been really sanctified by the spirit of Purity and Love, he may find a secure haven from the storms outside. The very brute creation seem instinctively to attach a value to their homes. "The foxes have holes, and the birds of the air have nests,"—said the man of sorrow, "who had no where to lay his head."

We think this Bill is fairly before the Public, and we cannot see that any injury can be done to private rights by its passage into law. In fact, it is an act of mercy and forbearance; it is a step in the right direction. We give the readers of the Watchman a synopsis of it, as far as we can understand it from the debates. It is to entitle any one to create an exemption of his Homestead for the benefit of his widow and children. He must owe nothing at the time, for he cannot protect it from debts due, or obligations entered into. The exemption is limited in amount as well as duration. The amount is sufficient to give a home and a shelter, to furnish a secure rallying point to a bereaved family, which, otherwise, might be scattered to the wide world. The Bill is not intended to minister to the pride or luxury of any one. The exemption is dissolved on the marriage of the widow, or the attainment of full age by the youngest child, and the property is then liable for the debts contracted after the declaration of exemption. The effect we apprehend would be to encourage stationary improvements about the Homestead—and certainly, whoever may become the owner eventually, the country gains by all stationary improvements.—We have no laws in this Province to place habitual drunkards under the care of guardians, as in several of the New England States, and it is well worthy of consideration whether this Bill might not be made a useful engine for the protection of the

innocent family of the inebriate. We observe that that subject has not escaped the vigilance of the mover, and we recommend the readers of the Watchman to peruse the Debate on the subject—CONTINUED.

We call attention to an article in another column on the Homestead Bill, now before the House of Assembly. Such a measure brooding into operation, would, we think, prove exceedingly beneficial.

We apologize to Mr. H. and other contributors for the omission of their articles this week. "Gethsemane" declined, with thanks, not suited to our columns. "The Trial and Execution of Lord Stafford" well written, but too much indebted to Hume.

On the 4th inst., the New York University conferred the degree of M. D. on Mr. John A. Robinson, son of the Rev. Samuel Robinson of this city.

An inquest was held in the Parish of Johnson, Q. C., before George W. Whitcomb, on the body of James Cochran, who came to his death while in the Lumber Woods chopping Saw Logs. Verdict, accidental death by the falling of a tree.

The Globe says that the object of the Empire in publishing Extras is to fold them up with the Baptist paper and Temperance Telegraph, published in the same office, and to send them broad cast over the country, to undermine, by this insidious means, the foundation upon which the Liberal party rests.

We have only space this morning to say that Mr. D. H. Hall (Boots and Shoes, with the view of stopping the importation as much as possible. A company is about forming for carrying on a Cotton Factory in Lower Cove.—[News.]

Telegrams via Halifax bring the bad news that Deeds have been sold at low 28 per standard in Liverpool. Should this state of things continue the effect to many of our exporters and the community generally would be disastrous indeed.—[Freeman.]

Religious Intelligence.

The Daily Prayer Meeting in Smith's Building, has been kept up with energy and devotion, and we cannot doubt but that great good will result.

The German and Brussels St. Baptist Churches have had their annual united prayer meetings almost every night for the last two months.—They have been well attended, and we trust that both churches will experience a revival of pure and undefiled religion, such as has not been witnessed in our city. Meetings for prayer when conducted in the spirit of union, faith, and love, cannot fail to bring down abundance of spiritual blessings.

Rev. I. B. Bill, baptized one candidate in the baptistry of German St. Church, last Sabbath evening.

We rejoice to learn that the Carlton Church is experiencing a revival of religion.—The meetings are numerous, well attended, and an earnest spirit of enquiry is manifested by all. The pastor, Rev. Isaiah Wallace, is much encouraged. Three were baptized by him on Sunday last, and others are expected to follow.

The eleventh report of the Committee of the Micmas Missionary Society has recently been published. We learn from it that Mr. Rand the missionary during the past winter, has been engaged in the translation of Exodus. The native assistant (B. Christmas), has withdrawn from the service of the Society.—The Report gives some interesting extracts of letters from Mr. Rand, which go to show that the Micmas are more accessible than they were; and also that they are becoming alive to the advantages of education. The report thus concludes:—

"Disappointments, opposition, and discouragements we are to expect of course.—But these do not lessen either our obligations or our privileges. Duty and success is by no means necessarily connected. But if hundreds of Indians are now alive and willing to listen to the Word of God in their own tongue, who ten years ago scarcely knew that there was such a book; if a few have learned to read it and others are learning; if, as Mr. Rand affirms, there are within a very large circuit in this Province as many as twelve families, where his visits are cordially received, where he can read, expound, and sing at prayer,—if there are some evidently serious enquirers,—if all this and much more has already been the result of our labors by the blessing of God, we think we may well "thank God and take courage."

We still have gloomy accounts as to the financial condition of the missionary Societies of the various denominations. On the other hand however, revivals seem to be numerous, and our own denomination is striking largely in them.

A correspondent writes from Fall River to the Watchman and Reflector:—"The first Sabbath in February twelve persons were received into the fellowship of the First Baptist Church, and then by baptism. The same journal says of the Carry Avenue Church, in Chelsea:—"The pastor was permitted, on a late Sabbath, to welcome an addition of nine to membership, three by baptism. There are new cases of conversion and of inquiry in the congregation, and the Sabbath-school continues to yield first fruits and increase to the Church. The 'N. Y. Chronicle' states that within the past two months twenty-eight persons have been baptized at Altay, N. Y. also ten were recently baptized in Wyoming, in Whitesboro, seven in Wellville and six in Elmira. At the latter place fifteen more were to be baptized the next Sabbath. The Richmond Herald states that at Peterstown, Va., there have been twelve baptisms; and at Charlottesville, there have been twenty or more recent conversions, most of them from the Sunday-school. The 'Chr. Times' reports a revival at Fairbury, Ill., with twelve baptisms; and at Havana, Spain, At Cedar Rapids, Iowa, seven have been baptized, and others were expected to go forward the next Sabbath.

In Lyons, Evangelical Protestantism seems to be on the advance. A writer in the Christian World gives the following account of it:—

There is one large congregation worshipping in a large and commodious edifice, which contains suitable rooms for Sunday and day schools; three or four other chapels, in different sections of the city, and several suburban ones; and a good corps of pastors and evangelists, preaching in them all every Sabbath, who are aided in the good work by a double band of pious school teachers and colporteurs. In a city of France has greater success attended (through the Divine blessing) the labors of Protestant pastors and missionaries. In view of all this, we may well exclaim: "What hath God wrought!"

Germany.—The parties among the Protestants of Germany are each increasing in zeal and boldness. The Stachi Gerlach party (High Church), is advancing north to Rome. In the Grand Duchy of Baden the Rationalistic party has succeeded after a protracted and violent struggle in getting control of the ecclesiastical affairs. Meanwhile, the Evangelicals throughout Germany are increasing in zeal and benevolence. The "Inner Mission," and the "Gustavus Adolphus Society," are increasing in efficiency.

Mr. Nielsen, of Northern Jutland, Denmark, writes, July, 1860,—

Many souls have lately found peace through the death of a crucified Redeemer. We have had baptismal seasons every Lord's day, and other during the week. Seventy converted sinners have been added to the church this year, and many anxious souls are inquiring the way of life. A rich and extensive harvest was before us. May the Lord send faithful laborers into his harvest. Pray for us, that neither earthly poverty nor spiritual pride may make us unfaithful in the work of the Lord.

Sweden.—The cause of Evangelical Truth is reviving in this country. The labors of the Baptists and Methodists have been blessed—and even the National Church seems to be awakening from its long slumber.

In many districts contributions have been recently made to help the Waldenses in their missionary work in Italy. Two of the most important dignitaries of the National Church lately presented a memorial to the King, recommending that a collection be ordered throughout all the churches in the kingdom, in behalf of the suffering Christians in Syria. But, perhaps, the most important fruit of a revived Spiritual life in Sweden is the agitation of the question of the proper observance of the Sabbath, and the happy effects of the discussions to which it has led.

Spain.—While a few believers in Christ are suffering imprisonment for their faith in this country, the principles which they cherish are becoming slowly disseminated, and even the government is commencing the work of ecclesiastical reform.

The Cortes are discussing a bill for the sale of the ecclesiastical property of the realm. The necessities of the State are the best plea for the proceeding, and it is said that a sum of £28,000,000 will be raised by the auction. As an exchange for their property, the clergy will receive government stock to the same amount.

Egypt.—We clip from the Methodist following interesting account of the efforts now being put forth in Egypt for the propagation of the truth:—

"A year and half ago a scheme was conceived by the Rev. Mr. Spitzer of Basle, establishing, between Jerusalem and Abyssinia, missionary stations along the Nile, of which there were to be twelve, if possible giving them the names of the twelve Apostles, in order to infuse some spiritual life into the remains of the ancient Christian Church in these parts. A beginning has now been made with one station. Four alumni of the Pilgrim Missionary Institution at St. Cricheon, have already reached Cairo with this object. In Jerusalem, an auxiliary committee was formed this year during the autumn, at the head of which we find Bishop Gobat, Pastor Valentiner, and Dr. Sandrekey. Hitherto, the Rev. Mr. Spitzer has been in Cairo, and he has been conducting a school, and has been doing much good. The best pupils have been taken by the Vicery into his service, so that the hopes that were awakened about them have not been realized. The Rev. Mr. Spitzer has been in Cairo, and he has been conducting a school, and has been doing much good. The best pupils have been taken by the Vicery into his service, so that the hopes that were awakened about them have not been realized.

There were two cases in the Murray trespass, but he did not receive the papers in one of them. Through the neglect of Deputy Davidson the timber was lost, or it might have been swept out in a frechet. Under the circumstances he thought he would not bring an action. As regards the Stevens matter, if there was any delay it was Mr. Inches' own fault. He told Mr. Inches what was to be done, and Mr. Inches agreed to prepare the papers. Was astonished when he found they were not issued.

In the Rockwell case, there were two orders in counsel that the Central Bank should have the title upon paying Rockwell for his improvements, and he did not wish to disturb those orders. In the Jack and Beckwith cases the necessary papers were not handed him. Some of the cases mentioned were the dregs of a vast number that passed through his hands.

Hon. Mr. Tilley's Statement. The Hon. Mr. Tilley appeared before the Committee on Saturday, and on oath made the following declaration:—

The drafts and plans are prepared in the Crown Land Office, and signed by the Surveyor General. The forms are sent to the Attorney General for examination; this done, they are sent to the Provincial Secretary's Office, where the grants are engrossed; they are then signed by the Provincial Secretary, after which they are also signed by the Lieutenant Governor, and then entered in a book kept in the Secretary's Office for that purpose, and again signed by the Provincial Secretary as Registrar. This office does not seem again; they are then carefully reviewed by two of the clerks, when the plans are attached and the Great Seal affixed, and they are filed away until called for or sent for the Grants. These facts are not of material importance but are stated to show that Mr. Inches was mistaken when he stated that the plans are attached to the grants before they are signed. I seldom read a grant before signing it. All the examinations are made by the departments before they reach my office, and the grants having been carefully compared with the original drafts by my clerks, there is no reason why I should do so. I do not wish that it shall be inferred from this that I was ignorant that lands were being sold at auction in the Counties of King's and Westmorland. It was no doubt known, not only by some of the members of the Government, but by a large portion of the readers of our Provincial Newspapers.—These lands have been regularly advertised for thirty days previous to the day of public sale, not only in the Royal Gazette, but in some of the newspapers having a very extensive circulation in all parts of New Brunswick. They are in my opinion read by thousands; but Mr. Inches does assert that I was not aware that Mr. Inches, the Chief Draftsman in the Crown Land Office, and the permanent head of the department, was a large purchaser, or that he had bought, or had an interest in any lands sold by the Crown during the time that I have been Provincial Secretary. By examination of some of the plans in the Crown Land Office, I saw the names of some four or five persons covering tracts, varying from 400 to 1000 acres. I did

PROVINCIAL PARLIAMENT.

It will be quite impossible for us to give more than a summary of the very voluminous reports of the proceedings of the Committee of Investigation. We present, however, what is the substance of it, up to the latest date, so that our readers may know the result as far as the investigations have gone. Mr. Tilley's statement being a written one, we print it full.

Summary of Mr. Fishers Statement.

Mr. Fisher said that when the Committee was organized, he had formed as long as he could, but that now he ought to be heard. To this the committee agreed, and he was sworn accordingly. He then said that neither directly or indirectly did he endeavor to prevent Mr. Inches from appearing before this committee. He took it for granted that Mr. Inches would be the first witness called, and had this been prevented he would have considered it a calamity to the government. Although he had brought in the grant, he has never considered this a violation of law as morality. He knew that his land transactions would all come out in this enquiry, and he was of this opinion. At the time of the appointment of the committee he had had several conversations with Inches, whom he found at first nervous and excited, but afterwards more calm and collected. "He considered the composition of the committee a proof of the weakness of the government, and said that he could not reveal the names of two persons." He looked to me for protection. I told him that the committee could imprison him if he refused to answer. I tried to calm his mind. I did not tell him this would blow over and he would be restored. I said that his retention of office depended upon the committee. Toward the last he said that he would hold me responsible for the result and that he was resolved to make a clean breast of it. I told him I had done nothing that I was ashamed of, and advised him to tell the whole truth."

The grants come to his office signed by the General. It would be impossible for him to examine them all. This is done by the clerks who direct his attention to any errors that they find. Very few mistakes occur. He had only seen a certain portion of the grants. Had thought there was much speculation along the Railway, but understood that these lands went out for settlers. The lands of Gilmor and MoAdam were bought to be used in connection with milling purposes, and held under fictitious names to prevent speculators from purchasing upon them. They got these lands to prevent their supply from being cut off. He did not think the treasury had lost anything by these operations. He bought some land which he wished for his children, and obtained it through Mr. Inches. He understood that it was poor in quality and 9 or 10 miles from the Railroad. The quantity was about 400 acres, and he never knew till lately that fictitious names were used. When he first received the blank transfers he intended to fill them out with the names of his children, but subsequently let them go to another party. He afterwards obtained some land near Elgin, for his children, and used the names of Lilly Dougan, Farewell and Coyle, from whom he afterwards received them.

Mr. Whitehead asked him in October last to extend his order of survey to 6000 or 7000 acres. He told Inches about this, who wished Whitehead first to make his return of 10,000 acres before getting another order. He told Whitehead there need be no trouble, as the spirit of the rule was to get the returns in, before the day of sale.—Did not think Whitehead could have understood that he was to extend his survey.

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In the Rockwell case, there were two orders in counsel that the Central Bank should have the title upon paying Rockwell for his improvements, and he did not wish to disturb those orders. In the Jack and Beckwith cases the necessary papers were not handed him. Some of the cases mentioned were the dregs of a vast number that passed through his hands.

Hon. Mr. Tilley's Statement. The Hon. Mr. Tilley appeared before the Committee on Saturday, and on oath made the following declaration:—

The drafts and plans are prepared in the Crown Land Office, and signed by the Surveyor General. The forms are sent to the Attorney General for examination; this done, they are sent to the Provincial Secretary's Office, where the grants are engrossed; they are then signed by the Provincial Secretary, after which they are also signed by the Lieutenant Governor, and then entered in a book kept in the Secretary's Office for that purpose, and again signed by the Provincial Secretary as Registrar. This office does not seem again; they are then carefully reviewed by two of the clerks, when the plans are attached and the Great Seal affixed, and they are filed away until called for or sent for the Grants. These facts are not of material importance but are stated to show that Mr. Inches was mistaken when he stated that the plans are attached to the grants before they are signed. I seldom read a grant before signing it. All the examinations are made by the departments before they reach my office, and the grants having been carefully compared with the original drafts by my clerks, there is no reason why I should do so. I do not wish that it shall be inferred from this that I was ignorant that lands were being sold at auction in the Counties of King's and Westmorland. It was no doubt known, not only by some of the members of the Government, but by a large portion of the readers of our Provincial Newspapers.—These lands have been regularly advertised for thirty days previous to the day of public sale, not only in the Royal Gazette, but in some of the newspapers having a very extensive circulation in all parts of New Brunswick. They are in my opinion read by thousands; but Mr. Inches does assert that I was not aware that Mr. Inches, the Chief Draftsman in the Crown Land Office, and the permanent head of the department, was a large purchaser, or that he had bought, or had an interest in any lands sold by the Crown during the time that I have been Provincial Secretary. By examination of some of the plans in the Crown Land Office, I saw the names of some four or five persons covering tracts, varying from 400 to 1000 acres. I did

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