



THE CHRISTIAN WATCHMAN

dragged through the mire and do violence to their convictions, were brought up to the scratch. Nothing that could secure success was omitted. The moving of the rejection of Sir John Trevelyan's Bill was taken out of the hands of Lord Robert Montagu, and put into those of the decorous Member for Oxford University, Sir William Heathcote, as the most conciliatory man they could find, and it was freely given out that if a victory could be gained over the Abolitionists, any compromise—even the most shadowy one—would be agreed to. An immense number of petitions against the Bill were presented, care being taken not to make known the tale of signatures, because that would have presented a laughable contrast to the array of petitions for abolition last year. But all was vain. Common sense and the sense of justice could not be overborne. The Reactionists have done their worst; and it is an established and great fact, that the House of Commons has, does, and ever will insist on the Total Abolition of Church-Rates."

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 15.00 " 25 copies, " 25.00 " AGENTS. Fredericton, Wilnot Guion, Amasa Coy. Little Falls, Victoria Co., E. Stone. Salisbury, T. Trites. Lettice, Charlotte Co., G. A. Simpson. Deer Island, do do, John McNeil. Carleton, St. John, J. R. Reed. Hopewell Corner, Albert Co., D. H. Calhoun. Harvey and neighbourhood, J. M. Stevens. St. Andrews, Mark Young, Esq. St. George, Robert Sparks. Second Falls, St. George, George Allen. Penfield, A. J. Bucknam. Hopewell Cape, Wm. S. Galtoun. Hammond Vale, Isaac H. Faulkner. W. Prince, General Agent, Moncton.

NOTICE. ALL WHO SEND TO THIS OFFICE ONE DOLLAR WILL RECEIVE THE CHRISTIAN WATCHMAN UNTIL THE END OF THE YEAR. Christian Watchman. SAINT JOHN, N. B. APRIL 10, 1861.

THE "WATCHMAN" COMMITTEE. The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below. MR. A. W. MASTERS, MR. F. A. COSGROVE, MR. L. MANN, MR. G. N. ROBINSON, MR. M. LAWRENCE, MR. J. CHALONER, MR. N. S. DUMILLY, MR. J. B. GALTOUN, REV. G. MILLS, Moncton, Westmorland Co. REV. GEO. SPRELL, Salisbury, Westmorland Co. REV. D. McKEAY, Sackville, Westmorland Co. REV. T. CRAWLEY, St. John. REV. I. WALLACE, Carleton. REV. J. ROWE, St. Martins, Saint John County. REV. S. MARCH, St. George, Charlotte Co. REV. P. DUPREY, Hillsborough, Albert Co. REV. H. CHARLTON, Newcastle, G. L.

Denominational Unity. When dissensions, from any cause exist in Baptist Churches the consequences are deplorable. It becomes, under such circumstances, almost impossible to maintain the worship of God, or preserve the purity of our discipline. We could point to feeble churches, now dragging out a wretched existence, and almost useless, as and evidence of the effects of dissension among church members. As a denomination, from the independence of our churches, and the absence of organization or centralization we are peculiarly liable to these evils. When united, we hesitate not to say that no denomination advances with more rapid strides, but when dissension is as powerless and useless. He who, for any cause, introduces dissension in such a denomination, or even among the smallest of its churches is in a position of grave responsibility.

No doubt if there existed in the denomination serious differences on political questions, the results would be pernicious; still more deplorable would be the consequences if a party spirit were infused in the members of our churches. We have been led to reflect on this subject by a very able written article in the last Visitor on the Demoralizing tendency of Political Partisanship. With a vigor of thought, an impassioned energy, and a force of expression which the writer never surpassed when in his prime, he has depicted the evils which flow from party spirit. We trust that the churches in Nova Scotia are not in such a deplorable condition as they are, in this editorial represented to be; however, the writer has most forcibly described what we in this Province may anticipate if ever our churches are divided in consequence of a spirit of Political Partisanship.

We are happy to state that thus far we have experienced none of the evils against which we are so eloquently warned in the last N. B. Baptist. We have hitherto been of one mind respecting our Provincial political questions and parties.

This has resulted from circumstances in our denominational history. The time was when Baptist ministers were forbidden to perform the marriage ceremony, when a law was made, directed expressly against a Baptist minister, when Baptists did not enjoy the civil or religious privileges to which they were entitled.

Respecting these disabilities and those who maintained, then Baptists at that time had "one opinion."

The time came when Baptist ministers were no longer imprisoned, or compelled to dance attendance for days upon some provincial dignitary. Respecting the political party which affected these and other changes, the Baptists have maintained but "one opinion"—they gave to it their confidence, and that confidence they have cherished until this day.

It ceases a storm of indignation, or could the churches escape division. Those who still cling to their old friends and principles would say to the editor, "The influence which you are able to exert we afforded you for religious purposes. Only a great necessity will justify you in becoming a politician. If you cannot defend the men and the principles which the denomination has hitherto supported, at least, leave us all to decide for our selves." Yet it is evident that if a religious paper is obliged to enter into politics it should pursue a manly open, straightforward course.

But suppose the editor of the Baptist Organ to endeavor in an insidious manner to change the political sentiment of its readers. Suppose that instead of boldly and manfully avowing his views and his aims—he began by indistinct murmurs, and then proceeded to insinuate ruinous charges against those in whom the denomination confided, all the while sturdily denying that he had any political bias. What would they the paper say? or what would be the benefit to the cause of truth of such a course? Such conduct would either change the politics of the entire body, or else split the churches asunder. Yet even under such circumstances those aggrieved might at least have the satisfaction of feeling that their organ was not the hired servant of a faction, and in the judgement of equity might pronounce the editor to be only injudicious.

But furthermore suppose the editor to have surrendered the management of the paper into the hands of one whose feelings of resentment, or whose prospects of reward, rendered him incapable of viewing the political question of the day without political bias.

Suppose this new manager to be in the employ of a number of gentlemen whose aim was to destroy the party in which the denomination had confidence. Suppose that he then proceeded, still denying that the "Organ," had any political bias, to extract from a paper (now avowedly political) every editorial, or report, which had a tendency to injure our old friends, or advance to power our old antagonists. Suppose also that the Extras of the political paper, printed for political purposes, were folded away in the sheets of the Baptist Organ and sent gratuitously to every Baptist family in the Province. If this plan of operations were to be uninterrupted, would not the necessary effect be, a divided denomination, wrangling churches, dissensions, rendered unusually bitter from the indelible remembrances by all who kept to the "old paths" of a trick practised upon the unsuspecting by the Organ of the denomination.

Finally suppose the Baptist Organ, and the Organ of some political party to be so intimately connected, that a separation could scarcely be effected, and then to pursue the course indicated above. What would those who had not been deceived by its representations! "Alas who so proudly scorn the endowments of the state are sold to a faction."

We can imagine the language which would be used in the first denominational gathering, after such transactions. We can almost fancy that we see a certain Minister, rising amidst his brethren, perhaps the best beloved, and most respected of them all, and uttering such words as these: "Where political questions deeply implicating the morals, education, or liberties of the people are pending, the pulpit, and the religious press should not fail to make their influence felt, and by calm argument, and Christian admonition, labour to guide rightly the public mind. But when these mighty engines for good turn aside from their proper vocation, abandon themselves to the tide of mere party politics, and become the dupes and servile slaves of any class of politicians, call them Tory or Liberal, they, so far as their influence extends, poison all the springs of social, political, and religious life, and become a damning curse, instead of a rich blessing."

If dissensions exist, or are brewing, the "Watchman" is not to blame. If it were even so vehemently political, it could divide no church, for it had sought out the "old paths" and expressed its determination to walk in them. No Liberal paper could in this Province divide the denomination.

Moreover, the "Watchman" was silent for months on all questions relating to provincial politics. The independent "Colonial Empire" had falsified its original professions of independence—all its energies were directed against the Government—and this paper was sent into every nook and corner of the Province. The Baptist, containing every effective editorial, and every damaging "report" from the Empire, was sent into unsuspecting Baptist families, who believed its professions of neutrality or independence. It was only when we found that dissensions were being engendered in our churches, that we spoke out. With what result! To increase their dissension, nay, but to quell them, to recall back to the ranks the stragglers who had been duped, to maintain the political unity of the denomination, and preserve it from the terrible evils of political partisanship.

THE LAND QUESTION. The Editor of the Freeman, and the Secular Editor of the Baptist and Visitor, have joined in denouncing us for our exposure of their pretty little plots; we feel in this result alone, a sufficient reward for all our labours. A few worthy Revd. Editors in this City, said to us a very few years ago—"We are not much acquainted with your Public Men, but we have one standard by which we judge them; and it never fails in guiding us aright. Whoever the Freeman praises, we venerate with warm suspicion, and whom he abuses and ridicules, we regard as a worthy, honest man." Our experience quite agrees with that of our friend, and now holding these sentiments, we beg to reply to his attack, as also that of Mr. McHenry, in the words of an Ancient Philosopher, to one who had attacked him.

"Nobody will believe you, when you speak ill of me, any more than they would believe me, should I speak well of you."

We call attention to the recent severe losses undergone by Bro. A. Crawley in the recent fire at Henthada. The suggestion made by one of our correspondents is a good one. Surely the churches ought to aid him in this trial.

We direct attention to the advertisement of the Musical Association in another column. We would advise all lovers of good music to attend. The programme contains music of a very elevated character.

The Horton Sketches last week came to a close. They have been deeply interesting to all our readers, especially to those who were acquainted with the individuals referred to. We have reason to believe that they have excited an interest in and an affection for Acadia College in many who previously had regarded that institution merely as a place of Education.

The Missionary's Son concludes this week. We shall in our next week's issue begin "Aunt O'Hara's" tale of Acadia College by the author of the Missionary's Son. This story is founded on fact—though some of the incidents are drawn from imagination, to direct attention to individuals who otherwise would be too plainly recognized.

In compliance with the request of the Grand Division of the Sons of Temperance, the Pastor of Brussels St. Church, will preach next Sabbath evening at 6 o'clock on the "Evils of Intemperance."

Rev. J. S. Archer has felt it to be his duty to dismiss the copiers of the American and Foreign Bible Society, in January, and to dissolve his own connection with that institution.

Rev. A. W. Sawyer, late Classical Professor in Acadia College has accepted a call to the Baptist Church at Saratoga Springs.

The Marsh Bridge Church on last Lord's day morning received eleven members.

We learn that quite an interesting state of things exists in the Stediac church under the management of Bro. Coleman, and that there is every prospect of a revival. Last Lord's day, he baptized two.

Last Wednesday evening a Temperance meeting was held in Shediac.

A number of interesting meetings have been held by the Church at Salisbury, of which Bro. Seely is pastor. Some of his church members we learn, are passing through severe afflictions. May these afflictions be sanctified to them.

The Rev. S. Robinson administered the ordinance of Baptism on Sunday morning 9th A. M. One was baptized.

We have received from the church at St. Martins the following intelligence from Bro. Rowe the pastor. "Bro. Smith a licentiate, and Bro. Tremble, have labored with great success and acceptance among the people, a number of precious souls have been converted and were baptized. Bro. Blason when here gave powerful and touching appeals, which will not soon be forgotten. St. Martins has thus received some happy drops. Notwithstanding the perpetual storms, the people gathered to the meetings in numbers far exceeding our expectation."

NOVA SCOTIA.—We learn from a letter from Bro. A. W. Bars, that an interesting revival of religion has taken place at Ragged Island. Up to the date of his letter 18 had been baptized and others were expected to present themselves as candidates for church membership.

The Messenger also informs us of the ordination of Bro. D. O. Parker over the Baptist Church of Liverpool N. S. He commenced his pastoral duties on the first of December, and was ordained on Saturday March 23rd. Bro. Parker is a graduate of Madison University, and of Hamilton Theological Seminary. He has become connected with a most interesting and intelligent church, and we sincerely hope that the connection formed will long continue, and result in the advancement of the course of Truth and Righteousness.

To the Editor of the Christian Watchman. Sir, The leaders which have appeared in the "Christian Watchman," have yielded me an amount of satisfaction, which words fail to express. I am not a Baptist, but for upwards of thirty years I have known your principles and I am one with you on all the fundamental doctrines of Christianity, and with a single exception, I am one with you in your views of the ordinances, discipline, and government of the Church of Christ. Need I say, I am one with you in your views of evil and religious liberty. I thank God that you have been led to lift up a standard against a time-serving policy and that your trumpet gives no "uncertain sound." It was my privilege to live on terms of the closest intimacy with many of your brethren in England, and you require not to be told that there they are always to be found on the liberal side of politics. During my ten years residence in England I never had the misfortune to meet with a Tory Baptist minister, and I question if such an anomaly exists there. It has always been to the honour of the non-conformists that they have been the friends of freedom—of freedom in the best and widest sense of the word. They have ever set their face against despotic power—whether civil or ecclesiastical. With the courage of heroes, they struggled for, and obtained the charter of liberty now enjoyed by the British nation. Even the infidel historian Hume, whose bearings were all on the side of despotism, was constrained to the confession, "that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and that it was in this sect the English owe the whole freedom of their Constitution." Lord Brougham in the House of Lords spoke of the Nonconformists as "a body of men to be held in lasting veneration for the unshaken fortitude with which, in all times, they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a noble debt of gratitude as long as freedom is prized among us. For they, it fearlessly confessed, they, with whatever vicissitudes may visit their excesses, or with whatever blame they may be charged, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys."

We should be recreant to our own principles and unworthy of the men whom we profess to follow were we to range ourselves on the side of despotism. You have been denounced as a party man. That is your glory and not your shame. To lament the activity of party among politicians and religionists in the present day, is a sign of imbecility or bigotry, and it is at least a miserable waste of time. Party in a Commonwealth is either the effect or the cause of liberty. Not only is the existence of party a sign of liberty—it is an organ of power. Where Union is, there is organization; where organization is, there is life; where there is life, there is resistance—the background of national strength and freedom. As it is by decrying party, and seducing friends and pliable men from their natural confederates, that the enemies of freedom often accomplish their mischievous designs, I would join in the loudest exhortations to every thinking man, and say to him—"Make sure by all the light within your reach, that your party is the right one; never leave it till it leaves its principles; and then—follow the principles with unwavering fealty, through evil and through good report, through poverty and through shame and scorn, and defeat and death." Right principles cannot die. The old adage still holds good. "Great is the truth and will prevail."

If you had any doubt as to the propriety or necessity of starting "The Christian Watchman," you can have none now. The honourable notice taken of your labours on the floor of the House of Assembly by Mr. Wilnot is worth a thousand arguments in your favour.

Another thing greatly in your favour is that you have drawn down upon yourself the wrath of the so-called neutral (?) press. Neutrality indeed! I trust the Liberals in this province are too old birds to be caught with such chaff. There can be no neutrality here. In the great contest going on in our world between light and darkness, truth and error, liberty and despotism—"he that is not for us is against us." Besides, neutrality in most cases is more seeming than real. In Journals, there is an air that speaks and there is force and meaning in the preference which appears in the character of the selections which make up a paper. I fear neutrality in St. John at present, means a nod, a wink, a word in secret for the Tories, and a much hostility to the liberals as is compatible with prudence.

It was my intention to have said something respecting the present position of parties in our House of Assembly, but remembering that you appear only once a week, I must stop, wishing you all success in your editorial labours, and trusting that your paper will secure an extended circulation.

I am yours &c. R. W. Sheffield 2d. April 1861.

For the Christian Watchman. MR. EDITOR: Respecting questions of importance, especially those that affect the interests of the Denomination, we as Baptists should not too hastily give conclusions—but should approve or condemn only after mature deliberation. In this manner we believe the Baptists of Nova Brunswick are making inquiry into the present position of the N. B. B. & C. V. in its connection with the Colonial Empire and "The Club." No prophetic eye is required to foretell, what will be its decision.

It is often and truly said that birds of a feather flock together, and that men are judged by the company they keep. Let the editors of the N. B. B. & C. V. be weighed in this balance and they will be found wanting. But let us examine the matter more closely and decide only in view of acknowledged facts. We find the N. B. B. & C. V. is not only printed in the same office with the same type, press, etc., but is published, managed, and edited by the same man T. McHenry. The Extras sent forth by the N. B. B. & C. V. are with the exception of the heading, identically the same as those sent forth by the organ of the Tory club, even the editorial remarks in both are precisely the same.

Now Sir, can this Mr. McHenry, thus surrounded by Tory influences, edit and publish a religious paper for the Baptists, and at the same time edit and publish one of a directly opposite nature for the Tories. We think not. Can the same fountain send forth bitter and sweet waters? Can a man serve two masters? Can Mr. McHenry serve God and Mammon? Let the Baptists of this province answer.

Now, Sir, after a careful reading of these papers from their commencement, I have been forced to this conclusion that they are two brothers—springing of the same parents, inspired by the same influence—fostered and guided by the same parental care. They speak the same language, endorse each others sentiments, and unite for all other than that attachment and brotherly love which characterizes an affectionate and well regulated family.

Do not these facts distinctly define the position, and foreshow the policy of the N. B. B. & C. V. Yet we are told, and cooly asked as to believe the statement, that the N. B. B. & C. V. has no political bias, is free from a partisan spirit, and independent.

Oh, Brother, where is thy consistency? Can Baptists, with such convincing and condemning evidence before them believe these statements? Are they not most palpably at variance with the truth? Will not our people rise up in their might and condemn such a false and insidious course? We feel assured that they will not countenance such conduct, but that the sympathy, support, which the N. B. B. & C. V. has hitherto received will be transferred to the Watchman, which have been called into existence at the right time, to supply our wants, guard our rights, and to advance the interest of our denomination.

A BAPTIST. Salisbury, April 6th 1861.

For the Christian Watchman. APRIL 2d. 1861. MR. EDITOR:—When the "Christian Watchman" and the "New Brunswick Baptist and Christian Visitor" were first started, I felt exceedingly cautious of taking sides with either until I had carefully surveyed the facts in connection with their origin. I now feel fully convinced, not from the perusal of your paper, but from impartial and reliable authority, that the only paper entitled to the support of our

denomination in this Province is the "Watchman." A true statement of leading facts was communicated to me, which proved beyond a doubt that the "Visitor" was no longer safe in the hands of its present secular editor, and I now think that as soon as our people and ministers clearly understand the true position of that paper they will refuse to have anything to do with it.

All will agree with me when I say that every Baptist should deny support to a paper, the deadly foe of his interest. Now what do we see? Here is the secular editor of the "Visitor" closely connected with and receiving the support of men who have ever been found among our enemies. Should Baptists, then, who have fought so long and toiled so ardently for the security of their rights, thus quietly entrust their interests to the care of such a man and such men? I think not.

The statement I have made is from an impartial knowledge of facts. All I am sorry for is, that some of our unsuspecting ministering brethren are not properly informed with regard to the real position of affairs. Some will say why agitate this question any longer. But silence would be a crime where knowledge can save; a double crime where our interests are in danger of being sold to our enemies. Truth never loses anything by agitation. A British ship of war would never be safe in the hands of a Russian admiral who designs to betray her to the enemy. The only way to save the ship is to dismiss the admiral. So our paper is not safe in the hands of a man who is in league with our foe. However plausible the "Visitor's" arguments have been put forth, however cautiously woven, they have not been sufficient to hide the deformity of the transaction or cover the features of a picture so hideous to the moral sense of our Baptist people. The light has burst in upon them too suddenly for the scheme to be now carried into effect. Unhappily for the "Visitor" there are little birds that whistle out the truth and cannot be silenced.

Yours truly AMICUS VERITATIS. For the Christian Watchman. BATHURST 20th March 1861.

Having long since been fully satisfied that the Baptist Denomination of this Province required a stronger advocate and a more able exponent of its principles and doctrines than it possessed in the Christian Visitor, I could not but hail with pleasure the establishment of the Watchman, and the copies I have so far received fully confirm my conviction of its necessity. I cannot but congratulate you upon the work commenced, and hope it may prove abundantly successful. Like every other good enterprise, I notice you have some opposition to contend with. Still I am confident from observation in my travels, that you have an amount of sympathy far overbalancing it, proof of which we do not receive in a more tangible form than merely idle words. In this County as well as in Ragoiche very few Baptists are to be found, and a very little indeed is known of them as a Denomination. It appears to be a field entirely overlooked in the Home Missionary enterprise. Much has been said relative to the heathen world and the propriety of sending missionaries to Australia and other countries where a true knowledge of the principles of our religion is unknown and had we the means for evangelizing all the dark corners of the earth, it would be a laudable undertaking. But in our present condition, which is, to a certain extent, embarrassing, would it not be wiser and more productive of good results, to look well to the destitute parts of our own Province first, that as a denomination we may be better known and the principles we profess more widely diffused?

I am fully convinced that a man of piety and ability would meet with a good reception in these parts, even should he bear the name of a "Baptist Minister." It is a mistaken notion that men of mean ability and no education to speak of, are the most suitable to send into the remote districts, especially where one great object is to make the Denomination known. Neither is it necessary to send a man who takes pleasure in a display of his talents and seems to have more pride in the outward rights of the church than in its humble teachings, (such men I hope the Denomination does not possess) but a man sound in the faith, communicative and agreeable both in his official capacity and private intercourse such a one will be certain of a warm reception, and in the midst of this people, susceptible as they are of truth, good results will follow his teachings. From time to time, as I travel, I shall be happy to communicate to you such statistical information as will be likely to prove interesting to the readers of the Watchman.

The low state of the money market precludes the possibility of obtaining many subscribers in this section at present, but I hope to send you a club before very long.

Truly yours. TRAVELLER. For the Christian Watchman. A Good Idea.

DEAR EDITOR:—A good sister, to whom I had announced the sad intelligence that our beloved Missionary Crawley, and the native preachers connected with his Mission, had lost all their worldly goods, in the conflagration that recently had swept away the principal part of Henthada, instantly remarked that all our churches ought to take up a special collection to aid our Brother in making up his loss. I would add that the Sisters themselves may do much in taking Subscriptions, each in her own circle.

Ms. EDITOR:—The Brussels St. Juvenile Missionary Society held their usual monthly meeting on Tuesday evening, April 2nd. A letter from Brother Crawley was read, a copy of which has already been published in the Watchman. The circulation of Sabbath School papers, the amount of money collected, and attendance at their meetings during the last few months, have been rather below the average, but I am happy to say that efforts

are being made to make these meetings more interesting and I hope as the Spring opens the Society will burst forth into new life and press forward their work of faith and labour of love with renewed zeal.

For the Christian Watchman. Obituary. Mr. James Moran, departed this life on the sixth day of December last, in the 70th year of his age. He had been connected with the Baptist Church at St. Martins for a number of years, and was a consistent church member. Though a man of few words in the church, yet he ever filled his place in the house of God, and the true feelings of his heart were expressed not by words merely, but by deeds of kindness and benevolence. He was a friend of the poor, and ever willing to assist the needy. His last work here was to repair our place of worship. The widow has lost an affectionate husband, the children an affectionate parent, and the church and community have lost a valuable member, one who was usually regarded with respect. His funeral sermon was preached from Heb. 9:—27, by

JOHN ROWE. St. Martins, April 2nd, 1861.

For the Christian Watchman. DEAR WATCHMAN:—In a letter recently received from Bro. W. Gremley of Newcastle M. R. he informed me of the death of his dear companion, and desired me to acquaint you of the fact.

Ms. Gremley died on Tuesday evening the 26th ult. aged 69 years. She had been for many years a great sufferer, but in all her afflictions she manifested remarkable resignation to the will of her Heavenly Father.

During my residence in Newcastle I had many opportunities of observing her correct christian deportment. She has doubtless gone to enjoy eternal felicity.

Bro G. informs me that "nearly her last words were 'happy in Jesus.'"

May our Brother enjoy Divine support in this hour of sorrow. Yours, &c. ISA. WALLACE. Carleton, St. John, 8th April, 1861.

We tender our sympathies to Bro. Gremley under his sad bereavement.—(E.P.) A. C. of Upper Gagetown, is requested to act as he proposes. Newton deferred till next week.

PROVINCIAL PARLIAMENT. From our own Correspondent. FRIDAY, March 29th. THE HOUSE adjourned over Good Friday. On SATURDAY 30th, Mr. Lawrence's Bill to tax improved granted lands was again discussed and its details were freely canvassed. It was contended by many members that to tax land entirely unfit for agricultural purposes, as highly as excellent land would be unfair. It was also unjust to tax lands already purchased by the St. Andrews Railway and the N. B. and N. S. Land Company, for the special purpose of settlement.

There were numerous other weighty arguments adduced against the details, though the principle of the Bill was unanimously conceded. Progress was reported, and the Bill was referred to a special committee—Messrs. Lawrence, Smith and Kerr.

The Government Supply Bills were formally presented and adopted.

A petition from Eliza D. Turner, of Albert County, asking to be relieved from the operation of some acts relating to the draining of Germantown Lake.

Some conversation arose on the uses and abuses of Savings Banks. Mr. Williston wished the Government would aid in the establishment of a section allowing deposits to be made to the extent of \$400 instead of \$200 or at present he thought as it would be an additional convenience to the labouring class.

The House did not agree with Mr. Williston, and the Provincial Secretary explained that already non-individuals had abused the convenience established for the benefit of the poorer classes; and this proposition would never answer. Mr. Cudlip also gave the benefit of his experience on this point, and opposed the amendment. He thought the rate of interest in deposits should be reduced. The amendment was unanimously voted down.

The Provincial Secretary's Bill to abolish the tax on passengers coming into the Province, and to prevent ship Companies bringing in imbeciles, paupers, and other persons to become a public charge. There was some discussion though no opposition to the Bill and it passed.

Another Government Bill relating to the Post Office department, was introduced by the Post Master General.

It provides for the introduction of the preparatory system on letters and philatelic &c. in case of letters not being prepaid a fine of two cents must be paid by the parties receiving them. Some changes will be made by the Government in the postage rates on pamphlets. The Act will come into operation on the 1st May, so that P.M. General said. Some members thought the Post Master General should state that the Government would exempt Magazines published in New Brunswick from postage, but this Mr. Steadman declined to do. Some opposition was offered to the preparatory system, but the Ex-postmaster General McPhelin and Johnson, urged its adoption, and the Bill passed.

MONDAY April 1st. This morning the House passed a Bill introduced by Mr. Cudlip giving aliens all the privileges enjoyed by British subjects after one year's residence in the Province instead of seven years heretofore.

Mr. Williston's Bill relating to Mill Reserves was briefly discussed. It is intended to give a party building a Saw Mill in new settlements the right to cut timber for the Mill of some 300 acres of Crown Land.

Messrs. Kerr, the Speaker, Tilley, Smith, Tapley, McAdam, and Mitchell opposed it most strenuously. The Bill is so loosely drawn up that no checks are provided for preventing the creation of another system of monopoly, and it would be impossible to carry out the details.

Messrs. Tibbits, Connel, and Williston, supported it and thought it was just what was required to facilitate settlement. Many members thought this Bill would answer very well for certain particular cases and circumstances, but as a general principle it would never answer. Progress was finally reported.

Hon. Mr. Tilley read a letter from Mr. Nelson, Secy. to the Halifax and Quebec Railway Association, asking that an address from the Legislature of the several Colonies in favor of the Intercolonial Railway be forwarded to Britain to strengthen the hands of the Company who are about to present powerfully signed petitions in its favor to the British Parliament. Mr. Tilley asked for the appointment of a Committee to

prepare the address. This was a resolution brought in by Mr. Cudlip and seconded by Mr. Tibbits. It was carried by a large majority.

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THE CHRISTIAN WATCHMAN

Poetry.

(The following verses appeared originally in the "Christian Messenger," Nova Scotia, and are now reprinted by request.)

JESUS,  
After the manner of "Stabat Mater,"  
Doomed in agony to languish,  
Dying on the cross of anguish,  
Once the blessed Jesus hung—  
Mercy on his foes imploring,  
From his burning eyes outpouring  
Tears, from his own life-blood wrung.  
There the Lord of life and glory,  
Hung, with body bleeding, gory,  
By fierce agonies torn,  
Walle around him, who bound him,  
With whoms in mockery crowned him,  
Mocked him still in fiendish scorn.  
Trembling, sighing, bleeding, dying,  
On his wretched Father crying,  
Suffering grief's intensest pang,  
There he died, with darkness o'er him,  
While from frantic foes before him  
Fiercest imprecations rang.  
Depth of sorrow! Blessed Jesus—  
There we saw our sore disease  
Hung in his agony!  
While the Heavens were rent asunder,  
Nature in low muttered thunder  
Trembled with her Deity.  
"God of life! To Death he yielded,  
From our endless sorrow shielded,  
Me, from pangs of dark despair;  
Bless eternal, me ensuring,  
On the cross for me enduring  
Woes which he alone could bear.  
Oh! that sorrow all unspoken,  
Oh! that heart by sorrow broken,  
Oh! that Saviour crook'd—  
Oh! might I, all else unfeeling,  
Tremble evermore while hearing  
How the great Creator died.  
Blessed Jesus! Here before thee,  
Tremblingly would I adore thee,  
Mindful of thy death for me;  
Trembling, yet in gladness knowing  
Still that found of love is flowing,  
Still that wondrous love is free  
Oh my Saviour! Thou Most Holy,  
Hear me praying, bowing low,  
Here before thy awful throne—  
Thou who life in kindness gave me,  
From its sore temptations save me,  
Thou canst save, and Thou alone.  
When I cross the rolling river,  
Blessed Jesus, then and ever  
Be my everlasting stay—  
When the trump's terrific warning  
Ushers in the Judgment morning,  
Save me at the Judgment day.

The Scribe.

For the Christian Watchman.  
THE MISSIONARY'S SON.

CHAPTER XVII.

CONCLUDED.  
Shortly after Willie's return to New York, he was visited by Mr. King. That gentleman did not wait for Willie to call upon him, but supposing that he would feel some delicacy under the circumstances, he went to see him as soon as he heard of his arrival.  
"The meeting was a very pleasant one, and Mr. King drew from Willie his own story.  
"You must not suppose," said he, "that I have been in ignorance of your movements.—Your Aunt informed me all about what you were doing. I felt that in your case I could do nothing."  
"I think that you were very inconsiderate in leaving college as you did. Why did you not come and see me face to face, instead of merely writing a formal letter. Everything might have been pleasantly arranged. I did not send you to college to be a minister. Man does not make ministers. The Almighty only can make true servants for himself. I sent you to get an education. I supposed that you would choose the ministry, as you seemed to be inclined that way, but still if you had changed your mind, it would not have made a particle of difference. So, in this respect, you were unwise."  
"You were also very rash and thoughtless, my dear boy, in supposing that you would have to give up the Bible. Because a few difficulties suggested themselves, must religion and faith give way? Could you not think that by patient watching, and by exercising faith and humility, that in process of time your troubles would pass away, and all your problems be solved? But you leaped at once to the wildest conclusions, and sought for safety only in yourself."  
"Do not suppose that I am meddling," he continued, with a smile. "I have never been angry but on the contrary, I have felt pleased. The mind, Willie, can only be fortified through severe exercise. Yours is now all the stronger for the troubles with which you have had to contend. I have thought all along that this would be the best thing that could happen to you, and have believed that you would emerge from this difficulty, stronger, and more faithful to God, than ever before."  
The result was, that Willie returned to college again. He had lost a year in his studies, but how much had he gained. Other trials might now come, other doubts might distract him, but he felt that he now rested entirely upon the Rock of Ages, and that in every storm he would have a firm support.  
During that last year he lived far differently from his former life. The service of God was now his chief delight, the joys of religion his chief consolation. Among the professions of religion within the college, none were so untrusting in these sacred duties, so fervent in prayer, or so bold in witnessing for Jesus. His life of devotion was not without its fruits. Its effects became visible even here, and he was able to rejoice in being the honored instrument of bringing some to Jesus.  
Thus his life passed on. He finished his col-

lege course, and went to a Theological School, where he carried the fervent piety, the deep devotion, and sincere faith, which he had gained in the furnace of affliction.  
One summer vacation, he returned as usual to his Aunt's. She met him with a radiant face, which showed far greater joy than was usually produced by his arrival. Wondering a little, he went into his room.  
A tall, broad-shouldered man, with noble features, dark clustering hair, and heavy beard and moustache, sprang forward and grasped his hand.  
"You don't know me, Will," said the stranger, wringing his hand in an iron grasp. "Why, Henry!"—said Willie, in deep amazement. "I am that individual!" cried the other. "Changed somewhat? Am I not? But you are the same. I'd know you anywhere. Well—we'll see more of one another now," said he, resuming his seat, but instantly rising and pulling out an arm-chair for his mother who just entered. "We'll see more of one another, won't we mother?"  
Aunt Helen's face beamed with delight. Her eyes full of a proud mother's love, rested admiringly upon her boy. What an end was this for all her trouble—that a return for all his anxiety!  
Henry had come back victorious from the battle of life, bringing with him all his old frankness, and generosity, with the freshness of his old boyhood unchanged, and the warmth of his heart uncooled. Religion now threw a charm over his character, and purified his nature. From the toil and trials of long years he had wrought out wealth and honor. He had labored diligently, and his labor had been abundantly rewarded. Yet his heart had always yearned for his home, and this brave strong man now sat down by the side of his loved mother with the fresh and open affection of his childhood. He was proud and exultant, not that he had been successful for himself, but that he was able now to place his mother far beyond the reach of want, to give her a home with him where she might pass the remainder of her days in peace and happiness.  
Aunt Helen always used to declare that she loved Willie as well as her own son. But never had she hung so fondly upon Willie's words, or never had she gazed so lovingly upon Willie's face as she now did upon Henry's. Her affection for Willie was strong and true, but the real depth of her mother's heart had been stirred only by Henry.  
Henry had not thought but for his mother. For months after his return he passed nearly all the time with her. He had innumerable things to tell her. And from his conversation his mother saw that during all the years of his absence, there had scarcely been an hour in which that true and faithful heart had not turned to her. Wherever he went, whether along the valleys of the Sacramento or among the savage wilds of the gold country, or in the busy life of San Francisco, there he carried her in his thoughts, and his mind was constantly directed towards his one final aim of making her happy.  
After a time Henry began business in New York. His means were ample and his business talents, and industry, ensured success. He bought a handsome house in the outskirts of the city, sold the old place, and took his mother to her new home.  
"And Willie my boy," said he to his cousin who was again on a visit. "Remember this to your home too. My mother is your mother, my home is yours, for we are brothers. Isn't that so?"  
"You're the best hearted fellow that ever breathed!" cried Willie with enthusiasm.  
"Well it's all right if you think so Will. Now if you could only get a church in this city, how splendid it would be. We could all live together again as we used to."  
But Willie's home lay elsewhere. Shortly after finishing his course at the Theological school he received a call from a church in Pennsylvania.  
There he went and settled. Engaged at last in work to which he had devoted his life, he labored with unceasing diligence sustained by humble faith. Heaven smiled upon him and blessed his ministry. Taught by suffering he learned to submit to the teachings of God's word, and receive the blessed truths into his heart with reverence and with godly fear. These became the joy of his life, and the deep affection which he cherished for the religion of Jesus enabled him to proclaim its value to others in words that came from the heart.  
Of his friend Silby, he heard occasionally.—He had introduced his invention pretty extensively throughout the country and it promised well. At last he went to England, and Willie saw in English papers most flattering notices of the young American and his ingenious invention. He exhibited it before many of the chief people in the land, and was on the high road toward wealth and fame.  
But in his peaceful rural church Willie looked out upon the world, and saw the progress of Silby without envy. His lot had been cast in pleasant places, his treasures were laid up in Heaven, and he felt that a Heavenly Father's love had never been more strongly displayed in his life than when he was snatched away from Silby, stricken down, and led into the straight and narrow road. He wished no better lot than this. To learn more of Jesus from day to day; to grow in that knowledge which is life eternal; to commune with the Father in secret; and to walk humbly with his God; this he felt was for himself the greatest earthly blessing. And to impart his knowledge unto others; to display to sinners the attractions of that Saviour whose blood cleanses from sin; to lead the penitent to the mercy seat where pardon is bestowed; and to guide his flock in the path that leads to the Heavenly fold; this he felt was a life of the highest usefulness.  
It was his to preach Christ crucified; to open unto his people the Scriptures; to point to brighter worlds and lead the way.  
Heaven blessed him, earth saw the holy results of his humble labors, and his church loved with deep affection, the chastened pastor, and fervent zeal that marked the character of the Missionary's Son.  
THE END.

For the Christian Watchman.

SUNDAY SCHOOL CONCERT.

Impressed with the belief that your readers generally feel an interest in the Sabbath School, I beg to give you a brief report of the first Monthly Concert of the Marsh Bridge School, which took place in their chapel on Sunday afternoon last. The House was filled with persons of all ages, but the seats reserved for the scholars were those to which our attention was particularly directed. A more interesting group can scarcely be imagined; perfect order and good deportment marked every feature of the entertainment. The idea of a monthly report or concert, as it is termed, is to quite new, and to those who have never attended such a meeting, may be thought unaccounted for, but as experience in all things teaches knowledge, so will the monthly concert become popular, and wear away all prejudice as it is practiced and its good results made apparent. The exercises commenced with singing by the children, and prayer by Rev. Mr. Sloan. The Superintendent, Mr. C. G. Berryman, made his monthly report, accompanied with some well timed remarks, relative to the history and present position of the School, all of which went to show it in a healthy and prosperous condition; the increase of scholars during the month, being 17, total No. 145; number of teachers, male and female, 16. The children again sang one of their sweet melodies, and prayer was offered by Rev. Mr. Crawley, after which the Librarian made her report, showing a good attendance of teachers and scholars, and 2078 verses of the Scriptures committed to memory during the month. The School then underwent a general review by the Rev. E. B. DeMill, upon the studies of the past month, or more particularly upon the subjects for which they had furnished proofs, viz: Christ our example. In his self-denial, his contentment in his lowly condition, his submission, and his long continued prayer. The questions asked with a ready response, and the scholars showed themselves thoroughly conversant with the subjects of their studies, and quite a competition took place as to who should be the first to answer.  
The infant class as they sang alone, "Oh I'll be a good child," stirred up the affectionate feelings of the soul, and could not fail to enlist our sympathies in behalf of the young, that they may be trained in the ways of truth and righteousness. Here I may remark that the singing throughout was secularly interesting, and contributed greatly to the enjoyment of all present, and fully proved the necessity of early cultivation of the vocal powers. Excellent addresses were delivered by Messrs. Sloan and Crawley, furnishing an amount of information and good advice calculated to destroy all opposition to the Sabbath School, and excite our energies in its behalf. This school has granted several prizes during the month, and a spirit of laudable emulation appears to exist among the scholars—its library is large and well selected, and the ordinary expenses are met by the contributions and active solicitations of the scholars.  
Much credit is due to the officers and teachers for their redoubtable exertions in making the school what it is. Seldom have I visited a school better disciplined or more efficient than this, and its whole staff seems composed of the right material, and exhibits an ardent desire for the prosperity of this branch of our Zion. The service closed with singing, and prayer by Rev. E. B. DeMill, and as we retired to our homes, we could not but feel the importance of this Institution. It cannot be too highly prized. It is the Church's best auxiliary, and while efforts are being made to teach the young, the aged also receive instruction fitting them for still higher spheres of usefulness.  
SPECTATOR.

Feb. 20th, 1861.

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