

THE CHRISTIAN WATCHMAN.

tion—the Secretary has distributed a great number of circulars addressed to us from the Secretary of the Board of Governors of Acadia College. The circular is very harmless, reflects on nobody, but was not intended for publication. The Editor has detected our blunder; and hastened in imitation of its companion the Empire, to make a startling disclosure. For the promptness with which the Editor has detected our error, and also for the reflections made on the occasion, his editor is entitled to the thanks of all concerned.

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

- AGENTS.
- Fredericton, Wilmot Guion.
 - Upper Gagetown, Amasa Coy.
 - Little Falls, Victoria Co., B. Stone.
 - Salisbury, T. T. Fries.
 - Letting, Charlotte Co., G. A. Simpson.
 - Deer Island, do. do., John M. Nichol.
 - 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's, Robert Sparks.
 - Second Falls, St. George's, George Allen.
 - Pensfield, A. J. Buckmann.
 - Hopewell Cape, Wm. S. Calhoun.

Christian Watchman.

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

For months past, the affairs of the world have been in a state of the greatest confusion, and it has been impossible to foresee in what way peace and order were to be restored. English statesmen seem to have been anxious about one thing only—the preparation of their country for any emergency. France has resounded with the din of preparation for war, though none know against whom its arms and armaments are to be directed. The rulers of Germany have been hurrying to and fro, consulting measures for their defence, and calling forth the military force of the Empire. In Italy, while Sardinia has been for months battering at the walls of Gaeta, and while the new kingdom is turning its eyes upon Rome and Venice; the violence of the reactionists, the extravagance of the extreme liberal party above all, the mysterious policy of Napoleon, have combined to increase the confusion. In Hungary, the vacillating policy of the Emperor, with the attitude of the Hungarians, has rendered it extremely probable that serious disturbances would soon arise. In America, we have seen a mighty and ambitious nation split in twain. A few thousand madmen, by force of passion, aided by unexampled treachery and fraud, without interruption, rebelled against the Government, stolen its property, outraged its friends, and even threatened the assassination of its President.

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

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

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

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

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

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

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

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

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

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

For the Christian Watchman.
"O sleep thou downy enemy!"
These words were most forcibly impressed upon us by the statement of a certain church-going individual in A., during our stay in that place, that for the first time in his life he had been kept awake by the noise of the street.

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

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

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

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

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

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

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

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

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

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

For the Christian Watchman.

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

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

We evidently require more Educated ministers, our churches are increasing and enlarging, and our ministers can preach acceptably to a congregation whose Education and intelligence is superior to his.

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

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

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

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

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

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

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

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

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

Amherst Feb. 25th 1861.

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

Wolville, Feb. 22, 1861.

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

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

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

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

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

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

For the Christian Watchman.

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

For the Christian Watchman.

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

For the Christian Watchman.

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

Religious Intelligence.

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

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

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

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

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

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

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

For the Christian Watchman.

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

For the Christian Watchman.

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

For the Christian Watchman.

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

For the Christian Watchman.

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

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

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

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

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

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

There has been established at Naples, says the *Gazzetta di Torino*, a committee of priests, under the appellation of the Union of the Ecclesiastics of Southern Italy. Their programme comprises, 1st, The creation of an ecclesiastical-political journal, aiming solely to instruct the people, and to propose and formulate projects of reforms in discipline. 2d, A uniform system of preaching, with a view to attain the double point