ONLY COPY AVAILABLE
SEULE COPIE DISPONIBLE

The church is an institution established by Christ in the heavenly kingdom, and is composed only of baptized believers who are living in obedience to the laws of the Lord. It is a local institution, responsible to no earthly master or tribunal; yet, while independent of man, is absolutely dependent on Christ. It is simply an agency for the accomplishment of the wishes of the king of Zion.

The Lord Jesus, in the days of his flesh, alluded to the church as an institution already in being. Once he represents it as about to be established—as a guard to the gates of the heavenly kingdom, with authority to receive members from without, or to exclude the unworthy from within. Again he speaks of it as now existing, a tribunal with authority to settle disputes which arose among its members. After the crucifixion of Christ, his disciples met together, as an organized community, to transact business for him. After the day of Pentecost, we find the church maintaining the worship of God, receiving baptized believers, expelling the unworthy, and with great zeal extending the knowledge of the Saviour. Subsequent notices of the church are sufficiently numerous to enable us to perceive very clearly its nature and its duties.

The church, as instituted by Christ, was composed of baptized believers, who were living holy lives. Christ spoke of the church as consisting of those, however few, who met in his name. The first meeting after the Ascension was composed of disciples only. On the day of Pentecost none but those who "gladly received" the word were received into the church. The Lord added to the church *such as should be saved*. When persecution assailed the Church, the members were all scattered abroad, and went everywhere preaching the word. Evidently they were all believers.

But they were also baptized. Those who gladly received the word were baptized and added to the community. Paul in his writings implies that all church members were baptized. "Therefore we are buried with him by baptism into death." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. For as many of you as have been baptized into Christ have put on Christ."

The churches were composed only of baptized believers, who were walking in the way of Christ's commandments. None others had any right to church membership. The church in Corinth was composed of those who were sanctified, called to be saints. The church at Ephesus "grew into an holy temple." The members of the church at Thessalonica were "elected of God." The brethren in Rome were beloved of God, called to be saints.

Provision was made for the preservation of purity in the church. When a man gave evidence that he had deceived others or himself, when he became connected with the church, he was to be at once excluded. The Apostle earnestly urged the communities to separate themselves from the unbelieving, the vicious, the disorderly and the heretical.

Such were the conditions of church membership, those only who believed in the Lord Jesus Christ—who had made a creditable profession of their faith—who were living godly and sober lives—were authorized to transact business for their king.

The church was a Christian institution. We have no authority for supposing that the church was a continuance of, or an improvement on the Jewish theocracy. The Israelitish kingdom was a type of the Heavenly kingdom. The one was a shadow, the other the substance.

We find no warrant in all the Holy Scriptures for admitting to the church any unregenerate persons, whether infants or adults. They are evidently incapable of enjoying its privileges, or of performing its work. On the contrary, the churches are commanded to withdraw from the society of such.

ALEPH.

Agriculture.

To Farmers.

These hard times summon men to reflect as to the best means of procuring subsistence for themselves, or provision for their families. The merchant seems to have had his day, and not to have done remarkably well even while his day lasted.

Notwithstanding the complaints which are heard everywhere in country and in town—notwithstanding the emigrations which have taken place to the United States and to regions more distant, no people are so much to be envied as the inhabitants of New Brunswick. While the old world is thronging with paupers, in this Province every man may live in independence; merchants may fail, mechanics may not find employment, yet who can reasonably complain while we have millions of acres of good land, crying out for the axe and the plough?

We know not why it is that young men are so apt to prefer the store, or even the work shop, to the farm. Surely the extra work need not drive one to the confinement, the dependence, the care, and the great uncertainty attending the office, the store, or the workshop. Farmers are the only class who are really independent.

Perhaps farmers are themselves to blame, that their business is not more inviting. They do perform a vast amount of unnecessary drudgery. Why, when spring comes, is the pile of manure so often a compost heap of snow and dung, ruinous to spades and dung forks, when a shed would have saved a great amount of manure and rendered the spring work far more pleasant?—Why do able farmers go to the lumber woods in winter, and run the risks attending this business, when they might be hauling muck or mud, forming compost heaps, and making preparations to enrich their land? Would not this be more profitable, and pleasanter work? Why do our farmers to so great an extent keep their land in grass, so long as they can cut half a ton of hay to the acre, when they might raise profitable root or grain crops? Or why do they cling to the hoe and single mould board plough, when there are cultivators, drill harrows, double mould-board ploughs, which would pay for themselves in one season on an ordinary farm?

We shall endeavour from time to time to present to this most independent and prosperous class of the community, information not gathered at random from papers, but selected with reference to the soil and climate of this Province.—ED.

LIME.

We extract the following from the writings of the Rev. W. L. Rham, a well-known Agriculturaiist:—

"The use of quick lime in rendering inert vegetable matter soluble, and hastening the decomposition of animal substances, is of the greatest importance in agriculture. Substances may be rendered highly enriching in a short time, which, without it, would have lain long dormant in the soil or the dung heap.

"Wherever there is peaty matter in the soil, which, owing to the tannin principle which it contains, is, by itself, perfectly incapable of putrifaction, lime is the true remedy. Assisted by farculent matter to produce a degree of heat and fermentation in it, lime soon dissolves peat, and converts it into real humus, than which there is no better food for vegetation."

The farmer could not do better than spend a portion of the winter months in hauling mud out of the bogs, which everywhere abound. A tenth of the bulk of lime, or ashes, or even a less proportion, would make a mass almost equal to well rotten manure for roots, and superior for grass lands.—ED.

Christian Watchman.

TERMS.

One copy, one year,	$1.50	in advance.
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SAINT JOHN, N. B., JAN. 9, 1861.

We will send a copy of the *Watchman* free for one year, to every minister who sends us two subscribers and three dollars in advance.

Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the *Watchman, free of charge.*

We seem to be living in a most interesting period of the world's history. There is every indication that the long night of superstition and barbarism, with which the greater part of the earth has been so long cursed, is passing away.

At the beginning of this century the Church was disunited, and scarcely knew that Christ had taught that "the field is the world." But now a spirit of love and forbearance prevails in every section of the church, and the feeblest sects are doing their part towards the conversion of the heathen. At the beginning of this century all Asia and Africa were closed against the gospel; but just so soon as the churches were willing to go up and possess the land, just so soon Providence removed every obstacle to their progress.

It is very interesting to discover the hand of the great God preparing the way for the propogation of his religion. The change in the policy of the East Indian Company, and the final distinction of its power; the conquest of all the coasts of Burmah, and the fear of British power infused in the rulers of that empire; the past and present wars in China; all were doubtless ordered by the ruler of the Universe for the extension of the knowledge of the truth as it is in Jesus. In Europe, also, every recent change has prepared the way for the extension of the knowledge of the truth. The present policy of Louis Napoleon, the disturbances in the empire of Austria, the liberation of Italy from the tyranny of its petty rulers,—all point in one direction—all tend to one end; the distinction of civil and religious tyranny, and the acquisition of true liberty.

The missionary enterprise, once the object of ridicule, even by Christian ministers, is now a decided success. Turn to India. That horrible mutiny of the Sepoys, which is displayed in its darkest hues the hideous features of heathenism, revealed the faith and constancy of Hindoo Christians. Every report which comes to us from India tells that the power of the old superstition is broken.

Turn to China. Not only is there an impression on the minds of many of the people that the old system of religion is passing away,—but there is every reason to believe that the "rebels" now nominally Christian, will receive instruction, and draw nearer the truth.

Turn to Burmah—In that land the Karens have become a Christian people, and the Burmese are turning to the knowledge of the ever living and true God.

The numerous Islands of the Southern Pacific Ocean were once tenanted with cruel and blood thirsty inhabitants In these beautiful islands sanctuaries have been erected, a missionary maintained, and the blessings of Christian civilization widely diffused.

In Southern Africa, similar changes have taken place. From the London Missionary Chronicle we learn that "within the colony there are twenty missionary settlements belonging to the London Missionary Society, and fourteen out of this number sustain the ordinances of missions among themselves, while the other settlements are steadily advancing towards self support. These Christian Communities have recently formed an Association of self sustaining Christian Churches, for mutual support, to render assistance to the weaker churches, and to spread Christianity around them."

It is very encouraging for us, thus at the beginning of a New Year to glance over the world and see what God by his Providence and grace hath wrought. We need not be faithless now, as we pray "thy kingdom come, thy will be done on earth as it is in heaven."

Barbarous nations have now a written language and the Bible. Churches are springing up every where. The *graces* of Religion are as manifest in the hut of the new convert as in the house of the Christian Englishman. The various denominations of Christians are becoming more and more united in spirit, and also in doctrine. Creeds are giving way to the Bible, and denominational zeal is being succeeded by a Christian spirit." God also is with his people, inspiring them with a missionary zeal, removing all obstacles to the progress of the missionary, and crowning his labors with glorious success.

Whether the present year shall witness the dismemberment of the Great Republic is known only to Him who guides the destinies of nations. The spectacle now presented is one upon which we of British America must look with mingled alarm and anxiety; alarm, since our position makes us in some sense sharers in the weal or woe of our fellow Americans; anxiety, since all their experience will be a lesson to us who are now on the threshold of Empire.

At first glance it seems as though the eloquent words of Webster were on the verge of being realized. The whole South is in a state of unparallelled excitement. South Carolina has taken the lead, and as far as resolutions can go, is now severed from the Union. Her sister states hold secession conventions, and receive the tidings of her movement with all the noisiest demonstrations of popular delight. Messages of treason pass to and fro, rebellious movements are heard of every day. At Charleston there is almost military rule, and any moment may bring about a collision between the soldiers of the State and the troops of the Nation. Every Southern State is mustering her forces, and organizing new levies of militia and minute men; and the first act of virtual war has taken place in the evacuation of Fort Moultrie. To crown all the head of the nation is unfit for his position and either through fear or treachery, he allows the country to drift helplessly onward to destruction.

Such is the apparent state of affairs and when this is described we have told the worst. Fortunately however there are other circumstances of a more favourable character from which we can learn that all is not yet lost.

In the South the border states are decidedly conservative. Maryland has announced her attachment to the Union; Virginia, Kentucky, and Tennessee are holding back; and even the Gulf States seem by no means prepared to follow South Carolina in her desperate journey. It seems after all as though there is sufficient wisdom and patriotism in all these States to check the furious tide of fanaticism and selfishness which seeks to overwhelm them. South Carolina herself, having gone thus far, seems by no means elated. The whole country is in confusion. Every man is forced to become a soldier. Patrols scour the country. Heavy taxes are laid upon all. The slaves too are suspected and guarded with feverish suspicion; from all the surrounding excitement they seem to have gathered the idea that the new President will make them free. Thus all business is brought to a close and the change has brought nothing but trouble. Nor has South Carolina gained even the semblance of a separate state. Her postal system, her roads, railroads, public offices, are precisely as they were before, viz., under the control of the nation. Thus all the comforts that she possesses are those that belong to the old regime, all the miseries, those that belong to the new. It seems as though these things will find there own remedy and that his community will be forced back by stern necessity into the path which she so foolishly left.

But we find the chief hope for the Union in the spirit of the North. There the attitude of the people is firm. They have taken a noble stand, and they will abide by the result of their decision, be it for evil, or for good. They will yield nothing, nor will they compromise a single principle. Nor would it be possible for them to satisfy the South, the only satisfaction would be a virtual slavery of themselves and their country. Nothing less than the enforcement of the Fugitive Slave Law, the extension of Southern influence, and the recognition of slave property in every Free State, could satisfy the present race of Southerners.

Meanwhile the days of Buchanan are numbered and all eyes are turned to the new President. He bears a good reputation for wisdom honesty, and firmness. If these are indeed his qualities then he may be able to crush out the present disaffection, and save the country. Upon the result of the present crisis depends the future of the nation. If it be Union, then the Republic will enter upon a new career, with the Slave Power baffled and checked, with Freedom triumphant, and a brighter dawn of hope for mankind, but if it be Disunion then the nation will pass onward to a future whose doubtful gloom no human intelligence can pierce.

Whether we advocate or oppose Capital Punishment, we cannot deny that in this community it excites such a strong and even passionate repugnance, that it would be difficult to say what conceivable crime might be sufficiently heinous to justify the enforcement of the death penalty upon its perpetrator. The fact that a man is lying under sentence of death in the jail, is sufficient to rouse the city to unusual sympathy.—Every great murderer who has been condemned for some years past, has been the interesting object for which every sensitive soul has become the zealous champion. Sometimes these merciful efforts fail. Redburn, for instance, was hanged. So was Slavin. Sometimes they succeed, as in the present case, when they have snatched Bean and Munford from the jaws of death. This repugnance to Capital Punishment does not seem to arise from logical conviction, for none of its leading opponents hereabouts have effected much in the way of argument.—Neither does it seem to be at all influenced by circumstances, except, indeed, that this compassionate zeal seems to increase with the atrocity of the crime. It seems to have its origin in a delicate sensibility which shrinks from so painful a spectacle as a public execution. This sensibility remains unmoved by the most horrible crimes so long as they are committed in secret; but it rouses itself to ungovernable excitement if, in the open day, some miscreant is driven from a life which he has forfeited, by the hand of an outraged law.

While the Government are gradually improving the Provincial University, it must be remembered that all efforts in this direction will be futile so long as they are confined to this one Institution. The health of a University depends upon minor schools of every degree, as much as the vigor of a tree depends upon the roots; and exactly as the latter flourish, or decay, thrive, or decline, so will the former gauge its fortunes. To establish a University when the minor schools languish, will be a miscalculation as great as if one were to commence a large wholesale trade in commodities for which there were no demand. We believe, however, that the energy which has been infused into the management of the College, will be diffused to all its minor supports, so that we may finally have an educational system complete in all its branches.

The University relies directly upon the High Schools for a certain supply of students. In what condition are these now? What promise do they give us? Are they capable of doing their part in assisting the College? We feel sure that these questions can meet with no satisfactory answer. Our High Schools, as a general thing, are very inferior, and there are not more than three in the entire Province that compare with others of their class in the United States. A leading schoolmaster of this city informed us that at the present time he did not think there were twelve scholars in this city who were preparing for College. If this be true of the city, it is still more so of the country. The prospects of an immediate support that will really advance the College are small indeed.

Taking a step lower, we see the Primary Schools, which may be called feeders to the High Schools. The condition of these is certainly not such as can satisfy us. Their text books are inferior, their arrangements crude and ineffective, their support inadequate,—in fact they have just the faults which might be expected in a new country. No one can be blamed for their condition. We have not yet had time or ability to make it much better. But it is none the less true that if the fountain heads of Education are thus defective, the University has no present prospects of much value.

Primary Schools are the foundation of a country's intelligence. They alone can create the direct supply to a College; and they alone can promote that universal intelligence, and liberal feeling, by which a College is sustained and cherished.

It follows then that no scheme which is formed for the improvement of the University, can possibly be effective unless it embraces the whole subordinate framework of Schools. As we have at present no really efficient system, it would be the wisest plan to introduce here that one which in New England, in Ohio, and in Canada has been attended with so much success. The Massachusetts Free School System, with its liberal policy, its efficient support, its far-reaching influence, and its direct taxation, might well be worthy of adoption here. For in this we can have a regular gradation, from the University down to the primary branches, all in harmony, and available to all the population.

The concert of the Portland Baptist Sabbath School, which took place in the Institute was a decided success. In spite of the stormy weather, some seven hundred people were present, and it the evening had been pleasant the Hall would have been filled. The care with which these children had been trained, and their many different voices disciplined into harmony, was evinced by their sweet performance. Nothing is so sweet as the voice of children, and when this is made use of to utter forth appropriate melodies, we hear music whose power over the the heart is rarely equalled. We are inclined to think that music of this description when judiciously used, may be made one of the strongest and sweetest influences which can be exerted by the Sunday School.

The same concert was repeated last evening with complete success.

We call attention to the original matter in the *Watchman*. What it is now, in this respect, we intend to continue to make it. No other paper in the Province contains so much, or of so varied interest. We invite contributors.

We are obliged to Harpstrings, and to the friend who sent in the interesting extracts, which will appear next week.

The articles sent us—the Letters to a young minister, by "Episcopos," the "Trip through North Wales," and "My own papers" have been received, but we have been unable to find a place for them this week. We have even been obliged to lay aside one of the articles after it had been set up by the printer.

Domestic Religious Intelligence.

THE UNION MEETINGS.

We are glad to learn that the Union Prayer meetings, which were started last year by the Young Men's Christian Association with such marked success, will be renewed this year under the same anspices. Nothing surely can be more delightful than for Christians of different denominations to forget for a while their various differences and meet together to ask for blessings which they all equally need from a God whom they all equally adore. Nothing can be more consistent with the true spirit of that Christianity, which the Divine originator sanctified with his last prayer that those who followed it "might all be one." It was an affecting sight a year ago, to look upon the large congregation which assembled at these meetings—men of every denomination, of every age, and of every profession, blending together their hearts' desires, their adoring songs, and their fervent prayers. Such a scene appears like a type of what shall one day be witnessed throughout the whole earth when the knowledge of God shall be extended from sea to sea, and from the rivers to the ends of the earth.

In accordance with a requisition of the Evangelical Alliance of England to set apart this week for special and united prayer for the outpouring of the Holy Spirit, the Young Men's Christian Association commenced a series of meetings, in Smith's building, on Monday noon. Although the weather was inclement, yet a large number assembled. The services were interesting, and we trust profitable. Dr. Botsford presided, and after a few introductory remarks and singing, prayers were offered by Revs. Messrs. G. Armstrong (Epis.), Lathern (Wes.), S. Robinson (Baptist), and five other gentlemen.

A meeting was held in Brussels Street Baptist Church at 3 P. M. The congregation, perhaps from being scattered in so large a house, appeared rather small. There were present, Revs. Messrs. Wilson and Lathern (Wesleyan); Ferrie and Bennett (Presbyterian); Thornton (Congregationalist); Patterson (Christian Band); and Robinson, Bill, and Crawley (Baptist).

After singing and reading the Scriptures, the Rev. S. Robinson addressed the meeting. He rejoiced that the day was dawning when the Churches were awaking to a sense of their duty, that they were taking more enlightened views of Christian unity. They had been looking to the marks that distinguish the denominations rather than to the fact that they were all one in Christ Jesus. He could not arrogate to the Baptists the title of "The Church," any more than any other Body. They had met for prayer. He hoped no time would be lost, and invited any to take part.

Rev. W. Wilson then offered prayer, followed by the Rev. I. E. Bill. Two verses of hymn commencing, "There is a fountain filled with blood," were next sung.

Prayer by Rev. Mr. Bennett, succeeded by Mr. Lathern.

Mr. Bennett then said, the Ministers were not there to carry on the meeting, that was the duty of the Christian friends present. They were there to encourage by their presence and co-operation the representatives of the various churches. These remarks being endorsed by Rev. S. Robinson, prayer was offered by two Laymen.

Rev. Mr. Ferrie said—As a people we should be grateful, and thank God for the great mercies bestowed through the past year. That year was ushered in with prayer, continuous and united for about three months, and so blessed had we been that a day was set apart for general Thanksgiving at its close. He thought there was a clear connexion between the asking for and the bestowment of the blessing. And now they met again to pray earnestly, devotedly, and unitedly for Spiritual blessings. He saw in these efforts the dawn of the day when the Saints should rise up and take the kingdom, and he called upon Christians to watch unto prayer.

Three verses of the hymn, "All hail the power of Jesus name," was then sung, and prayers offered by Mr. Collins and Rev. Mr. Patterson.

Rev. S. Robinson expressed regret that the invitation had not been more generally extended; and after singing the Doxology, Benediction was pronounced by Rev. Mr. Thornton.

TUESDAY, NOON.

Hon. W. B. Kinnear presided.

The subject for special prayer was "The attainment of a higher standard of holiness by the children of God." Mr. Kinnear spoke on the passage of Scripture, "He walked with God, and was not, for God took him." In the course of his remarks he stated that during the Irish Revivals no less than 300,000 persons had professed to experience the regenerating power of God's Holy Spirit,—no longer bowing the knee to Baal, but to God through faith in Christ Jesus.

The hour was occupied by singing and prayer, and was a season of refreshing from the presence of God.

AFTERNOON, 3 P. M.

A large congregation met in Rev. Jas. Bennett's Church. After singing the 89th Psalm, the 3rd chapter 1st Epistle of John was read, and Mr. Bennett said,—They were all met for prayer, the representatives of a number of churches, to show their affection for each other, and to unite their supplications for the world and the Church—the conversion of the world, and the revival of the Church. He hoped the laity would take part, and if any had a word of reproof, or exhortation, or prayer, it was his privilege to speak.

Mr. Collins, Revs. W. Ferrie and I. E. Bill spoke, and Revs. Messrs. Thornton, Robinson, McMurray, Wilson, and others offered prayer.

The whole service was one of deep solemnity, and we trust that good will result.

MISSIONARY.

Rev. E. McInnis has been labouring for some time past at Dipper Harbor, and we are glad to learn that God's blessing is attending him. The friends have lately commenced a Sabbath School, and three have been baptized.

At Gondola Point, K. Co., another of his stations, prospects are brightening, although there is much spiritual destitution. He has baptized two, and spent much time in visiting from house to house during the last quarter.

Rev. C. Sprague is greatly encouraged in his work at Buctouche and Dundas. Four have been baptized, and more are expected to follow.

Rev. J. Blakeney is now laboring in South Richmond and Canterbury, where the line dividing York and Carleton Counties borders on the State of Maine. He finds everything dark in one section, while light streams upon the other. A Church is about to be organized at South Richmond.

The Missionary at Woodstock and Northampton finds many earnest Christians willing to aid him by their labors and their prayers. A new house is just finished at the latter place, for a School and Meeting House.

The Albert County Quarterly Meeting have mission Stations at New Ireland Settlement, Pollett River, and Little River, and are anxious to make the work in that section thorough.

The Baptist Church at Harvey has just lost its pastor, who resigns to take up missionary labor on the North Shore.

We are informed that the Church at Amherst, N. S. extended a unanimous call to Rev. Geo. F. Miles to become their Pastor. This invitation has not been accepted; Mr. Miles having entered into an engagement to continue his labors with the church at Moncton.

Rev. C. Coleman has been recommended by the Home Missionary Board to Shediac.

On the last Sabbath fortnight, at Mill Cove, on the Grand Lake, the Rev. David Crandall, one of our most laborious and successful Ministers baptized three persons.

At the Washademoic Lake, Narrows, a protracted meeting has been held, and its prospects are very good. Brother Sprague has baptized three.

MR. EDITOR:—

A few weeks since the Church at Dorchester requested Rev. A. Mutch to become their Pastor. He entered on his duties and after a few weeks, appointed a protracted meeting. That meeting was well attended by the people; only one minister attended to aid the Pastor. He preached five sermons, attended a conference meeting and then the meetings were continued every evening for a week.

The ordinance of baptism has since been administered to those who have found Christ precious, who only a few weeks before were strangers to the grace of God. The Church that for a long time was in a low and scattered state, has been revived and enjoys the fellowship of Saints. 'Tis cheering to know that the hands of our brother are being upheld in his work and labor of love.

K.

AMERICAN RELIGIOUS INTELLIGENCE.

The Baptist cause in Canada seems to be in the advance, and the churches becoming more united. A Baptist paper reports: Some years ago the regular Baptists of Canada West, withdrew themselves from all connection with the open communionists, and from that day the truth has prospered on all sides, and at this moment, there are nearly two hundred regular churches, to about half a dozen British Union Churches.

In the United States, the Southren question is affecting the intercourse of the respective churches North and South. The chairman of the Revision Association (South) refuses to transmit money North. The Tenessee Baptist, with other Southren journals, are determined to have nothing more to do with the Bible Union unless it renders the word *doulos*, slave instead of servant.

According to the annual report of the General Association for 1859, the communicants in connection with the Congregationalists in Connecticut number 47,109. During the year they report baptized, adults 300; infants 685.

EUROPEAN RELIGIOUS INTELLIGENCE.

Religion seems to be steadily progressing in Great Britain, at Perth religious meetings have been held for sixty nights in succession in the Town hall. The following very interesting remarks respecting Manchester were made by Rev. Canon Stowell, M. A., at a meeting of the Manchester and Salford Auxiliary Bible Society:—

"During the last thirty-three years infidelity had more than once sought to muster its troops and win its dark achievements in Manchester.—Many of them could remember when halls were built for infidelity, when creatures were paid to preach down the Bible, when their churches were invaded by men, and women, too, who came to confront the preacher of God's Word, and to intimidate him. But, though the working men of Manchester were carried away for a little season, they had too much common sense, and there were too many Bibles in their workshops and cottages to be long deluded. Were was now the Hall of Science? It was converted into a noble free library for all the people of Manchester.—Where too, was the Salford Hall of Science? It was converted into a good honest baptist chapel; so they would perceive infidelity had been building temples for the diffusion of wholesome knowledge and the worship of God: Time was, and not far gone by, when we had shops opened to sell infidel publications, and when we had ten or twelve infidel periodicals circulating their thousands in Manchester and neighborhood. But of these publications there were few, if any, that had survived the quiet progress of God's truth and the common-sense of the working men."

We see that some of the High Churchmen of England are disapproving of a married clergy.

In France we discover indications of progress. While Louis Napoleon seems inclined to act the part of our Henry VIII, the protestant churches of France are becoming more spiritually minded. The few and feeble Baptist churches in France are maintaining their ground.

GERMANY,—Mr. Oncken writes from Hamburg:—"To the glory of God, let me then first say, that throughout my journey I have seen and can testify to, with a glad and grateful heart; the work of the Lord is prospering with us. Not poverty, not the derision of the world, nor the flood gates of opposition, opened against the flock of Christ, have been able to extinguish the fire which our saviour came to kindle in Germany also."

RELIGIOUS INTELLIGENCE FROM ASIA.

INDIA.—The London Missionary Herald informs its readers that in North Tinnivelly, in Southren India, scenes similar to that which attracted attention in Ireland have occurred.—Rev Dr. Fenn, writes:—"We have such tokens of movements among the heathen as we have never yet known."

BURMAH.—Six converts were recently baptized in Rangoon one an East Indian, one a Musselman, the rest Burmese. In a letter from W. Thomas to the magistrate of Henthadia we have a summery of the state of that station and the surrounding districts, "That there are within the bonds of this mission forty two Christian churches. That these churches contain an aggregate of 1,300 souls. That besides these regular members of churches there is quite a large number of new worshippers, not yet baptized.

CHINA.—We hear but little of converts, but the attention of the christian world is now directed to this country, and missionaries are are pouring in ready to occupy the first which may be opened.

WHAT THE PRESS SAYS OF US.

From the Freeman.

We received the first copy of the "Christian Watchman," edited by the Rev. Mr. Demill, and published by Mr. Day. The paper is well printed, and the original matter shows much talent. We are sorry we can not say as much for the spirit that seems to govern the man who to gain the favour of the most bigotted and fanatical could say—utter indulging in the silly hope that Louis Napoleon can tear from the Catholic Church the French people who remained Catholic in spite of the great Revolution:—

"The Ultramontanists will fight to the last. They will use every effort 'whom God and nature have put into their hands.' Doubtless they will even try their luck at assassinations and commission some new Ravaillac to avenge the wrongs of the Holy Church."

From the Globe.

THE CHRISTIAN WATCHMAN.—We have received the first number of the above paper. It purports to be the Organ of the Baptist denomination in this Province. Mr Day the well known publisher, is proprietor and Rev. E. B. Demill Editor. The paper presents a good typographical appearance and is well filled with good readable matter both original and select. We heartily wish our contemporary success, and hope that his efforts will be duly appreciated by the public. The paper promises not to meddle in politics unless compelled to do so out of conscientious motives, and is willing to leave political discuss on to the secular papers, a course which we consider wise upon too part of any Religious Journal.

From the New Brunswicker.

We have received the first number of the "Christian Watchman," edited by the Rev. E. B. Demill, A. M. and published by Mr. George W. Day. It is neatly got up, and we have no doubt will receive a fair share of patronage.

From the Religious Intelencer.

"THE CHRISTIAN WATCHMAN."—The first numbe. of the Journal has appeared. It is issued from the office of Mr. G. W. Day, Proprietor; the Rev. E. B. Demill, A. M., Editor. It contains a large amount of original matter, well written. The Watchman is a Baptist paper, and purports to advocate the interests of the Calvinist Baptist Denomination.

From the Courier.

NEW PAPER.—We have received the first number of the "Christian Watchman," a Baptist paper, under the editorial management of Rev. E. B. Demill, A. M., and published by Mr. G. W. Day. It is neatly printed, and the general management evinces considerable ability.

From the Albion.

The first number of the "Christian Watchman," has made its appearance, and may challenge comparison with any of the Religious weeklies, while for originality of matter, it surpasses most of its contemporaries. We are pleased to see the healthy tone of the religious articles, and hope that the Watchman will always, as in this first number, avoid that sickening twaddleism into which sectarian journalism is too apt to fall.