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The Christian Watchman

J. W. DAX, Proprietor.

BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

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

VOL. 1.

SAINT JOHN, NEW-BRUNSWICK.

WEDNESDAY, MARCH 6, 1861

NO. 10

Original Contributions

For the Christian Watchman.

GOD IS LOVE.

"Tis not for all His glory we worship the Most High,
Tis not that he created the worlds beyond the sky,
Nor that the power that relisheth the rapturous
Song of praise, Not that he sound the chorus through
the vaulted deep;
But that His tender human love,
Tis this that doth our strong affections move.

He came from all His glory, to dwell with man
below,
To tread the paths of wretchedness, to walk the
ways of woe;
For us in human sorrow, to have the bitter
sigh,
And on the cross of anguish in agony to die:
Tis this was his tender human love,
Tis this that doth our strong affections move.

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BETHLEHEM.

Once a music sound ascended, stealing up from
Bethlehem,
Sounding promise for the future, for the past
a requiem.
Sung by Seraphims, who poured immortal strains
in mortal ears,
Symphonies of angels mingling with the music of
the Spheres.

Peace caught up the sound; and sweet responsive
melody began,
Singing—"Glory in the Highest, Peace on Earth,
Good will to Men!"

Love caught up the sound; and joining eagerly the
lofty strain,
Hailed the sweet prophetic dawning of her never-
ending reign.

Joy caught up the sound; and all harmonious lifted
up her voice,
And her soul-entrancing music bade the weary
world rejoice.

All the old Gods of the nations, heard it in their
heavy hearts,
And a shudder passed among them, for they knew
their hour had come.

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HORTON SKETCHES.

NUMBER 5.

BY GAMMA.

Who can withstand the power of the Holy Spirit? When it enters into the heart of man, his feelings and desires start up at his command, and all others are nothing in comparison. Through this influence the consciousness of sin arises where its presence was never suspected before; and thus awakes repentance, which disturbs the soul till the same Spirit's pardoning voice admits the storm. Thus by a process which is admirably consistent with every variety of human nature, man's heart is renewed and he becomes a new born creature. He is inspired with new motives, and desires; and is influenced by new hopes and fears. Old things have passed away, and all things have become new.

How many such changes as these have been witnessed within the sanctified walls of the village church at Wolfville. I love to throw myself back into the past and recall the blessed hours. The vanished scenes return again, and the forms of the departed grow into shape before me. The students fill their old places; the congregation assemble around their venerable pastor. The song of worship arises, sung to a wailing tune in the minor key, which sounds like the very voice of a contrite heart; the mournful cadence sinks deeply into the memory to haunt it through a lifetime. Silence follows, of that deep and solemn nature that best favors the communion of the soul with its creator. Then the voice of prayer arises, breaking in upon the stillness in low and mournful tones. The cry uttered forth by one is caught up by another; heart answers unto heart, the whole congregation is moved by one common emotion. For the Holy Spirit of God is there and every heart thrills with the consciousness of his presence. At last the feeling is intensified and bursts forth without restraint. Old men arise to speak their Saviour's praise, forgetting the torpor of age in a more than youthful enthusiasm; young converts proclaim their exultant joy; wanderers reclaimed to the fold express their fervent gratitude; and broken hearted sinners implore the pardon of God, and the prayers of his people. To such a scene as this it is sweet to turn back, and from its retrospect, gain new cause for love to God and confidence in his religion. The old village church was a chosen spot for the display of the wondrous power of God, and many yet live to whom the memory of this place is among the dearest which they possess.

It was at such a meeting as this—that the students of whom I have spoken ceased their last opposition and yielded to the power of God. The house was crowded. Many of the congregation had been converted within but a few days. Ministers from the surrounding villages had come to witness the scene. Every student in the College had come, both converted and unconverted. There was something in the circumstances of the meet-

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ing which promised great things to the expectant church. It was hoped that these young men upon whom so many hearts were now fastened would at length be brought in.

The meeting went on with the same solemnity which had formerly prevailed. Very many young converts were there, and these were enthusiastic in their expressions of joy, and earnest in their appeals to their unconverted friends. It was an affecting sight to see these young people who but a few days before had been as cold and even hostile to religion now rejoicing in proclaiming its blessed power.

The six young men felt it. Each one thought independently for himself; in the mind of each one there arose a last and final struggle. As the meeting went on the struggle grew more acute until at last the power of the Spirit overcame them.

In the midst of a deep stillness of which it would be difficult to say whether wonder or joy was chiefly the cause. Alfred Cummings arose. He was a young man of massive form and strikingly handsome features. His voice was full and deep, and its tones rang with a solemn emphasis in the silence of the meeting.

"My dear friends, rise to request your prayers for the conversion of your soul to God. I have dared," said he, and he raised his arm as he spoke—"I have dared to lift my puny arm in rebellion against the Almighty. I repent of my sin. Pray for me that I may obtain forgiveness."

He sat down again. A low murmur passed through the congregation. Every heart beat faster, and every eye was turned with tears.

George Cummings started as he saw his brother rise, and as he spoke, he frowned and bowed his head to conceal his face. He was a proud and resolute man. Superior even to his brother in muscular power, massive figure, and manly beauty, he exulted in his manhood, and scorned to exhibit anything that approached to weakness.

Yet the action of his brother had so startled him that for a moment he almost lost control of himself. However he quickly regained it, and sat in a rigid attitude awaiting what might follow.

Yet the Lord was there. Before him the hardest heart must soften. Another arose to follow the example of Alfred Cummings. It was Edward Vincent. The deeply rooted gaiety and thoughtlessness of this young man, which had made him prominent among his companions for opposition to religious influences, and caused his friends to doubt the possibility of any serious feeling in him, had now altogether departed. His manner betrayed his deep distress; his voice was broken, and his words few. He simply asked for the prayers of God's people.

Now the joy and the wonder were sad, and the end of this was awaited with impatience. If Edward Vincent could be moved, then there was not only a hope but a certainty that all the others would follow. "Who would come next?" was thought by all—"Who next will come to drink of the waters of life?"

The universal desire was quickly gratified. John Vincent arose next, weeping much, and speaking in a faint voice the feelings of his heart. He was a gentle hearted and an earnest youth. Nature fitted him to adorn and illustrate a Christian life. From the hour of his conversion, the graces of religion rapidly unfolded themselves in his character. But the spirituality of his nature and the devotion of his young life to the one absorbing idea of holiness, marked him out as one prepared for Heaven. So he walked with God, and he was not, for God took him. An early death deprived his friends of a precious treasure, but added another to the many redeemed Saints on high, who on thinking of the place where they received their passport for immortality, look back rejoicingly to Horton.

Robinson followed, eager like the others, to bid adieu to his former life and seek reconciliation with his God. The scene that now was presented baffled description. The presence of the most High was felt more strongly than ever before. This was the hour of blessing. Yet the feelings of all were too deep and too strong to be expressed by wild outcry, or frenzied exclamation. Low sighs, half stifled sobs, eyes streaming with tears even while they were radiant with joy; exclamations of wonder, love and praise; such were the outward signs of the universal feeling.

Quite recently the N. Y. Herald, published a letter from Mr. Roberts dated 30th Oct., from Nankin, where the writer was enjoying the hospitality of Chung Wang. The contents of the letter are very important.

Mr. Roberts states that on Monday 15th Oct., he had an interview with Kow Wang one of the King's old acquaintances, and formerly an assistant preacher in the service of the London Missionary Society—but second in the power of the Emperor. In answer to inquiries Mr. Roberts informed him that he had come back to Nankin, "to preach the gospel of Jesus Christ to the people, as revealed in the New Testament; also to distribute the Scriptures, and possibly to promote a school system, in order to facilitate my sole object. Also, that I wished to extend the work as far as possible by inviting others of my own denomination to join me."

Kow Wang expressed his fears lest these missionaries would not receive the visions of the Eastern and Western Kings; but adhered too closely to the Scriptures, but informed him that he would be allowed to stop, and furthermore that the Emperor had conferred upon him, his old religious teacher, a high office of state, as a mark of affection. When dinner was brought in

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he had it placed on the table in front of the door, pretty much in the way the other Chinese worship idols; then men knelt down before it and he prayed, which seemed to be understood by him and the rest of the brotherhood as asking a blessing on the food instead of our doing so at the table where we eat."

At dinner food and three cups of tea were offered to Shangti. Kow Wang apologized for this act of idolatry.

On the following day in another interview, reports were asked whether he esteemed the Emperor's appointment to be from Heaven. To this no direct reply was given. He was then asked whether, in case of an interview with the Emperor, he would kneel to him, as others did. This he declined to do.

On returning to his lodgings at reflection, he concluded not to kneel to the Emperor, nor any of the King, also not to accept the state office which had been conferred.

On Wednesday Kow Wang sent for him again, and in the name of T'en Wang, the Emperor, presented him with a box containing about \$130 in money, four pieces of craps, the credentials of his high office formerly conferred (about as high as the Lord Bishop of London), together with an official crown, consisting of a beautiful golden crown, and for a court dress, a beautiful bright yellow craps robe, of the best quality of craps, lined inside with the same, and a pair of bright yellow satin boots.

The offered gifts and honors were, however, respectfully declined, as Mr. Roberts thought that the dignity and power of such an office would prevent him from laboring effectively among the people as a missionary. Kow Wang was surprised and somewhat displeased by this refusal, and told him that the Emperor had already spoken of preparing a Gah-moon, an official residence. "I told him," writes Mr. Roberts, "that I did not want a Gah-moon, I simply wanted a Timp-tong—a chapel in which to preach the Gospel of Christ. And, as if Providence directed, the very next day Chung Wang, the Commander-in-chief, whose hospitality I am now enjoying, returned, and of his own accord offered to advance the fund to build me a chapel, and repeated the same the next morning, saying, "Send for a foreigner to build you a chapel, and I will pay for it." This is very good, generous and kind.

The concluding portion of the letter is extremely important. It is in reference to the request to invite Baptist ministers to preach to the people. He was informed that "T'en Wang had decided in that matter, that as he knew and had confidence in me, he therefore confided this trust to my charge, making his old religious teacher head of the affair, so that whoever he shall invite and introduce, the Emperor promises to receive into his confidence, and allow such to establish themselves in his capital or territory as they may choose. With this proposition I was delighted; it just meets the exigencies of the case, so that if my brethren of the Baptist denomination in the United States, England and Germany will now heartily co-operate with me, we have a first rate opportunity of doing a great work for the Lord in China. And to this end the invitation is now hereby extended to all missionary Baptists of like faith and order, sustaining a fair standing in their own church, wishing this letter may come to, to "come over and help us." The harvest truly is great, but the laborers are few—none but the writer, of whom he is aware, though only T'en Wang's territory. It is altogether important that the Scriptures be distributed and the Gospel preached to this people, by which to rectify their errors and save their souls. And now there is every opportunity to do so; it is your open. And it is a fact that T'en Wang chooses his themes for yearly examinations for promotions out of the Scriptures. One of the examinations has just transpired since I arrived, whose theme was Noah's flood and the bow in the cloud. And with this fact before us, none need enquire whether the Scriptures will be read throughout his territory if he can be procured. But Kow Wang says the intention is to make them the school book throughout his kingdom. Does not this promise pretty fairly that a nation shall be born in a day; and as all the kings, something more than half a dozen, concur in this measure, may we not hope these are the ones alluded to who should become nursing fathers in the church of Christ? There is something peculiarly interesting in seeing one of these kings, to whom the officers and people bow down daily, take off his crown and his royal robes, as I have seen Chung Wang do, sing one of the songs of Zion in praise to God, and then humbly kneel down in prayer to his Maker! May not this be the source of his strength in overcoming his idolatrous enemies? They also break down idols, making the way clear for the Gospel, worship daily, observe the Jewish Sabbath on Saturday, offer sacrifices as the Jews in some measure, and some of them indulge in polygamy, as Abraham and Jacob, David and Solomon did. But these things, I trust, will improve through instruction. Then come, dear brethren, come; don't delay! But you that cannot come, please send me a goodly amount of money, with which to print the New Testament with notes, and religious tracts, for Kow Wang has not given me much encouragement to hope that I will get much money from government for these purposes. Chung Wang is still extending his territory. He left an arm

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In my last letter I directed your attention to the necessity of a diligent attention to the ordinary means of grace, in order to your own advancement in piety, and your efficiency as a minister. Let me now urge you to put forth diligent and conscientious efforts for the edification of your hearers. Spend a considerable portion of your time in preparation for the discharge of your work as a preacher of the gospel, a teacher of religion. "Give thyself to reading, to exhortation, to doctrine, meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all."

I am aware that young ministers, especially those who labor in rural districts, are strongly tempted to neglect this injunction of the apostle, and to make but little effort to grow in knowledge. You may hear ministers, your seniors, men of considerable influence, laying great stress on what they call "gospel preaching," sneering at those who are earnestly and conscientiously endeavoring to advance in knowledge, and in piety for teaching; perhaps boasting that the sermons which they themselves preach have cost little, if any, time or labor, leaving you to infer that their efforts are the result of some heavenly inspiration or of extraordinary natural ability.

You will find that your people give you but little encouragement to pursue the studies proper to your calling. They will often express dissatisfaction on learning that you spend several hours every day over your books, or in your meditations. You will also often be surprised and pained to find that sermons which you have carefully prepared with special reference to the wants of your people have scarcely been listened to, while some extemporaneous effusion has elicited raptures of admiration.

You will discover that some ministers who never think of reading a book or preparing a sermon, seem to be quite successful in getting up revivals, and very often preach sermons which are really heart stirring. I have often been surprised at the effect upon myself and others of discourses, which evidently cost no time in preparation, delivered by men who know nothing of the drudgery of the study.

Moreover, you will be required to preach very many sermons, pay very many visits, attend to much business connected with your church. These duties will engross much of your time, and keep you away from your books and papers in the country where one is expected to preach at least four sermons every week, and to make long and frequent visits, the temptation to neglect study is very strong. But all these temptations to mental indolence you must resist if you would conscientiously and successfully discharge the duties of your calling.

If you will consider the nature of the gospel you will see that profound meditation and diligent study are required on the part of him who would attract the attention, and touch the hearts of those who wait on his ministry. The gospel is interwoven with every page of Scripture, and is intimately connected with every truth which relates to the temporal or eternal happiness of men. Its truths are so simple as to be intelligible to a child, while the most comprehensive and powerful intellect would vainly strive to understand all the truth which it assumes, reveals or implies. The tidings that "Jesus died," to be understood presupposes a knowledge of the holiness of the deity and the

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In Jan. 1854 seven ladies met in a work shop in this city (St. John), to organize a Juvenile Missionary Society. They had no model to guide them, no predecessors in whose footsteps they might follow; still they formed an organization—framed a constitution and by-laws, elected their officers, decided to call their organization the Brussels St. Baptist Juvenile Missionary Society, and resolved to meet on the first Tuesday of each month for the transaction of business. They continued to meet at this place—the work shop, until it was destroyed by fire, when they asked and obtained leave to hold their meetings in the vestry of Brussels Street Chapel—the originators being members of the Sunday School in connection with that church. The Society however was independent of, and distinct from, that organization. There has been a gradual increase of the Society until they number one hundred.

Soon after the Society was organized it employed Bro. Newcomb as its missionary, for a short time. His labors were performed in West-moatland County. At the close of the engagement with him, Father Ring was employed as city missionary. Meanwhile the two Baptist churches in the city were, through the persevering efforts of this Society induced to procure a lot of land, and to build the place of worship now known as the Marsh Bridge Meeting House.

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You will find that your people give you but little encouragement to pursue the studies proper to your calling. They will often express dissatisfaction on learning that you spend several hours every day over your books, or in your meditations. You will also often be surprised and pained to find that sermons which you have carefully prepared with special reference to the wants of your people have scarcely been listened to, while some extemporaneous effusion has elicited raptures of admiration.

You will discover that some ministers who never think of reading a book or preparing a sermon, seem to be quite successful in getting up revivals, and very often preach sermons which are really heart stirring. I have often been surprised at the effect upon myself and others of discourses, which evidently cost no time in preparation, delivered by men who know nothing of the drudgery of the study.

Moreover, you will be required to preach very many sermons, pay very many visits, attend to much business connected with your church. These duties will engross much of your time, and keep you away from your books and papers in the country where one is expected to preach at least four sermons every week, and to make long and frequent visits, the temptation to neglect study is very strong. But all these temptations to mental indolence you must resist if you would conscientiously and successfully discharge the duties of your calling.

If you will consider the nature of the gospel you will see that profound meditation and diligent study are required on the part of him who would attract the attention, and touch the hearts of those who wait on his ministry. The gospel is interwoven with every page of Scripture, and is intimately connected with every truth which relates to the temporal or eternal happiness of men. Its truths are so simple as to be intelligible to a child, while the most comprehensive and powerful intellect would vainly strive to understand all the truth which it assumes, reveals or implies. The tidings that "Jesus died," to be understood presupposes a knowledge of the holiness of the deity and the