

AVAILABLE
RESPONSIBLE

TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—ST. PAUL.

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

VOL. I.

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Original Contributions

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:

In my last letter I directed your attention to the nature of worship, and to a brief consideration of the various modes prevalent among the various Christian sects. Perhaps I did not sufficiently enlarge upon the many advantages of that free and unobscured worship which we regard as authorized by the Lord, and if I presented no very pleasing sketch of the actual worship of the professing spiritual worshippers, it was because I have been so frequently pressed by the manner in which it has been presented. I am willing to acknowledge that I may have been misled by my limited observation, and also by my own short comings. However I cannot too earnestly urge upon you the necessity of regarding the worship of the church as a service of the very most importance, especially as it will to a considerable extent depend upon yourself, whether the prayer or the sermon shall hold the first place in the estimation of the people, and whether the prayer meeting shall be considered a wearisome service or the pleasant way to wished for blessings.

In this connection some practical reflections may not be out of place.

In your prayers, especially those which precede the sermon, let the several parts of worship be kept distinctly separate in your own mind, and let each have its claims attended to. We have sometimes heard, and from ministers too, prayers which were without the slightest order. The different parts were so confounded together, that it was impossible for an ordinary mind to follow the ideas, much less to feel the various emotions which they were intended to express. A prayer begins with adoration, then the thanksgiving is offered, then penitence and confession of sin, and finally petitions are presented. As regards this latter portion of worship you cannot do better than to follow the order marked out in the Lord's prayer. Here we pray first for the church universal, that the glorious attributes of the Deity, may be held in universal reverence, that the kingdom may extend until its borders fill the earth, and that the will of God may be universally and perfectly submitted to and obeyed. We then pray for ourselves as individuals, not forgetting the brotherhood, or humanity, that our necessary temporal wants may be satisfied, that our sins may be forgiven, and that we may be delivered from temptation and evil. Some such order as this will be found absolutely necessary by him who would conduct the devotions of the congregation. Of course the wants of your fellow-worshippers, considerations of time or place, will cause greater or less stress to be laid on the various parts. There will indeed be a species of amplex in your prayers thus arranged, but this amplex, when the spirit is right, will only render the petitions expressed more intelligible and impressive.

Have some definite idea as to the various themes of worship. Do not enter your Maker's presence before you know what you intend to say when there. Few after they have left the mercy seat have any definite recollection of the sentiments which they have expressed. No unconfessed sin, no blessing sought, has left an impression upon the mind. If this be so, on the part of him who has been the organ of the congregation, we may certainly expect that their impressions will be equally faint. A service of such vast importance requires that each of you should obtain what blessings really have awakened gratitude, what sins require to be repented of and confessed, what blessings, our present state especially requires. Then with our minds prepared we can enter into the presence of the Holy One, and express without hesitation or indifference the sentiments appropriate to devotion. Our fellow-worshippers feel the propriety of our devotional breathings, readily attend to them, and make our utterances their own.

But preparation of heart is still more necessary than any mental preparation. We should not enter the presence unless our hearts are prepared to render emotions corresponding with the sentiments uttered. In vain are our words well ordered, in vain have we carefully considered the condition and wants of our fellow-worshippers, unless the expression of the lips is echoed from the bottom of the heart. On the contrary the perfection of language and sentiment only renders more conspicuous deficiency in genuine devotion feeling. The more clearly the congregation perceives it appropriate of the words to their state, the more quickly will they discover any discrepancy between the form and the spirit. Let me urge you then before attempting to lead the devotions of a church, to spend some time in earnest secret prayer, until in intimate communion with God, your feelings become quickened, and a devotional spirit excited.

In this connection I would also recommend you as a general thing to express only those sentiments which at the time excite within you lively emotion. Whatever you do never pray against time, never aim to lengthen out the service by petitions for every object which at the time may be suggested to your mind. When those ideas which you have regarded as of importance have been presented, then cease. The time allowed

to this service is too brief for the fitting presentation of every want of the individual soul, the church and the world.

In concluding this letter I would also give you some advice respecting the management of the prayer meeting and the administration of the ordinances. The remarks made above will apply to you in your attendance on all these services, but some special directions also seem to be necessary.

In your attendance at the prayer meeting, you will notice the prevailing deficiencies of those who engage in its services. In some you will notice incoherence of thought; in others, the absence of a devotional spirit. Some will fill to excite the interest of the congregation, in their attempt to pray for every imaginable blessing; others again will weary all, simply by the absence of point, and the unreasonable length of their petitions. These evils result either from want of correct knowledge, or from the absence of a proper disposition. How can they be remedied? Not, perhaps, by any formal instruction, rather by setting to them a good example. In a brief comprehensive and earnest prayer. The leader of the prayer meeting should aim simply, to direct the attention of the worshippers to some one great want. This he should express earnestly and briefly. He will thus give a tone and a direction to the entire services.

The services in connection with the administration of the ordinances should, I think, be exclusively devotional. No act of worship excites such deep emotion, and brings the spirit into such direct communion with the Lord, as the participation of those elements which symbolize Redeeming Love. Anything like an attempt to instruct is out of place here: the spirit of the commandment should be left "alone with Jesus." Baptism is also a most solemn ordinance,—the sacrament of regeneration,—and should be administered with a profound sense of its significance and importance. The candidates are about to profess their adhesion to the Triune God, and their determination to live a life of holy obedience. Any remarks made by the administrator should tend to bring out the nature of the ordinance, to impress the devotional feelings of the candidates. Then, the ordinance makes its own convincing appeal to galleys—and even when they do not regard it as scriptural, they confess its importance, and solemnity. Frequently, however, opportunity is taken to address the candidates, who may be present, and a series of arguments are presented against infant sprinkling, and in favor of the immersion of believers. Occasionally such arguments bear weight, but generally they awaken a natural spirit of opposition, and tend to deprive the ordinance itself of the convincing argument which it affords, and to some extent destroy the solemnity and impressiveness of the scene.

PARAPHRASE.

CHAPTER IV & V.

Finally, brethren, we beseech and exhort you in the name of the Lord Jesus Christ, as ye have received from us instruction, how ye ought to conduct yourselves, and live in a manner pleasing to God—that ye conform more and more closely to our directions. For ye know what commitments we received of the Lord Jesus, and by his authority, imparted to you during our stay in Thessalonica. For as I have told you, this is the will of God that ye should be holy; that ye should abstain from fornication; that each of you should obtain what blessings really have awakened gratitude, what sins require to be repented of and confessed, what blessings, our present state especially requires. Then with our minds prepared we can enter into the presence of the Holy One, and express without hesitation or indifference the sentiments appropriate to devotion. Our fellow-worshippers feel the propriety of our devotional breathings, readily attend to them, and make our utterances their own.

Concerning brotherly love, ye do not require that we should give you in our epistle any directions, for ye yourselves have been taught of God to love one another, as ye show by your conduct—for ye have exhibited this affection toward all the brethren, throughout the whole of Macedonia. But we exhort you, brethren, to abound more and more in the exercise of brotherly love, and to avoid all occasion of offence to any. To this end we exhort you to aim zealously after tranquility of spirit, and calmness in all your intercourse with others; also, to attend diligently to your own business, and to work with your own hands as we commanded you, avoiding idleness, or a meddlesome interference in the affairs of others. If attending to these directions, ye will live in a becoming manner before the unbelievers, and not be dependent upon, or burdensome to any one, whether in the church or the world.

Moreover, brethren, we would not have you remain in ignorance respecting the future condition of your friends who have fallen asleep in

the faith. We are anxious that you should be well informed on this subject, so that ye may not grieve over your departed friends, as if they would be deprived of any of the happiness which those who enjoy who are alive at the time of the Lord's appearance—or as the Gentiles grieve who have no hope of future felicity for their beloved dead. There is no occasion for such sorrow on your part, for if we believe that Jesus died and rose again for the dead, so also we must believe that God will, through Jesus, bring out of their graves all those who have fallen asleep, to be with Him.

In confirmation of this consoling doctrine: we by special instruction from the Lord assure you, that not only will those who have died in the faith participate in the glory and blessedness of the second coming, but also that those who are alive, who remain upon the earth until that glorious day, will not enjoy any advantage over them, nor even enter into His presence sooner than they.

For the Lord, himself, visibly as he ascended, shall descend from heaven with a shout as of a leader to his hosts in battle, with the voice of an archangel, with a peal, as from the trumpet of God. First of all the dead in Christ shall arise from their graves. Afterwards, we who have survived, shall, together with them, be caught up in clouds, to meet the Lord in the air, henceforth to be all together, and with the Lord. Wherefore, comfort one another with these words.

But concerning the particular times and seasons when these great occurrences shall transpire, ye do not require to be written to. For ye yourselves, from information already imparted unto you know perfectly well, that the exact time when the Lord will come to take his people home is unknown to any one—that as a thief steals upon his victim suddenly and unexpectedly, so the day of the Lord will come.

When sinners are quietly dreaming of days and pleasures to come—when they are saying "Peace" and "safety," then destruction shall burst upon them suddenly as the pangs of travail upon a woman with child, and there shall be no escape.

But ye, brethren, are not in darkness—that that day should steal upon you as the thief steals upon his victim in the night. For ye are all the children of the light, and the children of the day. We are not of the night, nor of darkness. Wherefore, let us not who dwell in light, sleep as those who dwell in darkness—but in view of the great day—let us watch for it—and be sober. Slumbering and drunkenness are of the night; those who dwell in darkness will sleep or indulge in the vices peculiar to the night. But let us who are of the day—avoid all such conduct—let us as becomes those on whom the broad light is ever shining—and to whom is the announcement of a great and mysterious day—gliding in upon the world as a thief, to its victims, be ever sober, and well armed, not with carnal weapons, but with the shield of faith and love, and with the hope of salvation for an helmet.

This hope which will defend us from the terrors of that day, we may well cherish, for God hath not appointed us to wrath, but to salvation, through our Lord Jesus Christ, who died for us, that whether we sleep in the dust of the earth, or live until His coming, we should live through him, and in his society forever. Moreover, brethren, we beseech you to acknowledge those who are laboring among you, who preside over you in the Lord, and admonish you. Esteem them highly, and love them sincerely, on account of the importance and extent of the labor of love which they perform for you. Be at peace among yourselves.

But we exhort you, brethren, admonish the disorderly; encourage the faint hearted; be patient with all. See to it, that none renders evil for evil, and that each of you should obtain what blessings really have awakened gratitude, what sins require to be repented of and confessed, what blessings, our present state especially requires. Then with our minds prepared we can enter into the presence of the Holy One, and express without hesitation or indifference the sentiments appropriate to devotion. Our fellow-worshippers feel the propriety of our devotional breathings, readily attend to them, and make our utterances their own.

Do not repel the admonitions or impulses of the Spirit—despite not exhortations. Test your own thoughts or emotions, and also the exhortations which you may hear; hold fast that which is good. Abstain from every form of evil.

Now, may the God of Peace, Himself, sanctify you wholly, and may your entire being, spirit and soul, and body, be kept blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who will assuredly preserve you in the state of holiness to which He has called you. Brethren pray for us. Salute all the brethren with an holy kiss. I adjure you in the name of the Lord that this letter be read to all the brethren. The grace of our Lord Jesus Christ be with you. Amen. A. B. C.

RECOLLECTIONS OF NAPLES.

No. 6.

BAIAE AND ITS ENVIRONS.

Again we leave the gay city, gaze reverently up towards the tomb of the great poet whose genius has created the great charm which attracts the traveller to the environs of Baiae—pass through the gloom of the grotto of Posillipo, and survey once more the beauties of the bay of Pozzuoli. We revisit Solfatara, the tem-

ple of Jupiter Scrapis, and the Amphitheatre, and then turn towards Baiae.

We are now entering upon scenes interesting in themselves yet most attractive because so intimately associated with the thrilling events narrated, and the eloquent descriptions given in the most perfect of all the books which compose the *Aeneid*. It is a region under which volcanic fires perpetually glow, and which abounds in subterranean caverns, and may well seem to afford entrance and exits of the glowing regions of the dooms. The earthquake which elevated Monte Nuovo, at the same time destroyed the Lucrine Lake, but Lake Averna deeply embosomed in hills and woods exists unchanged, and for aught we know may to the poet's eye appear as gloomy now, as it did in the olden time.

Near the Lake is the celebrated grotto of the Cumaean Sibyls. This we decided to explore. We found at the entrance of the cavern a number of Italians who provided us with torches, and attend: & us into the grotto.

We proceeded some considerable distance, by torch light until our further progress was interrupted by a body of water which fills the lower part of the cavern.

"Deep was the cave, and downward as it went From the wide month, a rocky rough descent; And here the access a gloomy grove defended; And here the innavigable lake extended. O'er whose unhappy waters, void of light, No bird presumes to steer his airy flight. Such steadily stretches from the depths arise, And steaming sulphur that infects the skies."

Mounted on the backs of our Italian attendants we commenced the passage of the river Styx. We had fully intended to feel partly enthusiastic and partly solemn, during our visit to this cave, but our good resolution failed while passing this celebrated stream. Behold a party of eight, priests and laymen—English, Irish, Blanes and Yankee, torch in hand, and each one mounted on the shoulders of a brawny Italian. Behold moreover Father O'Leary and Mr. Jones men of remarkable bulk, almost too heavy for their bearers, who splashed along heavily under the party Father, and the bulky American. The spectacle was indescribably ludicrous, and the hills of the Sible rattle with peals of laughter as loud and as hearty as any which have reverberated through them for the last 3000 years. A broad passage leads to the three chambers of the Sibyls. They are black with the smoke of torches. The floors still retain their ancient mosaics. In one of the chambers is a pillar with the orifice whence the oracles formerly issued.

After leaving this grotto on the road towards Baiae, we came to the Baths of Nero. We ascended half way up a hill and found ourselves in a cavern some sixteen feet square. As soon as we had entered this place the custode without any explanation or ceremony divested himself of every article of clothing but his pants, seized a pail in which were two or three eggs, and then torch in hand, darted into a narrow passage way which seemed to lead into the centre of the hill. In a few moments he returned dripping with perspiration, and with the eggs boiled. It seems that a long passage leads to a little lake of boiling water in the very heart of the hill. Our guide was very anxious that we should see this curiosity. We all in the innocence of our hearts assented. Each lighted his torch and followed the guide very boldly. But in a few moments the heat became so excessive, and the smoke of the torches so suffocating, that we were obliged to return. Again leaving behind the priests and the fittest of the party we again made a determined effort to reach the boiling spring, but one by one we found the heat unendurable, and were obliged to return to the cool, clear air. Two of the party however felt determined to make one more effort, and once more, torch in hand we entered the dark passage.

We found that when we stood up over the hot vapor was unendurable, but that nearer to the ground it was tolerable. By creeping along with our heads as near to the ground as possible, we could just endure the excessive heat. Our guide strided ahead, waving his torch, his face blackened with the smoke, and bawling out at the top of his voice Coraggio, Coraggio, while we crept along behind, with our torches in our hand responding, who's afraid? The further we penetrated into the hill the more stifling the heat seemed to become, and we would have returned but for the example and exhortation of our guide. At length we came to the brow of a declivity at the bottom of which, by the light of the torch of the guide, who was some distance ahead, we saw the little lake of boiling water. The ground was hard and rather slippery, we were obliged to crouch down so low that we could scarcely keep our feet, the possibility of stumbling and rolling into water so hot as to boil an egg in five minutes made us even then think of returning to cool air, but we kept on and in a few moments were squating beside the boiling water. We were perspired excessively, but found the air less hot and stifling than it had been. We could not help enjoying the spectacle which we witnessed here. Here we were with our burning torches, our faces black with the smoke, squatting beside a lake of hot water, resembling rather natives of Tartars than tenants of the upper air. Dante must have visited this place else he could never have described the Inferno so vividly.

On our return we described the wonders of the interior so eloquently to our friends, that nothing but our blackened faces, and skins dripping with perspiration deterred them from making another effort to penetrate the recesses of the cavern.

Baiae a few miles beyond, was once the fashionable watering place of the Romans. Palaces and Temples once glittered all along the coast, where now only appears the broken relics of those by gone days, or the hut of the fishermen or herdsmen. In the vicinity we stop to visit the "prisons of Nero." The dungeons are numerous, very diminutive in size and without any provision for light. As we pass from cell to cell, the smoke of our torches is almost suffocating, so that we are glad to get once more into the open air.

In Baiae we find but little to recall its ancient splendor. Its palaces have long since crumbled into dust and the ruins of the temples alone remain to witness to its former magnificence. One of these the Temple of Mercury is in a good state of preservation. It is a rotund and lighted by an orifice in the centre of the dome.

A short distance beyond Baiae is the celebrated reservoir called the Pisciue Mirabile, the most perfect remnant of the kind in the world. It is of great size being some two hundred feet in length by about eighty in breadth—is separated by forty-eight piers, and formerly contained purified water for the Roman fleet. We descended into the reservoir by a gentle declivity which leads down to the bottom. It is said that those vast receptacles for water, the remains of which still astonish the visitor to Jerusalem, bear a remarkable resemblance to this reservoir. If so the supposed difficulty in the way of numbering "the three thousand" is purely imaginary.

Beyond the Pisciue Mirabile is an eminence which commands a splendid view of the bay of Naples and the objects of attraction in the more immediate vicinity. The promontory of Misenum—the Islands of Ischia and Procida to the right, the Island of Capri at the mouth of the magnificent bay, the coast of Sorrento, the range of Vesuvius—the magnificent city, the little bay Pozzuoli with the Island of Nisidia, each in turn attracts the eye, and all together constitute a scene of exceeding beauty. But we can look on this scene from the light of the past and find it invested with new charms. Once the coast around the bay from Sorrento to the promontory of Misenum constituted a living crescent adorned with temples, palaces, baths and amphitheatres. Pompeii, Herculaneum, Naples, Pozzuoli and Baiae were then teeming with life, the chosen abodes of luxury. Affecting incidents are recalled to mind and render still more interesting the scenes which we survey. Nisidia, yonder, witness the parting between Brutus and the heroic Portia. In our more immediate vicinity Corneius mourned for Pompey, and Agrippina died.

Here is the old harbor whence Pliny embarked to view the eruption of Vesuvius and to die,—along this coast Paul passed on his voyage to Puteoli. The past is more interesting than the present. But the well authenticated facts of history are less distinctly remembered than the fancies of the poet, and are less vividly presented to the mind, as we look around. The Stygian Lake, the Elysian fields, yonder woods which conceal Lake Avernus and the entrance to the grotto of these Sibyls, are associated with *Aeneas* and his visit to the realms below. We can fancy the hero building the funeral pile for his friend Misenum on the promontory below, or passing through these groves on his way to the Cumaean Sibyls, or searching in these woods for the entrance into the world of shades, or penetrating by some cavern into the realms below.

The sulphurous vapors which arise from many a chasm—the boiling springs, the tunneled hills are admirably in keeping with the scenes described in the sixth book of the *Aeneid*.

We linger awhile to view the setting sun, and then return to Naples.

RELIGION IN TURKEY.

The last number of the Examiner contains the following interesting account of the various religious sects in this Empire.

We are in the habit of regarding Turkey as entirely Mohammedan, and the mass of its people as the followers of the Arabian Prophet. Such a view is entirely incorrect. The Sultan is indeed a Mohammedan, and Constantinople is a Moslem city; but the Moslems, though perhaps numbering more than any single sect in the empire, are greatly in the minority as compared with all the others. The Osmanlis or Turks proper, a race of Tartar origin, are Moslem; so are some of the tribes, though but few of them, occupying the ranges of the Syrian mountains, known as Libanus and Anti-Libanus—so also are the Arabs of the empire, and a portion of the Greeks. Next in number are the members of the Greek Church, which comprises the Greeks, Albanians, and most of the Slavic races. Of late years the Bulgarians have seceded from the Greek Church, and demanded to be recognized as an independent church, with their own patriarch. Then there are Armenians, specially numerous in Eastern Turkey and Armenia. There are also the Maronites and other quasi Romanists, occupying portions of Syria,

and the Druses, between whom and the Maronites there sprung up so fierce and deadly a conflict, last spring and summer. They are not Moslems, though originating from a fanatic, who had been a Moslem. There are also in the mountainous districts, formerly constituting Ancient Assyria and Media, and lying partly in Turkey and partly in Persia, a considerable body of Nestorians, who have been not inappropriately named the Protestants of Asia. Though having fallen into corruption in the lapse of ages, for they date back to the fourth century, they have preserved more nearly the form of sound words, than any other of the nominally Christian nations of the East, and the labors of missionaries among them have been greatly blessed. They have steadily refused the worship of the Virgin Mary, and in their earlier history for eight of nine centuries, were a missionary church, planting their missions in China, and it is said also in Japan.

There are beside these the Koords, occupying a portion of the same territory with the Nestorians, and extending over the mountainous regions of Western Persia and Independent Tartary, or Koordistan. These, part Moslem and part idolaters, a fierce plundering race, have long been the terror of the more quiet tribes of Asiatic Turkey. There are also some smaller sects, mostly pagans in character, some of them worshippers of the devil, others sacrificing to genii, or the earth spirits; and lastly, there are, as the result of the assiduous labors of American missionaries for many years, a very considerable number of Protestant Christians—and these are receiving considerable accessions, more now than at any former period. Recently, the Kuzulbash Koords, a small division of the mountain tribe which we have mentioned, have avowed themselves Protestants and asked and received teachers.

The Hatti-Humayoun, or edict of the Sultan, allowing religious toleration and protection to all sects in the Turkish empire, issued in 1807, has been of great service in protecting converts from Mohammedanism, as well as from other religions, in the vicinity of Constantinople. Before the promulgation of this edict, it was death for a Turk to change his religion; now, wherever the power of the Sultan can be exerted, the life of a convert is safe, though he may be insulted for his change. But in the remoter portions of the empire, the power of the Sultan is insufficient to protect converts to Christianity, and they are liable to fall victims to the fanatic hate of the Moslem. There is, however, a strong conviction in the minds of many intelligent Mohammedans, that the power of the Crescent is waning, and that Christianity is destined ere long to take its place, and many of them, hitherto indifferent, now read the word of God with interest and attention. Recently there have been many conversions among the Turks, and Pashas themselves are not afraid to avow that they read the Scriptures. In Syria, since the insurrection was quelled, there has been a deep seriousness, and in many cases, a large number of conversions, both among Druses and Maronites. Both parties see that true Christianity is not vindictive or bloodthirsty and that in supplying the temporal wants of those who had suffered from the insurrection, Protestant Christians acted from higher and nobler motives than they had hitherto comprehended.

General remarks on the Kwang-si Insurrection.

A late number of the "Nonconformist" contains a very interesting letter from Rev. Griffith John, we extract from it as much as relates to the Government of the insurgents.

In company with another missionary and two native brethren, I left Shanghai on the 6th of November for Nankin, the insurgent capital. We arrived at the capital on the morning of the 18th, left on the morning of the 20th, and reached Shanghai on the 1st of December. Whilst in Nankin, and on our way to and fro, we were treated with great respect and invariable kindness. The king, chiefs, and people seem to regard us as "brethren." In returning we travelled night and day without molestation or fear. My principal object in going was to confer with the Kwang and others on the question of religious toleration, and the best method of carrying on missionary operations in the insurgent territory. In subordination to this, I was anxious to learn something further of their religious, social, and political life and tenets. The results are given below in the shape of answers to the questions which are generally proposed in reference to the movement.

First. What is the nature of their Government. It seems to me to be professedly a "theocracy." According to their own representations the subjects of the Celestial dynasty are the chosen people, God is their King, the chief is His vicegerent, and Nankin is the holy city—the modern Jerusalem. The Celestial King says, that he has received his authority from God, that he is supported in it by God, and that he holds the kingdom in subjection to God. The distinction of Church and State is wholly ignored. The one is co-extensive with the other. Until the death of the Eastern King—the evil genius of the movement, in a religious point of view—the theocratic idea was carried out to its fullest extent. From one of their published works, which pretends to give a full account of the descent of