

TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

W. W. DAY, Proprietor.

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

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

VOL. I.

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Original Contributions

Conquest of India.

For the Christian Watchman.

Clive had recently arrived from England. When the news of this tragedy had reached Madras all eyes turned toward the man who had previously, so brilliantly distinguished himself. Clive rose with the occasion. Hastily collecting an army of 900 Europeans and 1000 Sepoys trained in European tactics and under his own eye, he sailed to Calcutta. As soon as he arrived his vigor was manifested forth after fell before him, and Calcutta was re-captured. The cowardly Surajah Dowlah, trembling at this unexpected result of his cruelty, looked in vain for escape, and at length yielding to necessity, he requested a negotiation with the English. But faithfulness was a part of his nature, and even while negotiations were going on, he was imploring assistance from the French. The English cut off all chance of assistance from this quarter by sending a vigorous blow at the declining power of France. He attacked their great station at Chandernagore, which fell into his hands with all the arms and ammunition contained within it. After this he availed himself of the discontent of the Bengalees and the ambition of one of the chief Ganges, Meer Jaffer, to plot and act against Surajah Dowlah. Having obtained from this general the promise of assistance, he marched up into the country, and Surajah Dowlah, hearing of his advance went to encounter him. The armies met near the little valley of Plassey. The first action of the English at Arcot their power had been rising. As every new move the contest had heightened in character and importance. Everything had yielded to them and still they rose. Now came the climax—the very crisis of the first part of this struggle between East and West. Upon this battle hung the destiny of India.

The odds against the English were fearful. On one side was a vast Indian army of 60,000 men, and a long train of artillery, eager, excited and fanatical;—on the other a little band of 3000. Clive passed the night in the deepest anxiety. At first he decided not to fight, but the decision was afterwards changed, and when morning dawned the battle began. The attack was made with indescribable fury, and the Hindoos poured a perfect storm of shot upon their enemies; but the English cannonade was more destructive, and spread dismay among the Hindoos. For a while the contest was doubtful, but soon a panic arose. Surajah Dowlah, as cowardly as he was cruel, after a period of doubt and despair, ordered his army to fall back. The order threw them into confusion, and at the same moment the English charged. Everything gave way before the irresistible onset. The fight became a slaughter, and the native army flying, disorderly, frightened mob. The victory was complete, and when the sun set, the army of Surajah Dowlah was scattered to the winds, all his arms and equipments fell into the hands of the English, and one of the greatest victories known in history was accomplished with a loss to the conquerors of only 25 men!

The result of this great battle was of the most important kind. Meer Jaffer was appointed ruler of Bengal, and through him the English had sovereign authority over the vast territory. Of course they did not permit him to be much more than a puppet in their powerful hands. He was, the shadow, the substantial power. Surajah Dowlah fled, but was caught and put to death. All Bengal, the richest part of Hindoostan, was by this single stroke added to the British Empire.

From this period the progress of British power was incessant. Every year added to their territory, their influence and their wealth. To all the countries overran, the Princes that yielded to them, and the many sets by which the advance was made would be impossible in the short space of our disposal. The exaltation in England over this great conquest was unbounded, and her people henceforth accustomed themselves to consider all India as theirs by the inevitable decree of destiny.

From that time the East India Company was forced to take upon itself the cares of state management as well as those of commerce. Under their employment, Englishmen in large numbers now flocked to India. They looked upon the Hindoos as a conquered race, whom it was quite lawful for them to plunder. The same spirit pervaded the whole company: from the Directors at home down to the lowest official in their factories. From this arose great abuses springing up. The natives were deprived of their lands and possessions. Englishmen returned home, after a residence there, almost invariably with immense wealth, which was acquired by the most atrocious means. So common was this that a returned Anglo-Indian was generally supposed to be a man of wealth, and was called a nabob. All this was at the expense of the unfortunate Hindoos. Their situation immediately after their subjugation was far worse than it had been even under their old masters. They were plundered, it is true, but they also had the power which they often exerted in shaking off the yoke, and freeing themselves from a detested tyranny. But under the English this was impossible. Ground to be dug by tyranny and cruel oppression; robbed and even tortured by avaricious rulers it was

Palpit Eloquence.

I am very far from wishing to prefer in general the genius of the ancient orators to that of the moderns. I am well persuaded of the truth of a comparison that has been made. It is that we trees have the same form now, and bear the same fruits that they bore two thousand years ago, so men produce the same thoughts. But there are two things which I take the liberty of representing.

The first is that some climates are more favorable than others to certain talents, as they are to certain fruits. For instance, Languedoc and Provence yield grapes and figs of a better taste than Normandy and the Netherlands—the Arcadians were of a nature more suited for the fine arts than were the Scythians. The Sicilians are still more adapted to music than the inhabitants of Lapland. One sees too that the Athenians had a more lively and a keener wit than the Boeotians.

The second thing that I notice is that the Greeks had a sort of far-reaching tradition that is wanting to us. They were more educated to eloquence than our nation ever could be. Among the Greeks everything depended upon the people, and the people depended upon oratory. In their form of government, reputation, and authority were attached to the persuasion of the multitude. The people were worked upon by vehement and cunning declaimers.

Speech was the great resort in peace and in war. Hence so many harangues, reported in the histories of the time, which seem to us almost unworthy of belief, so different a state of manners to ours do they show. One beholds in Diodorus of Sicily how by turns Nicias and Gylippus, stirred up the people of Syracuse—the one causing them one moment to grant life to their Athenian prisoners; the other instantly afterwards inducing them to devote these same prisoners to death.

Oratory has no such power among us. Our assemblies for this purpose are but ceremonies and shows. Everything is secretly decided in the cabinet of our princes, or in some special treaty. Honour is not as it was in the days of the Greeks to be won by speech. The public use of oratory is now almost entirely confined to preachers and advocates.

Our lawyers have not as much ardor to gain the cause in a civil action as the orators of Greece had ambition to usurp the supreme authority in a republic. An advocate loses nothing, gains as much money even when defeated in the cause he is pleading. Is he young? he is in a hurry to speak with a little elegance in order to acquire some reputation, and without ever having studied the depth of the law; or the great models of antiquity. Has he a reputation already established? he ceases to plead and confines himself to consultations, by which he enriches himself. The most estimable lawyers are those who plainly expose the facts, who ascend with precision to a principle of right and reply to the objections attending this principle. But where are those who possess the grand art of charming into persuasion, and of moving the hearts of a whole people?

Shall I dare to speak with the same freedom of the pulpit-orator? God knows how much I revere the ministers of the word of God. But I would no one among them personally when I remark that in general they are not all equally humble and disinterested. Young men without expectation make haste to preach; the public imagines it sees that they seek less the glory of God than their own praise, and that they are more taken up with their own preference than with the welfare of souls. They speak as brilliant orators rather than as ministers of Jesus Christ and dispensers of his mysteries. It was not indeed with such striving for effect that St. Peter announced a Crucified Jesus; in those sermons which converted so many thousands of men.

Will they learn from St. Augustine the rules of a serious and effective eloquence? He distinguishes, as Cicero did, three different manners in which one can speak. "If it is necessary," says he, "when you instruct, to speak in a humble and familiar way—*submissa*. It is necessary when you wish to cause the truth to be loved, to speak in a manner gentle, gracious, and persuasive—*temperata*. It is necessary when you wish to rouse men up and work upon their passions to speak in a manner majestic and vehement—*granditer*."

He adds that one ought to use pleasing expressions only because there are few men reasonable enough to admire a truth which is dry and naked in discourse. For the sublime style, he wishes that it be not at all used.

"A man," says also this Father, "who fights very courageously with a sword adorned with gold and gems, uses such weapons, because they are suitable for the combat, without thinking of their value."

But nothing can be more touching than the two histories St. Augustine relates to us to instruct us how to preach with acceptance.

On the first occasion he was still but a priest. The holy bishop Valerian caused him to speak in order to correct the people of Hippo of the abuse of the feasts, too free during the solemnities. He took in his hand the book of Scriptures; he read therefrom the most severe reproaches; he adjured his hearers by the humiliation, the sufferings of Jesus Christ, by His

The Independence of the Church.

The visible community so frequently alluded to in the New Testament, and styled the church, was not, as many have imagined, a society including all the believers in the world, still less was it a vast community including saints and sinners, infants and adults.

1. The church was a local institution organized to transact business for the king.

Let us here examine the cases which indicate the nature of this institution. The Greek word translated "church" is used 119 times by the sacred writers. In five instances it seems to retain the meaning which it had in classic Greek, "an organized assembly," Acts 19: 32, 39, 41, and in a more extended sense in Acts 7: 38, Heb. 2: 12. The word in two instances seems to refer to the entire body of believers. Eph. 5: 26, 27, in ninety-nine instances it expresses or implies a local society of believers; in nine instances it is used representatively, thus we say the church is one of the most valuable of British institutions, not of course meaning one and only, but the institution in Heb. 12: 23, the church includes all the redeemed on earth and in heaven.

2. Each church was independent of every other.

There was no visible bond connecting together the churches of Palestine, Asia Minor, or Greece. No one church pretended to authority over any other. In Acts 15 we find that not even the church of Jerusalem pretended to any rights over the other communities. False rumors had been circulated, and disputes had arisen in Antioch. The church there sent a delegation of two delegates to Jerusalem, to enquire into the truth of these rumors, and to seek advice respecting the matter in dispute. This church refused the matter in dispute. The advice sought for—Paul used the document given by the brethren in Jerusalem, to quiet dissension in Lystra, Derbe and Iconium, and there seems to have laid it aside.

3. This independence was not absolute—it only rendered the church more implicitly dependent on Christ. He is its King, its Head, its law-giver, the chief corner stone of this spiritual temple. The church so far from being independent absolutely, can engage in no business for the government of the individuals in the society, but such as he has given.

4. This independence of the church did not interfere with the unity of the churches.

We find them performing the most friendly offices for each other. They sent teachers to all weak communities. Acts 11: 22-27. They attended to each other's temporal wants, 1 Cor. 16: 1-3, 2: 8: 1-4, 9: 1-15.

They sought or accorded advice when it was needed or required—Acts 15 chap.

The unity which was exhibited by all the holy brethren, was far more perfect than could have been produced by any external agency. The members of the churches had experienced the same great change, they believed the same doctrines, they loved and obeyed the same Lord; a zeal for the extension of the heavenly kingdom animated all. Hence a love was felt towards each other which knit the separated and independent communities into one glorious body. In this way was exhibited the answer to the Redeemer's prayer, "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are."

5. The independence of the church did not conflict with the rights of any of its members.

As the church, considered as an institution, was subject to Christ alone, so each individual member was under obligation to obey only his laws. The authority of the churches related to what affects the Christian character of its members.

If a member were neither a heretic, nor vicious, nor covetous, nor contentious, nor living a disorderly life, he was entitled by the Law-giver to all the rights of the church of which he is a member.

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DEAR YOUNG BROTHER:

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I am afraid that most young ministers at the present day, find the greatest difficulties in the performance of these pastoral duties, which they once regarded as of the least consequence. In the management of the church, in exerting a proper influence over individuals, there is required not the well stored intellect, in the brilliant imagination which entrances in the pulpit, but gentleness, firmness, love and common sense. The eloquent, whether in college or out of it, takes little pains to become acquainted with the various practical duties of the pastor, or to acquire those attainments which conduce to success. The students of other professions are wiser. The law student does not merely study laws and orate theoretically, he learns all the practical parts of his profession, of some lawyer in practice. The medical student does not acquire his profession from books, or professors. These he does not neglect, yet not the least valuable part of his knowledge is acquired in the office of the physician, or in the hospital.

But I must leave this subject for the present, and before considering specifically the more private and practical work of a pastor, will for a few moments direct you if possible to an appreciation of your glorious calling.

I do not know how it is with you, but young ministers—as they contemplate the epulence, or the exalted position which men of other professions sometimes gain; often feel that nothing but a naked sense of duty impels them to their work. Some times their discontent with their position is openly expressed. But before proceeding further we would remark that the majority of ministers have not the talents, nor were originally in a position to start for the prizes held out by the other professions.

Now there is a nobler ambition than that which ever filled the soul of a worldly man. There is a more exalted position; than even Kings have reached, and there are powers which the mightiest of conquerors have never yielded. This ambition the ministers of Christ may allowably cherish. This position and power they may readily obtain. The minister who even compares his situation with that of men engaged in worldly callings shows that he does not yet know how to

Agriculture.

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No class of men are so free from vice, and more sacred to religious reflections, than those who are employed in the cultivation of the soil. The busy inhabitant of the city is surrounded by temptations to dishonesty and vice, his thoughts are nearly all taken up with his business, and there is little in his occupation to force in upon his mind the existence and constant presence of a beneficent Creator.

The farmer plants his seed, and beholds it springing from the ground, advancing to maturity; with scarcely any agency of his own;—generation, the increase of the plant, the leaves of various shapes and hues, the beautiful blossom, the precious grain, or root or fruit, are evidently not the work of his hands. The labourer or mechanic may trace no higher agency than his own skill and wit, as they contemplate the results of their labor; but the farmer is compelled continually to feel that though he may plant and water, God alone giveth the increase. He who tills the soil, finds that all around him proves the existence of a Creator, Almighty and all wise. He cannot repress feelings of gratitude, at the gift an abundant harvest, nor in the time of drought or failure can he help acknowledging the agency of the Most High.

The farmer derives some benefit from every change in the temperature—every variety of weather, rain and sunshine, storms and calms, heat and cold, ice and snow—all combine to improve the soil which he tills, or advance its vegetation.

Even snow is a much more active agent for good than the farmer commonly imagines. A fall of snow forms a light covering for the earth, prevents the escape of heat, and so preserves from destruction the plants which may be in the soil. In the spring of the year it preserves the tender grasses from feeling the changes of temperature; it also, as it gradually melts, supplies the herbage with constant moisture. Besides affording those benefits to the soil, snow is a manure. The ammonia which it contains acts upon the soil, and the nitrogen, of which it contains far more than rain-water, doubtless acts beneficially. Johnston says, in reference to the fertilizing effect of snow: "I may mention a fact observed by Heyer and quoted by Liebig, that willow branches immersed in snow water put forth roots three or four times larger than when put into pure distilled water; and that the latter remains clear, while the snow water becomes coloured."

Rancid butter, though it can never be rendered fit for the table, may be improved so as to be suitable for ordinary culinary purposes. Such butter should be placed in clean spring water, placed over a slow fire, and kept there until it boils, when the butter may be skimmed off. If very rancid a repetition of this process will still further improve it.

BEST TIME FOR PAINTING HOUSES.—According to the Scientific Artisan, the best time for painting the exterior of buildings, &c., is late in autumn, or during winter. Paint then applied will endure twice as long as when applied in early summer, or in hot weather. In the former, it dries slowly, and becomes very hard, like a glazed surface, not easily affected afterward by the weather, or worn off by the beating of storms

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But I must leave this subject for the present, and before considering specifically the more private and practical work of a pastor, will for a few moments direct you if possible to an appreciation of your glorious calling.

I do not know how it is with you, but young ministers—as they contemplate the epulence, or the exalted position which men of other professions sometimes gain; often feel that nothing but a naked sense of duty impels them to their work. Some times their discontent with their position is openly expressed. But before proceeding further we would remark that the majority of ministers have not the talents, nor were originally in a position to start for the prizes held out by the other professions.

Now there is a nobler ambition than that which ever filled the soul of a worldly man. There is a more exalted position; than even Kings have reached, and there are powers which the mightiest of conquerors have never yielded. This ambition the ministers of Christ may allowably cherish. This position and power they may readily obtain. The minister who even compares his situation with that of men engaged in worldly callings shows that he does not yet know how to