ILABLE
ISPONIBLE

TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

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Original Contributions

For the Christian Watchman.

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:—

Besides conducting the worship of the church you will statedly and repeatedly address your congregation on the glorious theme of Christian religion. You have professed to be called of God to preach the gospel.

Your preaching will be the means of the rising and the falling of many in Israel, it will be a savor of life unto life or of death unto death. Take heed then how you preach. But before giving you any explicit directions, it will be well for me to inquire whether or no you realize the *importance* of your calling. He only preaches well who apprehends the exalted position which *preaching* occupies in the dispensation of grace.

By *divine* appointment it is the great agency through which eternal salvation is effected. We suppose that the infinite God could have granted to his people all needed blessings, without any supplications on his part, but he has not chosen to do so, He expects his people to make known to him their wants, unceasingly and with sincere desire. In response to their petitions, he forgives their sins, and gives grace to help in every time of of need. So also it is conceivable that He might have accepted the sacrifice of His Son, and without any regard to the laws of the human soul, have regenerated, sanctified and saved the elect. But he has not chosen to save in this way. He has revealed a system of truths, and appointed the preaching of those truths, as the agency in realizing his purposes of mercy.

God accomplishes his purposes in nature, by means of agencies and in harmony with natural laws. In a similar manner he accomplishes his purposes of grace. Man can be influenced only through the mind, that is, he desires, loves, chooses, and pursues, only as he perceives some object or course of conduct to be desirable. Accordingly, the religion which saves, is not a ritual, nor a system of law, but a revelation of certain facts which are fitted to attract attention, to move the affections, to fill the heart with gratitude to God, and to constrain men to serve him. But it is necessary that the testimony which God has given concerning his Son, and which when believed produces repentance, gratitude and a Spirit of obedience, should be disseminated. "How can they believe except they hear." Now no mode of propagating opinions is so effective as the spoken address. We are so constituted, that the arguments, and pleas of the earnest advocate of any doctrine have a far greater effect on us when spoken, than when presented in the form of a book or an essay.—There is a mysterious power in eloquence. It excites attentinn arouses the emotions, awakens sympathy, and subdues the will. It gives conclusiveness to arguments, and its pleadings are irresistible. Accordingly God in selecting agencies for the dissemination of the gospel, has chosen not the essay, or the commentary, but the sermon. He calls men out of the world, converts their hearts, fills them with love for Christ, and a desire for the salvation of souls and then sends them forth to preach the gospel, nay, he even authorizes them, in Christ's stead, to persuade men to be reconciled to God.

How important also does the work of preaching appear, when we consider that is not only appointed by God, but is attended with His special presence. Christ said to his commissioned ambassadors, "Lo I am with you always," and we are informed that the Holy Spirit is vouchsafed to give success to the preached word. It is evident that no human eloquence could persuade man to be reconciled to God. The tongue of an angel might discourse on Redeeming Love without effect. No logic could convince the sinner that he is guilty and helpless, no pleas induce him to turn from his wickedness. He will not hearken to the voice of the charmer charming never so wisely. Is preaching then a matter of little consequence? Nay the divine influence which attends it, and which does not to the same extent attend any other agency for the dissemination of truth gives to it infinite importance. The preacher proclaims the word in "demonstration of the spirit," and consequently into power. It quickens all his faculties giving a breath to the understanding, and a glow to the heart. It accompanies the earnest proclamation with the spirit of the hearer, convincing him of sin, righteousness and a judgement to come, and constrains him to accept Jesus as his Redeemer and Lord. The preacher is not only an ambassador of Christ, but preaching is a divine power to the salvation of souls. The Divine Spirit employs this medium to speak to the soul with the still small voice.

But notice the effects produced by the preached gospel. Christ sent forth a few preachers, and, Lo! the temples of paganism are deserted and their idols are hurled from their pedestals, and a people who had been given up to work all uncleanness with greediness, acknowledge and worship, and love, and serve the one living and True God, and His adorable Son. Ages after when paganism seemed to have revived in the professedly Christian church, the almost forgotten gospel was preached once more, and the Reformation followed, and blessed nations, now the mightiest on earth. Again when a dead orthodoxy was prevalent even in the churches of the Reformation the voice of the preacher was heard, Whitfield and Wesley and others, whose names are held in lasting remembrance, pealed forth the tidings which twice before had delivered Europe from superstition and error, and with similar results. The zeal and activity of the Protestant churches, and the prevalence of evangelical sentiments at the present day may be traced to the sermons preached by these modern Reformers.

We can contrast the purity, and industry, and happiness of Christians in our land, with the immorality and wretchedness of the inhabitants of India and China, and can trace the benefits which we enjoy to the preached word. Or we can look at home, and find in every believer an evidence of the mighty power exerted by this agency. Thereby he was lead to repent, to believe, to obey. When tempted, the word has strengthened him, when afflicted it has cheered him, and when dispirited it has revived him.

I would here notice another fact which, while it tends to increase our sense of the importance of preaching, yet makes no exult with trembling. the preaching of the gospel is never without effect, though it does not invariably save the hearer. As Christ was appointed for the rising and also for the falling of many in Israel and as His life and death disclosed the unsuspected depravity of his fellow countrymen—he was a sign spoken against, that the thoughts of many hearts might be revealed, so his preached gospel either saves, or consigns the finally impenitent to a dreadful and perpetual death. It either leads to conversion, or its rejection hardens the heart, sears the conscience, while it aggregates to an immeasurable degree the guilt of the sinner. It either persuades the hearer to accept the pardon so freely offered, or it reveals an amount of ingratitude, and hatred of holiness on the part of the unbeliever which otherwise would have remained unknown. In this latter case the justice of God in punishing the finally penintent is made manifest to the world.

I have dwelt on this subject sufficiently at length in one letter, though if you reflect of this subject many other ideas will strike your own mind, fitted to fill you with a sense of the vast importance of the work to which you have been called, and also to make you sensible of the fearful responsibilities, which devolve upon us who proclaim the glad tidings. EPISCOPOS.

For the Christian Watchman

Divine and Human Thoughts.

No. 3.

2d. Man highly esteems wordly ambition, but God abhors it. An eloquent writer has well said, "that many sinful mortals have, at their death been enrolled among the gods, who had trampled on the laws of God and man, overspread nations with carnage and devastation, and filled the land with blood."

Cruel conquerors have often received the applause of mankind, and have borne from the field of conflict those honors which more properly belonged to the benefactors of our race. Men have bestowed their uninterrupted praises upon the heroes of the battle-field from time immemorial. Stunned by the loud roar of musketry, and the clamorous exultations of victory, the ear becomes deaf to the wail of misery, and passes by unheeded the groans of the wounded and the dying. Men love to reward a bold pretender; but modest merit is treated with neglect. That arrogance which seizes upon posts of honor and emolument, commands the admiration of the world, however wanting in wisdom and integrity. But God will consume with the awful breath of his indignation those military despots, who like devils incarnate have walked through the earth, spreading only the fire-brands and arrows of death among the nations. Akin to the war spirit of the conqueror, is that mock heroism called bravery, which affects to meet with indifference the ills of life, or even to grapple, unflinchingly, with the iron hand of death. They rush with yells of maddening fury upon the territory of the king of terrors. They sink among the damned, to be seen no more, until the heavens are dissolved. But this is the heroism of the fool; it has not one single element of that calm resignation which is the support of the dying Christian. It more fitly ranks men among savages than with civilized society. Such have no fear of God before their eyes.

3d. God regards the Bible as the best book for man—as the only record that he has given us of his Son. But men are more easily captivated by the sallies of human wit. a romance—a novel—an obscene jest—anything, no matter what, if it only sparkle with here and there a lively flash of human wit. Men spend their hours in novel reading to the eminent danger and neglect of their souls—to the loss of their temporal and eternal happiness. They offer us the apology—why, the author is a person of talents, and the work throughout bears the marks of a masterly hand!" If distinguished mental powers were worthy of homage when employed for wicked purposes, then would Satan himself be honored on earth and in heaven. But if Satan has been cast down to hell for the misapplication of his privileges, so should he now become a dread, and a caution to those men who in like manner abuse and prostitute their high mental powers. Tales of fiction usually excite the animal passions of the young and thoughtless, banish serious thoughts from the mind, effectually bar the saving influences of the Holy Spirit from the soul, and should be dreaded as we dread the midnight torch of an incendiary to inflame our dwellings. SIGMA.

St. John, April 15th, 1861.

For the Christian Watchman.

FEMALE EDUCATION, ITS NECESSITY.

No. 3.

That the human mind is, by its constitution, intended for a high degree of developement, and is not in its healthy and normal state until a good degree of such developement has been attained by culture and exercise; and that it is, consequently, a matter, not of choice or convenience, but of solemn and binding duty that such culture and exercise be given it, are propositions which, though seemingly bold, will scarcely be contested by many who will reason on the subject in the same manner as in others of no greater importance. We are all accustomed, half-unconsciously, perhaps, to look at wants and capabilities in ourselves and adaptations in the world around, and to infer obligations therefrom. We do not hold guiltless those savage tribes who, neglecting the cultivation of their lands and their facilities for commerce, content themselves with merely prolonging a miserable existence by such precarious methods as may afford them less labor and care. No one doubts that the hunger and thirst of the wailing infant, and its instinctive turning to the appointed stores, indicate a moral law, binding upon its parents, and no one hesitates to denounce the parent who neglects to supply it with the requisite amount of food as guilty of the most heinous and unnatural of crimes. Scarcely less culpable should we regard those who should neglect to teach their children to use properly their limbs and organs of speech, and to strengthen them by daily exercise. And can any one who has observed, or felt, as who has not, aught of the cravings of the growing mind, its burning, restless, insatiable desire to see and know and understand; who will reflect for a moment upon the means of the gratification of this desire which God has strewn around in infinite profusion and variety, in nature, art, history, the Bible—in everything; and who knows anything of the elevated and lasting delight a tendant on this gratification. Can any such person doubt, for a moment, that we have herein indicated a law of God, to say the least, equally binding upon intelligent creatures? Can any parent remember further that the capacity for these pursuits and enjoyments may be increased almost indefinitely by a process of culture without being tremblingly anxious to secure for his child, daughter though she may be, a sound and liberal education?

We have herein indicated some considerations bearing upon the statement that the mind has been designed for a high state of improvement. One or two of these may bear now particular mention.

Its susceptibility of increase in strength. Without attempting to follow any philosophical analysis, we may observe that some of the principal offices of the mind are to remember, to conceive, to reason and to imagine. How rapidly and how wonderfully each of the faculties may be improved is too well known to admit of more than a bare mention of the fact. Every school boy has had abundant practical demonstrations. The memory which was once unable to retain the ideas contained on a single page, without long continued and toilsome effort, after a few months patient drill stereotypes, in their consecutive order, the thought of a whole chapter, at a single reading. Ideas which the mind, at one stage of developement, proved utterly unable to grasp, and trains of reasoning which it essayed in vain to follow, are, at a subsequent stage, perfectly comprehended and contemplated with pleasure, almost without an effort. Imagination, too, that ever active, wizard faculty, fond of bewildering by erratic flights, and intoxicating with unreal joys, asks none the less the steadying, chastening hand of discipline. In short, throughout the whole structure of that "fearfully and wonderfully" complicated thing which constitutes the immortal part of man, there is not a single faculty that does not demand a mode of training peculiar to itself, while, at the same time, such is its unity of design, such the interaction of its various members, that it is scarcely possible for one member to be improved without all sharing the advantage. If, then, its susceptibility of improvement be so great; if all the difference between Hugh Miller, the stone-mason, and Hugh Miller, the world renowned interpreter of the mystic symbols of the rocks; the great distinction between the Newtons and Bacons and Miltons of the day, and many a back woodsman, whose thoughts now scarcely soar beyond the boundaries of his potato patch; or, more to our purpose, if the chief points of contrast between the young woman whose life moments are frittered away in gossip and embroidery, or the lady of leisure, whose best thoughts are divided between the lap-dog and the novel, and the refined, strong-minded, thinking, woman, such as is to be found in every sphere of society, whose life has a purpose, whether by the diffusion of pure and lofty sentiments, or by the silent eloquence of a well ordered discharge of every day duties, that purpose is worked out, are mainly owing to influences so entirely within our control, the inferences with regard to our responsibilities are too patent to require mention.

The enjoyment resulting from a proper improvement of our mental powers affords another striking proof of the will of their beneficent bestower. He has attached gratification to the healthful exercise of all our faculties. This susceptibility, which, without reference to the subtilties of metaphysical distinctions, we shall call taste, belongs in very different degrees to individuals, but is in all alike dependent on education for its highest results. Detecting whatever is grand or beautiful, whether in the outer or inner world, in the creations of nature, or art, or intellect, the cultivated taste opens up to its possessor a constant series of the most delightful and elevated of worldly enjoyments. As a characteristic of mind, it belongs of course, in some degree, to every one, but being not a faculty, but a result of the employment of the faculties, its correctness and intensity of enjoyment are directly proportioned to their developement and scope. From being satisfied with tinsel and tawdry ornament, it may be brought to delight only in what is most perfect in art, most pure in sentiment, or most elevated in thought. The superiority of its delights to those of sense may be seen in the fact that it never tires, is never pauseated. The physical organs may become fatigued, but there is no satiety to mind, rest is merely a diversion into a new channel.

We are aware there are many objections to such views as these. One may say that the analogy we have attempted to trace does not hold as disobedience to physical laws is met by appropriate punishment in misery, disease, and death. And yet, were we disposed to follow out the parallel, we might inquire what can more appropriately be said of the mind that has never been quickened to enjoy the beauties of God's word, to trace the benevolence of His economies, and the inscrutable wisdom of His laws, than that it is miserable and diseased and dead—dead to all the higher intents and purposes of thinking life? Another may say, "such talk is all very fine, but after all it is the uneducated who sow the world's wheat and bake the world's bread, and what would we do if the farm and the household were neglected for education's sake?" Such a person forgets to how great an extent science has already diminished the term of daily labor, and forgets that the reason so few of the educated now engage in manual labor is the demand for them in other spheres, that the effect of a more extended system of education must necessarily be, not a diminuition of material comfort and wealth, but an increase of dignity and honor to active employments.

There is yet another class of persons for whom we have the greatest respect, who seek to regulate their views and their conduct solely by the highest standard, the Bible. One plain and unmistakable precept from its pages will have more weight with them than the most powerful arguments on other grounds. Such may be inclined to ask why, if the duty inculcated be one of such magnitude, we cannot point to some passage there, in which it is enforced? We reply, such is not to be expected. The Bible has been given to teach truths which our depraved natures left us no other means of ascertaining. To such truths its plain teachings are confined. It is only from incidental allusions, and by reference to principles involved, that we may get information on other topics. By such inferential methods the views of the pleader for education may be abundantly supported. Apart from the two significant facts that the whole design and compass of one of its books is "to know wisdom and instruction, to perceive the words of understanding, to receive the instruction of wisdom, justice, judgment and equity, to give subtilty to the simple, to the young man knowledge and discretion," and that the pioneers of both its dispensations were chosen from the best educated ranks, trained, the one in an Eastern Court as the son of the King's daughter, the other "at the feet of Gamaliel," no one can thoughtfully peruse the "Great Teacher's" parables and teachings without feeling their striking adaptedness as a secondary result, to waken new and elevated trains of thought, and thus tell most powerfully upon the intellect. And, if we take the lofty old Bible sentiment, that "man's chief end is to glorify God and to enjoy him forever," can we doubt that this can be most effectually done by those who are enabled to understand most of the wisdom and goodness of his unsearchable character, as displayed in all his works, and pre-eminently in the great work which his Adorable Son came to earth to accomplish?

We hope it is not necessary, after what we have said, to add a word of explanation. We admit most fully and heartily that education is not religion, that no power of intellect can atone for defective morals, or supply the place of right motives. History but too clearly shows that unless the heart be right, increased mental power is but increased power for evil, and brings increased responsibility. That the heart may be touched by him whose prerogative it is, is the first and great end for which every Christian should "pray in faith and labor in hope," but "these ought ye to have done, and not to leave the other undone." That the proper training of the mental and moral faculties does not, at least, diminish the probability of this happy result, no reasonable mind can deny.

PAIS.

For the Christian Watchman.

RECOLLECTIONS OF NAPLES.

No. 6.

POPEII.

One can scarcely imagine a more striking contrast than exists between Naples and Pompeii. We pass through the Largo Castello, and the Strada Toledo, where the portable theatre, and Pulchinello attract throngs of delighted spectators; where the sound of the fife, the flageolet or the pipe unceasingly greet the ear, where all with whom we meet seem to be brim full of animal life. In a few moments more, we have left the gay throngs, and the cars stop at Pompeii, the long buried city. We can at first scarcely realise that we are away from the abodes of life. These walls, streets, houses, baths, theatres and temples, are not ruins, time has scarcely left his mark upon them, and we unconsciously expect to see the forms and motions, and to hear the sounds which elsewhere greet the eye and ear. But all is motionless and silent as the grave.

We are in no hurry to trace the marks of decay which on a close inspection appear, or to become weary with innumerable details, but walk through the silent streets and desolate forums—and allow imagination to repeople the desert and repair the rents and gaps which the centuries and the volcano together have made, and to restore to the city its original gaiety and splendor. But even imagination with all the aid furnished by the venerable yet perfect forms which surround us cannot form a picture without deformity. It is a picture in which we see all the splendor which wealth can purchase, all the beauty genius can create, marred by the disgusting forms of vice, which dims this splendor, and befouls this beauty.

Two thirds of ancient Pompeii still lie buried under ashes and pummice stone. It is possible that the portion excavated was mainly peopled by the more degraded and vicious of the population. However this may be the traveller passes through entire streets, in which the portal of almost every house presents an image of the obscene God.

As we walk through Pompeii we are surprised by the excellence of the ancient streets. Though narrow, they are straight, well paved, were originally well drained, have raised side walks and in every respect are superior to the thoroughfares of the generality of modern Italian cities. The Via di Mercuri and the Via Domitian, are broad streets, lead through the most magnificent portions of the city, and in ancient times must have been the favorite promenades of the Pompeians, For the accommodation of foot passengers in wet weather, these streets are crossed by large oval shaped stepping stones, so placed as not to impede the progress of cattle or chariots. The pavement in every quarter of the city bears the the marks of chariot wheels, and in some places is worn to the depth of five or six inches. It was not of sufficient width to allow two vehicles to pass each other, except at the crossings or in the broader avenues, consequently each chariot was obliged to follow in the ruts made by its predecessors.

Just outside one of the city gates we meet with a spectacle similar to that which greets the eye of the visitor to Rome when he looks forth on the Appian way. We see the tombs of the illustrious dead of Pompeii, and their monuments though less magnificent than those of Rome, are in a finer state of preservation. Those who reared these splendid memorials of their departed, little thought that they themselves would find their tomb and monument in the houses, baths and temples of the city itself. Just by the gate of the city is a stone centry box, which is a far more touching spectacle than these mausoleums of the great. Here a Roman sentinel kept guard on the night when Vesuvius sent forth that horrible tempest which overwhelmed Pompeii. While others fled he remained faithful at his post, and perished by a slow and horrible death. Ages after his skeleton was found in that stone centry box, and though his name is unknown, his stern fidelity will ever be remembered, and render his tomb the most interesting of all those which line this ancient Necropolis.

None of the houses of Pompeii were very lofty, but the mansions of the wealthy occupy a large area. The larger houses were divided into two distinct portions, one public, the other private. The former consisted of the vestibule, the court yard, and halls of audience; the latter included a court of smaller dimensions, library, family temple, baths, and sleeping apartments. In the main court was a cistern for rain water, which was drawn through a marble tube. These tubes are of sufficient size to allow of the passage of a bucket up and down, and many of them present marks of the ropes used in drawing the water. At the further extremity of the court was a fountain ornamented with shell and mosaic work. Many of these fountains are very beautiful. A row of pillars, composed of brick and covered over with stucco, surrounds the court yard and supports the edifice.

The chambers are all highly ornamented with carved work and fresco, but they are not of dimensions which accord with modern ideas; the bed chambers are particularly diminutive, and resemble clothes presses rather than sleeping apartments. The most beautiful and the most vile of the frescoes which once adorned and polluted these chambers, have been removed to Naples, but enough remain to prove the extraordinary genius, taste and immorality of the people who adorned or inhabited these dwellings. Neither the fires of Vesuvius, nor the long burial of centuries have purged Pompeii from its corruptions, its inhabitants have long since perished, yet vice rendered ghastly by death, meets us in the public streets, the temples of religion, and leers upon us from the portals of the poor, and even from the bed chambers of the rich.

So far as we can remember, the houses of Pompeii are generally but one storey in height, quadrangular in form, and lighted from the court yard, which the edifice encloses. The vestibule, the hall of audience, and the sleeping apartments, were in general sufficient for the accommodation of a people who lived much in the open air.—The name of the owner was before the door, on the pavement, in mosaic. The most splendid, instructive and touching of all the private mansions of Pompeii is the villa of Diomede, with its gardens, courts, baths, and elegant apartments, all displaying the wealth, if not the taste of the owner. In the wine cellar rows of jars capable of holding from twenty to thirty gallons of wine, but now full of ashes, are arranged against the wall. In this wine cellar was discovered the skeleton of a man, with a very valuable vase.

But not even the mansions of Pompeii, wonderfully as they have been preserved, fill us with so much surprise at the gentleness with which time has dealt with this city, or summon up so vividly the ancient people, their manners, and degree of civilization, as the places for business, or the resorts of pleasure. In the bake houses we find all the apparatus for grinding flour and making bread. Here are not only kneading troughs and ovens, but in one of the bake houses we discover four large stone mills for grinding, and even the stalls for the donkeys which turned the mill stones. Every article remains unmoved and uninjured, just as when the last customers left, expecting soon to return. We could even now fancy that the original owners are merely absent, not dead for many long centuries.

The Pompeians seem to have been well supplied with wine. The gentry were not averse to liquor trade, and indeed often used or rented one of their rooms on the street for the traffic. Even the splendid mansion of Caios Sallust contains a wine shop. The topers did not confine themselves to pure wine, but used some more powerful liquor, or wine mixed with some corrosive substance, as the marks on the marble counters testify. These wine shops vividly recal the past, and render it difficult to realize that so many years have passed since they were visited by the gay or the vicious. The stains of the wine, the corrostons in the marble made by some strong drink, the marks of the drinking vessels, the witty or obscene scribblings on the walls, remain uneffaced, unchanged, since the hour of the great destruction.

We turn from the wine shop to the theatres. The "Comic theatre" is a semicircular structure—capable of containing some eight or nine hundred spectators, and almost unimpaired. The Tragic is larger, but exhibits greater evidences of decay. These theatres are similar in form and arrangement, being semicircular, without covering of any sort, the seats rising one above another, and the stage and orchestra placed in the diameter of the semicircle, and occupying the space between the extremities. The Museum of Naples contains the tickets formerly used at these theatres. The Amphitheatre, some distance away, would accommodate almost 30,000 spectators. Its bloody sports were evidently more popular than the fictitious representation of the stage. This Amphitheatre is, we believe, the best preserved of any in Italy.

We now visit the public baths. These, though not of the gigantic proportions of the Roman baths, were yet almost uninjured by time, and more extensive than any of the kind in modern Italy. In the hall where we first enter, are seats for the accommodation of the bathers, over these seats are holes in the wall for clothes pegs. At the upper extremity of the hall is the Frigidarium, a circular structure, surmounted by a dome. In this is a skylight, which contains excellent window glass. Here the bathers could indulge in the luxury of a cold bath. The Tepidarium is an oblong hall, and one of the few structures in Pompeii, whose roof remains entire The ceiling is frescoed, and the walls niched. This hall was once magnificently adorned. At the upper extremity is a brazier of bronze very elegant in form and ornament, and of vast dimensions. Adjoining this hall is the Calidarium. The ceiling is covered with very excellent stucco ornaments. At the extremity of this chamber is a huge marble bath for hot water. These baths have been preserved wonderfully well, and doubtless a little expense would yet render them an inviting place of resort.

The Pompeians were patrons of religion as well as pleasure, and, like the Athenians of old, "were in all things very religious." Near the Forum are several very beautiful temples. The Temple of Jupiter has been well preserved, is a noble edifice, and not only shows us the form and arrangement of a heathen temple, but also exhibits the modes of Pagan worship. The Pantheon is of greater dimensions, being 280 feet in length, by 230 in breadth. In the centre is an altar, surrounded by twelve pedestals for the various divinities. The Temple of Isis, not far distant, is in an excellent state of preservation. It is composed of brick, covered over with a exceedingly hard and durable stucco. Th