

TABLE RESPONSIBLE
TIGHT BINDING
RELIEVE TROP RIGIDE

The Christian Watchman

W. DAY, Proprietor. BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul. REV. E. B. DEMILL, A. M., Editor.

VOL. 1. SAINT JOHN, NEW-BRUNSWICK. WEDNESDAY, FEBRUARY 27, 1861. NO 9

Original Contributions

The following poem was published more than thirty years ago, in the Imperial Magazine, printed at the Caxton office in Liverpool, under the title "The Anchor necessary for safety." I have made a few trifling corrections, and now submit it to you with the simple title of

THE ANCHOR.

When ocean's bosom in storm,
And summer skies are clear and bright;
When all around is one vast scene
Of peace, of grandeur, and delight;
The seaman walks his deck with ease,
Indulging all his little pride;
As on before a gentle breeze,
He sees his gullant vessel glide.
Related with his present joy,
Her various trappings he surveys;
Her carvings now arrest his eye,
And now her costly gildings blaze—
He views aloft, in towering height,
Her swelling canvases rise and spread;
Then contemplates with fond delight,
The splendid figure of her head.
But when deep gloom o'erexpresses the sky,
When thunders roar and lightnings fly,
And when her costly gildings blaze
No longer have use for the key.
His pleasure dies, his feet awake,
His pleasing contemplations fly;
Straight to his anchor he betakes,
On that his hope of life rely.
Thus man while passing o'er life's sea,
When all things round assume a smile,
Indulges thoughtless mirth and glee,
Each tittle on his heart beguile.
When fortune swells his crowded sail,
And wealth flows in with every wind,
He hides the sweet concurrences hall,
As all the bliss for man design'd.
He lifts ambition's shining vane,
Displays the gaudy flag of pride;
And glides along the placid main,
Without a care or compass for his guide.
But when stern fate awakes a storm,
And wraps his prospects all in gloom,
When dire disease, that gnawing worm,
Forbodes his certain, speedy doom,
When conscience, flashing, ushers in
The thinkers of God's broken laws;
Portrays the heinousness of sin,
And points to ruin's gaping jaws;
The grace of Christ alone can save.
This anchor is his only care,
To stay his soul upon the wave,
Above the gulf of dark despair.

SAINT JOHN, NEW-BRUNSWICK.

was more fitted for a life of thought than of action, his nature was that of a student, and his acquirements were of a high order. His preaching appealed less to the feelings than to the reason, his manner in the pulpit was impressive, his personal presence imposing, his voice deep and finely modulated. He was in every respect a remarkable man.

Nor must another be forgotten who certainly was never lacking in zeal or piety. Like the others he never forgot the claims of Religion upon his scholars; nor did he ever allow an opportunity for urging them to pass away. He had no family, and the College was his home and his world. With the affection which his name inspires, there is mingled a mournful feeling. Cut down in the prime of life his death was a heavy blow, and time which has repaired the loss, has in no respect diminished the affectionate regard which his friends entertain for the gentle virtues of Isaac Chipman.

With the co-operation of men like these, the revival spread rapidly, increasing its triumphs every day. The town's people were the first to feel its influence.

HORTON SKETCHES.

For the Christian Watchman
NUMBER 4.
BY GEMMA.
It is a wonderful scene when the Holy Spirit descends in answer to earnest prayer upon a community who have waited for his manifestation; to see men who for a life time have been wrapped up in gross materialism, suddenly awakened to spiritual things; to witness the indifference and apathy of a whole congregation supplanted by eager anxiety; to behold sinners aroused, convicted, and imploring mercy. The circumstances of such a scene are always as various as the characters of men. Sometimes a revival will be attended with fearful accompaniments of physical excitement; at other times there will be nothing but the deepest solemnity and the strongest feeling.

The revival in Horton was of the latter kind. No violent scenes marked its sacred character, no outbursts of frenzy or wild excitement were there, to create doubt or inspire perplexity. For although these manifestations may co-exist with the real work of God, yet we all know that revivals are always better without them.

The Principal of the College was also co-partaker of the village church, and was a devoted and laborious minister. He was founder of the institution and had given up his whole life to its interests, yet he had never neglected the higher calls of the sanctuary. He was a man of thorough scholarship, but also of devoted piety, and while he sought to impart to the students the blessings of an education, he thought it far higher honor to communicate to them the glorious truths of religion. When Father Harding's age restrained his labors, the energy of Dr. Pryor was exerted, and his efforts were crowned with unusual success. He was a learned man, and an eloquent preacher, yet the true secret of his success in the ministry, could only be found in his earnest faith and warm devotion. He saw the path of duty in private, as well as in public life; he was not more zealous in preaching than in private conversation; his known earnestness, and affectionate manner made him personally welcome even where his words were disregarded; and the students acquired for him an affection that was almost filial.

His associate Doctor Crawley was a man of a different order. Equally devoted to religion he was perhaps less popular in the mode of his expression. His natural reserve, and somewhat stately manner had often the effect of repelling intimacy, but by those who knew his gentle and noble nature, no man was more beloved. He

"Me?" cried Tracey—"Oh yes—that's very likely—Me? Well I like that." And Tracey laughed as though he considered it an excellent joke.

"Well boys," said Marshall "don't mix your liquor—by that I mean don't go to these meetings, and try to be jolly too. You must do one thing or the other."

"Have you been converted yet?" asked George Cummings mockingly.

"Oh yes—I've formed a creed—"

"Is this, if I'm born to be saved I'll be saved, if not I won't—see if I will."

"Robinson," said Edward Vincent, "you nearly upset me in meeting last night."

"Why, I had been eating nuts up in my room and carried the shells to meeting. Who knows, thought I, but that these may be of use to some enquirer. So I saw a row of enquirers on a bench in front of me, and occupied the time with filling their pockets and watching the effect. As each one pulled out his handkerchief to wipe his eyes, the shells fell with a rattle on the floor. I stood if very well till it came to you. You out with your handkerchief, but when the shells fell, you looked around with such a comical expression that I burst out laughing."

"Oh it was you was it? said Robinson—I thought so."

The others all laughed at this little joke, as though they were the most light hearted young men in their country.

Yet there was not one of that number who was not utterly wretched and miserable. Thoroughly aroused and overcome by these meetings they struggled against feelings which could not be subdued, and among all the most miserable was the very youth who now so gallantly tried his trick at the prayer meeting. At that very moment he was the prey of awful feelings. He even thought that he had committed the unpardonable sin.

That evening they were summoned by George Cummings to go to meeting.

"Come along fellows," he cried in a loud voice.

"Come to meeting! you'll never be converted if you don't, now's the accepted time. Make haste."

Answering his profane call they all hurried after him—every one of the sport of conflicting emotions, yet none of them daring to acknowledge the truth.

They seemed to feel that they were being conquered by a resistless power, and yet they struggled with vehement hate against springing snare, ridiculed, nor scorn, nor open profanity to show their opposition. It was a very remarkable conflict since it shows how strongly the natural heart will resist even those influences which it knows to be good.

Tracey alone did not go. As the others returned they were greeted by him, as he called out from his window the usual question—

"Well boys—are any of you converted yet—any awakened?"

From that question nothing but utter carelessness could be attributed to him. Yet his heart had been a few minutes before the scene of very different expressions.

When the others had departed he looked himself up in his room alone with his God. Then the overpowering thoughts of his sin, his danger, and his mad resistance, came thick and fast upon him. There was no companion near to assist him to drive them away. These thoughts overwhelmed him.

He determined to pray. But what if he should be seen? What if some one were watching him? In his nervous fear of being watched he searched his whole room, looked under the bed and table, and finally opened the door to examine the hall. But no one watched him. He returned into his room and locked the door. Still he felt uneasy. He had to go again and fill the keyhole for fear some one might peep through. Then he then he scarcely dared to pray. He stood long in hesitation. Finally he got down on one knee. He was determined in case of interruption to be ready to spring to his feet.

But he prayed. For the first time in his life he prayed to God.

Yet even after all this, so strong was the dread of one another's ridicule which these young men felt, that he did not dare to let them see that he was anxious.

They were all the same—longing, aching, pining to be reconciled with God, but yet kept back by their fear of one another.

The conflict as I have said seemed to settle around these young men. Already the revival had extended its influence to the college, and the Academy. Many of the junior students had at once yielded, and made a public profession of Christ. Every hour extended the work, which like an encircling fire spread all around them in an ever narrowing circle. One by one, they saw those who were out of their own immediate circle go forth and pass on the other side. Around them they witnessed the outward manifestations of the wondrous work which was being performed. Religion became the chief coercion, and those who loved the Saviour met often together. From the Church below, from the lecture hall, and from the private rooms of the students, rose the voice of praise and prayer, beginning at the sunset, to continue far through the night, ascending and enveloping them in its sacred influence.

"What wonder then, if at length their resolution filtered, and their hearts were moved? When great emotions sway a community who

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:
I am afraid that we sometimes take for granted that the discharge of our ordinary ministerial duties suffices for the necessity of making diligent effort for our advancement in the divine life. Certainly our vocations are all of a character fitted to solemnize the spirit, to enlighten the mind, and to stir our emotional nature. We are continually brought in contact with the stern forms of sorrow, and are made acquainted with all the most important and heart stirring.

We are in a position of awful responsibility—our words are a savor of life unto life, or of death unto death. Yet it is very possible for a minister to visit the penitent, the remorseful, the reckless; to stand beside the couch of the sick, or the dying to conduct the worship of the church, and to preach the gospel of salvation to perishing sinners, yet all the while, not only to grow less susceptible to divine truths and influences. "Take heed unto thyself!"

Whatever may be the amount of ministerial labor which you are obliged to perform, take time for meditation. You must become acquainted with yourself—your religious condition, the frailties to which you are exposed, the temptations, the foibles even, which may injure your usefulness. You must apply to yourself those soul stirring truths which you proclaim so earnestly to others. Especially, I would urge you to meditate upon the life and death of the Son of God. Make that life the subject of much thought. Contemplate the Saviour in the various circumstances in which he was placed. Consider attentively the elements of his character, until you have, not a vague notion of an infinitely holy God, but a vivid picture of an absolutely perfect man.

Dwell constantly upon his death, and let the remembrance of his infinite love stir your heart, and impel you by all the combined power of duty and grateful love to imitate his example.

Take time also for frequent and prolonged prayer. Every Christian must pray, more especially a minister. The evil influences which surround him can only be dispelled by prayer. He must dwell in a lowly posture before the Holy One, else, before he is aware, his heart will become the abode of pride, vanity, self righteousness, or love of authority. Meekness and humility can never be acquired by the force of will. Besides, without prayer your labors will be unblest. The spirit which convicts of sin, of righteousness and of a judgment, must be invoked, with eager longing and on bended knee, by the sinners all around you, the church of which the Holy Ghost hath made you overseer, plead with you to present their necessities before the Throne.

Moreover, prayer lightens your ministerial labors. You have, doubtless, often been discouraged by the difficulty of selecting appropriate topics for the consideration of your hearers. When a subject has been selected, you have often labored in vain to frame a clear and instructive sermon. When in the pulpit, you have often been conscious that your manner was too cold for the important theme which you have been presenting. Now, nothing will place your mind in a condition to work efficiently, so readily as prayer. Themes are suggested, appropriate ideas flow, and your manner of preaching will be solemn and impressive. You will also find that the frame of mind produced by much prayer will render all your private ministrations more delightful to yourself, as well as more profitable to others. Never excuse yourself from attendance on a throne of grace. The time saved by omitting his duty will not contribute much towards making you a better or a more useful man.

Let me also urge you to study the Bible as a means of grace for yourself. It will not do to peruse the Sacred volume merely to gather texts, or proofs, or illustrations. You need a knowledge of duty, and also to have that knowledge, you have gained, continually renewed, you also need the strength, which an acquaintance with the precious promises, and the gracious revelations of Scripture afford. If you study the scriptures, merely for the instruction of others you

THE POWER OF THE KEYS.

Mat. 16: 18-20. "And I also say unto thee, that thou art Peter, and upon this rock (the declaration that Peter had just made, ver. 16) I will build my Church, and the gates of hell will not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

We are to take "the Church out of its ordinary acceptance as a visible community of believers, organized for the extension of the authority of Christ over its members and throughout the world. It is not "the Kingdom of Heaven," but an institution of the kingdom.

The Church is here represented as a temple or palace (1 Cor. 3: 9; 2 Cor. 6: 16; 1 Pet. 2: 5) of which Christ was the builder, and the heart-felt expression of faith which Peter had just made, ver. 16, the foundation. This language implies that the church had not yet been organized.

In opposition to this temple or palace is the fortress of Hades, (Job 38: 17; Ps. 9: 14; Isa. 38: 10) the citadel of death, (an emblem of those forces which are opposed to life). But though this fortress has hitherto prevailed against every agency designed for the salvation of men, though it had even destroyed the beauty of the Jewish temple, it will never even deface the spiritual temple built by Christ, and based upon a living faith in him.

Christ now confers an additional honor on Peter in return for the expression of faith which he had given. The kingdom of heaven, within whose borders the impregnable temple was to be erected, was already established, and Christ alone had possession of its keys. He promised to deliver them to Peter, to grant to him the glorious privilege of opening its gates to all who would come in from the kingdom of Satan. The meaning of this promise, the manner in which it was fulfilled, and the authority which Peter in consequence exercised is very clearly presented in a late number of the Evangelist. (California.)

"Not let us see if we can find when Peter used these keys, then we shall know when the doors of the kingdom were opened. And when the day of Pentecost was fully come, they were all of one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and spake with other tongues as the Spirit gave them utterance."

This created a great stir in Jerusalem, and brought a great multitude together—Jews from every part of the known world. "And they were all amazed and were in doubt, saying one to another, what meaneth this? Peter standing up, proceeded to deliver to them his memorable discourse found in the second chapter of the Acts, in reference to which it is said: "now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? Peter said, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. And with many other words did he testify and exhort, saying—Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." This is the first time Peter used the keys. He then opened the doors of the kingdom unto the Jewish world. The disciples with Peter were all chosen officers of Christ, and prepared to receive the oath of allegiance from those who wished to become citizens of his kingdom; for there are no citizens born according to the flesh into this kingdom. All must be born spiritually, and all must take the oath of allegiance—for they were at one time all foreigners and strangers to this kingdom. Repentance, and faith in his king, and a renouncing all allegiance to the devil, these former things, were prerequisite to their being initiated into the kingdom of Christ.

CHRIST'S PARTING ADDRESS.

THE Lord Jesus had been crucified, had descended into the world of spirits, had arisen, and was now about to ascend into heaven. Ere his departure he would meet with all his disciples, appoint to them their work, and give to them all necessary encouragement.

In accordance with his appointment the disciples proceeded to Galilee, to a certain mountain, where their Lord was to meet with them, and where he was to deliver his last message. Not only the twelve were present, but in all probability the five hundred disciples. 1 Cor. 15: 6. When they saw him, astonishment and delight filled their hearts, though some of the weaker brethren could scarcely believe that this was the Jesus who had been crucified, and imprisoned in the grave.

He began his parting address by giving them assurance that he was all powerful in heaven and on earth. He in heaven could send his Holy Spirit to work in men's hearts to will and to do of his own good pleasure; he could send forth angels as ministering spirits to the heirs of salvation; he could also prepare a place for them in his Father's house. On earth he could rule in his church, extend its borders, overcome its enemies, and ultimately extend its influence over all the world. This assertion was necessary in view of the Commission which he was now about to give, and the great responsibility which was to devolve upon the disciples.

"Go forth," he said, and disciple all the nations do not confine yourselves to the work of instructing and enlightening the Jew. Bring all the Gentile nations to accept my teachings, to obey my laws, to become my disciples.

Baptize these disciples into an acknowledgment of love, and obedience unto the Father, the Son, and the Holy Ghost. Then teach them to observe all the precepts which I have delivered unto you, during the period of my ministry. This work you think is impracticable, you think that your powers are too feeble, your lives too short for the accomplishment of results so vast. Be not discouraged, though you should not live to see all the nations converted, baptized, and walking in obedience to all my precepts. Those who shall believe in me through your instrumentality, will still live. Though your strength be feeble, a friend who is Almighty will not forsake you. Behold, I possess all power in heaven and on earth, and will be with you at all times, and I will be with my people through all the coming ages even until the close of this latter dispensation when time shall be no longer.

Remember as you go forth to the world that his salvation depends upon the gospel which has been committed to your trust. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

NOTES V. 19.—In the name. This does not mean to baptize by the authority of the Trinity, but to bring into a knowledge of the doctrine, obedience to the commandments, love for the person of the Triune God. See 1 Cor. 1, 13. "we baptize in the name of Paul" also 1 Cor. 10, 2. "These were baptized unto Moses."

This verse evidently teaches that men should be disciples before they are baptized. It is curious to notice the views of those who cannot deny the teachings of the text, yet cannot give up their pseudo-baptist prejudices. For instance, Oakes, one of the best authorities in Biblical Criticism writes: "By the introduction of pseudo-baptism the position which this ordinance occupied is changed. Pseudo-baptism is not apostolic for certain, but it became necessary in the