TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

G. W. DAY, Printer. "BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—St. Paul. REV. E. B. DeMILL, A. M., Editor.

VOL I. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, APRIL 10, 1861. NO. 15

Original Contributions

For the Christian Watchman.

LETTERS TO A YOUNG MINISTER.

In my previous letters I have directed your attention to some general considerations respecting the character, conduct and qualifications of him who would successfully discharge the duties of the Christian ministry, and I have kept in view the condition of our province, in many of the reflections which I have made. I now proceed to consider the selection of a field of labor.

When it becomes one's duty to decide as to the special department of ministerial labor, which he will fill, or the particular field in which he will work, a right decision can only be arrived at after mature and prayerful deliberation. The consequences of mistake in this matter are most disastrous to the minister, and also to the cause, involving it may be a life of wretchedness and uselessness.

Yet very frequently a decision, pregnant with consequences of infinite importance is made with a promptness, which indicates a very imperfect sense of the responsibilities assumed, or the interests involved.

It is not sufficient to be satisfied that one has a call to the ministry. One must also ask himself whether or no he has a call, to this or that special field of labor which he may be invited to occupy.

In deciding on a field of labor considerations of self interest must be laid aside. If we pause to listen we will hear many appeals made to vanity, ambition, or covetousness.

To all these we must turn a deaf ear, else we will not hear the still small voice of duty, and in consequence will peril our future peace and usefulness. The true minister of Jesus Christ has in accepting from his master a call to the ministry, consecrated himself to that service, and must in a spirit of disinterestedness and loyalty, seek to understand the will of his Lord, and cheerfully go wherever he may be sent, even though poverty and contumely meet him while in the path of obedience.

The various departments of the ministry, and the various spheres of usefulness which are afforded, should be contemplated by him who is anxious to serve his Lord to the utmost of his ability. The field is the world, and each section of this vast field presents some special claim to attention. Abroad are thousands of tribes and nations, who are totally ignorant of the one living and true God. At home in a land nominally Christian we discover large sections of country, whose inhabitants are deplorably ignorant of religion. We also find not only churches varying in intelligence piety and efficiency—but also churches which scarcely pretend to keep up the worship of God.

It is our duty to consider the claims of these various fields for Christian labor, and not rashly to decide in any one of them, We are to go just where there is opportunity for accomplishing the greatest amount of good.

Paucity of population, prejudice against truth, peculiarity of manners etc., may all be considered. One is not required to expend his time, talents, and energies, where there is no reasonable prospect of success.

Again, one ought candidly to consider his qualifications for any field of labor to which he may be attracted whether at home or abroad. The innumerable fields for ministerial labor differ materially from each other, and gifts which would be well employed in one place, are useless in another. At home what a diversity of means, education and intelligence; abroad, how various are the religions, civilizitions, and national characteristics of the peoples. One man is suited to missionary, another to pastoral work; one to labor in destitute sections, another to build up weak churches, another to give increased influence to those which are already in a condition of comparitive efficiency.

The servant Christ should understand his own capabilities, and if he feel himself to be positively unfit for a situation to which he may be invited, he should seek some other sphere of labor.

Many a man has wasted his life, because either through self ignorance, solicitation, or self interest he has been induced to accept of a situation for which he is disqualified. Some can not bring themselves down to an illiterate congregation, others may be in a position where the mass of hearers may be superior in education and intelligence to the minister himself. Manners, habits, and dispositions, which would be offensive in one community, would be very pleasing in another. A minister should consider his qualifications for any field to which he may be invited.

Again, however inviting a field may appear, and however well one may be satisfied of his ability to fill the situation, unless the church with whom he proposes to labor cheerfully accept him, let him not accept a call. In some cases indeed one may clearly see that any opposition to him arises from a slight preference of another, or a slight prejudice against himself, and that by the exercise of kindness, and a faithful discharge of duty, these difficulties may be overcome. But when one accepts a call from a mere majority, where then is a deep seated dislike on the part of others, he had better seek a people who can cheerfully and unanimously accept his services.

In considering this subject the best rule which can be given, is to select that field which, under all the circumstances, offers the greatest prospects of usefulness. But one must not be mistaken as to the meaning of this term. Many seem to imagine that the edification of a church is but a small matter compared with the conversion of sinners. Others seem to consider the time almost lost, which is spent in preparing the ground for the reception of the precious seed of truth. We must not judge of our usefulness as ministers, by the results which, attend revivals nor by the frequency with which such seasons occur, nor by the members whom we baptize. He is the most useful minister whose labors result in the greatest number of genuine conversions, and in the formation of the most efficient church the circumstances of the case being taken into account.

EPISCOPOS.

For the Christian Watchman.

WORSHIP OF THE CHURCH.

It is the business of the church to extend the borders of the heavenly kingdom, and to render more complete the authority of the King over each one of all his subjects. To this end the Gospel must be preached to sinners, believers must be more fully instructed in the doctrines and precepts of their religion, the Deity must be worshipped—his praises sung and his ordinances observed. These various services of the church deserve attention.

In the truthful record which we possess of the history of the primitive church, we learn that the brethren were in the habit of meeting together to receive instructions from their authorized teachers.

These teachers were given by Christ to his church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Their great aim was the conversion of unbelievers, and the edification of the saints. These early preachers seem to have dwelt mainly upon the great facts of the Gospel, the death of Christ for sinners—the resurrection, as evidence of the acceptance of the Redeemer's work, of his ability to be the constant friend of all his people, and of his second coming to condemn the ungodly and to gather his people home.

These preachers seem also to have scorned the arts of the rhetorician, and to have aimed, not to please the imagination, but to stir the conscience to touch the heart by unfolding simply but earnestly the facts on which the Christian religion was based.

But the Bishop did not monopolize the work of teaching and preaching. The members of the church felt it to be their duty and their privilege to edify, to exhort, and to comfort each other.

God had bestowed upon each some gift which might be employed to the advantage of his brethren. One could interpret Scripture, another could exhort to an increase of faith and to a more scrupulous performance of duty with great power and effect. Each member cultivated the gift which he possessed and brought his interpretation, his Doctrine, his exhortation, or his word of consolation as an offering to the community. Thus these talents were continually employed. Each member could find something to do for his Master and his brethren; the church received all the good that its individual members were capable of imparting; the brethren were instructed in religious truth, incited to the performance of duty, comforted in all their trials, amd united together by the purest and strongest affection.

It was not until "the first love" had waxed cold that the brethren relinquished to the Bishop the performance of services which had once been a source of delight and of profit to the church.

The church also in its services did not omit prayer to the Deity for those blessings which he had promised to bestow in answer to the united requests of his people.

There were some peculiarities in the prayers of the primitive brethren. We learn that they agreed together as touching the request which they made. He who led in prayer whether the pastor or the private member was simply the mouth piece of the assembly. He presented the wants of the community, and at each petition each member from his heart could say Amen.

We also learn that they actually believed that their petitions would be heard. No matter how dark were appearances, they still met and prayed believing that God would comply with their requests. They did not utter expositions, nor repeat a confession of faith, nor recite a catalogue of blessings, or sins, nor repeat a series of petitions for gifts which they know to be desirable. They know just what they wanted, they appreciated the work of the desired favors, they believed that God in answer to their prayers would grant them, if he could do so consistently, and consequently they plead earnestly, perseveringly, and hopefully.

The brethren in their meetings also sung the praises of God. In this species of divine worship all united, speaking to themselves in psalms and hymns, and spiritual songs, singing and making melody in their hearts to the Lord. They did not consider that this service could be performed by a select choir. Each joined with all his heart in hymning the praises of his God and Saviour. It was not a performance for the entertainment of the assembly, but an act of worship in which all joined.

In our services we are to conform to the example set us by the primitive church. We must have the Gospel statedly preached, we must also afford opportunity for the brethren to teach, exhort and comfort one another, we must worship God in addressing him in the humble accents of petition or the grateful song of praise.

We have no express rule to decide the exact order in which these several services ought to be performed, nor the amount of time which each should take up. It is the business of the church to decide this matter. However we must not allow one to banish another, the prayer must not take the place of the sermon, the sermon must not be allowed to exclude the exhortation of the brethren, the other services should not be allowed to prevent the congregation singing the praise of God.

It seems to us that at the present day, the church is too much inclined to regard the sermon as the one thing needful, the brethren make no preparation for the meetings in which they have an opportunity to speak, and consequently the social meetings of the church are too apt to be dull and profitless. The brethren allow a choir to engross the most delightful part of Divine worship and consequently the congregation is deprived of the advantage of this sphere of devotion.

They ought carefully to consider the worship of the primative church and conform to it as closely as possible.

ALEPH.

For the Christian Watchman.

"Watchman, What of the Night?"

Is it not a dark and gloomy period in our Zion? Are there not many church members who are waiting in darkness and are sad? Have not the sins of many, separated between God and their souls, until He has hidden His face from them? Are there but few who are wrapped in such profound slumber, that it seems as though nothing could awaken but the cry "Behold the bridegroom cometh, go ye out to meet him."

Conformity with the spirit and customs of the world, have evoked these dark clouds which envelope so many who profess to be children of the day. Worldliness can never cause the sun of righteousness to arise and shine upon the soul. Alas, how many there are who try to discover how far they can venture on the Enchanted ground, without falling asleep.

How rare are exhibitions of genuine consecration to the service of Christ! How seldom do we find in actual life the character which the gospel is fitted to form! Who are walking by faith in the Son of God? Where are the living epistles seen and read of all men? May the morning break and the light shine, and truth go forth as brightness, and righteousness as a lamp that burneth. May Watchmen lift up their voices like a trumpet, and herald the approach of a glorious morning! God speed the hour.

K.

For the Christian Watchman.

DIVINE AND HUMAN THOUGHTS.

NUMBER 2.

The riches of the world, with their concomitant appendages, dazzle the eyes of mortals, and are esteemed as the highest good—as the chief glory of man. Attracted by the splendors of wealth, the lofty mansions, the gaudy equipage, the glittering robes of worms, men have paid to their fellow men that homage, which was due only to the Creator of all things. Those even who seem to despise the elevation of others, and would gladly pluck from their heads the last gem of their glory, give but another proof how deeply the love of wealth is implanted within themselves—a distinction which fortune forbids them to obtain. Surely the love of money is the root of all evil. It sways, by the touch of its hand, the votaries of earth, it warps the decisions of Jurists, and urges the political demagogue to measures antagonistical to the public welfare. With God however it possesses no such energy. He would utterly contemn the wealth of the Indies, if offered to Him to swerve His infinite decisions in the government of the universe. The gold and the silver of the rich man were valued by him as nothing on the day of his death.—They failed to procure a release from the pit, or to soften for a moment the anguish of his soul amidst the infernal fires. He was rich, but he had not the true riches of the kingdom; and Jesus Christ had prepared no golden seat for him. The beggar died, and, though vailed in poverty was conveyed by an escort of angels to the paradise of God. His earthly sun set in darkness; but as the last shadow disappeared, a new light dawned and brightened upon his soul; it was the light of heaven. A flood of uncreated glory shone upon his pathway to the skies, and opened before him the meridian splendors of eternal day.

Yet fool-hardy mortals, regardless alike of the monitions of conscience, and the warnings of God's word, will waste in profusion, the blessings of his providence, and consume everything upon their lusts. They look upon Christ as a "root out of dry ground," and the stringency of the humbling and self-denying doctrines of the cross is regarded as entirely incompatible with the pleasures of a high bred life. The language of such is "let us drink the pleasures of sin today, for to-morrow we may die."

And yet how little do they realise the import of their own words,—"we may die." To day they may be flushed with the hopes of future good, and may riot in scenes of earthly pleasure; to-morrow a poisoned arrow may flit across their path, and prove withering to all their joys. And could the wicked see the number of their pleasures infinitely multiplied and extended, still, the fact that all must pass away would write vanity on all the globe, and would seem to be enough to dim the lustre of all its enchanting scenery. Mutation is legibly written on everything which we here possess or enjoy.

How then must the most solid hopes of ungodly men wave and be marred by exciting fears of sudden and dreadful future changes! "I would rather be a door keeper in the house of my God than dwell in the tents of wickedness."

SIGMA.

For the Christian Watchman.

AMONG THE DUTCHMEN.

CONTINUED.

Dutch churches are not very interesting. The Puritan element was long all-powerful. The same detestation of any thing appertaining to Popery, that destroyed the noblest structures in Scotland, left Holland but little to boast of in architecture or church decoration.

The established religion is the Calvinistic. Other forms of religion are, however not only tolerated, but recieve state support. "Dissenters" are indeed very numerous, for Holland was the birth place of religious liberty and owe much of her fame, her prosperity and greatness to this enlightened policy.

There are many descendants of English Puritans and French Huguenots still living in this country whose ancestors long ago found here a safe asylum against the persecution which assailed them elsewhere. In Dutch towns lived many of those men whose names are "as household words," whose lives were the exemplification of the ennobling influences of a true faith. Prominent among them were the men who held fast to the doctrine of "one Lord; one Faith one Baptism." This is the land of Menno. Here his followers have lived and labored for the good of others. Here they may still be found dwelling in the love of God and of men. I shall have more to say hereafter of Dutch Baptists.

A great characteristic of Amsterdam is its vast Jewish population. They form one tenth; of the whole city. In the course of my peregrinations I wandered into their quarter. What dirt and foulness met my disgusted vision. A strange race are the Jews. One can grow enraptured when reading their romantic history and talk of the bringing back of the children of Judah to the land of their fame, but I defy any man, however sentimental he may be, to enter the homes of their adoption without longing to get away as soon as possible. Dirt and sentiment are by no means congenial. Wherever you see a Jew—in London or Pekin, Sydney or Rome, digging gold in California or plodding his weary way over Sahara—he retains the characteristics of his race.

I noticed many strangely dressed children in the streets. These it seems were the members of the different orphan asylums, of which there are three. The reason they wear these different dresses is to prevent them from going into gin shops, playhouses, and other places, whose proprieters would be heavily fined for receiving them. Amsterdam is noted for its numerous charitable institutions. These are mostly supported by voluntary contributions. They are of all kinds; some attached to different sects; others open to all. Charity is a noble feature in the character of the people. Charles II. is said to have predicted the downfall of the project Louis XIV. once formed for the destruction of this hated city, "for," said he, "I am of opinion that Providence will preserve Amsterdam, if it were only for the great charity they have for the poor."

It is a noted fact that throughout Holland a drunken man, or one really an object of pity is not to be seen. The latter are carefully provided for, and the former are treated, when discovered, to a pleasant residence in an institution where they soon learn to be more careful when they wish to imbibe. The noblest society of the kind in the world has its headquarters at Amsterdam. It has two hundred auxilraies in other towns, and about 13,000 members, who are residents of every district in Holland. It is the *Maatschappij tot nut van't algemeen*"—"Association for the promotion of the Public weal." Its object is the improvement and instruction of the lower classes:—1st, By promoting the education of the young; improving school books; establishing Sunday Schools; providing for the children after they have left school; establishing book societies and libraries for the poor. 2nd, By extending information to adults by popular writings, public lectures, and the institution of banks for saving. 3rd, By the distribution of public rewards to the industrious and virtuous among the poorer classes; bestowing medals on such as have preserved the lives of others by risking their own; publicly thanking those who have been distinguished for philanthropy &c." An annual meeting is held here on the second Tuesday in August, when reports are presented, resolutions adopted, and questions discussed which relate to the operations of the society. A small yearly subscription constitutes a member. Its ramifications are vast, embracing the whole country. Its influence extends to all of every rank. The good it has accomplished is very great. It is a noble monument to the prayers, the faith, the life long devotion, and increasing labors of one man, a simple Baptist minister Neiuwenhuisen, who at Monnikendam first conceived and established this gigantic scheme.

To be continued.

For the Christian Watchman.

RECOLLECTIONS OF NAPLES.

No. 1.

FAIR PARTHENOPE.

No city in the world enjoys a more delicious climate, is surrounded by more exquisite beauties, or wears a more joyous aspect, than Naples. Blended with all these attractions, is the charm which antiquity alone can impart, for every natural object on which the eye rests, speaks of old Rome, or Greece, or of peoples whose monuments were antiquities in the days when Greece was in its prime. The visitor from America is at first enchanted by the novelty, the beauty, the gaiety, of these scenes. It is only when he has recovered from the intoxication, and begins to reflect on the worth of liberty and religion—that he learns to estimate rightly his own land, with its gloomier sky, its harsher climate, its more rugged features, its more sedate and care worn inhabitants, or to feel that there is "no place like home."

Around us is a populous city, which reveals to the spectator many of the most perfect productions of architecture. Splendid palaces and magnificent churches, at once meet the eye of the visitor, while the abodes of penury and vice are concealed in narrow lanes, or in remote quarters. The throngs of people whom one meets, whether rich or poor, seem never to have known a care—they are gay and light-hearted, beyond the inhabitants of any city in Europe. In manners and dispositions they harmonize wonderfully with the bright and cheerful aspect which nature here puts on.

In front of us is the magnificent bay of Naples, gleaming in the bright sun like molten silver—and gemmed in the distance with the beautiful island of Capri. To the right, and bordering the Bay, is the coast of Baiae, which terminates in the promontory of Mum, an object of historic interest, and a striking feature in the scene. To the left, we trace a diversified border which circles the Bay, until it terminates in the coast of Sorrento, which stretches along in front apparently in a line with Capri. Immediately to the left is the most striking feature in this marvellously beautiful scene, Vesuvius, the monarch of these magnificent creations, crowned with a diadem of cloud, penetrating far within the dome of heaven, and calmly surveying his domain.

The air is delicious, clear as crystal, and every breath is a luxurious and exhilerating draught. The sky is cloudless, and of the deepest azure, a glorious "tabernacle for the sun." The orb seems invested with new glory, and sheds peculiar splendor on the waters, the plains, the groves, the hills and the mountain beneath. "It is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race, and there is nothing hid from the heat thereof."

For days after our arrival in Naples, we almost live in the Villa Reale, a magnificent park ornamented with trees and statues, copies from the antique. This park stretches immediately in front of the city, and along the bay, for about half a mile. Here, seated under the refreshing shadow of some tree, we watch the gay throngs who promenade in the Villa, or listen to the sounds of music or mirth which come to us from the street in front, or surveying the glorious bay, admiring its beauties, or enjoying the memories which are awakened by the surrounding objects. We think of that mysterious people who long before the Seven Hills were peopled, tunnelled yonder mountain, and formed the grotto of Posilipo. Perhaps Homer traversed yonder coast of Sorrento, and saw the beauties which he so eloquently described. How often Virgil, whose tomb is in sight, wandered along the opposite coast of Baiae, and derived inspiration from nature, discovering those realms of woe and of bliss—which he so beautifully delineates.

The monstrous Tiberius, the more monstrous Nero, are recalled to the memory, the one by the place where he died, the other by the scene of one of the most unnatural crimes recorded in history. By the base of Vesuvius is Pompei, a perpetual and intelligible commentary to the Epistle to the Romans.

But true religion has also its associations to render still more interesting the scenes which we survey. The ship which carried Paul, the heroic apostle of the Gentiles, came through this bay. His eye rested on all these objects of beauty and grandeur; his knees pressed this soil as he besought the Almighty God to convert the myriads who then peopled this coast, from Misenum all around to Sorrento, then one vast scene of idolatry, revelry, and vice. The world then did not know that when its mighty emperor should have been consigned to perpetual infamy and contempt, the name of Paul, the Jew, the prisoner, would be honored by millions.

A.

REFORMATION IN ITALY.

It is grateful to learn of the progress of religion a pure and undefiled, in a land so interesting from its glorious associations, its unmerited sufferings, the miracles of genius, which it still treasures up, and the relation which it has borne to the most powerful system of religion that man has ever devised. Congregationalists of America are entering this interesting field.

We learn from the "Christian World" that the American Board has appointed the Rev. E. E. Hall to begin a mission in Italy. The following is an exposition of the policy under progress by the mission.—"The Board have decided upon commencing a Mission in Italy. For this purpose they have appointed the Rev. E. Edwin Hall, (of Guilford, Connecticut) who has spent three years as their Chaplain at Rome, and who knows well the Italian language and the Italian people. It is very desirable that Mr. Hall should go as soon as possible to his post of labor. And it is the purpose of the Board to send him and his lady and two children, early in April, if the friends of the Society will enable them to do so. The city of Florence will be the center of the proposed mission in Italy. It will be one of Mr. Hall's duties to endeavour to promote the Spiritual interests of his own countrymen, who in large numbers visit that city every year, and make a longer or shorter sojourn there. This he will do in all practicable ways.

Another, and by far the most important of his labours, will be to direct and superintend the work of the Society in Italy. That work will be the employment of colporteurs, evangelists, and ordained ministers, as missionaries in that country. These men will be Italians, not foreigners, it is expected. The Board hope, through him, to do something too in the work of educating pious young Italians for the ministry, for which Florence furnishes great facilities, especially since the Waldenses have removed their Theological Seminary, with its professors and students, to that city.

In addition to all these ways of doing good in Italy, the Board hope to employ the Press as a means of disseminating the truth—by the publishing of books and tracts of edification and papers, occasional or periodical, made properly attractive as well as instructive, for the youth as well as the adult classes.

The Board trust that they will be able to organize an effective Committee at Florence, composed of Italian as well as American and English brethern, and of which Mr. Hall will be the Secretary as well as a member. They hope that Drs. Revels and Geymont, the Professors in the Waldensian Theological Seminary at Florence, will consent to be members of that Committe."

Through this Committee the Board purpose to carry on all their operations in Italy. Already they have two colporteurs at work in Sicily, and are aiding in the education of one young man in the Theological Seminary at Florence. And if the friends of the Evangelization in Italy will give them the means, they will have a dozen missionaries at work there before many months pass away.

The importance of having a wise and effective Committee in the heart of Italy, to receive the funds that may be sent them, find and employ the missionaries, and transmit to the Society full details and reports of their labors, their successes, as well as their trials, in order that its friends and supporters may know what is doing with their money to advance the Kingdom of Christ in that country, cannot be overstated. It will be the first attempt to organize such a Committee.

It is also interesting to learn that while the friends of the cause in foreign lands are interesting themselves in the welfare of this country important reforms are also taking place through the agency of the government. In Naples important decrees have been recently issued which abridge the privileges of the clergy, dissolve the greater number of the conflicts.

The "Methodist." (N. Y.) gives the following summary of the most important of the decrees recently issued at Naples, respecting the Church

"The concordat of 1818 between the Holy See and the Government of the Two Sicilies is abolished, together with all the ordinances that systematically established the clerical jurisdiction over all the civil institutions.

"The exceptional privileges of the clergy are abolished. Civil and political rights are common to all Catholics. In ecclesiastical causes, appeals to the Sovereign Pontiff are maintained on condition of his allowing these causes to be tried by apostolic judges sent to represent him in the provinces themselves.

"The recourse *ab abusa* (complaint lodged) against the excesses of ecclesiastical authority, as in France, in Piedmont, and the other provinces of Italy, is heneforth established.

"The convents of both sexes are dissolved, with the exception of some that by their public utility have rendered themselves deserving.

"The livings set apart for collegiate churches and chapels are likewise suppressed.

"An ecclesiastical fund is created. The revenues, after paying the charges imposed by the founders, and pensions to individuals of the suppressed orders or institutions, will be employed for assisting necessitous clergymen, and for promoting popular and technical instruction.

"Bishops and ecclesiastics appointed by them are deprived of all exclusive and arbitrary interference with the temporal administration of charitable works, convents, houses of refuge, brotherhoods, and other lay institutions, now returning under the control of the common law."

CHURCH RATES.

The House of Commons has once more voted in favour of the abolition of Church rates by 280, against 266. The London Patriot makes the following remarks on this vote:—

"The debate and division was perhaps the most important that has ever taken place on the subject. First of all, there was the fullest House that ever divided on the question—five hundred and fifty-one, including tellers; we believe that on no previous Church-Rate debate have more than five hundred members been present. This was felt to be a great party division, on which the strength of both sides of the House would be pretty well tested, and on which the cohesion and influence of the Liberal party greatly depended. The Conservative whippers in made the most strenuous endeavors, and many of their party who have hitherto refused to be

SAFETY FILM