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 :—

In my previous letters I have seperated you from your flock, and the reflections which I have made, relate primarilly to yourself. I now proceed to consider more particularly the relation which you sustain to your people, to follow you out of your own house into the sanctuary, the pulpit, the family circle, and the episcopal chair. Let us first enter into the sanctuary, and consider what language and spirit is becoming in the authorized conductor of the public worship of the church.

Worship is communion with the Deity. The spirit of man communes with the Great Spirit of the universe. The worshipper invokes the Great Name, utters to him the language of praise, enumerates the blessings which he has received, confesses the sins of which he has been guilty, and pleads for such favors for himself and others as the Deity can consistently grant. But mere expressions of praise, thanksgiving, confession and petition in worship, are but mockery and blasphemy without the corresponding emotions of adoration, gratitude, penitence and eager desire. In worship God also communes with the worshipper, accepts his praises and thanksgivings, forgives his innumerable and inexcusable transgressions, and responds to his requests, filling his soul with peace and love, and joy and hope, and dispensing grace to all subjects of prayer.

The spirit of the worshipper holds communion with the Deity in various modes. Ordinarily in the language of human intercourse, it expresses its gratitude for favors received, its regret for sins committed and its desire for heavenly blessings. But some parts of worship may be most becomingly rendered in the elavated sentiments, and the inspiring melody of poetry and song. The saints of all ages have testified, that the plaintive, or solemn, or exalting notes of the hymn or psalm best express, or most readily inspire the loftiest sentiments of adoration, gratitude and love. But the spirit may perhaps render the highest and purest homage without the agency of word or note. The heart sometimes feeling that the petition or the hymn but interrupts his yearnings, or unworthily express its emotions, offers but the anguish of repentance or the raptures of faith and love.

All the elements of worship, and all the modes by which it may be rendered, enter into the services of the sanctuary. The adorations, thanksgivings, confessions and petitions of the congregation are expressed through him, who for the time being, may be the medium of communication, or are presented in psalms and hymns and spiritual songs, in which all are supposed to engage. Provision is also made for the expression of the purest form of devotion in that sacred festival, when the spiritual worshipper with moistened eye and throbbing heart partakes of the memorials of Redeeming Love, and in solemn silence offers to his Lord a penitent and grateful heart, and accepts assurance of pardon, protection and eternal life. In public worship however, the leader of the devotions of the congregation, expresses the adorations, or thanksgivings, or confessions, or wants of all. The worship of the sanctuary is the communion of *the family* with our Father who art in heaven, a communion less intimate perhaps, than when blessings, or sins, or wants purely individual, stir the heart, yet more orderly, more comprehensive, not less sublime, and even richer in promise of good things to come.

It will not prove a fruitless task for him who is called to conduct the public worship of the church to consider the various modes which have been adopted by the different Christian sects.

The worship of the Roman Catholic Church, with that of its sister churches, is almost exclusively ritual, a mode of worship which was adopted by Jehovah for the Israelites, and as we learn from the institutions of Baptism and the Lord's supper not absolutely foreign to the spirit of Christianity. It is a fact that the devout Catholic loves the services of his church, and that they excite in him strong religious emotion. It is also a fact that some of the most sublime of Christian hymns have been composed by Roman Catholics. Yet a worship so exclusively ritual is unauthorized, is a departure from the practice of the primitive church, and without the doctrine of the real presence would degenerate into a wearisome duty or a tiresome spectacle. Yet Protestants who believe in a real presence, whenever two or three meet together in Christs name, may consider with advantage the attachment which the sincere Catholic cherishes for the devotional services of his church, and the emotion which he exhibits in the performance of them.

The National Protestant Churches with very few exceptions, use a liturgy in their worship. The advantages and disadvantages of this mode are obvious. The liturgy expresses the language and the sentiment of devotion. It is not a sermon, nor a confession of faith, but a form into which the various departments of worship enter—an harmonious whole, blending the penitent confession the pathetic plea, the hymn of gratitude, and the anthem of praise. On the other hand the liturgy makes no provision for the ever varying state of the congregation, limits the aspirations of the worshipper, and by the constant repetition of the same words, is apt to become a mere form, except with the more spiritually minded.

Yet it is well to study these liturgies, especially that of the Episcopal denomination. This liturgy contains a collection of the prayers of great and good men, composed by them as aids to worship, and expressed in the sublime but simple language of genuine devotion.

Another mode of worship, is that in which the congregation through its minister or leader, presents its devotions in language suggested at the time. So far as we can learn, the worship of the primitive church was conducted in this way.—The liturgy and the ritual grew up by degrees to aid the church when the spirit of prayer had become sluggish, or when the authorized ministers of religion had become incapable of leading the devotion, of the congregation. The extemporaneous mode of worship is not only scriptural but is in harmony with our ideal of worship.—All the sentiments of devotion may be expressed, the various states of the church may be presented, and the aid of the heavenly Moniter received. There will be enough of sameness to render the ideas expressed intelligible to the fellow-worshippers, while the glow of devotional feeling, and the ever varying condition of the congregation will prevent tediousness or monotory.

The disadvantages of this mode of worship are obvious. The conductor of the services may be too anxious to please his fellow worshippers, and instead of the simple childlike plea, which Gods delights to hear, may use high sounding words, pleasing only to the ear of man. Or he may forget the presence of the deity while in the attitude of prayer, and instead of the thanksgiving or the confession of sin or the petition, may present before God but in reality, to the congregation, a confessor of faith, or a short sermon, or an exhortation. Or he may escape these faults and commit others, He may use simple language and express appropriate sentiments, yet through destitution of a spirit of devotion, may, instead of a prayer, present a dry catalogue of blessings received, of sins committed, and of favors known, rather than felt to be desirable.—Instead of a living and symmetrical devotion, we have here only a bleached and clattering skeleton, which is aborrent to God and repulsive even to man.

We will not here notice those painful instances of extemporaneous worship in which is expressed only the ignorance, fanaticism, or spiritual pride of the devotee.

The theory of free prayer is perfect, its abuses result from self conceit, or ignorance, or the lack of devotional spirit on the part of those who undertake to conduct the worship. On the other hand the evils of the ritual or liturgical modes do not spring from any fault in him who officiates, but are inherent in the system.

As a minister of the gospel, whose business it will be to maintain the public worship of God; this department of your work should claim your thoughtful consideration. God alone can sanctify his people, and give success to their efforts for the conversion of sinners. To these ends he will be enquired of. Whether a church shall be a disorganized rabble of nominal professors, or an efficient organization for mutual edification, and also for the conversion of sinners, depends entirely on the mode in which it worships God. Those who refuse to pay Him deserved homage he will lightly esteem, while those who wait upon him shall renew their strength. Yet the very agency on which the success of a church depends, is misused or neglected.

Devotional meetings are regarded as the least interesting and important of all the gatherings of the church. The devotional parts of the Sunday services are listened too not eagerly, and with a spirit of adoration, gratitude, penitence, or fervent desire, but patiently, as forming a becoming introduction or conclusion to the sermon. You will discover that the minister who spends many an hour of toil upon his address to the congregation, seldom makes preparation in mind or heart for his address to the Diety. It is a fact that while those who use a ritual or a liturgy in their worship, cherish a high regard for the devotional services of the sanctuary those only seem to depreciate them, whose mode of worship is scriptural, spiritual and theoretically perfect. Do we allow ourselves to be influenced by the tastes and wishes of the irreligious portion of the congregation? or do those who lead in our devotions refuse to make that preparation of mind and heart which the nature of the service requires? or do we possess so little spirituality of mind that worship in itself is distasteful.

EPISCOPOS.

For the Christian Watchman.

PARAPHRASE.

1 THESS II: 17—20. III.

Ye are witnesses of our gentleness, and self-sacrifice in your behalf, and indefatigable exertion for your welfare when with you. But now, brethren, being separated from you, we have felt as a father bereft of his children. Though seperated from you for a SEASON ONLY, and that in body, not in heart, we have yet earnestly desired, with great yearning of spirit, to see your faces once more. Wherefore, we determined to visit you, even I Paul, and endeavored to do so several times, but Satan hindered us.

No wonder that I thus long to be with you again, for what is the object of our hope; what the source of our joy; or, what our crown of rejoicing? Are not ye, when ye appear before our Lord Jesus Christ at his coming? Yes! ye are our glory and our joy.

Being prevented from visiting you, yet exceedingly anxious for your spiritual welfare, and eagerly desirous to see you, when we could no longer remain without some intercourse between us, we determined to be left in Athens alone, and sent Timothy, our brother, and a servant of God, and our fellow-laborer in the gospel of Christ, to strengthen you to patient endurance, and to encourage you to steadfastness in the faith—that no one should be shaken in spirit by these afflictions which ye suffer—for ye, yourselves, know that it is our appointed lot to pass through tribulation. These afflictions should not disturb your tranquility; they were to be expected. When we were with you, we forewarned you that we were about to endure many and severe troubles; as we predicted, so it has fallen out, as ye well know.

When I heard that you were passing through a season of severe trial, I could no longer delay, but sent to know of yonr steadfastness in the faith, being filled with anxiety, lest the tempter, availing himself of the malice and violence of yonr enemies, had seduced you to apostacy, and so destroyed all the effects of our labor among you.

But when Timothy, who has just now come to us from you, arrived and announced to us the joyful intelligence that your faith was yet steadfast, that ye still cherished a love for us, and also that ye always keep in remembrance our person, our example, and our doctrine, and earnestly desire to see us, as we also to see you; we were comforted, brethren, respecting you in all our own anxiety and sorrow. In the midst of our own personal distresses, we rejoiced over your steadfastness in the faith. For we cannot be depressed in spirit, if ye be faithful; we live if ye be steadfast in your devotion to the Lord. What thanks can we render to God, concerning you, for all the joy wherewith we rejoice before our God on your account? Night and day we earnestly pray to see your face, and to afford whatever instruction is necessary for the completion of your faith.

But may He who is God and our Father, and our Lord Jesus Christ, direct our way unto you, and may the Lord make you to increase and abound in love towards one another, and towards all men; even as we abound in love towards you. to the end that your hearts may be established, unblameably, in holiness in the sight of God and our Father, at the appearance of our Lord Jesus Christ, with all his saints.

A. B. C.

For the Christian Watchman.

AMONG THE DUTCHMEN.

CONTINUED.

The glory of Amsterdam is its Picture Gallery. Strange it is that the Dutch should have so covered themselves with glory in this department of Art, when in every other they have so miserably failed. Yet practical, unromantic Holland boasts of painters, in some respects unrivalled. Their minute finish and close imitation of Nature place them in a separate school. And then, their subjects are unique—their manner of treatment extraordinary, often ludicrous.

Where an Italian artist would choose a Madonna, a Saint, or goddess, or some object of beauty or grandeur, the Dutchman selects a fisherwoman, a group of boys, or a Canal scene. The one embellishes with all the wealth of his glowing imagination—the other merely draws what is before him. The one calls poetry to his assistance, or heightens the charm of his subject by romantic associations—the other relies for effect entirely upon his mechanical skill. In this gallery is a strange instance of Dutch peculiarity in this respect. Here is a portrait taken of William the Third. A great man, a successful general, a powerful monarch, one who adorns a glorious page in English and Dutch history—how splendidly would the Italian or Frenchman have clothed his theme with the ideal. But the picture represents a dark-featured man, in military costume of the time, holding in his hand a candle, the melting fat of which is dropping on his hand.

The great Sir Joshua Reynolds, in his "Tour through Holland and Flanders," says of the Dutch School:—"A market woman, with a hare in her hand; a man blowing a trumpet; a view of the inside or outside of a church, are the subjects of some of their most valuable pictures; but there is still entertainment even in such pictures. However uninteresting their subjects, there is some pleasure in the contemplation of the truth of the imitation. But to the painter they afford, likewise, instruction in his profession. Here he may learn the art of coloring and composition, a skilful management of light and shade, and, indeed, all the mechanical parts of the art, as well as in any other school whatever. The same skill which is practised by Rubens and Titian in their large works, is here exhibited, though on a smaller scale. Painters should go to the Dutch school to learn the art of painting, as they would to a grammar school to learn the languages. They must go to Italy to learn the higher branches of knowledge."

This is true of most of the pictures in this gallery. One not a painter admires them as he would a well made piece of wax work, or any exquisite specimen of mechanical skill. The eye alone is pleased. Nothing but amusement is gained from his inspection.

There are some extraordinary paintings in the gallery. I wandered through the rooms delightedly for many hours. In one apartment, I found myself opposite a work of Rembrandt's. It is called the *Night Watch*, and represents a company of archers, with their leader going out to practice. The figures are of the natural size, and so life-like, that standing at a distance, the whole troop seems to be coming forth from the wall to meet you. The spear in the hands of the leader adds greatly to the illusion. I believe good artists, and all critics, think this a very poor painting, nevertheless, I derived a great deal of pleasure from it. It is just as well, when one goes into a picture gallery, to admire what he likes, even though he blush at his wretched taste. Critics are very useful, no doubt, but they have spoiled many a humble tourist's enjoyment.

I have thought the critics correct, however, in their praise of the pride of the Amsterdam gallery, "the miracle of the Dutch School"—a picture by Van der Helst, representing the City Guard of Amsterdam celebrating the Treaty of Munster, of 1648, a treaty which first confirmed Dutch independence.

Here is where students do most congregate. There were numerous artists seated at their easels before it. On all sides, in different attitudes, with the green stereoscopic shaped tins to their eyes, were those, who, like myself, came but to look and go.

The painting is of great size, and contains twenty-five portraits of men living at the time. One of them represents the Lieutenant of the company, dressed in the uniform of the Dutch militia. He is seated at the head of a table, and with others, seems to be in the act of cheering to a toast. In the background are different groups. Sir Joshua pronounced this the finest picture of portraits in the world.

For the Christian Watchman.

FEMALE EDUCATION, ITS NECESSITY.

No. 2.

"Why do girls need education?" The question, asked with that emphasis, and asked, as it so often is, by those who speak warmly of the desirableness of school advantages for the other sex, might be answered by another, "Why do boys need education?" In reply we should probably be told that it is essential to their success in life; that as boys become men, they have to come in actual business contact with the world, and to take an active part in the struggle by which alone a due share of the necessaries and good things of this life can be obtained; and that the respectability and ease, and affluence of the position they may be able to take, are usually in direct proportion to their degree of mental culture, that being the indispensable passport to the higher walks of life and its more lucrative arts and professions.

Or, with views somewhat more liberal and far-reaching, we should, perhaps, be told that on men devolved the duties and responsibilities of government, and of discovery and advancement in any department of useful knowledge; that for the great advances which have in modern times been made in such sciences as international and civil laws, politics, medicines, &c., as well as in manufactures and the mechanic arts—advances fraught with blessings to the meanest subject of every civilized nation—we are indebted to the patient thought and toilsome research of men of powerful and cultivated intellect; and that with such men, in the great future, must rest our chief hope of still greater progress in all these departments, and in others, such as agriculture, no less susceptible of improvement, and, if possible, still more closely related to our general welfare.

To each it might be applied. And has woman derived no advantage from all these things in the past, and has she no stake in the future? Are the offices and the labours that fall within her exclusive sphere so trivial, or has such perfection been attained in their performance, that she can have nothing to learn, nothing to hope for, from the improvement of intellect? Are all the appliances of art, and all the researches of mind, powerless to lessen the wearing and perplexing toils of the household—powerless to lighten the drudgeries of the kitchen, or shorten the unending tasks of the fireside? "Man may work from sun to sun, but woman's labour's never done." The husband thinks himself sufficiently weary when he quits the field long before nightfall; but the dull rattle of the needles, or the wearisome click of the scissors, disturbs the stillness long after sleep has locked his unsympathizing senses. May not some alleviation be found, when the genial light of science shall have beamed upon "woman's labours," when intellect, in its proud march, shall stoop to regard them.

And then, apart from these considerations, has woman no interest to take in the doings of the lords of creation, beyond a passive reception of such incidental advantage as may occur to her? Can she, in native ignorance and simplicity, be a fit help-mate and associate for him, sympathizing in perplexities she cannot understand, or in achievements of which she has no conception. Without broaching a delicate question of the day, by any allusions to the historic fact of her ability to walk side by side with the sterner sex, in the quagmires of metaphysics, as well as in the thorny paths of literature; is it wise, we ask, is it right, that the man of letters be driven to the club-room for that intelligent companionship, that elevating interchange of thought and feeling, which is denied to him in the home circle?

We might take yet another position, and, calling to mind the well-known facts of the mother's power to mould the mind, almost at will, in its young and plastic state; the wise and winning influence of the judicious sister during its transition period; and the enduring influence of the patient, loving wife, we might find strong arguments in favour of the best possible education for woman, to be drawn from those considerations. Who can weigh the power of fireside influences over the destinies of nations? Often has the bias been received then, which has determined the whole future life of the warrior, or the missionary. Then, too, the views of electors and senators often undergo very important changes and modifications. If space permit, we may allude again to this view of the question.

But we wish to take higher ground. We cannot subscribe to the sentiment that the education we most need is to "fit men for the world." The world, alas! soon fits its own subjects for the posts most essential to success in its pursuits. The low ambitions it fosters, and the greed for gold it engenders, quickly develop in its votaries the requisite shrewdness, and cunning, and familiarity with the "ways of business" and the "tricks of trade." We do not wish to play upon any ambiguity in the term "world"; we take it in the same sense we conceive to be intended by those who thus speak, and still think that no very great amount of mental power is requisite to what is called "success" in it; we still claim that there is a higher, holier end to be kept in view by the true friend of education; we write now as for Christians, those with whom the belief that "it is not all of life to live," is something more than a mere mental abstraction, the cold skeleton of a dead creed; those in whom it is a truth grounded and living and operative that, by the high constitution of our being, we sustain solemn and indissoluble relations to Him who has given us this nature, and to the eternity to which he has adapted it. To such it will seem no far fetched theory which asserts that in a matter so seriously affecting the character and power of that mysterious inner life which He has given us, His will, or, if we may use the expression, His *intention*, so far as discoverable, constitutes the highest law. If, then, it can reasonably be shown that he has designed the human mind for, and adapted it to a high degree of increase in power and dignity and enjoyment, and that he has made this increase conditional upon a process of training and exercise, it follows that he who neglects to obey the laws of his being thus clearly indicated, is guilty of a *sin*. The parent or guardian who neglects to secure the highest possible degree of healthful growth and development to the mental faculties of his child, not only deprives it of the greatest good in his power to bestow, but proves recreant to the high trust committed to him by the Supreme Creator. It is not necessary to this view, to enquire, if we could wisely do so, to what extent such a process would have been necessary had the exquisite machinery of mind never been so fearfully disarranged by the fell stroke of sin. It is sufficient that, under our present circumstances, labor, hard, well-directed labor, is as indispensable to the attainment of any high degree of mental power, as it is to the procurement of any physical advantage. Nor is it necessary to the argument, to take a position which has been argued with much probability and force, and say that, as mind retains not only its existence, but its identity, the effects of any process of culture here, will reach into another state of being. The argument applies with all its weight to this life. If the law which demands the improvement of mind can be satisfactorily made out, it becomes our duty to submit to it without further cavil. This is no new doctrine. The voice of nature proclaims that God made nothing in vain. Reason and the Bible unite in teaching that we are responsible for the best improvement of all the "talents" intrusted to us by our Lord. It only remains to inquire if such an obligation rests upon us. If it do, every one must see that the principle is universal in its application, or limited only by the necessities of individual cases, but reaching far beyond any distinctions of gender.

PAIS.

For the Christian Watchman

RECOLLECTIONS OF NAPLES.

No. 5.

TOMB OF VIRGIL, GROTTO OF POSILIPPO, POZZUOLI AND CUMAE.

The environs of Naples are far more interesting to the visitor than the city itself. The brilliancy and gaity of the latter soon became tiresome, but we never weary in visiting those localities in its vicinity which while embosomed in scenes of beauty are associated with the names of some of the greatest poets of antiquity, or hallowed by connection with the venerable past.

We shall leave the gay and thronged city for the solitary but beautiful and venerable localities and relics of antiquity, which a few miles distant, invite a visit. The sounds of merriment, are being hushed in the distance, as we approach the celebrated grotto of Posilipo—a rough tunnel cut through the mountain ridge years ago, by a people who have scarcely a name in history, to facilitate communication between the ancient inhabitants of either side of the ridge.

But before we enter this tunnel or grotto we must reverently visit the tomb of Virgil on the rock above and nearly over the entrance of the cavern. The tomb is a small rotund, whose interior contains an urn and an epitaph. The walls are scribbled over with the names of visitors. The laurel which Petriarch planted on this tomb is dead years ago, but the recollection of the act of homage paid by the poet of modern Italy, to the poet of the Imperial city, adds to the interesting associations which cluster around this sacred place. Near this is the strangers, burying ground, and one might choose to be buried in such a spot—almost beside Virgil, and in the bosom of the lovliest scene on earth.

We descend to the grotto of Posilippo. It is about 2.316 feet in length, and 22 feet in breadth. Its height is very irregular, but in the loftiest part is about 90 feet from the ground. The grotto is dark and damp, and some twenty or thirty lamps which are kept dimly burning serve but to render the darkness visible. This tunnel excavated by the Cumacans ages before Rome was in its prime, rivals the rail road tunnels of this century.

The road beyond is broad and pleasant, and continually presents some beautiful feature in the view before us. In about half an hour we pass the Island of Nisidia. It now contains the Lazaretto, once it boasted of a villa belonging to Marcus Brutus. In half an hour more we reach the insignificant little town of Pozzuoli. Upon entering, we were immediately assailed by a crowd of beggars, some crippled, some blind, some naked. We had met with beggars before and vainly fancied that we had seen representatives of every class of that section of humanity but we were mistaken—never had we met with creatures so disgusting and so importunate. Some of the younger beggars had picked up from English or American sailors the favorite imprecation, and these followed us most perseveringly. After a volley of imprecation on our eyes and souls, they would hold out their hands pleadingly for a tornese. We only got rid of them by selecting one to act as guide.

Pozzuoli though in itself insignificant is yet invested with many attractions. It is one of the most ancient towns in Italy, was built originally by the Cumaeans and afterwards rose to importance under the Romans. Here Cicero sought retirement from the noise and bustle of Rome, and in his day, Pozzuoli was regarded as a delightful place of summer residence for the nobles of the Imperial city. But this place is associated with a greater name than that of Cicero or any of his compatriots. Here the Apostle of the gentiles landed on his way to Rome, "and we came the next day to Puteoli; where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome, (Acts 28: 13. 14.)

In the vicinity of Pozzuoli is Solfatura an almost extinct volcano. The hill is not very lofty, the interior of the crater resembles a lake of solid brimstone. As we walk across it, the ground reverberates beneath our feet, and we fear lest the crust should break, and hurl us into the depths beneath. At the extremity is a hole whence a thick white smoke, strongly impregnated with sulpher continually ascends.

Nearer to Pozzuoli is the ancient amphitheatre once capable of containing some twenty-five or thirty thousand spectators. It is in a good state of preservation, considering the combined influeuces of time and earthquakes. It is two stories in height and the portion of the edifice looking towards the arena is supported with columns. The spina across the arena is still perfect, a number of men were busily engaged in excavating the chambers and arches.

Not far distant from the Ampitheatre, and in the vicinity of the remains of the Villa of Cicero, in which he composed his Academic questions, is a fine view of the bay and environs of Pozzuoli. To the right is Monte Nuovo, elevated from the plain by an earthquake in a single night. From this point the land stretches off to the promontory of Misenum. A little more than half way between Monte Nuovo and the remains of Baiae, between which and Pozzuoli are the immense piers of the bridge of Caligula. We next proceed to the celebrated temple of Jupiter Serapis one of the most perfect and precious relics of antiquity. Though pillaged of its best columns—the structure as it appears gives one a more correct idea of the form and furniture of a heathen temple, than any other ruin in Italy. It is a quadrangle 134 feet long by 115 in width, the pavement is of marble, the columns are each of one solid block of Cipolino Marble. These, with the exception of three, have fallen prostrate. By the standing columns we can see the height to which the waters of the Solfatura rose in the temple. The upper half of these pillars is clear and smooth, while the lower portion is worn and discolored by the action of the water for hundreds of years. In the centre of the quadrangle, and raised above the pavement is the platform on which the beasts were sacrifised, near this elevated platform is the receptacle for the blood of the victims. By one side of the temple is a massive bronze ring to which they were fastened before being slain. Around this temple are upwards of thirty chambers, now used as baths.

In the town of Pozzuoli is a Cathedral, once a temple dedicated to Augustus, built of immense blocks of stone which are fastened together with-