

# The Christian Watchman

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

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## Original Contributions

### The Conquest of India.

The above subject is a difficult one to compress within the narrow bounds of a single Essay. To do it will be necessary to hurry rapidly along, touching only upon those events which have chiefly contributed toward it. When we consider the vastness of the country, the density of its population, its remote situation, the innumerable circumstances which crowded rapidly upon one another during this unequalled conflict of races, the idea of reducing so great a subject to so small a space seems almost ludicrous. A history in detail would be impossible, and nothing is left but to give a brief and simple statement of those events which are visible to all as the leading causes in placing India in her present position.

Oriental countries possess a strong and peculiar attraction for our minds. Opposed to us in thought, manners, everything, they seem almost to belong to another world. Between what we know and what we imagine about them, they occupy a strange position in our thoughts. Their wonderful history, their venerable civilization, their strange arts and stranger sciences; their vast and populous cities; their kingdoms which have risen and fallen away; their warriors and armies which have overrun continents, these all mingle together in our conceptions of the East—sufficient causes for our deepest interest. Romance, too, comes forward and throws around it her bewitching influences. We yield to the spell, and involuntarily receiving fancy for reality, we endow the East with all the wonders that we read of in the Arabian Nights or the tales of old Venetian travellers, making it the land of mystery, of untold marvels, and of boundless wealth. But besides this we find still higher attractions in the East. It was the primal home of our race, and this the source to which can be traced most great human inventions. The fountain-alk of error and of eternal truth, while Buddha, Brahmin, and Mohammedan seek in her the origin of their false religions, the Christian views it reverently as the spot chosen by the Deity to unfold his divine revelations.

Of all Eastern countries India stands forth as the perfect type of Orientalism. All its characteristics belong pre-eminently here. If we revere venerable age, we find this in India. She is the oldest of all living nations. Peopled immediately after the dispersion of the human family at Babel, she was coeval with the earliest patriarchs. Her present civilization has continued the same for nearly 3000 years, her history can be traced back nearly to the Flood. Races, kingdoms, and languages had risen, flourished and expired within her borders, while all our modern nations were "wandering tribes. Even the hoary monuments of Egypt cannot equal in antiquity the sculptured caverns of Elephanta. India possesses, also, a most remarkable literature, and her Sanscrit language is the mother of the principal European tongues.

Now is India less remarkable for those religious systems which she has spread throughout all Asia. Brahminism, so full of grandeur and absurdity, whose chief doctrines are founded on the Vedas written 3000 years ago, is Hinduism to the core, and still flourishes in no other country. While the purer and more pliable Buddhism which numbers as its followers one third of the whole human race, emanated, no less from India, being merely an offshoot from Brahminism.

If you would have the most varied and attractive natural beauty, you will find it here, for nowhere is nature more prodigal of her charms. The mountains are the loftiest and most sublime on earth, the valleys verdant, the plains luxuriant. Interspersed among them are hills and dales of marvellous beauty. Rivers flow everywhere to water the land, to fertilize the soil, and to promote commerce. The plane, the palm, the sandalwood, the mahogany, trees the most precious, with all the rarest fruit and most costly spices, grow with boundless profusion in this their native home.

If nature has thus been lavish of her beauties she has been equally generous in her civilizer gifts. From this source the ancients derived their chief supplies of gold and silver. In all ages her waters have yielded the largest and purest pearls. For diamonds the mines of Golkonda were long ago a proverb, and the "mountain of light" that now flashes from the crown of Victoria, is an Indian gem.

Thus everything that is most rare and precious has India for its home. Well may we take her as the type of that exhaustless East which

"With richest hand  
Showers on her kings barbaric pearls and gold."

To her ancient and modern times alike point as the source of their chief trade. Their great commercial centres were those cities which were so fortunate as to be the channels for Indian traffic. Tyre, Sidon, Palmyra, Carthage and Alexandria, drew their prosperity directly or indirectly from this country; and Venice became what she was, not from innate bravery or enterprising, but because this same exhaustless East, "Poured in her lap all gems in sparkling showers."

Here, then, we arrive at the cause of India's conquest. We have seen her attractions, among which boundless wealth was pre-eminently. It was

### Our Interests in Burma.

Our consciences say Amen, as we hear the solemn charge addressed by Christ to his church: "Go ye into all nations." Not only conscience, but all our sympathies impel us to obey. The foreign missionary field even excites a degree of enthusiasm, which the equally important sphere of operations at home, fails to awaken. All that is deplorable in the moral condition of the heathen, all that is new or strange in their manners or way of living, all that is delightful or unpleasant in their climate or circumstances, combine to render them objects of interest to us. Their deep depravity—their singular customs, their peculiar civilization, their frozen or torrid zones, even their distance from us, all excite emotions within us. When we hear from them the Macedonian cry, and when we see the missionary in response to this call, leaving home, civilization and all that makes this mortal life sweet, hard must be the heart that does not beat with emotion; dull and cold the spirit, which does not reply, "God speed the missionary."

No foreign missionary field is to us so interesting as Burma; and this is not without reason. In our childhood we heard of Judson, and his heroic wife—we were told all the story of their early missionary life—a story more interesting than any romance. The religion of the Burmese is better known to us than that of any heathen people. The history of the mission to this nation has been frequently repeated to us. No missionary names are more familiar than those of Boardman, Abbot, Wade and Mason. In no country has more success attended the preaching of the word than in this; where the Christian can point to thousands of converted Karens.

Besides we have a personal interest in Burma. A native of our own province labored in that land, and made it an additional object of interest and subject of our prayers. His labours, though impeded by sickness and other obstacles, were not altogether in vain, and so long as there was a native in Burma, any, to whom Burmese directly or indirectly, was the means of spiritual good, so long no foreign country can have such a claim on our sympathies, our exertions, and our prayers.

But another tie connects us with that Empire. Brother Arthur Crawley is telling them, his, born in our land, educated, converted, called of God to preach the Gospel, and to undertake the work of a missionary, in our own college, is now giving his life to the Burmese, teaching them of the eternal God, and the only mediator from him, and it is a pleasure for us to learn, that among the many self-denying, earnest, and successful missionaries in Burma he is by no means the least efficient. Though sent out from our American brethren, we feel for him none the less sympathy, remembering that he is one of our boys and flesh of our flesh, that our college is the school in which he was educated, that among the many self-denying, earnest, and successful missionaries in Burma he is by no means the least efficient.

While the Portuguese power was declining, the Dutch coming forward, pressed vigorously into their places and extended their power all over the Indian seas. All the territory at present held by them in this part of the world, was gained at that time. But the Indian prize was not for the sordid and ignoble Dutch.

So the 16th century closed upon the East, and the first and second centuries in this great drama, after successive generations of warring and struggling, only showed their inability to work out for themselves any high destiny in these regions. But while Portugal were dying and Dutch inert, while the East was in an attitude of expectancy, the seventeenth century began, and the next scene opened with gigantic struggles for supremacy between the two mightiest powers on the globe.

And here we may pause for a moment to glance hurriedly upon the general state of things. India had fallen into a state of anarchy. The glory of the house of Akbar had departed, and the majesty of Aurungzeb existed only in memory. The Great Mogul, once the most powerful monarch on earth, had dwindled to a mere puppet, whose authority was only nominally recognized by the numerous turbulent and ambitious chieftains who now contended fiercely with one another all over India. With his power utterly ignored beyond the walls of the Jumna-Mejid, how could this enfeebled monarch enforce, his laws or reduce the State to order? The other rulers were in this respect equally powerless, the object of envy and ambitious designs to neighbouring powers, surrounded by troops of plotting and treacherous friends, while the very existence of each was an object of constant care. Good government was impossible. The land was distracted by wars. Armies marched to and fro incessantly. Yards of organized robbers wandered about plundering and murdering indiscriminately. Smaller bands of marauders infested every settlement. Cities were sacked, villages pillaged and burned, rich men plundered and tortured, merchants robbed and slain. There was the wildest confusion everywhere.

(To be continued.)

OLD AGE WITHOUT RELIGION.—Alas! for him who grows old without growing wise, and to whom the future world does not set upon his gates when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which He gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand. The playmates of youth, the fellow-laborers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—Zelus.

### The Bible Class.

To all who are of an age to take an interest in the grand truths of the Christian religion, we most earnestly recommend the Bible Class. Every Baptist church should, for the benefit not only of those whom it seeks to lead to Christ, but also for the spiritual advancement of its members, maintain an institution so much in harmony with our principles, and so admirably suited to our advancement.

### The Conversion of Luther.

Conversion is that important change which takes place in the life of a man, when he turns his heart from sin to holiness, from Satan unto God. Though in strict propriety it may refer to that moment when the heart changes, yet in contemplating a conversion, we may very properly consider that experience of the spirit which is preliminary to the important moment, and indeed, essential to the genuineness of the conversion.

It is instructive to mark the various ways in which the transformation takes place. The heavenly light does not always come into the chamber of the soul in the same way. In nature the sunbeams flash of lightning illuminate the earth, but generally the darkness which broods over it is dispelled more gradually, and we have the twilight and the day. So it is in the kingdom of grace; the spirit of Paul was illuminated as by a flash of lightning, and the specter of that scene could scarcely be forgotten through what stages the spirit of the convert passed. It was different with the woman of Samaria; very beautiful it is to mark how our Saviour led her to attend, to inquire, to repent, and finally to believe. Truth came into her mind as daylight comes to the benighted earth.

But turning away from the inspired history we know of few conversions more instructive than that of Luther. His experience admirably qualified him to unfold the long forgotten doctrine of justification by faith. In his religious life we can distinctly trace the various steps by which the sinner enters the kingdom of heaven. The record of his life informs us how he was led to take a correct view of his character. He had been trained to regard sin as an offence against the moral law or the injunction of the church, a trivial affair to be remedied by a few penances. But he was mysteriously led, when far away from those seductions which he had regarded as the chief incentives to sin, in the silence of the monastery which he had entered, regarded as a citadel against Satan, to see that sin was an affair of the heart, that it was the abominable thing which God hated. He learned that he could not eradicate this sudden but deadly enemy by all his efforts, that his best wishes were themselves so many sins. He felt that he could do what was pleasing to a Holy God he must have a new moral disposition, and this he could not create for himself. No wonder that, with such views of his character, he grew pale and wan, no wonder that after a few efforts to gain peace of mind by the performance of his duties as a monk he sunk in despair.

In a case of genuine conversion one ought certainly to perceive somewhat of his own character; how can one hunger and thirst for righteousness unless he first sees his deficiency? How can he pray unless he wants? yet how few seem to have learned that they are sinners? How few when entering the church indicate that they have discovered their great enemy in their own bosoms, that they have hated it as cursed thing, that they have felt it increased by any efforts of their own, or that they have desired, above all other things, not merely escape from hell, but deliverance from the bosom of sin.

In the life of Luther we discover more clearly than in any of his disciples, the nature of the faith which justifies. "He was led, in full reliance on the veracity of God, to accept the testimony which he had given concerning his Son,—to receive Jesus Christ not merely as the author of a true religion, not merely as the Saviour of sinners, but as the Redeemer whose great salvation embraced him, Martin Luther. When he saw that God had in God's faith offered to him forgiveness of these sins which plagued him, he meekly and gladly accepted the offer, and then knew what peace was." We can trace the several steps taken by this remarkable man in his search for peace and holiness. The vicar general of the order to which he belonged roused him from his despair, and pointed him to Jesus. But it was through a more humble instrument that the future reformer was led to "look unto Jesus." Once, when dangerously ill, a poor monk sought to relieve the anguish with which Luther contemplated the eternal state. "You must believe," said the Monk, "not only in the forgiveness of David's and of Peter's sins, for this even the devils believe. It is the command of God, that we believe our own sins are forgiven us." Though Luther still remained a devoted adherent of the Church of Rome, the seed of the Reformation was sown. He had that within him, which prompted to a search after truth and holiness. He possessed also an undying and invincible determination to maintain the right.

We need, for our own good, to have continually repeated to us the lesson here taught as to the simplicity and reasonableness of faith, the necessary connection between it and mental illumination, and practical godliness.—D. A. V.

### The Kingdom of Heaven.

The prophets of the Old Testament continually looked forward to a mysterious kingdom, which was to set upon the latter days. In the most glowing language they predicted its future glories, the splendor of its king, the happiness which it would afford, the wide extent of its borders, and the perpetuity of its duration. The prospect cheered these men of God, while their state and religion, seemed to be on the verge of destruction.

When the Israelitish people became enslaved to the hated Gentile, all their veneration for the religion of their fathers, all their longings for deliverance from bondage, all their chief joys, revivings, combined to rivet their attention on these predictions of the prophet, and to inspire them with a burning desire for the appearance of the Messiah and the establishment of the new order of things.

When John the Baptist came, he announced to listening thousands, that the kingdom of heaven was at hand, and in view of it exhorted to reformation of life, and submission to baptism. When Christ came, he did not at once announce his true dignity and office, nor did he proclaim that the kingdom had come; but at a later period when converts had been made, he distinctly announced that he was the promised King, and all his language in reference to the kingdom, implies that it had been set up, that its powers were working in some hearts, that it was struggling with mortal and fleshly enemies, that it was already achieving glorious results, also that it was the duty of men, to seek first admission with in its precincts, and that to this end they must put forth every possible exertion.

This kingdom is a great reality. It is the substance, of which the Israelitish Kingdom in its palmest days, was only a shadow. Though essentially different from the kingdoms of this world, yet like them it has a king, laws, forces, tribunals, rewards and punishments, victories and defeats, aims and enterprises. It is not the church; it is far more extensive than any one church; and while it embraces all true churches, may easily be conceived of as including many who are not connected with any visible organization.

To obtain a clear and comprehensive view of this kingdom, we must regard it as containing two vast realms—the one in earth, the other in heaven; the one the kingdom of grace, the other the kingdom of glory. The members of the earthly realm are continually passing away into the upper sphere; to them "there is no death, what seems so is transition." The inspired writers sometimes have in view the terrestrial, and sometimes the celestial state, when they allude to the kingdom of heaven, frequently, also, the mind of the writer is fixed on the earthly kingdom, when it shall have overcome all its enemies. Poured on the race all its blessings, and fulfilled all that holy men of old wrote concerning its history.

Here then we have a kingdom, established by Jesus Christ in the days of his flesh. Now it is important for us to know who are its subjects. How is admittance to its privileges and blessings to be obtained? In view of it John and Jesus both taught the necessity of a reformation in heart and life. The King himself has distinctly pointed out the terms of admittance. The subjects of earthly monarchs become such, by accident of birth, but one must be born anew, before he can be a member of the kingdom of heaven. Earthly kingdoms number among their subjects men of all degrees of moral character, but the heavenly kingdom includes none but those whose righteousness exceeds the righteousness of the Scribes and Pharisees—none but those who are poor in spirit—humble, child-

like, and of lowly esteem in the eyes of men. The subjects of the heavenly kingdom are those who are poor in spirit—humble, child-like, and of lowly esteem in the eyes of men. The subjects of the heavenly kingdom are those who are poor in spirit—humble, child-like, and of lowly esteem in the eyes of men.