

AVAILABLE RESPONSIBLE TIGHT BINDING RELIURE TROP RIGIDE

Goods! Anglo Sax... via Portland...

The Christian Watchman

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Original Contributions

The following which appeared originally in the Christian Messenger, is republished by request.

FOUNT OF MEROY.

Fount of mercy! freely flowing
 When I sinned in sorrow,
 Slowly to thy waters going
 Full of hope, yet full of fear—
 Hoping that thy waves of gladness
 Soon may make my thirst depart;
 Feasting too, yet full of sadness
 Still may linger in my heart.

Fount of mercy! oh I in sorrow
 Come I to thy cooling wave;
 Here some comfort would I borrow,
 Here my weary spirit have,
 Here to cleanse my sad and grieving
 Spirit from the stains of sin,
 Here, oh here, all others leaving
 Slowly would I venture in.

Fount of mercy! freely flowing
 Wash away my crimson stains!
 O'er me let thy waves be going
 Till no spot of sin remains.
 Here—where crystal waves upspringing
 Glisten near the verdant shore—
 Here I drink in gladness, singing—
 "He that drinks, will thirst no more!"

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER—

In my previous letters I have endeavored to throw out some general ideas relating to the christian ministry. When considered, the peculiar advantages and disadvantages of this profession, the nature of a call, the character which the minister should possess, I also presented some ideas relating to his domestic life, and the selection of a field of labor. I now proceed to consider generally the department which he should exhibit before the people of his charge, whether as pastor or teacher.

1. A minister should cultivate gravity of deportment.

This we are repeatedly taught by an inspired writer. "We are repeatedly taught by an inspired writer. I do not mean that you should seek to destroy the cheerful disposition which looks upon the sunny side of life, which causes you to find pleasure in intercourse with kindred spirits, and which sustains you under circumstances which would crush a more gloomy or desponding spirit. Smiles are just as acceptable an offering to God, and as pleasing a spectacle to man as groans or tears. Never do I mean that you should affect a solemnity which you do not feel—an affected solemnity is hypocritical and ridiculous.

The gravity which the apostle recommends is not an external garb, it is the outward manifestation of a right disposition, a disposition to which is in harmony with a cheerful and a hopeful spirit.

It is a seriousness which arises from the reception of a grand and solemn truth, and the sense of a great responsibility. A physician in the wards of a hospital, surrounded by the suffering, who look to him for aid, whatever his natural disposition may be, will be grave, but through affection, not by any effort but unconsciously, from a sense of the responsibility which devolves upon him. Gravity with him under these circumstances is only common decency.

Now the minister resides constantly in a vast hospital filled to overflowing with distressed spirits who are in danger of eternal death, and to him is committed with many a solemn charge the only medicine which can save. Inefficiency puts in peril these souls—significance will involve himself in a common ruin with others. The minister who comprehends the momentous truths of the gospel which he proclaims, and who perceives his relation to others, will be thoughtful and serious. His conversation will be in harmony with his office as an ambassador of Christ, a physician of souls. He will instinctively shun worldly gaiety. His occupations, his relaxations even, will not surprise those whose eyes are fastened upon him. His most intimate friends will never forget that he is a minister of the gospel.

Our blessed Lord presented a conspicuous example of this excellency. He was not severe, never affected, solemnity which he did not feel. He could be present at the wedding or the festival, yet he never spoke a word, or performed an action inconsistent with his office as physician of souls.

I would not recommend you to acquire that spry gravity which consists in giving the voice a peculiar tone, and in assuming a solemn countenance. Aim simply to feel the power of truth, and to perceive the duties which devolve upon you as a minister, and let your words and actions harmonize with these truths and duties.

2. A minister ought to be gentle in his manner.

Gentleness is not merely natural amiability, or flexibility of disposition. It is a grace, the creation of the spirit and the word. It implies meekness, mildness, self control, tenderness. It prompts us to avoid all necessary dispute, to quietness under provocation, to words and deeds of kindness, to great caution in our efforts to instruct or reprove the sinful.

Some ministers never seem happy unless when

disputing with some real or imaginary opponent. Others speak up at hazard the most important interests merely to gratify self will, or an arbitrary disposition. All this is wrong. Often even good men injure their usefulness by hastiness of temper, or by unnecessary sternness in the discharge of their duties. On the other hand, how often do we find men of ordinary abilities living happily and usefully, through the possession and exhibition of a meek and quiet spirit. Such men will be instinctively sought for by all who suffer in body or spirit, and will find their way into the hearts of those who would contemptuously repel a man of different disposition. We must remember that mere zeal, however indefatigable, will accomplish little without the accompaniment of gentleness.

This gentle spirit is not opposed to force of character, it does not imply weakness or flexibility. Paul the lion of the church could say truthfully, "we were gentle among you, even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because we were dear unto us." A gentle spirit is like a swift and spirited steed which has been completely tamed for the use of its master.

3. A minister should cultivate great simplicity of manners.

Ministers are apt to err in this respect. They are public men, continually in the presence of the people, and are liable to be unduly influenced by a sense of consciousness of their position. Besides, a degree of plainness is necessary to usefulness, and any striking exhibition of deficiency in ministerial qualities is very destructive of influence. Under such circumstances when the minister possesses an ordinary stock of vanity his manners become an occasion of sorrow to the church and of mortification to the world. We witness an incessant effort to attract attention and to excite admiration or at least sympathy. But anything like ostentation or affectation of dignity, learning, or piety, is most unbecoming the christian minister, and in the end will be destructive of his authority and usefulness.

Let me urge you then to cultivate modesty and simplicity of manners. As much as possible avoid making yourself the subject of conversation. Never imply by word or look that you consider yourself anything extraordinary. Never dilate upon the trials which you have performed, or the heavy labors which you perform, or the great good you fancy you have been the means of accomplishing. Work earnestly, and be satisfied with the approbation of your conscience and of your God. Suffer patiently, and never try to make capital out of that suffering. Remember that though you may be superior to some men in some respect, your talents are not very extraordinary, and that before God you are but an unprofitable servant.

4. Finally, let me direct your attention to the importance of frankness and candor in all your intercourse with your people.

A minister deals with people of different tastes, opinions and interests. It is of great importance that he should be gentle and conciliating; else dissensions may arise in his church, and enmity be excited towards himself. But there is danger lest this should be carried too far; loyalty, candor, truth, must be maintained at every sacrifice. It is often very convenient for a minister to avoid expressing a decided opinion, or when practicable to seem to agree with both of the contending parties in a dispute—but the policy of such conduct is questionable. Anything that looks like duplicity will some time or other, betray the influence of the professed minister of truth. Friends will soon learn to receive his statements or expressions with hesitation, while one side will have no hesitation in disbelieving them.

Let me urge you my dear young friend to avoid anything like duplicity or deception. Be honest, loyal, frank, and manly. Never suspect, nor insinuate, nor scheme, nor manœuvre; never be afraid to express your genuine sentiments, and let friends and enemies unite in paying respect to the veracity of your words, and the transparency of your character.

RECOLLECTIONS OF NAPLES.

No. 3.

ARTS AND ANTIQUITIES.

Naples has never been the chosen home of art. Its charms are those of nature. The lover of the beautiful may here be satisfied.

Every object on which the eye rests affords delight; the bay, the surrounding coast, the land, in every form of beauty or grandeur, from the gentle undulation, luxuriant with the vineyard or the Orange grove, to the majestic volcano with its burning crest all constitute a scene of surpassing beauty. He also who delights in associations connected with the history past may here find abundance of enjoyment. If there are no so thrilling as those which arise in the imperial city, they are more vivid in their nature or are of far greater antiquity. We speak now not of Naples itself, but of its environs—of Posillipo, Pozzuoli, Cumae, Baiae, Misenum, Capri, Paestum, Herculaneum and Pompeii. But he who delights rather in the contemplation of those forms of beauty or grandeur which human genius has created will find comparatively little to please him in Naples. Rome, Florence, Venice, Paris,

the chief cities of Germany, are richer in the wondrous productions of the painter, the sculptor, and the architect, than this city, which one might have supposed would be enriched and adorned by some of the choicest productions of the artist.

The Neapolitans are and have been too much addicted to pleasure, to study out the forms of beauty and grandeur which nature affords, or to endure the patient and protracted labor necessary to place those forms on the canvass or to chisel them on the marble.

Yet the specimens of art, whether ancient or modern, which are treasured up here, are many of them of priceless worth, and harmonize with the present aspect of the city, or with its peculiar historical associations, or are illustrative of the religion, the morals, the manners and customs of people who have long since ceased to be.

In the specimens of art which are exhibited here, we do not find beauty of form so much as richness of material, or intensity in execution, or interesting relics of by gone ages.

The ecclesiastical architecture of Naples is comparatively inferior. The forms of its churches and cathedrals have made no particular impression on the memory, with the exception of the interior of the San Martino, have any distinctive impression respecting the richness or beauty of those ornaments which in Italian cities are almost the first objects which attract the notice, and excite the admiration of the traveller. The Chiesa de San Francesco, would be very beautiful any where but in the country which boasts of so many splendid religious edifices. This church is of white marble, and consists of three rotundas. The piazza in front is in the form of a crescent, the semi-circle being formed by the church, with colonnades of pure white marble extending on either side.

The Capella di San Severo is visited by travellers, because it contains some singular statues. One of these is a statue of Christ after he was laid in the tomb. It is as though covered with a sheet which is damp with the sweat of death. The form and features notwithstanding this covering are admirably revealed.

Another statue, in which similar ingenuity has been exhibited, is of modesty, covered from head to foot with a veil, which however serves, but to render more charming her beautiful features and exquisite form. The third statue "Vice Undeceived" represents a man entangled in a net, yet striving to extricate himself, and aided by a beautiful little boy "Good Sense." The skill of the artist is exhibited in forming the man so correctly, notwithstanding the impediment which the net presented to his work.

But the Chiesa di San Martino is by far the most splendid in Naples. It is situated immediately behind the city upon the summit of the hill, in close vicinity to the grim old Castle of St. Elmo. Every portion of the interior of this church is covered with precious marbles. The columns, the pavement, the walls, the vault above, are all composed of the richest material and are ornamented with elaborate carvings, brilliant frescoes, and admirable paintings. The high altar fairly gleams with silver, gold, and even gems. With the exception of the Chiesa di Gesu in Rome, we know of no ecclesiastical structure which exhibits such lavish expenditures, such dazzling splendor of material and ornament.

The great treasury of art in Naples is the Royal Museum. This Museum contains a vast collection of works of art, the greater portion of which are invaluable, as relics of the past, or as illustrative of the manners and customs of the inhabitants of the buried cities of Herculaneum and Pompeii. We shall not here pause to notice the celebrated group of Diocles, nor the equalled, nor the statue of Agrippina, so full of grief and fear, but pass on briefly to notice the relics of Herculaneum and Pompeii. Here are frescoes taken from the halls and food chambers of Pompeii, some of them very coarse, others well designed and executed admirably. Some of the designs are pure and beautiful, respecting others, we must be silent, they cannot even be named; only this much we can say, that, vile as modern Naples is, it is pure compared with that city whose inhabitants adorned the hall, the bath, the bed-chamber, with these frescoes.

In the rooms on the second floor, we can all recall to life the inhabitants of the buried cities complete in the collection of articles relating to their religion, amusements, and mode of living.

The first room contains a collection of kitchen utensils.

It is almost amusing to notice among them precisely the same implements now in use. Here are grates, frying pans, pots, skewers, ladles, which the housewife could still employ to advantage. In the centre of the room is a curious portable stove for heating water, far more convenient than anything of the kind now in use in Italy.

The second room contains a large collection of weights, scales, lamps, and chandeliers. Here is a great variety of steel yards, weights of different shapes, one a bust of Rome, another in the shape of a pig. Here also is a very elegant chandelier from which four lamps are suspended. The common lamps are the same in principle as those in general use at the present day all over Italy.

In the third room we find a very interesting

collection of implements used in the Ancient Pagan worship. Here are two splendid couches of bronze inlaid with silver, tripods elaborately ornamented, sacrificial knives, brushes for sprinkling holy water, not unlike those now in use in Roman Catholic churches on the continent, wine cups for libations to the Gods, and other implements used in the temple service.

In another room we find a miscellaneous collection consisting of splendid vases, strigils used in the hot baths, various kinds of armor, essence bottles, female ornaments, implements of torture, &c. Here we found a pair of iron stocks taken from one of the dungeons of Pompeii. If the stocks in which the feet of Paul were fastened, when in the inner prison of Philipp, were anything like these from a dungeon of Pompeii, the sufferings which he endured after his scourging, were great indeed, for these stocks are implements of torture. They consist of a thick iron bar, on which two heavy rings slide, in these rings the feet are fastened, then they are separated as far as possible and locked to the bar, so that the poor victim was on his back, with his legs in the air and stretched asunder until the thighs were almost dislocated.

In another room we meet with an extensive and miscellaneous collection of articles which vividly recall to mind the manners and civilization of the past. Here are surgical implements in great variety and in large quantities, all such implements now in use are represented in this collection, besides there are some whose uses are now unknown. We also find here inkstands, staves, pens, tablets, metallic mirrors, opera tickets, visiting cards, many mysterious articles for the toilet, locks and keys. Here also are musical instruments, cymbals, lyres, also flutes made of human bones.

In another room we find an interesting collection of ornaments in gold, silver and gems. Here are cameos, rings, cut stones, jewels, amulets, &c., some of them very singular in form, and not at all in accordance with modern ideas of taste or decency.

In a suite of apartments, we find the collection of papyri discovered in 1793, in Herculaneum. These scrolls exactly resemble charcoal, and were at first mistaken for that substance and in consequence many were destroyed. After it was known what they were, they remained worthless. Numbers of men are now engaged in this work, while others read them and transcribe their contents. The work of unrolling these scrolls is very tedious, and much care and patience is required.

We understand that thus far their contents have not been of much value.

THE REVIVAL AT ELBERFIELD.

We republished, from the London Patriot, an account of a most remarkable religious movement in the Orphan House at Elberfield, in Prussia. Mr. Graham, the author of that account, has published a subsequent statement, showing how matters stood there as late as the 4th of March. We give the principal parts of his letter, omitting minor details:

"Opinion is greatly divided on the subject. The worldly men and the political papers are, of course, vehement in their denunciations of a schism and fanaticism, and many serious christians have their doubts and their difficulties, all of which have been and are strengthened by the innumerable falsehoods which have been circulated respecting the movement.

"The magnitude of the occurrence is seen (be it evil or good) by the following facts, viz.: The city, the province, all parties, are highly excited on the subject. The civic authorities, with the burgomaster at their head, have dismissed the overseer, the directors, and the physicians of the house, on the grounds of disorder and fanaticism. The General Superintendent of the Reformed church and Moderator of the Synod, Dr. Wisemann, and a Royal Commissioner Baron Massenbach have been there to see and examine the matter; and just now the presbytery of the Lutherans and Calvinists in Elberfield are meeting, but the result of their deliberations is as yet unknown. All is excitement. There is one body in Elberfield who from the beginning favored the movement, and these are the Independents.

"The children continue in the same wonderful earnest condition as formerly. The number prostrated exceeds a hundred, but most of them have found peace and returned to their ordinary business.

"Under the present rule of the house, all prayer-meetings among the orphans are strictly forbidden, and they are no longer to be treated religiously but medically. The difficulty and confusion arising from the sudden changing of so many officers are still very great. The old officers refused to leave without compulsion as they were conscious of having done their duty, and some of the newly appointed ones refused to take the office, so that the city authorities have finally applied to the government of the province to send them proper officers.

"The main characteristics of the whole movement here is—A awful anxiety about the soul; great earnestness in prayer; wonderfully clear and correct views of divine truth; confession of sin—all sin, even the most secret, to which add the oft-mentioned prostrations, and you have the essential elements of the movement in Elberfield. (Sunday School Times.)

Baptists and Religious Liberty.

It is believed by some writers of the present day, that the difference between Baptists and the great body of Protestant Pedobaptists, has become so small as no longer to justify the former in maintaining a separate unexceptional existence. This seems to us an unwarrantable assumption. The soundness of our religious principles in general is fully admitted, and those peculiarities most obnoxious to brethren of other names, have never been proved unscriptural. Till they are, no good reason can be given for the extinction of churches distinguished through their whole history for their maintenance of the ordinances as they were delivered." Those who clamor for the obliteration of the Baptist name, on the ground that the only line of separation consists in the quantity of water used in the performance of mere "outward," "unimportant," "non-essential ceremony," exhibit a lamentable ignorance of the facts in the case.

We rejoice greatly to see the differences which have divided Christians, vanishing before the steady march of enlightened christian principle and the prevalence of that charity that never faileth. But no one who cherishes a proper regard for the glorious doctrine of religious liberty could desire to blot from the record of this eventful age, that agency which God has so signally honored in achieving the results already enjoyed; shall we strike from our vocabulary a name which has stood as an exponent of a principle so fundamental to the interests of humanity as that of religious liberty for eighteen centuries? Destroy it not, for a blessing is in it. There is yet a work to be done demanding the honored agency. Religious liberty is a cherished Baptist principle, and, as we shall see hereafter, was still recently, a Baptist peculiarity. But infant baptism is itself an act of tyranny over the conscience. Multitudes are to-day suffering intense mental anguish and disquieted because they have not the moral courage to throw off the yoke imposed upon them by a paternal hand. But for this they would obey the command which requires the baptism of every true believer. "By infant baptism, a person is committed while unconscious, to a certain church, he is made a member of that church. Now unless that church is infallible, it has no right to make a person a member, without his consent or a defense of it. But all churches are fallible—they may err—a person who is made a member of such a church in infancy, may discover an error in that church when he arrives at maturity without his own consent he has been committed to that error. He was not left free to choose where it is evident in the nature of things a choice might be exercised. Pedobaptism is therefore inconsistent with liberty of conscience.

The opposers of infant baptism have always been the friends of religious liberty, while the bitter persecutions have been carried on by the friends of infant baptism. Romanism furnishes an impressive illustration. "No computation" says Scott in his church history "can reach the number who have been put to death in different ways on account of their maintaining a profession of the gospel and opposing the corruptions of the church of Rome. A million of poor Waldenses perished in France. Nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of a common executioner, in the space of a few years. The Inquisition destroyed by various tortures one hundred and fifty thousand within thirty years." Dowling in his history of Romanism, (page 541) gives the following appalling statement of the wholesale butcheries of Romanism: "From the birth of Popery, in 606, to the present time, it is estimated by careful and creditable historians that more than fifty millions of the human family have been slaughtered for the crime of heresy by popish persecutors; an average of more than forty thousand religious murders for every year of the existence of Popery." This is indeed appalling. Yet should infant baptism and infant church membership be established, and their legitimate results wrought out, vital, personal religion must again be trodden beneath the iron heel of despotism. Viewing the subject in this light, Pedobaptists need not be surprised that Baptists are not yet prepared to relinquish their principles, cease to exist and thus break down the only barrier to the returning waves of religious tyranny. We hail with pleasure the evidences of the gradual and certain decay of infant baptism among Protestant Pedobaptists as the precursor of the disenfranchisement of conscience.

There is not a State religion on earth which does not rest on infant baptism as its pillar of support. Nor is there a State establishment in existence whose annals are not stained by deeds of persecution for conscience' sake. This is true of Romanism pre-eminently. It is true of the Greek church, of the Church of England, and even of New England Congregationalism while it existed as the State religion of Massachusetts. Baptism is regarded by perhaps a large majority as the initiatory rite into the church. According to this view the universal adoption of infant baptism would render church and State co-extensive; erecting the Kingdom which its founder declared is not of this world, into an engine of secular

AMONG THE DUTCHMEN.

A day of "lion" hunting. I wander down to the Docks. They seem scarcely inferior to those of any port but Liverpool. Here are vessels of every size and shape. Many are English; and some display the stripes and stars of America. Not so many large vessels come to Amsterdam as formerly, for Rotterdam is easier of access and gives more certain freight.

It is amusing to see sailing along the canals far in the heart of the city those strange looking vessels, so prominent a feature in every Dutch landscape. They resemble very much one of those India rubber shoes worn some years ago when they were first invented. On their stems and scattered around on their decks may be seen a mingling of tar barrels, tin pans, oakum, chains, wash-tubs, ropes, babies, and other articles of domestic and seafaring life. These vessels are navigated and inhabited by families. Many a young Dutchman starts in life with a boat and a wife. He is industrious and economical and his boat increases with his family till perhaps it becomes a neat big manly vessel by his hand down strapping sons. There is quite a population of this aquatic race. In Holland as in China the land seems too small for its residents.

I discovered in the course of my perambulations a strange collection of wharves, shaped like a spur, and projecting exactly into the centre of the harbour. What their object was I do not know. They rejoice in the name of the "Nieuwe Stads Herberg" and what means I never could ascertain. From the extreme end of this place there is perhaps the best view of Amsterdam one can obtain. On either side stretch away long lines of masts and the white sails of innumerable ships, that by the slightest stretch of imagination can be considered the wings of some gigantic bird, whose head would be the Palace or the lofty tower of the "Nieuwe Kerk."

What a busy scene. Hundreds of boats surround you. Vessels are entering and leaving the harbor every moment. The sails of schooners mingle with the red brick of the houses and the green foliage of the trees on the banks of the canals. The arms of enormous windmills are moving on almost every elevation. And yet how still the scene. Before you is a city of a quarter of a million with a vast commerce and hundreds of manufactories yet there is little of the "hum of busy men" to be heard. Everything is quiet save the song of the sailor or an occasional puff of a steam engine. One might close his eyes in this spot and hear nothing to remind him of the bustle and confusion of a town.

Amsterdam is quiet because all heavy burdens are transported on the canals and the streets are used but for omnibuses and cabs, and the shoes of pedestrians.

I wander up to the Palace. It is an imposing edifice standing majestically at the head of a broad square and in the heart of the city, and towering up above its neighbours, the Queen of Dutch buildings. Its foundations were laid in 1648 and were constructed with enormous labor and expense. Upwards of 13,699 piles were driven into the mud twenty feet before the first stone was placed in position. It was long used as a sort of city hall, till Louis Bonaparte was created king of Holland when he used it as a residence. Since then, the Dutch monarchs occupy it whenever they honor Amsterdam with a visit. It has become of historical interest on many accounts. Here were formerly kept the treasures of the famous Bank of Amsterdam once the most powerful commercial companies in Europe.

The Palace is unique in one respect. I do not intend anything when I say it is rather "Dutchy" than Royal in its appearance. The entrance of such buildings is usually in front. Here however you have to go behind to get in. The worthy burghers who ordered its construction seem to have had good reasons for this departure from the established rule. They thought that were the entrance placed in front, too easy access would be given to the scene of their deliberations in case of a riot. So as a preventative to any undignified and disastrous proceeding the door was made thus.

I succeeded in obtaining admittance to the abode of royalty, and guided by a keeper was taken through the building. We passed through long suits of rooms, some of them very beautifully decorated. The bas-reliefs and frescoes were exquisite, and the guide expatiated in very bad English on the beauties of each. Over one