

AVAILABLE DISPONIBLE TIGHT BINDING RELIURE TROP RIGIDE

Vertical text on the left margin containing various notices and advertisements.

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

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Original Contributions

For the Christian Watchman. "The Word."

No. 1.

ETERNAL, PERSONAL, AND DIVINE.—AUTHOR OF SUBSTANCE AND SPIRIT.

The welfare of our souls demands a knowledge of Jesus. Saving truth is indeed exceedingly simple, and intelligible to a child, yet the simple, truth to which we cling for salvation is not isolated. For its meaning and its power it depends on other truths. The mere announcement that a Jew named Jesus was crucified in the days of Pontius Pilate would be without moral effect. We must consider not only the death, but also the life of Jesus. What actions did he perform? what words did he speak? what disposition did he exhibit? what sufferings did he endure? at what end did he die? But we need not extend our enquiries still further. It is not enough that we should admire the sublimity of his teachings, the sweetness and moral grandeur of his character, nor that we should feel touched by the record of his undeserved sufferings. What was the nature of this being? what influence had he over human affairs beyond the moral influence of character and self-sacrifice? How came it that his sufferings and death were accepted by God in behalf of the guilty? We must study the life of Christ, but to understand the record, we must go back long beyond the period when he most of angels heralded his birth in Bethlehem, and we must follow him long after the moment when the clouds received him out of the sight of his apostles. While the crucifixion is the central point of Christianity, without which its truths and graces are unintelligible and ineffective, at the same time this event derives its importance from the fact that here all truth converges.

of life. The mysterious principle which causes the lungs to play and the pulse to beat, which prompts or permits all bodily growth, or movement, derives its origin from him; all animal life, whether of the insect, the brute, or the man, flows from him alone. There is also a higher life—the life of a rational being. There is a principle as mysterious as that which animates the visible world, a principle which keeps to action the attention, memory, imagination, reason, conscience, affection, and all the powers of the rational soul. This principle—in this noble life also proceeds from the Word. In him it originated, and however irregular may be its manifestations; by him it is perpetuated. But there is a yet higher form of life. It is evident that a man may be in bodily health, and enjoy the use of his mental faculties, and yet be destitute of the highest form of life. In what state is he whose thoughts and affections are placed exclusively on earthly things, and whose moral sense is powerless over the will? The idiot is a rationally dead being. He whose higher faculties do not rightly discharge their functions, who cannot lift his thoughts above what is seen or temporal, who feels no love for, no attraction to the heavenly father, whose conscience is sacred or impetuous, is spiritually dead. He truly lives, whose spiritual powers act in harmony with their nature and destiny, whose mind can contemplate the infinite and invisible God, who can render to Him some return of reverence and love, who feels attracted towards the source of every excellence, and impelled to live in accordance with the Divine will. The higher life whether operative in men or angels is derived exclusively from the Word. He is the fountain whence flows all over the universe the stream which animates alike, mortals and immortals, which not only causes the motions of the animal but the operations of intellect, and which also produces all the manifestations of spiritual life exhibited by created intelligences, whether on earth or in heaven.

gospel of his kingdom. It would be natural to think, that that system of religion which curbs the passions and restrains the evil propensities of the heart—a system which is natural rejected and hated by all men, would need some mighty agencies to procure its success. Who would have thought that a handful of fishermen without wealth or influence, would have been selected to utter forth the truths of that heaven-born Christianity, which was ultimately to triumph in the earth! But God often crowns with success the feeblest servants of his church, that no flesh may glory in his presence. Indeed it is only when the preached word is attended with the energy of the Holy Spirit that we witness its amazing power to save. Thus aided the Gospel became the power of God unto salvation and shall soon sweep the last link in the chain of ignorance, sin, darkness and oppression.

words of the apostle. All the Gentiles present, gave evidence of the reception of those extraordinary and supernatural endowments which had hitherto been bestowed upon the children of Abraham, and upon them only after baptism.

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Burma and the Burmese. As a denomination we have a special interest in Burma, yet besides it also commends itself to our notice as a country which has been made classic in missionary history, by the courage, the piety, the labours, the trials, and the comparative success of those who sought it as a field of missionary labour.

It is a star not only self-luminous—but ineffably glorious by rays which stream from all revealed light. To understand the worth of the statement, the reason of its efficacy we must possess enlarged views of the nature, and dignity of the Redeemer. To this end however we need not range over the whole of Revelation. A careful study of the few verses which John introduces his sketch of the life of Christ, will enable us to comprehend the nature, the dignity, and the work of him whose life upon the earth is so fully recorded in the gospels.

But this word this infinite sea of life, is also the light of men. Ever the lowest form of life, that of the animal, needs light. But the higher life needs still more a light corresponding with its nature. Deprive the mind of all knowledge of those intuitions which seem to flow in spontaneously and of that knowledge which is derived from without, and it will remain in a state of unconsciousness. Light is necessary to mental life. No matter how fitted the mind might be for heavenly contemplation, no matter what might be the purity of the heart, and the power of conscience over the will,—knowledge of God and of duty must be acquired, ere the phenomena of life will be exhibited in sweet meditation, heavenly aspirations, pure affection, and holy deeds. The life is also the light of man. To him we are indebted for the intuitions of the Word of the understanding, the knowledge of whatever truths we have acquired, whether relating to the natural or spirit world, whether made known directly and naturally through the mind, or by human instructions or by inspired revelations.

It has turned the wisdom of crafty politicians into the utmost foolishness, and made their best concerted plans work for their speedy destruction. It has broken open the prison doors to liberate the suffering captive. It has as it were overcome the Great Redeemer himself and prepared for him the blessings needed. Here is strength vastly superior to all judicial decisions, civil enactments or tyrannical powers. It was in prayer that Martin Luther found strength at the Diet of Worms. "Here I stand," said he, "I can do no other, may God help me, Amen."

But Peter had been prepared for what he saw. Now he fully understood the meaning of the vision which he had seen while slumbering upon the house-top of Simon in Joppa. He saw that God was as willing to receive and to bless the Gentile, as the Jewish believer. He regarded Cornelius and his friends, though uncircumcised, or rather truly circumcised by the Spirit, as fit subjects for baptism—and addressing his astonished companions, said, "Can any one forbid water that these should not be baptized, who have received the gift of the Holy Spirit as well as we?" To this inquiry there was no reply. The evidence of their acceptance by God was too conclusive to admit of objections. When these Jewish Christians heard Cornelius and his friends speaking with tongues, and exultingly praising God, their great salvation, they were convinced that the Gentiles also were entitled to the blessings of Christianity, and also to the privileges of the heavenly kingdom, as well as those who had been circumcised and were under the Mosaic law.

Another attraction in connection with the Restigouche is its admirable adaptation to Piscatory pursuits. Here are multitudes of fish from the salmon down to the tiny trout, salmon trout, bass, whitefish, soladies &c., and even smelts and capelin.

We will endeavor to form some idea as to the appearance of that portion of Burma, which is most interesting as missionary ground, and also to gain some information respecting the character and condition of its inhabitants.

Before creation, and all along the past eternity the Word or Logos was in intimate communion with God. To the Word the Divine thought was fully revealed. To him God unfolded all his perfection, purposes and thoughts. He was the object of Divine love. In Him also God infused all his own excellencies and energies. Before the world was, the Word was with God, and he beheld and expressed all his glory, received and reciprocated all his love, understood and rejoiced in all his purposes.

Man was made a living soul. Life in all its forms was given to him. Nor did he dwell in darkness. He possessed all the knowledge which was necessary or useful to him. But he fell. Did the Word then cease to operate? Did the light cease to shine? For many long centuries fallen men abode in darkness. Nevertheless the true light was shining but like the willfully blind they kept their eyes shut though, sunbeams were streaming all around. The Word was instructing them by the suggestions of their own understandings, by the ministrations of their consciences, from the open book of nature, and many of them by the lips of inspired men. Nevertheless, none recognized the presence of this Divine luminary—nor heeded the instructions which were given. In vain they were assured, and by the great teacher that there was one living and true God, that there was an abominable thing, that it results in misery and death. In vain were they taught much of the will of God, in reference to themselves, their neighbours and their Creator. These teachings were unheeded, the Teacher was unrecognized, his existence unknown save by a very few. Truly the light shone in darkness, for many a long century but the darkness comprehended it not.

He who had been supernaturally prepared for this interview, and on the arrival of the messengers, left Joppa for Caesarea. Cornelius informed him of the vision of the angel, and also stated that he, with all his friends then present, were ready to receive instruction.

As we proceed up the river we perceive the mountains, especially on the Canadian side, approach very closely to the river, and the highway which follows its banks is cut into their sides. About two miles from Flatlands we come to the mouth of the Metapedia River a spot so beautifully fascinating that one feels great reluctance in withdrawing his eyes from it. A group of little islands and a Peninsula covered with Hazel, White-wood, Wild rose and other shrubbery, first attract the eye, while the beautiful and well cultivated farm of Daniel Fraser, Esq., is equally worthy of admiration. The Metapedia, a Canadian branch of the Restigouche, rises in a beautiful lake of the same name about fifteen miles long by three broad. The river itself is about fifty miles long, and like the Restigouche is bounded on each side by mountains. After leaving the mouth of the Metapedia and proceeding up the Restigouche for about three miles we pass many well cultivated farms, chiefly on the Canadian side. The only settlement here on the N. B. side is on mount Edward, the summit of which is perfectly flat, and the land of superior quality. After three miles more we reach the mouth of the Upsalquitch a N. B. tributary of the Restigouche. It is about fifty miles long, rises in Lake Upsalquitch, near the source of the Nepisiquit River. The land bordering on the Upsalquitch is mountainous but of excellent quality, and there are numerous flats or intervals along its shores which need only the labor of the woodman and farmer to make them produce most abundant crops. Opposite the mouth of this river, and on the Canadian side, there is a prosperous settlement which like other parts of the Restigouche is naturally handsome and attractive. About three miles beyond this there is another settlement, after which civilization ceases on the Restigouche, except some settlers who like angels visit us far and far between, forming stations for Portages in the winter season. The chief tributaries of the Restigouche beyond

the Upsalquitch are the Patapedia, fifty miles long; and the Kedgewick, forty miles long. This latter stream is so handsome that it is usually styled the Belle (beautiful) Kedgewick.

We will view more closely this strange mixture of barbaric greatness and barbaric meanness. We find the town to be thickly peopled. Its inhabitants are in stature smaller than the average of our own countrymen. Their complexion is the same as that of our Indians. Their features the long eye, the broad flat nose, and the thick lips show that they are a different race from ourselves. The women seem to be on a perfect equality with the men, more so than we had thought was permitted in any land not Christian. We watch them in their dealings with each other. This view, superficial as it may be, enables us to decide, that these people are in some measure civilized, that they are shrewd and intelligent.