

THE CHRISTIAN WATCHMAN

country to live in ought to be a queer people and they are. The classic pen of the renowned historian Diederich Knickerbocker has done their singularity full justice and so much has been said about the Dutchman's characteristics, that his name has become associated with all that is quaint and eccentric. Who has not heard of his windmills and dikes, his love of flowers and his hot tarts, his fondness for mud and dirty water, and his punctilious cleanliness within his summer houses and his taste for gin, his flabby complexion, his wide spread breeches, and his enormous pipe? Indeed in old jest-books the butt of ridicule is sure to be some unfortunates Dutchman. Before Paddy attained his present pre-eminence, Hans afforded the chief food for laughter. He has been dreadfully maligned by other nations. Voltaire's ungrateful sneer is on record—"Adieu, canaux, canards, canaille." Hadria describes Holland as

"A country that draws fifty fold of water, In which men live as in the hold of nature, And when the sea does in upon them break, And drowns a province, does but spring a leak." And speaks of the dwellers thereof as beings— "That always play the pump, and never think They can be safe, but at the rate they sink: That live as if they had been run aground And when they die are cast away and drowned. That dwell in ships, like swarms of rats and prey Upon the goods all nations' fleets convey; And when their merchants are blown up and crack'd, Whole towns are cast away in storms and wreck'd. That feed, like cannibals, on other fishes And serve their cousins-german-up in dishes. A land that rides at anchor, and is moored, In which men do not live but go aboard."

It is a land of strange anomalies. Here mountains, cataraets, bubbling streamlets are unknown; no forests; no minerals; no rocks—not the ghost of the shadow of a public thoroughfare or its length and breadth; but gigantic granite boulders are here, quarried in Swedish mountains, have been imported to form these wondrous dykes, and whole forests of Norwegian pines have been driven into this mud as a foundation for cities. Here the Dutchman's vessel may glide in from the ocean, enter the gates of his mighty canals and descend into waters lower than the sea without a man; or like some enormous water fowl through interminable lines of willows, far above the broad green plain on either side, through villages whose houses are below the level of the deck, by church spires whose doors are invisible, over streets whose bustling passengers may be heard but not seen, till the cargo is landed at its owner's door. Here only does the frog at the water side look down upon the swallows twittering in the chimney. In other countries rivers get into the sea of their own accord, but in Holland the sea would actually swallow the rivers if freed from restraint, and their waters have to be pumped out of the country, or suffered to run out only at very low tide. What an astonishing monument it is to Dutch energy, perseverance and watchfulness that Holland manages at all to resist its natural foe. Were the dike-builder allowed to cease his labour for a single month the whole country would be submerged at any time. In the winter and spring the danger becomes imminent. What with the never-ceasing dash of the ocean against its bulwarks from without, the gradual rise of the beds of the rivers, and the sudden freshets which often occur, from within, the home of three or four millions of people is as insecure as that of the vine-dressers on the slopes of Vesuvius. At any moment their loved country may become the abode of utter desolation.

Laugh as we may at little traits in the Dutchman's character, we are compelled, when we contemplate these mighty works of his industry, to explain, "What brave, true, stout hearts must such a nation possess. How tenderly attached to that country which their own hands have erected and for ages, in spite of terrible obstacles, guarded and fostered. Above all how confident must they be in the goodness of that Being whose merest nod could in an instant overwhelm them in unutterable misery and ruin."

To be Continued.

Dear Watchman: Your readers will rejoice to hear that God is reviving his work of grace in the Second Methodist Baptist Church, located on the Mountains back of the Head of the Petcodine River. The church had been in a cold state for some time, but God who has the greenings of his people, came down to deliver. The old Christians are happy, and praising the Lord for his salvation. Sixteen rejoicing converts have put on the Lord Jesus by a public profession of his name in the Holy ordinance of baptism. Others also are expected to follow in the same. Great solemnity prevails in the meetings; the work seems to be of a deep and abiding nature. Strong men in that community, who have neglected religion for long years, have bowed to Jesus, and love him now with all their hearts. We trust the gracious Lord will continue to go on there in his chariot of salvation, till many more shall be consecrated to cast in their lot with the Lord's people. Bro. Caleb Sprague, and Bro. Gouldrop, are the principal labourers in this good work. The writer, upon request, spent a few days with them, witnessing the glorious things the Lord is doing for his dear people. Many will praise God throughout eternity for this precious revival of religion. Dear Watchman please accept of this my first contribution to your interesting columns, and believe me to be your devoted friend.

GRONOW SEAR. Salem Cottage, Salisbury, Mar. 8, 1861. P.S.—Between 1 and 2 o'clock on Saturday Morning, a fire occurred in the vicinity of Blue Rock, Carlston, in a house owned by Josiah Woods, which was partially consumed. Insured for \$1,200.—[Empire, to read all our notices.]

TERMS. One copy, one year, \$1.50 in advance. 12 copies, to one address, 15.00 " 25 copies, " " 25.00 " AGENTS. Frederickton, Wilmot Guion, Upper Gasquetown, Amasa Coy, Little Falls, Victoria Co., B. Stone, Salisbury, T. T. Trites, Letite, Charlotte Co., G. A. Simpson, Deer Island, do. do., J. B. Reed, Caledon, St. John, D. H. Calloun, Hopewell Corner, Albert Co., Harvey and neighbourhood, J. M. Stevens, St. Andrews, Mark Young, Esq., St. George, Robert Sparks, Second Falls, St. George, George Allen, Penfield, A. J. Buckman, Hopewell Cape, Wm. S. Calhoun.

We will send a copy of the Watchman free for one year, to every minister who sends us two subscribers and three dollars in advance. Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the Watchman, free of charge.

Christian Watchman.

SAINT JOHN, N. B., MARCH 13, 1861. In the course of years the word revival has become corrupted. It originally referred not so much to an enlargement of the church from without, as to an increase of spirituality and activity within. A genuine revival is simply a return of believers to their first love; what we call a revival is but the consequence of the present prayer, and holy activity of a church in earnest. However, using the word in the sense in which it is commonly understood now-a-days, as an awakening of numbers of impenitent to a consideration of their spiritual concerns; it is a fact that we depend upon revivals for the enlargement of our churches. Comparatively few are converted, except in some season when attention to religion, accompanied by deep emotion, prevails to a considerable extent. We often find that the results of these seasons are such as to cause joy and gladness in the hearts of believers; often, again, the only effects are, the addition to the church of members, who in an hour of self-deception were baptized, soon to go back into the world, or to chafe at the restraints which a profession of religion imposes. In either case they are in a far more hopeless condition than before the hour of their baptism. Their emotional nature has become less capable of responding to religious appeals, and their consciences are wounded by the violation of a vow made voluntarily, publicly, and under circumstances of great solemnity. It becomes us to consider very thoughtfully the causes of such varied results. In our efforts to extend the way of truth over the impenitent we must ever bear in mind the fact which conscience holds and the power which it exerts over the will and the affections of man. It is the most proper and powerful impulse of the soul. It is the possession of that sense, which distinguishes us from the brute and renders us accountable beings, amenable to the great Tribunal. By its operations, when the mind is properly enlightened, we detect right from wrong—decide upon the moral quality, not only of actions, but also of thoughts and affections; and are rewarded or punished according to what we do and are. Its voice must be heard and obeyed under penalty of remorse and fear. When ministers of the word, or the friends of truth appeal to the intellectual or emotional nature only, the effects produced are worthless—One may hold the truth in unrighteousness; very clear doctrinal views may be held while the heart is deceitful about all things and desperately wicked. So the emotional nature may be aroused; the horrors of hell may be presented until the soul trembles with horror—the amiability—the benevolence, the fortitude which shine so emphatically in the life of Christ may awaken feelings of admiration; we may even be impelled to drop the sympathetic tear over the Godlike man, suffering, for no fault of his own, the agonies of the cross; or the eye may glisten, as the raptures of heaven are described in language of genuine eloquence, yet these emotions of themselves will never impel to reformation of heart and life, or faith in the son of God, but will be fruitless and transitory. When, however, the lovers of truth and of souls address the conscience the results are more valuable and more permanent. The impenitent can allay their fears merely by good resolutions—or by a determination at some future day to attend to spiritual things. Comparatively few but can be induced to contemplate with admiration or sympathy, the beautiful life or the terrible death of the Son of God. But conscience stands like a wakeful sentinel at the door of the chamber of the soul, when every other faculty is wrapped in slumber, and when Divine truth is presented its words are heard and attended to, and then a loud and ceaseless alarm is given. When truth is presented in its completeness when law and gospel are both allowed to make their appeal, the effects are marvellous, and result in outward conversion. Law presents to the inward and spiritual judge, a long series of crimes, omissions of duty as well as positive transgressions, and obtain, at once a sentence which condemns the sinner to the agonies of remorse and fear. The gospel also speaks. It acknowledges all the criminality, nay, it opens the eye to guilt undreamed of before, reveals the secret sin of the heart, it makes no excuses, but pleads before the bar of conscience, the expiation made by Jesus Christ for all this guilt. The invisible judge acknowledges the righteousness of this way for the remission of sin, urges the criminal to reformation of heart and life and faith in the Son of God. When the gospel is accepted, the conscience is satisfied and instead of the agonies of remorse it imparts peace in the contemplation of the past, and joy in anticipation of the future. These sentiments are in harmony with the great Teacher's language in his delineation of the operations of the Holy Spirit in ungodly men. "He will convince the world of sin, of righteousness, and of judgment to come." A revival, is not genuine when it is not characterized by deep conviction of sin, of its guilt, and its desert and a longing to be free from sin, as well as to escape its consequence and a perception in the gospel of the way to holiness.

The exhibition of great sorrow in itself nothing—so there may be peace, joy, hope. They of themselves prove nothing. Does that sorrow spring from fear, or from a clear perception of guiltiness? Do those more pleasurable emotions arise from the "belief" that one is (from any cause) in a state of salvation, or from an implicit reliance on Christ Jesus, a conviction that his sufferings are expiatory of individual guilt. In spite of the hopes, wishes, and prophecies, of zealous Protestants his Holiness still holds out in Rome. Enemies have multiplied around him; armed hosts have started from the soil; the bounds of his empire have diminished; the line of insurrection, like a wasting fire, has enclosed him in an ever narrowing circle; his armies have been routed; his officers driven away; his Dogme levelled with the ground his revenues almost annihilated; yet still the meek successor of the Pope, looks out with placid face from the windows of the Quirinal, or calmly performs the rites of his office in the Cistine chapel. In such a desperate situation it was his to rival the renown of Palomologus, and confer glory upon the whole Papal Rule by the splendor of its fall. But the heroic was not his forte. The meek and the pathetic is his peculiar line. He will signalize his declining rule by mournful appeals to his supporters, varied by passionate denunciations of the vengeance of Heaven upon his foes. The key to the present position of the Pope does not lie in the presence of the legions of France, nor in the wiles of Napoleon; it is in the policy of Cavour, nor the inaction of Garibaldi. These are powerful in their way, but the soul of Pio Nono is animated by a different force from any of these. Had there been no French bayonets to resist the tide of conquest, it is not at all probable that his Holiness would have deserted his post, or have yielded up one jot of his prerogatives. In Pio Nono we behold the mighty force of inferior. Against the power of outward foes physical and moral he opposes the dead weight of his stubborn passiveness. He has brought into play, in morals, that which in physical warfare has proved the most enduring defence of garrisons. As earthworks receive, and arrest the cannon balls which plunge into them, so the passive resistance of Pio Nono has proved a more effectual obstacle to assaults than a more active or heroic nature could have presented. If the French leave, there is no certainty that his Holiness will follow unless by coercion. If the armies of Italy enter they will probably find Pio Nono in his customary haunts. He has made up his mind to be a martyr. If they overthrow him it will be by no help from him. He will to the last oppose his inertia to their efforts; and in drawing him down from the thronos of St. Peter they will have to pull him every step of the way.

Homestead Bill. We perceive by the Reported Debates, that a Bill to exempt the Homestead for a certain time after the death of a debtor, is now before the House of Assembly, and the introducer, (Mr. Endicott) has somewhat petulantly complained in his speech, on the subject, "that no notice has been taken of it by the public press, being too much engaged in party politics to regard the public good, except as a matter of minor consideration." The public press, we presume, will be able to extricate itself from this reflection; but as the Christian Watchman does not pretend to be mixed up with party politics, and it is the duty of a newspaper, calling itself a "Christian Watchman," to be faithful in all matters where quiet, domestic peace, contentment, and "home" are concerned, we shall devote a few lines to Mr. Endicott's Homestead Bill. The subject is not new on this side the Atlantic, and the principle of giving a home to the widow, while she remains a widow, and to the offspring, until the younger, has been attained the age of twenty-one years, has been sanctioned by the legislatures of several States in the Union, as well as of some of the sister Colonies. We cannot help thinking that the idea was first conceived in benevolence; and if a work of mercy and forbearance can be put in practice consistently with the rights of others, and of that equally obligatory duty of "owing no man anything," we cannot see (as the mover of the Bill forcibly urges,) why the widows and orphans of New Brunswick should not be equally protected with the widows and orphans of Canada, Nova Scotia, and the New England States. We certainly feel that if private rights are guarded by the Bill before the House, the measure is one of mercy and charity, and should be favourably considered. There is something in the Christian name of Home, which sounds musical to the Christian ear—the domestic hearth, the domestic altar, the temple of concord to which man, harassed by the cares of a selfish and heartless world, may retreat and where, if that home has been really sanctified by the spirit of Purity and Love, he may find a secure haven from the storms outside. The very brute creation seem instinctively to attach a value to their homes. "The foxes have holes, and the birds of the air have nests,"—said the man of sorrow, "who had no where to lay his head."

We think this Bill is fairly before the Public, and we cannot see that any injury can be done to private rights by its passage into law. In fact, it is an act of mercy and forbearance; it is a step in the right direction. We give the readers of the Watchman a synopsis of it, as far as we can understand it from the debates. It is to entitle any one to create an exemption of his Homestead for the benefit of his widow and children. He must own no thing at the time, for he cannot protect it from debts due, or obligations entered into. The exemption is limited in amount as well as duration. The amount is sufficient to give a home and a shelter, to furnish a secure rallying point to a bereaved family, which, otherwise, might be scattered to the wide world. The Bill is not intended to minister to the pride or luxury of any one. The exemption is dissolved on the marriage of the widow, or the attainment of full age by the youngest child, and the property is then liable for the debts contracted after the declaration of exemption. The effect we apprehend would be to encourage stationary improvements about the Homestead—and certainly, whoever may become the owner eventually, the country gains by all stationary improvements.—We have no laws in this Province to place habitual drunkards under the care of guardians, as in several of the New England States, and it is well worthy of consideration whether this Bill might not be made a useful engine for the protection of the

innocent family of the inebriate. We observe that that subject has not escaped the vigilance of the mover, and we recommend the readers of the Watchman to peruse the Debate on the subject.—Continued. We call attention to an article in another column on the Homestead Bill, now before the House of Assembly. Such a measure brooding into operation, would, we think, prove exceedingly beneficial. We apologize to Mr. Hume and other contributors for the omission of their articles this week. "Gethsemane" declined, with thanks, not suited to our columns. "The Trial and Execution of Lord Stafford" well written, but too much indebted to Hume. On the 4th inst., the New York University conferred the degree of M. D. on Mr. John A. Robinson, son of the Rev. Samuel Robinson of this city. Inquest.—An inquest was held in the Parish of Johnson, Q. C., before George W. Whitcomb, on the body of James Cochran, who came to his death while in the Lumber Woods chopping Saw Logs. Verdict, accidental death by the falling of a tree. EXTRAS.—The Globe says that the object of the Empire in publishing Extras is to fold them up with the Baptist paper and Temperance Telegraph, published in the same office, and to send them broad cast over the country, to undermine, by this insidious means, the foundation upon which the Liberal party rests. DOMESTIC MANUFACTURES.—We have only space this morning to say that Mr. D. H. Hall has imported Machinery for the manufacture of Boots and Shoes, with the view of stopping the importation as much as possible. A Company is about forming for carrying on a Cotton Factory in Lower Cove.—[News.]

Religious Intelligence. The Daily Prayer Meeting in Smith's Building, has been kept up with energy and devotion, and we cannot doubt but that great good will result. The German and Brussels St. Baptist Churches have had their annual united prayer meetings almost every night for the last two months.—They have been well attended, and we trust that both churches will experience a revival of pure and undefiled religion, such as has not been witnessed in our city. Meetings for prayer when conducted in the spirit of union, faith, and love, cannot fail to bring down abundance of spiritual blessings. Rev. I. B. Bill, baptized one candidate in the baptistry of German St. Church, last Sabbath evening. We rejoice to learn that the Carlton Church is experiencing a revival of religion.—The meetings are numerous, well attended, and an earnest spirit of enquiry is manifested by all. The pastor, Rev. Isaiah Wallace, is much encouraged. Three were baptized by him on Sunday last, and others are expected to follow. NOVA SCOTIA.—The eleventh report of the Committee of the Micmas Missionary Society has recently been published. We learn from it that Mr. Rand the missionary during the past winter, has been engaged in the translation of Exodus. The native assistant (B. Christmas), has withdrawn from the service of the Society.—The Report gives some interesting extracts of letters from Mr. Rand, which go to show that the Micmas are more accessible than they were; and also that they are becoming alive to the advantages of education. The report thus concludes:—"Disappointments, opposition, and discouragements are to be expected of course.—But these do not lessen either our obligations or our privileges. Duty and success is by no means necessary to our help the work forward. If the Lord grant his blessing to the enterprise, which has been commenced with a large outlay, a new station will be established probably on the Upper Nile, in the vicinity of Abyssinia. The missionaries of the United Presbyterian Church of America have a flourishing mission school at Alexandria. One of their missionaries writes: "About one hundred souls are commencing to be born, and every thing is encouraging. Here almost every child is being taken by the Viceroi into his service, so that the hopes that were awakened about them have not been realized. I have assumed the charge of the English school for Jewish children, and Pastor Sior, of Alexandria has monthly celebration of divine service for the Germans in Cairo. Nevertheless, a wide field for employment might be opened among the Goptic Christians, as well as among the many Greeks here, who are quite unprovided for. It is for this object, then, that the four emiseraries are appointed. Their connection with Pastor Sior, will, no doubt, be maintained unbroken. The Prussian Consul-General in Alexandria, König, will also help the work forward. If the Lord grant his blessing to the enterprise, which has been commenced with a large outlay, a new station will be established probably on the Upper Nile, in the vicinity of Abyssinia. The missionaries of the United Presbyterian Church of America have a flourishing mission school at Alexandria. One of their missionaries writes: "About one hundred souls are commencing to be born, and every thing is encouraging. Here almost every child is being taken by the Viceroi into his service, so that the hopes that were awakened about them have not been realized. I have assumed the charge of the English school for Jewish children, and Pastor Sior, of Alexandria has monthly celebration of divine service for the Germans in Cairo. 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