

AVAILABLE RESPONSIBLE TIGHT BINDING RELIURE TROP RIGIDE

# The Christian Watchman

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BY PURENESS, BY KNOWLEDGE, BY

LOVE UNFEIGNED.—St. Paul.

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## Original Contributions

For the Christian Watchman.

Studies for the Sunday School.

SUMMER VII.

### THE FLIGHT INTO EGYPT—THE MASSACRE OF THE INNOCENTS—THE RETURN—MAT. 2: 13-23.

The wise men had returned to their own country, but danger still threatened the infant Jesus. It was feared, however, by another miraculous interposition. An angel of the Lord appeared in a dream to Joseph, warning him of impending danger, and gave directions for the safety of the child. "Arise immediately," said the angel, "take the child and his mother, and flee into the land of Egypt, and remain there until I bring thee word, for Herod will seek the child to destroy it." Joseph was not disobedient but arose, took the child and his mother by night, and departed into Egypt. There the holy family remained until the death of Herod. Thus early in the life of Jesus, persecutions at the hands of the wicked began. The departure to Egypt and the sojourn there was however in fulfillment of prophecy.

The Lord through the prophet (Hos. 1: 1) had said "out of Egypt have I called my son." This language of the prophet referred primarily to Israel, but the literal Israel was a type of Christ, his history was prophetic of his own. Thus the language of Hosea found its fulfillment in the sojourn in Egypt and the subsequent departure from that land.

When Herod who had been impatiently awaiting the return of the wise men, saw that they had not fulfilled their engagement, he was exceedingly enraged, and more than ever determined to discover and to destroy the infant Jesus. He resolved on the frightful atrocity. He had learned that the Messiah was born in Bethlehem from his diligent enquiries of the Wise men to the time when the star had appeared, he had discovered the date of the child's birth, who was now probably between one and two years of age. Herod then sent his minions to Bethlehem to destroy the holy child and those there might be no possibility of failure they were ordered to slay all the male children in Bethlehem and the surrounding country, who were two years old, or under that age. His commands were remorselessly obeyed, though the monster failed, even at such an expenditure of innocent life, to accomplish the object which he had at heart.

Yet even this massacre had been foreseen by God, and was in fulfillment of a prediction which he had made through Jeremiah the prophet, (Jer. 31: 15) "a voice was heard in Ramah (Ramah was in the vicinity of Bethlehem) much weeping, and wailing, and lamentation, Rachel (the mother of Israel) weeping over her children, and would not be comforted because they were not." This passage is supposed to refer to the first instance to the leading away into captivity of the people of Israel from Ramah by Nebuzardan. (Jer. 40: 1) Rachel the ancestress of the people, and who was buried near Ramah, or Bethlehem, Gen. 35: 19, 48: 7, was represented as lamenting in her grave over the calamity of her people. The evangelist seems to see in the massacre of the innocents, the event which the language of Jeremiah pointed.

Some time after this fearful tragedy Herod died. An angel now appears in a dream to Joseph in Egypt to inform him of the death of Herod and to direct the family to return. The angel said, "Arise take the child and his mother and go into the land of Israel for they have sought the life of the child are dead." Joseph arose and took the child and his mother and departed from Egypt and came into the land of Israel. He intended to return to Bethlehem, but when he heard that Archelaus reigned in Judea in the room of his father Herod, he was afraid to go thither. Archelaus inherited the bloodthirsty and tyrannical disposition of his father and might well excite the fears of Joseph. While uncertain whether to proceed, he was directed by a communication from God in a dream, and avoiding Judea, departed into the country of Galilee. He took up his abode in Nazareth where he had dwelt before the birth of Jesus. This return to Nazareth took place in fulfillment of what had been predicted through the prophets, "He shall be called a Nazarene." There is no prophecy in which these words occur, but the prophets predicted that the Messiah was to be humble and despised. Ps. 22: 1a, 53: Nazareth was an insignificant town, and the term Nazarene one of reproach, Mat. 26: 96-7; John 1: 46-7-52. In this way the language of the evangelist must be understood.

All the prophecies which related to the birth, infancy, and early childhood of Jesus had now been fulfilled. The holy family were to enjoy repose in their own city Nazareth. Here the childhood of Jesus was passed, and without any of those supernatural incidents which might have been anticipated from the extraordinary circumstances which had transpired. It does not seem that the child Jesus attracted particular attention. It is only related of him that he grew as other children, in body and in mind. He was however, was beyond his years, and excelled all the boys and girls of childhood. He was an eminently holy child, and it is emphatically recorded that the grace of God was upon him. A. B. C.

## For the Christian Watchman.

### The early life and training of the Apostle Paul.

The early life of this celebrated Apostle cannot be otherwise than a subject of the deepest interest and importance to every student of the Sacred Scriptures. But in order to present anything like a living picture of the early career of Paul, we must not only be conversant with the scripture narrative in its fullest form, but must lay aside our experience of modern life, and live the while in the ancient world. We must follow him in his varied career, and enter into his trials, his joys, his sorrows, and his triumphs as he acted. We must have before us a Jewish family in a Hebrew home in Tarsus, see before us a young Israelite at school, his instructor, and all the modes of training. We must grow up with him, converse with the same people, and enter into all the forms of society.

The parents of Paul were Jews, and his father at least, was of the tribe of Benjamin—as seen in Phil. 3: 62 where Paul says that he was "circumcised on the eighth day of the stock of Israel," and the tribe of Benjamin, a Hebrew of the Hebrews." He was a Pharisee also, see Acts 23: 6.

As the parents of Paul were situated in a country whose inhabitants were so zealous in the whole circle of Greek literature, we might infer without any improbability that they would speak the Greek language. Thus they would be Hellenists in speech, though not necessarily Hellenists in thought.

Among those numerous emigrations from Judea, which occurred either by compulsion or by the voluntary enterprise of the people after the Assyrian conquest, the ancestors of Saul had left their father land for the fertile plains of Cilicia, where they found a home more profitable on account of the various sources of intercourse with other nations. On some of these occasions the ancestors of Saul are supposed to have settled in Tarsus (Antiochus the Great). During this period which intervened between this emigration and the birth of Saul, his own parents had acquired a very respectable rank in society.

Though the Apostle has alluded to his father, nothing is said of his mother, whose studies and teachings would be especially interesting, and history would be full of many pleasing incidents in the early life of Saul. He speaks of a sister and sister's son, who was a Christian, and attended him while a prisoner at Jerusalem, Acts 23: 16-22.

Birth Place. Tarsus, the capital of Cilicia is situated, about three miles from the River Cydnus, which rises in mount Taurus, flows in a Southerly course and empties into the Mediterranean Sea. This city was said to have been founded by Perseus the son of Spiter and Danae, famed for his exploit at another place on the shore of this part of the Mediterranean. More authentic history however refers to its earliest foundation to Sardapanus king of Assyria, who built Tarsus and Archelaus in Cilicia 900 years before Christ. Its origin is by others ascribed to Triptolemus with an Argive colony who is represented on some medals as the founder. These two stories are made consistent with each other on the supposition that the same place was successively the scene of the colonizing influence attributed to them. It is said also that it was founded by Sardan, a wealthy and eminent person from Ethiopia, who at some early period not specified, is said to have built Tarsus. It is celebrated for its school and eminent men. Strabo says "that in all that relate to philosophy and general education, it was even more illustrious than Athens and Alexandria. According to Piny and others it was a free city. It had the privilege of being governed by its own magistrates, and was exempted from the occupation of a Roman garrison and received special benefits from Julius Cesar and Augustus."

quotations from the Old Testament. Kopp reports that forty-nine were cited from memory, and Black thinks that every one of his citations, without exception, is from memory. He adds that the Apostle's memory reverts to the Hebrew text as well as to that of the Septuagint.

As Paul belonged to a family of very rigid philosophical principles, he would not content himself with any very intimate connection with the Greeks, and, therefore, we may infer that his progress in Greek when very young, could not have been great. Also, because he was not near any other school than at Tarsus, nor had been instructed by any other teachers than those of his own parents or friends.

The second pre-requisite in Paul's educational course to entering upon the study of the law seems to be in accordance with an old Jewish custom, which was nearly as binding as law, namely to learn a trade. When the question was asked by a Talmud writer "What is commanded of a father towards his son?" "To circumcise him, to teach him the law, to teach him a trade." Rabbins Judah says: "He that teacheth not his son a trade, doeth the same as if he taught him to be a thief." Rabbins Gamaliel saith, "He that hath a trade, to what is he like? he is like a vineyard that is fenced." The parents of Saul in compliance with this custom, selected the trade of a tent cloth maker. This cloth was manufactured of the hair of the shaggy rough haired goat. This animal was very common in Cilicia. The cloth manufactured in Saul's native province was called cilicia. We could not infer that Saul never made any other kind of cloth than that manufactured in his own country, for after he became an Apostle, we read of him engaged in the occupation of a tent maker with a certain Jew named Aquila in Corinth, the nature of which occupation was probably similar to that which he had been accustomed to in Tarsus. At such a trade so prevalent in his country Paul would at an early age have gained some means of becoming acquainted not only with men from the various districts in Tarsus, but also with those who traded thither from other nations. He could while a mere child become familiar with the stirring scenes of life, and study the various traits of character.

As the Jewish maxim required children to be in the Mishna at ten, this Mishna or text of the Jewish Talmud, contains the body of the Hebrew laws, traditions, a compilation of the Hebrew laws, traditions, or by authority of their doctors, or by custom. His training in the Mishna would consist then in hearing the law read in the synagogue, listening to the mature discussions of learned doctors; and when the habit of questioning and answering was permitted to children, the effect upon the young mind of Saul must have been well adapted to increase profundity of thought, penetration of mind and active perception. We can almost imagine what we see before us the young apostle seated before these gray headed Rabbins, asking questions which would hardly indicate striking marks of great genius, for it is natural to suppose that a mind so powerful as the apostle Paul's would show its features very early. But the third branch of Saul's education, would be pursued at Jerusalem, being in its nature more systematic. According to Tholuck he was between 10 and 13 when he was sent to Jerusalem and remained there until 30 or 33. It is the opinion of some critics that he did not go to Jerusalem until the age of 30 and after the ascension of Christ. It would seem needless to enter into any detail here in describing the feelings of young Saul when about to leave the scenes of his childhood. To one that is susceptible of tender feelings, strong impressions, and enthusiastic as he was, this would be an epoch in his early life, important and long to be remembered.

The last means adopted by his parents preparatory to the profession of Rabbi at length arrived. He was sent to the Holy city, the land of his forefathers, to receive his education in the schools, and thus to be trained up a learned Rabbi "at the feet of Gamaliel." The apostle's age was remarkable for its learned Rabbinical schools, in which the Jews in imitation of the Greeks had their seven wise men, called Rabbins; of this number were Hillel, Simcon and Gamaliel. Hillel was the father of Simcon, and Simcon the father of Gamaliel.

Of this seven Gamaliel is the only one who has been honored with the distinguished title of Rabbi. It is supposed that this is the same Gamaliel spoken of in Acts 5: 34, who stood up in council and pleaded the cause of Peter and the other apostles, who were then arraigned before the council for preaching to the people in the temple. "He was had in the reputation of all the people" and we could infer from his conduct towards the apostles that he showed a character much to be revered for its honesty and liberality. He was a prudent and sagacious counsellor and called the "Beauty of the Law."

Seeing then that Gamaliel was such a man, he could not be otherwise than a teacher well qualified to impart instruction to the young Saul, and adapted to brighten and strengthen those traits of character exemplified in his life. The mode of teaching by which Saul was trained at Jerusalem seemed to be chiefly oral. The use of no other book except the sacred writings was allowed, and the system of studying these was

of Scriptural Exegesis. Now Saul took his seat with his young students according to the customary position of the Jews upon an elevated platform or on the ground, while the learned doctors, after they had chosen some topic for discussion, taken from some passage of the old Testament, commenced their various interpretations, particular remarks in which were involved, ambiguity of meaning, all of which were carefully considered in all their bearings, and the various conjectures of ancient doctors quoted and discussed. After the subject was thus opened, opportunity was offered to the young students to ask questions as has been before remarked.

In respect to the remark which Paul has made, "brought up at the feet of Gamaliel," various conjectures have been made; without recording these opinions, it may be sufficient here to say, that it has been observed on this passage by learned commentators, that this expression refers to the fashion followed by students, of sitting and lying down on the ground, or on mats, at the feet of their teachers, who sat by himself on a higher place. And indeed so many are the traces of this fashion among the recorded labors of the Hebrews, that it does not seem possible to call it into question.

Seeing then that his life was so well ordered, and his training by a Rabbi so ardent, we cannot wonder that Saul with such a standard before him, "made progress in the Jews religion above many of his contemporaries in his own nation, being more exceedingly ardent of the tradition of his Fathers," or that he afterwards possessed a character described in the admirable words of a distinguished essayist, "The energy of his determination was so great that if instead of being habitual it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted it had an equilibrium of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind, forbidding it to be more, and by the character of the individual, forbidding it to be less. The habitual passion of his mind was a pitch of excitement and impulsion almost equal to the temporary extremes and paroxysms of common minds; as a great river in its customary state, is equal to a small or moderate one, when swollen to a torrent."

## For the Christian Watchman.

### RECOLLECTIONS OF ROME.

NO. IX.

#### ASSOCIATIONS—THE IMPERIAL PERIOD.

Glory's laurel leaf, and honor's tribute of triumphant song, And the marshalled legion marching with the countless captive throng.

Crowns of Kings, and fallen thrones of conquered kingdoms, gems untold, Jewelled diadems, and captured standards, glittering heaps of gold.

And the pomp of the long Triumph, winding through the city gates, And the pomp of battle trophies from innumerable states.

Bear the treasures onward. Heap them in the Capitoline dome. With this matchless dowry Julius weds the majesty of Rome.

Her Imperial form the crowd of suitors saw with covetous eyes, And the world was rent asunder by their struggles for the prize.

Red ambition saw the prize, and all his legions rushed along, Here the race was to the swift and here the battle to the strong.

Foremost in an age of giants, chief among so many great, Kingly comes the mighty Julius to supremacy in state.

Him the muses loved, their manifold laurel garlands he had won, Clomb with them sublime Parnassus, drunk with them at Helicon.

Unto Julius golden-mouthed eloquence gave the master part, In her music with its magic o'er the sympathetic heart.

Beauty dwelt within his soul, and love for all her infinite forms, He could treasure all unharmed, among a thousand battle storms.

Bowed the populace before him, senators trembled at his nod, And his words inspired the legions like the mandates of a God.

See the wasted old republic, lying at her latest breath, By the hands of traitorous children done to ignominious death.

See in dust the dazzling crown, that once so royally she wore, See in dust the gifts of Freedom and the proud array of yore.

And again the legions gather and again the standards gleam, And again the form of Freedom stands within her ancient home.

And again the grand old war cry rings around the walls of Rome. Lo the spirit of the dying for a moment lives anew.

Fever thrills of former festing, flashing all her being through. See—she rises—and in fury, dealing a despairing blow, In that last expiring moment lays the Godlike Julius low!

In her mighty arms enfolding all the conquered realms of War, Still the city marches forward into lands untrod before.

Deserts lone, and lonely regions, echo to her trumpet sound, And the nations know her standards unto earth's remotest bound.

Then advance her stately sails passing o'er the foaming seas, From the glowing Orient onward to the far Hebrides.

Where the hoarse blasts of the Ocean, round the misty headland's roar, And the gloomy northern forests line the ever sounding shore.

Where beneath the torrid skies the arid southern regions parch, Go the ever conquering legions on their never-ending march.

Thrones, dominions, powers and princedoms, dynasties of old renown, Hear the haughty Roman summons and in ruin thunder down.

All around, the long succession of her provinces extend, Unto her a hundred subject peoples reverently bend.

Far away the endless roadways of the Capital depart, All the life blood of the Empire throbbing from the central heart.

Higher yet her eagles soaring leave the world of war behind, Rising up to higher conquests in the lofty realms of mind.

And in nobler fields advancing gather in the city gates, All the intellectual treasures of a hundred conquered states.

Not enslaved by them but bearing all to the imperial dome, Scattering all their golden graces o'er the iron mind of Rome.

More than all I see the Hellenic soul in freshened beauty bloom, Rise again to life undying from the darkness of the tomb.

When the harp was hushed in Hellas, Rome takes up the lofty strain, And the symphonies immortal wake to endless life again.

Rome takes up the harp of Greece and strikes through all the sounding strings, And again the Lyric music in its ancient grandeur rings.

Rome takes up the harp of Greece and sweetly tones a lighter lay, And in wondrous variations dies the enchanting sound away.

O, I hear the burning accents born on the Athenian shore, Rising in the Roman Forum ringing on for evermore.

Once again the Epic music sheds its infinite sympathies, Sound anew the song of heroes, sung by grand Maconides.

Once again the thoughts of sages up to heavenly thrones arise, Which of old in Academus, beckoned mortals to the skies.

But in vain these varied triumphs—Oh, exalted over all, Must these eyes that saw thy glorious rising, weep to see thy fall.

Different far the Golden dream that once may soaring fancy knew, Different far the former visions bright with every glistening hue.

Hope along the path of future ages, cast her luminous beam, And I saw the brilliant forms of fond imagination's dream.

Peace took up her fallen scepter powerless long in battle's rage, And enthroned among the nations ushered in the Golden Age.

Commerce spread her snowy pinions wide upon the favoring breeze, Bearing, hope, and peace, and freedom, fleetly along the seas.

All the lands across rejoicing under Rome's potent sway, Anarchy and foul oppression had forever fled away.

Nation fought no more with nation, warriors met in arms no more, Gone were all the rage and carnage, all the hell-born brood of war.

Sudden bursts the glowing vision o'er my disenchanted gaze, And the fair illusions vanish in the gloom of darker days.

Oh, not here the grand fulfillment! Further up the future's height, Wait the hopes of mortals gleaming faintly through the shadowy night.

Many a century of doubt and darkness, many an age of wrong, Many a reign of gross oppression must the hand of time prolong.

Oh not here the heaven born promise; I have all misjudged the age, Farther on the world must wander in the weary pilgrimage.

Further on the world shall wander while her woes shall never cease, Till the reign of force is over, ended by the Prince of Peace.

The imagination fills up the gaps made by time in these fragments scattered round us, restores the structures which now moulder beneath the soil, and re-creates the desert. These seven hills appear covered over by lofty edifices, and thronged with inhabitants. The Campagna is as the garden of the Lord, and teems with an industrious and prosperous peasantry. The few hundreds who once peopled the Palatine, have become as the stars of the sky, or as the sand upon the sea shore, for multitude.

These were the days when the words "I am a Roman citizen," was a man's only sure defence, and when no fortress, however strong, could defend, no shade, however obscure, hide the enemy of Rome, when the world was but one empire ruled with absolute authority from the seven-hilled city.

Here men lived whose genius afforded a nobler and more durable monument to Rome than the works of the sculptor or the architect—men who were destined to be a power on earth, when the Roman empire should have become a matter of history, and all the magnificence of the imperial city, the broken fragments which we see around us now.

In the plain below Cicero spoke, and his words were destined to linger in man's ears, as it would their speech, and to stir their hearts, when antiquarians should have searched in vain for the site of the Roman Forum. Often did Horace walk along the Via Sacra, to view with delight the splendid productions of art and wealth which met his eye, or perhaps to contrast them with the grander spectacle which nature had exhibited as he viewed her form and hues from his villa in Tivoli. How often too, has Virgil looked upon these scenes, gazing with patriotic pride upon the splendors of the imperial city—or eager to discover for it an origin worthy of its greatness, revert to the days when the Trojan ships came up the river, and the Trojan prizes were welcomed by the sage Evander. At a later period, when Rome was in her decline, Juvenal saw and deplored her condition, and then with a courageous and indignant soul, set forth the stupendous vices of the great city. These, with other great names, will endure, and cause the heart to bound at the mention of Rome, and send men on a pilgrimage to her sepulchre, when, of all her present remains, not one stone shall be left upon another.

How like the capital of the world Rome then appeared. The plains below, the hills around, the vale behind, were encrusted with glittering marbles, sumptuous palaces, imposing colonades, triumphal arches, gorgeous basilicas and stately temples, circuses, baths, and amphitheatres, all these arose in matchless splendor to minister to the taste or pride, or sensuality of the Roman.

How often in those days did the many millions of Rome assemble to view the triumphal processions. How these hills and yonder vales must have rent the air, as some conqueror returned in triumph home. We can almost fancy that we see the long procession, the victorious army, the trembling captives, the treasure-laden chariots, and the exulting victor. The procession enters the city at yonder gate, moves along the Via Sacra, through the plain, passes under the triumphal arch to the Capitoline.

Along the sacred way, Hither the triumph came, and the mingling sound With acclamations, and the martial clang, Of instruments, and cars laden with spoil, Stop at the sacred stair, that there appeared, Then through the darkness broke ample star-light, As though it led to heaven. 'Twas night! 'Twas night!