

STABLE  
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# The Christian Watchman

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BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

REV. E. B. DEMILL, A. M., Editor

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## Original Contributions

### THE WORD.

NUMBER II.  
HIS MANIFESTATION.

The world for many thousand years has been in darkness, yet all the while a light shone. It revealed many an important truth, but the grandest existence which it rendered visible, was unseen. Its light glorious sun, the most important being in all the Universe, was unrecognized, and men groped about just as though no knowledge could be obtained of self—or duty of God or eternity.

"The Word" though unseen and unknown directed himself to the world in vain. To direct attention to him—men of enlightened minds were commissioned and sent forth. To them God revealed the existence of this unseen and unknown being, and they were authorized to announce not only that he existed, but also, that he was yet more to be distinctly manifested to instruct and to save the ignorant and the lost. Of these witnesses the testimony of John was the most intelligible, and the most convincing. He was commissioned not only to announce the existence of "the Word," but to testify to the fact that it had been manifested in a visible form, that it had appeared on the earth, to enlighten mankind. He was authorized to deliver his testimony in order that all who heard his words, might open their eyes to receive the light which so long had been shining unperceived, and to behold the spiritual and divine realities which hitherto had been concealed in darkness. The great object of his mission was to direct attention to the Divine luminary, and to induce men to receive it with reverence and love and faith.

None of the inspired prophets of antiquity, not even the illustrious John were original teachers. They could teach only what they had been taught. They were lights—but they were luminous only from the effulgence cast upon them by the great orb of light. They could instruct only a few, and their instructions could be imparted only by word of mouth. The true light shines by no reflected rays; it is self-luminous. Whether in visible form, or as the invisible and uncreated, the "Word" is the only illuminator, the only source of truth. Though men be ignorant of his existence, though they be blind to many a truth relating not only to the things which are unseen and eternal, but also to things seen and temporal, which would be and even have been visible to the open eye, though they fail to perceive the importance of many a truth which they are familiar with—the true light ever shines on all mankind, and has poured more or less light into the minds of all, if not by special illumination, or through inspired men, at least in the intuitions of the mind, or the motions of the conscience, or the deductions of reason.

The manifestations of the Word, as the source of all truth, the great and glorious sun of the mental and spiritual world was not limited to any one period of history. Though John and other witnesses when they announced His presence, had special reference to a manifestation visible, audible and tangible, yet ever since the creation of man, the light has been shining, though apparently in vain, upon a benighted world. But though the Word was the creator of matter and spirit—of form and life, though he was ever present in the world, the great but invisible Teacher, the only source of truth, nevertheless he was unrecognized—men refused to be enlightened—and were even ignorant of the existence of this great light.

At the appointed time "the Word" so long unrecognized, appeared in visible form. He came into the land which ages before had been promised to him for a possession, and which God through holy prophets had described as a land of promise, and which he had promised to give to his own people, a people with whom he was intimately connected by the relation in which God stood towards them, by the divine appointment and also by a mysterious connection with them through a mortal, his mother, yet they refused to receive his instructions, or to regard his person. Towards him the significant rite, the imposing ceremonial, the sacred hierarchy, the strange and eventful history of the Israelites all pointed, yet when he appeared they refused to see in him the object of so many types and prophecies, and contemptuously rejected him.

Yet the Divine manifestation was not in vain. He was not universally rejected, and those who received him, received blessing, worthy of the nature and excellency of him who imparted them. The recipients of the manifested God were raised by him to a state of honor from which they could afford to despise the earthly title or sceptre. They in point of rank were placed on an equality with the angels. They received from the Divine "Word" the right to be called the "Sons of God."

earthly parents. As "sons" they were objects of the Heavenly Father's love and tender care, and heirs of a glorious and eternal inheritance. They were enabled to render to the Great Father the filial disposition, the implicit obedience of children. They also resembled their divine parent, so far as finite and yet imperfect beings can resemble the infinitely Holy One. But they were not merely "sons" in name or recipients of Heavenly favor, or as exhibiting a resemblance to the Deity. His nature was infused in them. So far as they differed from the world the difference resulted from an operation of Divine grace. They were in fact the "Sons of God," and the power to enter into this relation with God they have received from the "Word."

But this glorious privilege was not bestowed upon those who receive "the Word" merely in the external form in which he presented himself, or who give a cold assent to the representation which he makes of himself. The dignity of sons is bestowed upon those only who have faith in his name—who receive the word as the manifestation of Divinity, the equal of the infinite, the agent through which he operates, the source of all life, the revealer of all substantial and necessary truth, who gladly hear his instructions, depend on him for life, reverence and worship him, as the expression of the Divine thought, the image of the Divine Essence.

To those who thus receive him as the possessor of all the fullness of the Divinity—he gives the power to become "sons of God."

But though believers become "sons of God" they do not attain to this state by any human agency. In a state of nature men are never the children of God. All who come into the world are in enmity with him, and children of wrath. No matter what may be the excellency of the parents, their moral purity, their spiritual privileges are never committed to their offspring. Nor can men of themselves rise to the dignity, become recipients of the love and favor, obtain the Divine principle, or exhibit the character of sons of God. These derive their origin from no earthly parentage, from no human activity. They are born of God. A Divine operation, has eradicated the principle, which alienates from God, infused a new nature, elevated them to a state in which the eternal Father can consistently bestow on them his love and favor, and secure to them forever all the blessings which infinite power, wisdom and love can bestow. ALEXE.

### The Law and the Prophets on the Divinity of Christ.

NUMBER I.  
"THE ANGEL OF THE LORD."

I suppose myself to be a Jew, anxious to learn what the Law and the prophets teach respecting the nature and dignity of the promised Messiah. Was he to be merely a man; if superhuman was his nature angelic or divine. I know that the Scriptures testify concerning the Messiah and I expect that they will give me some satisfactory answer to these questions.

Before I come to any plain and unmistakable allusions to the Messiah, I met with a very serious difficulty. I believe that there is but one living and true God, who alone is to be worshipped, yet I am perplexed in observing an apparent contradiction between the revelation of the Divine Unity, and the appearance of a being with Divine attributes, and the recipient of divine honors, is yet represented as distinct from God, and in some respects apparently His inferior. The Law and the prophets declare that God is one, yet I discover in the olden time a celestial and glorious visitant, who sometimes is worshipped as God, and who seems to be the one living and true God, but who is so described, as so necessitate the inference that there are two Gods; or else that this mysterious being is a self-existent, personal manifestation of the Supreme.

It is recorded that a mysterious being who is called "the angel of Jehovah," (Gen 16: 7, 10, 11), appeared to comfort Hagar when alone in the wilderness. The inspired historian calls this being "Jehovah." Hagar names this heavenly visitor: "Attau 'Alil Rauli, "Thou God seest me." Again when in the wilderness with her perishing child the same celestial friend appears, Gen 21: 27; And God (Elohim) heard the voice of the lad, and the angel of God, (Malek Elohim) called to Hagar. On another occasion "Jehovah" appeared to Abraham while sitting in the door of his tent in the plains of Mamre (Gen 18). He saw three men approach, one of these promised to the patriarch a son. When Sarah laughed at the promise this man now called Jehovah (v. 13) rebuked her. Subsequently Abraham with the three men went towards Sodom. In the subsequent denunciation of Sodom, and the argument with Abraham the man who had previously assured Abraham that a son would be born, is described by the historian and addressed by the patriarch as Jehovah. One of the angels who warned Lot of the impending ruin of Sodom, was the destroyer of the cities of the plain and spared Zoar, (Gen 19: 21, 22.) When Abraham was on the point of offering up Isaac "the angel of Jehovah" appeared to him, (Gen 22: 11) and said: "Lay not thine hand upon the boy and do nothing to him, for now I know that thou fearest God, (Elohim) and hast not withheld thy son, thine

only son from me. "Here the angel calls himself God. The name of the place where this event transpired was called Jehovah Jirah, "The Lord will see." After Abraham had offered the ram for a burnt offering instead of his son, "the angel of Jehovah" addressed him a second time and said: "by myself have I sworn saith Jehovah," he then promises the patriarch a numerous posterity. In all these manifestations "the angel of the Jehovah" and Jehovah seem to be the same being, the terms are used almost interchangeably.

When Jacob was fleeing from home to avoid the wrath of Esau, on his way to Haran he slept and dreamed. In his dream he saw a ladder reaching into heaven in which angels were ascending and descending. Above this ladder stood Jehovah, who promised to him a numerous progeny and a rich inheritance. Subsequently "the angel of God (Elohim) again appeared unto him in a vision and declared himself to be God, "the God (Alil) of Bethel, Gen 31: 13. When fleeing from the service of Laban, Jacob met with a man with whom he wrestled all night. This being calls himself God, Gen 32: 28. In reference to this contest Jacob says: "I have seen God (Elohim) face to face, (32: 30.) Hosea in alluding to this conflict says: "By his strength he prevailed with God, yea he had strength over the angel and prevailed. This same mysterious being appears to Moses in a bush which though burning was unconsumed. The record states that "the angel of Jehovah" appeared unto him, (Ex 2: 1.) Jehovah said unto him, "I am the God of thy father Abraham (4-6.) In the journeyings of the children of Israel through the desert, "the angel" which God promised to guide his people is spoken of as Jehovah.

Again, the angel of the Lord appeared to Balaam, (Num 22: 21-35) and tells him to speak only the words which he puts into his mouth. This angel is called Jehovah (v 28), and the words which Balaam spoke were put in his mouth by Jehovah (28, 5.) He appears to Joshua (5: 13), under the guise of a man, calls himself "captain of the host of the Lord," (14) and receives the homage due only to the supreme being, and is called "the Lord" (6: 1.) He appears to the children of Israel, (Judge 6, 7-12) and tells them that he had brought their fathers up from Egypt and that he had made a covenant with them. Whether he was Jehovah or not the people imagined that he was.

He appears to Gideon in Orah, on which occasion the Scriptures employ the terms "God," "Lord" and angel of the "Lord." The Scripture sometimes distinguish this mysterious being from God, and sometimes confound them together—(compare vs. 12, 21, 22, with 14, 15, 16, 23, 25.) "The angel of the Lord," appeared to Manoah and his wife, (Judge 13), the husband feared lest they should die since they had seen Jehovah. (v. 22) but his wife calms his fears by saying, "If Jeho sh had desired to kill us he would not have received a burnt offering and a meat offering at our hands etc., (v. 23.) Isaiah says the angel of his presence saveth his people (Is 64.) Numerous references are made to him by Zechariah. Jehovah and his angel seem to be one, while there is an evident distinction between them. They converse together (Zeck. 1, 12-20). The prophet speaks to the angel when Jehovah shows him four smiths. Satan stands at the right hand of the angel, and Jehovah speaks to Satan (3: 1, 2.) Also (Zeck. 13; 7. Awake, O sword, against my shepherd and against the man that is my fellow.

Other references are made to this "angel of the Lord," which time and space will not permit us to give. He is possessed of the same attributes as Jehovah. The conduct of Jehovah is claimed by him, he receives homage due to the supreme God, and is strangely identified with God. There cannot be two Gods. It would be presumption for any spirit of heaven to receive the homage received by the Angel. At the same time there is a distinction between Jehovah and the angel. This agent of the Deity, this manifestation of Jehovah, was divine. Though in some respects distinct they were essentially one. MATTHEWS.

### For the Christian Watchman. RECOLLECTIONS OF ROME.

When the visitor has selected suitable lodgings it will be necessary for him to see about the passport which was left in the hands of the keeper of the gate at the entrance to the city. With some difficulty the stranger finds his way to the Palazzo della Camera Apostolica. Here a variety of questions are put to him, and if they are responded to satisfactorily, he, on payment of six and sixpence receives a passport to the city, good for three months. At the expiration of that period, he must again present himself in the palace of the Apostolic Chamber, to receive another passport, or if he design to depart, he receives his passport, gets it used at the expense of sundry dollars, by the British consul, the consul of the country next to be visited, and finally by the chief of the Roman Police. Nowhere in Europe is the passport system so vexatious and so expensive as in Rome.

When these preliminaries are settled we begin to grow conscious that we are in Rome. At first we wander about at random, wondering at every thing we see, but soon becoming perplexed by the multiplicity and variety of the objects of interest which surround us, we visit them in a more leisurely and orderly way, so as to understand, enjoy and remember them. There are in Rome numbers of ciceroni, who for very small wages will conduct the stranger through the city and its environs, to whatever churches, palaces, villas, or museums he may wish to visit. These ciceroni can readily procure tickets of admission to the few villas, palaces or museums, which are not open to the public, and they also act as agents in the purchase of any articles of necessity or luxury. When time is

of importance we can through their guidance visit most of the celebrities in a few days, and they are absolutely necessary if one be ignorant of Italian. But these men are great rascals; they are in league with many of the shopkeepers, from whom they receive a handsome percentage on all purchases made through their agency, and they are also ciceroni to places less reputable than those to which they are the professed guides. The Roman does not obtrude their vices, and when travellers discourse graphically on the horrible corruption of the city, we fancy they have been initiated by their ciceroni into the mysteries of Rome.

When one has leisure it is better to dispense with these attendants, and each evening with a good map and guide book to mark out a course to be rigidly followed on the coming day. Then alone or with a congenial companion, one can go forth and visit the curiosities of Rome in their natural order, with some appreciation of their beauty or importance. The time allotted by the majority of travellers for a visit to Rome is too brief by far. Months at least are required in order to see, classify and to any extent appreciate the wonders of this marvellous city. They require to be frequently reviewed until their forms are engraved deeply upon the memory.

But travellers generally hurry through Rome, and after their visit can barely remember that beggars, priests, and soldiers constitute a remarkable large proportion of the inhabitants; that its streets are narrow, damp, and dirty; that merchants, police officers, lodging house keepers, and ciceroni, are very greedy after filthy lucre—that there is here a vast collection of paintings and statues, and that scattered throughout the city and beyond the capitoline there are many shapeless ruins.

Especially is this remark true of visitors from this continent, and yet we more than others need to prolong our stay in Rome. Our sense of the beautiful has not yet been cultivated by the contemplation of scenes in nature or works of art, like those with which the European is familiar. Engrossed in the presence of material wealth, we scarcely look around us upon the forms of beauty and grandeur in the midst of which the Deity has placed us. Scenes which we visit when on business, in Europe would attract thousands of the lovers of the beautiful.

In England I have heard our own noble river St. John, its exquisitely beautiful tributary the Kennet, and the diversified scenes of beauty and grandeur which surround the basin of mines spoken of in terms of rapturous admiration. I did not know till then that here in our own province, are scenes of unsurpassed loveliness and magnificence. We whose sense of the beautiful has remained dormant or sluggish through neglect, must linger amongst the scenes and objects which Rome presents. The dormant sense will awaken, and teach us that a thing of beauty is a joy forever. It will conduct us through the museums, palaces, churches, and antiquities and selecting with infallible precision the most exquisite forms, will give them to us to carry away from Rome, to be a source of pure and lasting enjoyments.

If one designs to make a prolonged stay in Rome, he will soon in his mode of living, conform to the customs of the city. In England and America we have homes, the sanctuaries of all the families the center of all our purest enjoyments. Even our hotels and boarding houses are modelled after the home. In Rome there are Cafes, trattorias, lodging houses, hotels and palaces, but no homes, the very word is unknown. The majority of the male inhabitants of Rome whether natives or foreigners, eat, drink, and almost live in the cafes. Here the Roman, and the stranger, the prince and the artisan meet together. There is in consequence, more intercourse between the various classes of society, and also between the native and the foreigner than elsewhere. In spite of the distinctions produced by education, rank, and wealth, there is a remarkable uniformity of manners and less of haughtiness in the favored few, or rudeness or servility in the many, than prevails in England or even in America. In Rome the beggar will be seen lighting, from the cigar of the noble, the stump of a cigar just picked up in the gutter.

We generally passed our evenings in the Cafe Nuovo, the largest the most splendid, and the most frequented of any cafe in the city. The great hall is brilliantly lighted and crowded with visitors. Some are sipping cafe nero, coffee very strong, sweetened at discretion, and slightly flavored with brandy, others are playing chess or dominoes, others again are in animated conversation, and every subject but religion and politics is discussed. It is a little strange, for one who has frequented the steamboats, and hotels, of America, to find in Rome so many hundreds, all enjoying themselves and dissipating in nothing but coffee, "cafe Nero," is however a stronger stimulant than any of the wines of Italy. Here at the expense of two bajaschi one penny the cost of a little cup of coffee, we spend our evenings, from sunset till ten o'clock.

to Christ the captain of their salvation for help, by depending upon the mighty agency of the Holy Spirit to assist, without whose influence all their labors will be vainly expended. The ministry of the church should not only be orthodox in its views of religious truth, or accurate in what the Bible teaches, or effective in its statements of religious doctrines, but it must lead to regeneration and have a baptism of the Holy Ghost. For how else can it be able to fulfill its great mission. How can a minister urge upon others the momentous concerns of religion except he first feel their weight and power upon his own heart! He may argue with all the accuracy of a logician, with the cultivated force and power of Cicero and the matchless vehemence of Demosthenes, yet without theunction from on high, without warning and purifying grace in his own heart he will be powerless in the conversion of sinners as were the Roman or Grecian orator.

Occasionally such a ministry as we have here described has been happily enjoyed by the church. Both in England and the United States there have now and then arisen some of the most able and effective preachers, possessing the highest power of pulpit eloquence. Barrow was a mine of thought rich as gold and the precious stones. Jeremy Taylor was like a beautiful garden of the sweetest roses.

How was serious and mighty in the scriptures. Baxter was heart searching. And, Old John Bunyan, with all his ignorance of correct taste and finished literature, was doubtless the most effective preacher of them all, and with his quaint sayings and inimitable allegories left on record, will march down the stream of time, sending renewed and sharp arrows into the heart of the King's enemies. Whitfield belonged to the two continents. He had an almost infinite sense of the importance of gospel truth. He saw the English and American churches opposing on the soft pillows of a cold and dead orthodoxy. In them the doctrines of regeneration, and justification by faith alone had nearly faded out of view.

Whitfield felt that he was raised up to enforce the great doctrines, they were to him like fire shut up in his bones. With great majesty and persuasiveness he went forth as a divinely commissioned messenger to announce the wrath and mercy of God. At one moment he stands by the roaring flames of hell and cries, "Flee, flee, O sinner flee!" At another he stands by the cross, crying, "Come, come, come, poor sinners come."

Consecrated entirely to the work of the Master, impressed with sound judgment and great moral courage, he became the most effective preacher, the most perfect popular orator of his time. President Edwards of the States was also an eloquent speaker, clear as crystal, acute, logical, and ardent.

As he wrote his sermons and confined himself to his notes he could never while walking with these crutches expect to equal Whitfield in his popular address, he could not equal him in leading into the hidden recesses of the sinner's heart and bringing to light all its secret evils and enormities; still he possessed great power over his hearers, and on some occasions would raise nearly all the people from their seats while he painted in glowing colors the glories of heaven above, or described hell beneath with all its burning horrors.

When we pass our evenings in the Cafe Nuovo, the largest the most splendid, and the most frequented of any cafe in the city. The great hall is brilliantly lighted and crowded with visitors. Some are sipping cafe nero, coffee very strong, sweetened at discretion, and slightly flavored with brandy, others are playing chess or dominoes, others again are in animated conversation, and every subject but religion and politics is discussed. It is a little strange, for one who has frequented the steamboats, and hotels, of America, to find in Rome so many hundreds, all enjoying themselves and dissipating in nothing but coffee, "cafe Nero," is however a stronger stimulant than any of the wines of Italy. Here at the expense of two bajaschi one penny the cost of a little cup of coffee, we spend our evenings, from sunset till ten o'clock.

To us the chief attraction in this Cafe is the marble table on which we find newspapers in every language in Europe, but selected so as to suit the political and religious atmosphere of the papal city. Of these papers the most interesting to us, is Galligiani's Messenger, printed in France, for English tourists in Europe; next in interest are the newspapers of Rome itself. They are

about half the size of our penny papers, are edited or supervised by priests, and to the English Protestant serve as an excellent substitute for "Punch." They are filled with the most extravagant denunciations of liberals and liberals, and aim to prove that Protestantism is only infidelity disguised, and that what men call liberty is only another name for anarchy. In verification of these statements, they point to England and America where unblushing infidelity prevails, where crimes of the most horrible description are committed, and where this most pitiable misery abounds.

I once fancied that the peculiar strife which characterizes Roman Catholic newspapers in Protestant countries, and was owing to the Celtic element which prevailed them, but I acknowledge my error and beg pardon of the Celt. That remarkable style whose eloquence consists in violence and the use of the most abusive and extravagant words which human language affords, and whose logic consists in bold and repeated misstatements, is not so much Celtic as Roman.

### The Deadly Sting.

There were once two little caterpillars on the ground, very near each other. They looked alike, and moved alike, and seemed alike in all respects.

A very skillful surgeon can take a caterpillar, and when it is dead, can carefully take his knife and open it, and there, enclosed within the living worm, can see the form and the shape of the butterfly which is to be, and into which the caterpillar is one day to be "changed," as I described in my account of the worm. The butterfly within the worm seems to have organs and parts of its own, all distinct from the worm.

Now, among all the insects that buzz in the air is one which is called the ichneumon? She has a long tail, which is a kind of sting, and which also holds her little eggs. It may be called the egg-depositor. It contains a great many eggs. As this ichneumon fly was buzzing and wheeling around, she saw the two caterpillars. "Now," says she, "I have found just what I want—a place where I can lay my eggs, and have them warm and safe." So down she darted, and stung the caterpillars had time to get away, she stung one of them, and at the same moment left her eggs in his body; the other escaped. However, as the one stung did not seem to be much hurt, the two crept along together. They still looked alike, and no one could have told which had received the sting. They both lived out their appointed life.

In the meantime, there was a curious thing going on. The little eggs which had been left in the caterpillar began to hatch, and they, like all other creatures, must live by eating. And so, instead of eating and killing the caterpillar, they went directly to the butterfly, wrapped up in the caterpillar, and ate him up. Now for the curious result. The two caterpillars went through their usual life, and each wound a little around for himself, and died in it. But the one had a living butterfly in it! In the other was only the tomb of a butterfly! They hang, each on a bush all winter, as I described before. But when the spring came back, and everything had a resurrection, only one butterfly appeared; the other was killed by the sting, and had been eaten up by the young ichneumon. Its tomb never opened! No one, looking at the caterpillar, would have suspected anything of the kind, and most likely the poor worm knew it not.

Ah, me! may it not be very much so in that day when the tombs of all come to be opened? We have all been stung by sin. It is within us, eating out our very souls. The Lord Jesus Christ has come with a medicine that can cure it. It is the blessed religion which our Bibles contain. And now, two men may occupy the same seat in church, may eat at the same table, may walk arm-in-arm in the street, and they look alike, they seem alike; and yet one may be full of sin, which is eating his very soul out. The other may have taken the medicine which cures sin. They will both die; but at the resurrection day, one will come out of the tomb a glorious, beautiful creature, to live forever. The other, alas! has no resurrection unto life. "The sting of death is sin," that is, sin is the deadly sting, and it was not cured!

### Ministers' Sons and Daughters.

The salaries of the clergy of the United States do not average five hundred dollars a year, and yet, as a class, they are the best educated, the most industrious, the most active, refined and elevated of the nation. With less culture, with less character, with less mental power, there are men, all over the land, who earn from one to twenty-five thousand dollars a year. But look at the results. Taking them as they come the biographies of a hundred clergymen who have families, show that, of their sons, one hundred and ten became ministers; and of the remainder of the sons, by far the larger number rose to eminence as professional men, merchants and scholars.

As to the daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the