Poetry.

G. W. DAY, Printer.

THE GUIDING HAND. " Cast thy burden upon the Lord." -- PSALM

" Is this the way, my Father?" "Tis, my child; Thou must pass through this tangled, dreay wild,

If thou woul streach the city undefiled,

Thy perceful home above."

"But enemies are round." "Yes, child, I know That where thou least expect's, thou'lt find a

foe, But victor thou shalt prove o'er all below; Only seek strength above."

" My Father, it is dark." " Child, take my hand ; Cling close to me, I'll lead thee through the

Trust my all-seeing care. So shalt thou stand Midst glory bright above."

"My footsteps recm to slide." "Child, only Thine eye to me; then, in these slippery ways

I will hold up thy goings, Thou shalt praise Me for each step, above."

" Oh! Father, I am weary." " Child, lean thy

Upon my breast. It was my love that spread Thy rugged path. Hope on, till I have said, 'Rest for aye above.''

Original Contributions

For the Christian Watchman. Studies for the Sunday School.

NUMBER VIII. JESUS ATTENDS THE PASSOVER AT TWELVE

YEARS OF AGE. In accordance with the Jewish law the ps rents of Jesus proceeded to Jerusalem yearly, to observe there the feast of the passover, Ex xxiii: 14-xxxiv: 23. When children had reached the age of twelve it was the custom to take them thither also, and they were under obligation henceforth to obey the law. When Jesus had reached that age he was taken with his parents

to observe the festival. The feast lasted one entire week and the following sabbath. When this season of worship and rejoicing had been accomplished, Joseph and Mary set forth on their return to Nazareth, Jesus, unknown to them, remained behind in Jerusalem. They soon missed him, but as the first day's journey was always very short, being merely preparatory to the toil ahead, and as they supposed that the missing lad was certainly with some of their friends or kindred in the caravan, they gave themselves but I ttle unessness. At the close of the short first day's journey they sought him among their kindred and acquaintance, but he could not be found. Joseph and Mary immedi ately returned in great anxiety to Jerusalem to

They spent the whole of the subsequent day in a vain serch for the missing child. On the following day, being the third day since he had been lost, they discovered him in one of the chambers or synagogues of the temple. sanctuary was within a court yard which was bounded by ranges of buildings, all dedicated t sacred purposes. The Rabbi's of Israel, in the halls with which these edifices were provided, assembled for disputation, or to instruct in the laws the Jewish youth. Jesus instead of going to Nazareth with the company of pilgrims with whom he had come to Jerusalem, had gone to one of these halls or synagogues connected with the temple, to meet the Jawish doctors, to listen to their discourses, and to question them on those points in which he felt interested. The Doctors and the audience were alike surprised at the intelligence which he displayed in the questions which he put, and the answers which he made. Here surrounded by the most learned men of Judea, and exciting their wonder by the wisdom and knowledge which he displayed.

Christian Allatanan

SAINT JOHN, NEW-BRUNSWICK.

WEDNESDAY, SEPTEMBER 25, 1861.

rest of mankind, sin only excepted.

"THE CHRISTIAN MINISTRY," AN INTRODUCTORY PERMON
PREACHED BEFORE THE N. B. BATTIST ASSOCIATION, A
RESWICK, OF MONDAY 250 REPTEMBER, 1861.
BY REV. J. C. HURD, M. D.

"I will give you pastors according to my heart, which shall feed you with knowledge and understand-ing. Jeremiah 3: 15."

but willingly, not for filthy lucre, but of a ready saved it is the power of God." mind, neither as lords over God's heritage, but as examples to the flock;"—a ministry according to his own heart, who endued with power from on High, and moved with a holy ardour for souls, will cry aloud and spare not, and with "thoughts that breathe, and words that burn" continue to "warn every man, and teach every man in all wisdom, that they may present every man perfect in Christ Jesus."—A Ministry, in short, who fired with an earnest zeal for the glory of the Redeemer, and wholly consecrated to the work to which they are called, will devote themselves to the "perfecting of the saints, and to the edifying of the body of Christ;" and by "made flesh and twelt amongst us." He came mind, neither as lords over God's heritage, bu

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lost to his favor by "delivering them from bondage of corruption, into the glorious liberty of the Sons of God." And nothing could more strongly evince the omniscience offits divine author than its perfect adaptation to the purposes for which it was designed; for if men, in order to be turned from their evil ways, must be wrought upon by reason and persuasion :—if to be fitted for the service of Christ they must be "fed with knowledge and understanding," then the setting ng. Jeremiah 3: 15."

Our text will sufficiently indicate the subject of the ministry,—to "warn every man and teach we propose for our present contemplation, the every man in all wisdom, "must be followed by the importance of an evangelical minarry to the pre- most extensively beneficial results. Its distance servation, development, growth, and extension of the christian church. A ministry divinely is a source of its efficiency, and one of its highest called and qualified to "feed the flock of God, thin the characteristic of the commendations. For while the "cross of Christ chiral the characteristic of the chara taking the oversight thereof, not by constraint, is to them that perish foolishness, to us who are

The Saviour bestowed the highest honour on

to the edifying of the body of Chriet;" and by "made flesh and dwelt amongst us." He came the use of sound doctrine, and faithful instruction feed them with knowledge and understanding.

Such a ministry God promised to set over his
ancient people, when restored from their base
wanderings, they should avouch him to be their
God, yea, thy law is within my heart. And to wanderings, they should avouch him to be their God, yea, thy law is within my heart." And to my heart." Perhaps here is an allusion to the character of David his servent, whom he chose to rule over Israel, as well as to be an instructive for successful and server to rule over Israel, as well as to be an instructive for successful and though the deepest mysteries of human science, turn—the peculiar property which surrounds it is this which clothes it with mejesty, and elevates it far above all human authority and resources. It is this which has preserved it from the rage of specific proposed for the sactor of the peculiar property which surrounds it is this which clothes it with mejesty, and elevates it far above all human authority and resources. It is this which has preserved it from the rage of its enemies, and carried it through ages of cred office of the ministry, is whether or no has trof the people. As you will find in 1st Samuel, 13:14, "The Lord hath sought him a man after his own heart, and hath appointed him to be captain over his people."

A magistrate, or civil ruler of such a character must be considered as a great blessing to a nation; but who can estimate the importance to the church, and to the world at large of a ministry formed after the same model, endowed with the same heavenly wisdom, and governed by the same holy and divine principles? And such is the precious boon which God here proposes to bestow up in his people. "And I will give you pastors according to my heart, which shall feed you with the knowledge and understanding."

Pastorf who will not only take charge of the flock and fleece it; hut watch over, care for, and nourish it. Pa-tors who will not only amuse, t r of the people. As you will find in 1st Sam- furnished by the inspired evengelists of his pubnourish it. Pa-tors who will not only amuse, house of Israel"; and it does appear that he ever and entertain those committed to their care with fine spun theories, and vain speculations, but instruct, edify, and build them up in the faith of the gospel. Pastors who will lead them not only in the flowery paths of rhetorical refine-

to Nasareth, and lived with them as an obedient son.

His mether, who seemed to have for a time lost sight of his supernatural origin, was, by his temporary loss and discovery] under such strange circumstances, led to a higher appreciation of his worth, and to expect great things from him. All these words which he spoke she carefully treasured up in he mired.

Jeans remained as Taureth in subjection to his prents until he had reached maturity. He great in window and in stature, and in favor with God and man. His superfority to all other children was exhibited only in his superior intelligence, gentlefices and prudence, and perty. He worthing in distinguish him, yet he was coasious of his existed acture and office, his thoughts and reflections were above the comprehension even of his holy and highly favored muther, and all his early life was a until the official period.

But when in the wisdom of God, the world, which the species of redeeming grace, its an intuition distinguish him, yet he was coasious of his early life was a until the helders. Hence the appointment of an order of men to preach the gospel, to expound the world, and the series or sins of maturity. In childhood as well as in manhood he was in all respects like the rest of mankind, sin only excepted.

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All the world with the surface and in of the wide of the mane of the earth. Go ye, therefore, and teach all nations, trary, the Apostle Paul in his classification distration, the three who the son and determined to the hearth, and the Holy Global state of the Bod of the Holy Global state and princes, each the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which the Saviour dot the world. Thu, was no trifle for which th cretion, to protect them against all invasion, and tor for the perfecting of the saints for the work by declaring his righteousness, and making of the ministry, for the edifying of the body of known his salvacion, extend them to the ends Christ. This was the great work for which the

tian ministry, is utterly superfluous. It stands possessed these gifts and this power from above before us as a thing made out, and resting on been even pastors or teachers in the proper Scrip

The great apostle to the Gentiles, who was and soul of the gospel ministry, it is this which not numbered among the original disciples, but invests it with a resistless energy and renders received his ministry as "one born out of due it the wisdom and the power of of God. Take time," confidently asserts his apostleship as having been divinely committed to him. To the Galatians he says,—"I certify you brethren, the ficiency and success, you have the form without the gospel which was preached by me is not after man, for I neither received it from man, neither tree deprived of its sap and foliage. constant progress, and its ultimate grand and God has joined together let no man put asun-universal triumph. Having thus briefly noticed der.

to prove, that the anointing of the Spirit is the tute of spiritual peace would be to arm and one grand essential in the Christian ministry, commission a rebel. than to prove that it is the main element of vi-tality in the Church itself. For as no form of reli_in, however pure, refined, or elevated, which is destitute of divine influence, can take

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"All power is given unto me in heaven and in of their ministerial qualification. On the con-

known his salvacion, extend them to the ends of the earth.

But this commission, given primarily to the apostles, was not to apply to them exclusively, and consequently to cease, or become null when their work was done; but to continue in full force for the especial authority and direction of all who should succeed them in the work of transmitting the gospel from age to age, in all nations to the end of time. If this be incorrect, how are we to understand the promise with which the commission is accompanied? If it be limited to the apostles, and have no reference to the future ministry bestowed upon the church by our Great Mediator, as a consequence and proof of his exalted state, then the fulfilment of such a promise must be regarded as a moral impossibility; but if it be true, as unquestionably it is, then further evidence to prove the divine origin of the christian ministry, is utterly superfluous. It stands to the salvation of souls. Have not they who possessed these gifts and this power from above the authority of eternal truth.

The great apostle to the Gentiles, who was

was I taught it, but by the revelation of Jesus As qualification for the sacred office, no other Christ," From all this it appears evident, that endowments, however important in themselves, or whatever may be made out as special in the first useful in their place, can ever be received as commission, the principle of its divine origin, which we now seek to maintain, is represented as one of the essential qualities of a true gospel ministry. This is its grand distinguishing featounfold the deepest mysteries of human science, fierce persecution; and it is this which still ren-ders its position firm and impregnable amidstorms. The call and qualifications of the true minister of which are scattering thrones and empires to the Christ can never be considered as seperate. They dust; and it is this insures its perpetuity, its stand united by an indissoluble bond, and what

the origin and establishment of the ministry, we will now proceed to observe

The essential qualification for the pastoral office may be regarded as two-fold—the moral,

That its call and qualification for the pastoral office may be regarded as two-fold—the moral,

and the mental, A call to the sacred sphere alprvine. It is too evident to require more than ways pre-supposes regeneration or the anointing assertion, that he by whose authority the min- of the Spirit as the moral qualification, and inretains the volves the bestowal of suitable gifts as the menprerogative to call, and to gratify those whom he he has designed for that sacred office. Taking parting the necessary gifts would be an error as our stand on the examples, and spirit of the primative church, it would be no more difficult the battle, and to call and endow a man destination.

possible, or indeed unusual, for truly pious men to be deceived in this matter. Their hearts overflowing with love to Him who has plucked them

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flowing with love to Him who has plucked them as brands from the burning, and moved by a resistless impulse to labor for his cause, they may sincerely believe themselves[called to the ministry, while it appeared to all but themselves, that they were sadly deficient in the easential qualifications for that work.

Here then the responsibility imposed upon the church is at once made manifest, as the only authorized executor of Christ's will and testament on earth, she has the sole right to control and regulate the appropriation of the ordinances included therein. On her rests the onus of judgment respecting those who apply for admittude within her sacred borders, and to her belongs, no less the right to decide in reference to the claims of those who appire to minister at her holy altars. True, to a man's own heart is known what has passed be ween him and his maker. He only passed be ween him and his maker. He can judge of the inward motives which prehim to this great work. And if induced to himself to the church as a candidate for sacred office is his own soul it lies to say whe sacred omce in his own soul it lies to say whether he has been moved to it by the spirit of God, or by ordinary professional motives. Still the res-ponsibility of the church in this matter remains undiminished. She is bound to move cautiously yet firmly in her decisions, that no imprudence should mislead her to recommend or encoura an unsuitable person to enter upon the duties this sacred calling. She should see to it that a bring not reproach upon herself, by accrediting to the world a man whom God has not quali-fied to "warn every man, and to teach every man in all wisdom that he may present every man perfect in Christ Jesus. For no circumcan justify a church in dispensing with these es-sential qualifications In scaling the credentials of any candidate for the gospel ministry they are bound to escertain whether or not, the Lord himself has sealed them by the gifts of his Holy Spirit and can only proceed on the ground that the candidate certainly bears the marks of being that faithful and wise steward whom the Lord sets over his house to give to every man his portion of meat in due season." Thus they are to be goverened by the apostle's injunction; "The same commit then to faithful men who shall be able to teach others also." And nothing can be clearer or more reasonable than this, for into the hands of a steward who is neither reasonable or wise, the momentous interests of the cause of Christ should never be committed, and a man who has neither "aptness to teach," nor faculty to communicate, should never be commiss and sent forth as a teacher.

From all this it appears evident that the Christian ministry is not only the same institution as at the first, but that the essential qualifications for and mode of introduction into office remain entirely unchanged. Any departure therefore, from the requirements distinctly specified by our great master and Lord, must de prive the whole institution of its vitality and strength. As Baptists we are bound to adhere to them with unwavering fidelity, for on this depends our very existence as a denomination.— With these principles preserved inviolate we stand and flourish-let them be abandoned and that moment we fall. Woe to our churches then when as a qurlification for the ministry we shall substitute a commission from ecclesiastical for a call from God; a ritual for a gift from God, or a refined education, however highly we may prize it in its proper place, for a power from God. Such a gross perversion of the whole Scriptural order of things would involve an act of high presumption, and introduce corruption and deficiency into an institution which we are bound to preserve in all its purity and strength, Such a course would immediately reduce our standard from the region of the Divine to that of the human and acknowledge our preference of the "wisdom of man" to the power of God."

In the advancement of these views we would not be understood as repudiating any measure which would elevate the standard or increase the

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