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By Pureness, by Knowledge—By
Love Unfeigned.—St. Paul.

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

WEDNESDAY, JANUARY 30, 1861.

NO. 5

Why the soldier in the prospect of victory or promotion will endure privation greater than he ever knew, and unprepared though he be, will rush into the jaws of death with a cheerfulness which might teach a lesson even to christian ministers. Let us thank God under every circumstance of life that he hath put us into his ministry.

ERISCOROS.

For the Christian Watchman
Officers of the Church.
The Church, as an organized society for the extension of the Redeemer's kingdom, needs officers. These were essential not to the existence of the Church, but to the efficient performance of its great work.

SAINT JOHN, NEW-BRUNSWICK.

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WEDNESDAY, JANUARY 30, 1861.

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Original Contributions
For the Christian Watchman.
Conquest of India.
Concluded.
The Mahratta war was succeeded by a profound peace, in which the English, again endeavoring to strengthen their rule and improve the country, introduced great reforms, and put down great abuses. Turning their attention to the many abuses of internal commotion, they waged war against them with an unrelenting hand.

It is an experience by which England will be made wise; a chastisement by which she will be blessed. Out of the sweat and blood of this great agony, she comes forth, no longer a grinding oppressor, nor a traitor to the religion from which she draws her power; but elevated, strengthened, and purified; to recognize her true mission; to stand forth as the benefactor of India; and to use all her mightiest efforts for the highest good of the nation.

He discovered there. This visit had the effect of diminishing his veneration for the Papacy. A few years after, Tetzel appeared in Germany—raising immense sums of money for the pope, by the sale of indulgences. This terrible abuse—his rendering still more shocking in the eyes of all thoughtful men.

On the 31st of October, 1567, the city of Wittenberg was crowded with pilgrims, who had come to worship the relics collected in the splendid church recently erected by the Elector.

the several foreign commissioners, in order to explain and obtain instruction, that we might mutually maintain a good understanding; but ultimately, was disappointed. I marched to Shanghai, and unexpectedly there was a ship of your honorable country, that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reverses the same heavenly system of worship equally with your honorable country, and of course we asperitate in the same discipline. Why, then, so hastily repel us? Why doubt and fear without knowing my designs? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have I deeply examined into the matter. Because several of my officers having gone out three or four miles and pitched their tents for a short time, waved a signal that Kiang was in jeopardy. I was therefore under the necessity of hastily assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

But in spite of the peaceful determination of successive governors, war was forced upon them again. The pride, obstinacy, and ignorance, of the Burmese government, led the English to inevitable hostilities. An army was sent to Burmah, which met with the usual success, and when the war ended, a large portion of Burmah was added to English territory. This war, more than all other Eastern wars, is familiar to us, for then the noble Judson was taken out from prison, and sent to conduct negotiations on the part of the Burmese, and we heard the exiled American, as soon as he heard the English language, saw the English face, forgetting all national differences, bless with a bursting heart the glorious race of his fathers.

It is a minister who will continually contemplate the noblest themes. The mind is not wearied by the monotony of the workshop or manufactory, the corroding cares of mercantile life, the intricacies and tediousness of themes which law presents. You will penetrate into the depths of the human soul, or pass into the world of spirits, or look upon the great White Throne, or seek to know more of the love, which passeth knowledge, manifested by the Sun of God. Your mind can never grow weary in these contemplations.

Furthermore, consider the dignity of your calling, and the vast power which you may obtain. You are in a profession instituted by Jesus Christ, a profession which he delighted to follow. He, when on earth, was teacher, pastor, bishop, and is now the great bishop and pastor of our souls. Every department of ministerial labor was performed by him. Is it a trivial honor to be in a profession which has such an illustrious founder?

For a time the twelve apostles conducted the worship of the brethren, were the recipients of the offerings which were made for the benefit of the community, and were the agents for the relief of the destitute.

However, not long after the day of Pentecost, it became necessary for them to attend more exclusively to the spiritual duties which devolved upon them. The number of disciples greatly increased, and multitudes of penitents were seeking the salvation of their souls. The proclamation of the gospel to sinners, the instruction of the new converts, and the maintenance of the worship of God in the Church, taxed all the energies of the apostles.

In the meantime the temporal affairs of the community became desiccated. The Grecian Jews murmured against the Hebrews, alleging that their widows were neglected in the daily distribution of alms. A new office now became necessary, and accordingly the church, conducted by the apostles, chose seven men of honest report, full of the Holy Ghost and of wisdom, to attend to the secular business of the Church, so that the apostles might give themselves up wholly to prayer and to the ministry of the word. In this way, and for the reasons above alleged, deacons were first appointed. This office, as we find from subsequent notices, was intended to be permanent. In the course of time the sphere for apostolic labor was greatly enlarged. It is probable that as the necessity of surrendering up the secular business of the Church, led to the appointment of deacons, so a similar necessity of surrendering up the government and oversight of the community led to the institution of the office of the Elder. But however this may be, we know that men were ordained whose special office it was to preside over the Church, and to preserve order and harmony in all its meetings.

Now as to the honorable countries, the several ministers of which are at Shanghai, fostering the establishment of factories for commerce, I beg to remark to them, that as commerce, for these several past years in succession, has been going on as it should, why not pursue the same road as in former days? I, myself, am willing to treat with the several ministers, and according to the constant regulations, govern all the laws of the court houses in relation to receiving duties, entirely acting upon the prepared rules, most certainly not increasing the duties. Because our heavenly dynasty, together with these honorable countries, reverses the same heavenly system of worship, so that it may be said that all of us under heaven so going asperitate to one family. Why should not all the brethren of the four seas throughout the world—East, West, North and South—pursue the practice of peace and good will towards each other? Thinking all together, I beseech your honorable countries to exercise liberality of thought towards us.

And now the march of events goes onward swiftly. The energetic acts of the English, their conquests, their extent of influence around the world, improvements introduced all over the land, were worthy of their great race, considering their numbers and unequalled position. But among these praiseworthy acts, we behold acts of wrong, injustice, bad policy, and downright immorality—which we see only to deplore.

Wherever the English power extended, there a coalition with surrounding nations was inevitable. Hence arose the unfortunate quarrel with the Afghans, which produced the mournful episode of the expedition into the Afghan country, the retreat of Cabul; a miserable event which for awhile obscured the prestige of English law, and clouded the glory of her arms. But prestige and glory were shortly afterwards fully recovered, and rose to all their pristine splendor during the fourth great Indian conflict—the War in the Punjab.

But how we are led to behold a mightier power than France or England; that hidden, mysterious, yet mighty influence, which guides all nations, and moves the destinies of the world. We see it in all the past. It is the agency of Providence.

Losing sight of this, the whole history of the world becomes unmeaning, detached, disconnected, and confused. But viewing it as controlled by Providence, then it becomes a great unity no longer the history of the world,—but of the human race. And there is the same difference between the two views of India. He who sees England only in that country, sees a handful of foreigners, liable at any moment to be swept into the sea; whose coming was by chance, whose power like Aladdin's palace, grew up in a single night, to be dissolved as soon.

But he who believes in Providence, who sees behind all the whirl of human affairs, the shadowy form of the Deity, arguing all things by his unerring counsel, and moving them with his Almighty hand, sees in the English invaders the instruments of everlasting blessing to miserable India. In that country, he sees the means appointed by God to carry the truths of a pure religion into all parts of the earth, to raise India from the dust and elevate her into a glorious nation. All circumstances strengthen the belief. The vast missionary schemes which have embraced the land, the schools, colleges, churches, newspapers, presses, Bibles, all show the purpose for which England was chosen. It was, therefore, the God of Providence which guided the energies of England in this unequalled strife which gave victory to her arms, and crowned her with honor among the peoples of Asia.

The influence which you can exert is enormous. The man of the world can rule by money, or flattery, or crony, or force; but the minister of the gospel trains and rules the conscience, the most authentic impulse of the soul, with the very word of God, with a doctrine which is the power of God. As to the means of influence which the man of the world exerts; when poverty comes, when the voice of flattery ceases, when the smooth tongue of the orator is silent, or the hand of power removed—the locks of the Sampson are shorn; but the word of God spoken by the preacher wins its way into the very soul, liveth and abideth forever—principles are infused, character is moulded, and men are delivered from the power and consequences of sin. Nor are those who seem to be irreligious, beyond the sphere of the influence of the ambassador of Christ. The hours of reflection, the restraint, the fears when sinning, the attraction to the house of God, prove this.

However ungodly men are, the very fact that they surrender their last hours to the minister, and then prefer his society to that of all other men, attests the extent of his real influence. The christian minister under God, sows the seed, waters it, and reaps the harvest. We commend ourselves to every man's conscience in the sight of God. Nay, when the judgment day comes it will be seen that the words we have spoken, when received have been the means of eternal salvation, and those same words when rejected have sunk the soul into a deeper damnation.

King Chung Wang's Letter to Lord Elgin.
Lee, the faithful King Chung Wang, and Commander-in-Chief of the Imperial forces of the Tae-Ping-Teen Kok dynasty, to the British Plenipotentiary and Ambassador Extraordinary in China, greeting:—
Inasmuch as I have long heard that your honorable country most particularly reverence the heavenly system of worship which has been promulgated for more than eighteen hundred and sixty years, therefore I presume that your honorable country early obtained evidence respecting this wonderful doctrine's origin and promulgation in the West. How exceedingly excellent. But our true and holy Lord Teen Wang (the Emperor) in the year 1848 was received up by a heavenly messenger into heaven, and himself had an interview with the heavenly Father and heavenly elder brother [as he thought], and thence obtained a commission to circulate the true doctrine for the regulation of the whole country. Again from Kwang-sei he came to Nankin, and promulgated the heavenly system of religion, cut blocks and printed the Scriptures and administered the washing ceremony. (Washed their breasts with a cloth I presume, scilicet, rightly named for this purpose.) Although there is the difference of sooner and later, first and last, still with your honorable country we have received the same system of worship, and have regarded its principles all the same as yourselves. At present the Middle Kingdom Chinese people have come to know the true doctrine, but when I consider that our people for thousands of years had not obtained this extraordinary doctrine, it is to be regretted. Anciently it was, difficult to realize its excellencies for want of the knowledge of its principles. On examination I find that from the year 1853, the third year of our true and holy Lord's ascension of the Imperial throne, the desire to become disciples of the Lord Jesus prevailed, and all turned to the one principle. The literati in the presence, the court of the Emperor, soon became of this class, and now it has widely extended and become deeply impressed in its main ideas, and is obeyed in its rites, all of which has been accomplished by the power of God. Truly it is not in man to have brought these things to pass.

Yet another event remains which closes this period—the annexation of Oude. This was all that remained to complete the universal sovereignty of England.

Here we may pause. Beyond what is related above, there is a chapter in Indian history more terrible than any which have preceded it. But every event of this is yet fresh in the minds of our readers, to whom nothing would be new that we could compress into our narrow limits. It is enough to say that if this last struggle must be considered as a retribution for the past, it is no less a guide and a preparation for the future.

What are the privations which we endure?—
In 1858, not long after his conversion, he was appointed to the University of Wittenberg, and among other duties, was required to lecture on the Holy Scriptures once a day. Soon his lectures were attended by throngs of eager listeners. His studies were enlightening his mind—and he was dispensing the light all around him.

During this year, relying on the power of heaven, I have succeeded in capturing Soo-Chow and Hang-Chow, and should now be pleased that the missionaries of every country would come forward, prepare and make known the true principles of the gospel to my people, at which I should greatly rejoice beyond the power of expression, desiring that those who are of the same doctrine might soon become of the same heart. The publication of this doctrine would soon become general, and the right way be made clear. Ere long the whole country, even to its very borders, would practice Christ's system of worship, and publish it without limit. Truly would this be a flourishing, glorious result.