

ABLE RESPONSIBLE
TIGHT BINDING
RELIURE TROP RIGIDE

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

SETHON.

REV. T. W. CRAWLEY, A. M.

The following sermon was delivered by Rev. Mr. Crawley on Sabbath evening Oct. 15th in the Baptist Chapel, Leith, Scotland, and by the special request of the Church has been translated for us for publication. We commend it to the serious and prayerful consideration of our readers.—[Ed. W.P.C.M.]

THE LOVE OF GOD DISPLAYED IN THE ETERNAL PUNISHMENT OF THE WICKED.

and these shall go away into everlasting punishment.—Matt. xxv. 46.

We have heard the opinion expressed by some of our good old-fashioned Christians, that the doctrine of eternal punishment is not preached in the present day, with that apparent conviction of its truth and importance with which it was proclaimed by our venerable fathers in the ministry. Perhaps this is true; and we believe the fact has led many to conclude, that ministers of the present generation are not so bold as those of the past in declaring "the whole counsel of God." Although the Apostle says, "by the terrors of the law we persuade men," still we do not infer, that this is the best, and only effectual method to be pursued in winning the souls of men. Indeed, good, and able ministers have made sad mistakes in making unwise, and ineffectual appeals to the fears of sinners. They may be said to have manifested "a zeal, not according to knowledge" in the too frequent repetition of the doctrine of eternal punishment, and in their use of extravagant terms, and overwrought manner of delivery. We believe, that many an able preacher has greatly weakened the force of his arguments on this doctrine, by their too frequent repetition and length, and his influence, too, has been enfeebled, by allowing his sermons to be characterized as harsh and severe.

When Christ called the poor fishermen of Galilee to the office of the ministry, he said, that he would make them "fishers of men," clearly implying, that "the smaller passage," containing, in winning the souls of men, was to be used as in the art of catching fish. In the Bible we have a reliable guide in the work of preaching, in which are laid down in systematic order, rules and cautions drawn up with omniscient skill and precision.

Satan is represented as a Fowler, and the sinner, as caught in his snare. It is the business of the faithful preacher of the Gospel, to whom God has entrusted the care of precious souls, to warn them of their danger, that they may recover themselves out of Satan's snare, and flee unto Jesus with repentance and faith. With unwearied assiduity, he must plainly instruct them in the doctrine of human depravity, that in their unregenerated state, they are under the dominion of sin, and justly exposed to its fearful consequences, and while they remain in this condition, they are utterly helpless, being the bond-slaves of sin, and the children of the Devil; joint heirs with him of future wrath, to which wrath, it must be faithfully proved to them, they are continually exposed, because constantly on the verge of death and eternity. And when we have the evidence that the conscience is alarmed at this danger, and the soul is anxiously concerned about eternal things, we gently allure them to come to Jesus by assuring them of the many precious promises that God will fulfill if they return unto him in true repentance and faith. We assure them from the recorded testimony of many of those who were the living witnesses of the privileges of these promises, and from our own experience, that they may be enjoyed here, while in this life, happiness and glory, are reserved for them hereafter, in the heavenly, eternal Kingdom of God, their Father.

Again, lest they should hesitate to embrace these blessings, by reason of a deep sense of their unworthiness, we strive to convince them, that God's love in Christ was manifested for this very reason. We are authorized to extend the invitation, made by John in the wilderness, by directing sinners to "Behold, the Lamb of God, that taketh away the sins of the world," and to "look upon him, whom they have pierced," that they may know for these sins, which caused such irrepressible agony and death. In imitation of Jesus and his Apostles, we present this great sum of profit and loss for their immediate and faithful solution. "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" We appeal to their sober reason by commencing, how paltry the recompense of any temporal acquisitions really is, however highly prized and desired, in comparison with the eternal salvation of the soul—and on the other hand how irretrievable and fearful will appear the final exchange of eternal joy for temporal pleasures, while suffering the tortures of a diseased and guilty conscience throughout eternity!

Now, then, if all these faithful appeals to reason, and the conscience, and the heart, seem to be in vain, we are directed to "persuade them by the terms of the law." Rather than leave them alone to perish in their sins, and in their delusion, we must have recourse to this last method of argument by disclosing to them God's very law, flashing conviction into the guilty conscience, and thundering forth its curses from Sinai, amidst blackness and darkness and tempest.

THE TEMPTATION—DEBATE OF JUDAS.

Matt. iv. 1-11. Mark. i. 12-14. Luke. iv. 1-13.

Judas had now formally entered on his mission. He was to accomplish the work which his Father had given him to do. Immediately after his baptism, he was impelled by the spiritual influence which then descended upon him, to leave the Jordan and go into the dreariest solitude of the wilderness of Judea, there to be tempted by the devil. He did not himself seek temptation, but was led into it for the wisest of purposes. The end of this temptation was that Christ might have his own perfect purity of heart thoroughly tested, that thus he might prove his fitness for his glorious mission—moreover that in the outset of his cause he might gain a decisive victory over Satan, and finally that he might learn by experience how to pity his people in their temptations.

TO BE CONCLUDED NEXT WEEK.

For the Christian Watchman.

STUDIES FOR THE SUNDAY SCHOOL.

SECOND SERIES.

NUMBER II.

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Satan did not come to Jesus in any bodily shape, thus he would have defeated his own scheme, by forewarning and forestalling him whom he hoped to make his victim. The adversary seeks Jesus at a time when he would have the faintest chance to overcome him. The Saviour had fasted forty days in the dreary solitude, far away from the society of the lost ones whom he came to save, far away from scenes which might have animated him to resistance of temptation, with no companions but those wild beasts who inhabit these gloomy wilds. Now, when weary with watching and exhausted with fatigue, the enemy seeks a victim. Satan well knew what tremendous interests were at stake. He knew that the future destinies of the world were trembling in the balance, could he now lure the Saviour into one sin, could he now overcome him when weary and fainting, then man would be forever given up to death and hell.

Satan timed his efforts well, and had ingeniously planned his assault. He first endeavors to lure Jesus to a misuse of his powers, he tempts him to use for selfish sensual purposes the divine energies which were at his command, just as ever since man has been tempted to prostitute his talents, to sense and self interest.

Thus he addresses the Son of man. Thou art very hungry, thy sufferings are very severe, now if thou art really the Son of God, if thou art not merely a deceiver and impostor, relieve thy necessities, summon thy divine energies, and transform these stones to bread.

But Jesus saw the drift of the temptation, he would not use powers, designed for other and higher purposes, for the gratification of his bodily appetite. He knew well that when God chooses he can sustain his people, by means apart from the ordinary. Hence he readily repels the temptation. This he answers Satan. It is written, that man's necessities can be satisfied by other means than those which human wisdom would devise, man does not live by bread only, but by the power of God, in whatever way he chooses to exert that power Deut. viii. 3. I will not work a miracle to satisfy my hunger, when God can preserve my life by other means.

Satan now falls back on another temptation which he had planned. He would if possible lure him to presumption. Christ had expressed such unshaking confidence in the power of God, that it seemed probable to the tempter, that he might make this confidence an occasion of sin.

He now leads Jesus to Jerusalem and carries him up to a lofty tower of the temple which rose from the brow of the hill on which this structure was erected. Now the tempter says: You place great confidence in God's ability to protect and support, by means apart from the ordinary. He has promised to give his angels charge over them to guard them—to embrace them with their protecting arms, lest they meet with the slightest injury—now trust to this promise. If you are the Son of God it will certainly apply to you.

But Jesus resists this temptation. Such conduct he says would be to misuse promises given for the encouragement of his people. To do this, to make an arbitrary and self-willed use of such gracious assurances would be to tempt the Most High, and it is written, Thou shalt not tempt the Lord thy God. Deut. vi. 16.

The adversary now became desperate. He knew how anxious Jesus was to become recognized by men as their King. He knew that Christ came to set up a throne, and establish an authority over the hearts and the lives of men. He now offers to make no resistance, to surrender up the world to Christ on condition that he will pay him homage and receive it from him.

He takes Jesus to a high mountain and shows him at a glance all the kingdoms of the heathen world. He exhibits them in all their power and splendor. Now, said he, these kingdoms are mine, I have been permitted to possess them. I can surrender them up to whom I will. Mighty and glorious, and numerous as they are I will now surrender them up to thee, if thou wilt do me homage for them, if thou wilt receive them as my gift, if thou wilt be satisfied with taking the kingdoms of this world, for a while, temporal things. Why suffer, why die? Pay me homage and take them.

This temptation was too palpable, the devil had in his eagerness overtopped his mark, and notwithstanding, the fiend undisguised.

Jesus answers him with holy indignation burning in his soul, depart from me thou fiend enemy of all good, it is written thou shalt worship the Lord thy God, and him only shalt thou serve.

Then Satan hollowly departed for a time, to seek other opportunities to lead astray the holy and now victorious Son of God. Then angels descended from heaven to comfort the soul of Jesus after this painful trial, to rejoice with him in his glorious victory, and to afford sustenance to his now exhausted body. A. B. C.

THE BLESSING OF SIMEON.

MISSION OF JESUS—SALVATION AND DESTRUCTION.

NUMBER 2.

The language of Simeon as with the infant Jesus in his arms, he blessed God for the gift of one who was to be a Saviour for all nations—Light unto the world, excited the astonishment of Joseph and Mary. Simeon then continues his prophecy in a strain fitted to excite still greater astonishment in the minds of his hearers. While the Holy Spirit had presented before the mind of Simeon a glorious vision of a Saviour for the lost, a light for the benighted—with an eye undimmed by the splendor of the vision, he was able to perceive the more special characteristics of the office which Jesus was to fill, and the work which he was to perform. He saw in the face of a salvation provided for all, irrespective of race or language. He saw, also, the darkness which overhung the earth being dispelled until earth rejoiced in a moon-day brightness. But he also perceived that not all should be saved nor enlightened; that the mission of Jesus was an errand of mercy, he also recognized the claims of justice, and that while many would be raised by him above the power of sin, and the ruin which threatened the sinner, to a position of unshakable honor and felicity, many also will, in consequence of his coming, be involved in deeper guilt, and exposed to more fearful penalties than if he had never come to the earth.

Simeon, after he had presented Jesus as a Saviour for all the world, now goes on to show to the astonished parents, that the mission of this friend of humanity, this Saviour of sinners, as well as saving; that while on an errand of mercy, he also recognized the claims of justice, and that while many would be raised by him above the power of sin, and the ruin which threatened the sinner, to a position of unshakable honor and felicity, many also will, in consequence of his coming, be involved in deeper guilt, and exposed to more fearful penalties than if he had never come to the earth.

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In accordance with representations given of Jesus in the Scriptures—Simeon has his present before his mind as a rock—the chief cornerstone (Isa. xxviii. 16), of the stone cut out of the mountain which subsequently filled the whole earth (Daniel ii. 35 seq.). A certain class ascend this stone and gain a secure and happy position, others again stumble over it and are ruined. "It is set for the fall and the rise of many in Israel," says Simeon. Jesus also says, "the stone which the builders rejected is become the head of the corner, and whosoever shall fall on this stone shall be broken; but on whosoever it shall fall, it shall grind him to powder (Mat. xxi. 42-44). Peter also says "unto you therefore which believe, he is precious but unto them which be disobedient the stone which the builders disallowed the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to those which stumble at the word, being disobedient; whereas also they were appointed."

It must be borne in mind that Jesus saves not by a direct exercise of Almighty power, not by destroying the prison prepared for the wicked, nor by adapting the pursuits and enjoyments of heaven for the unholty—but by presenting truth him up to a lofty tower of the temple which rose from the brow of the hill on which this structure was erected. Now the tempter says: You place great confidence in God's ability to protect and support, by means apart from the ordinary. He has promised to give his angels charge over them to guard them—to embrace them with their protecting arms, lest they meet with the slightest injury—now trust to this promise. If you are the Son of God it will certainly apply to you.

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claims of perfect love condemned. The mission of Jesus has in accordance with the predictions of Simeon resulted in the "fall of many." We can look around our Christian lands and find everywhere manifold evidence of this. In innumerable instances the gospel of Jesus with all the light which it brings and all the blessings which it promises is contemptuously rejected. Myriads live in sin while they know their duty, and are aware of the terrible consequences of disobedience. Myriads have despised the offer of mercy, and refused to believe that which they believe to be the truth to influence their feelings or to guide their lives. Thus guilty, thus depraved, they are victims to remorse and fear, or else the thoughtless and reckless slaves of their vile propensities. Had Jesus never appeared these sinners would have been less guilty, less depraved, and less miserable.

But we may perceive more clearly the reality and extent of the "fall of many," by contrasting the guilt of unbelievers, with that of the heathen who know not God. Many, who if they had never heard of Jesus would have been no more guilty than the heathen, have by their unbelief committed a crime of such appalling magnitude, that in the great day of judgment even the polluted heathen will arise to condemn them, and it will be more tolerable for the inhabitants of Sodom and Gomorrah than for them. The heathen have lived in sin—but they have also lived in ignorance of God and duty. They have never been persuaded by all the eloquence of every continent, and they have never been reconciled unto God. They have never been urged by the dictates of reason and the admonitions of conscience, and the pious affection to accept of the Divine Son as their Exemplar, Ruler and Saviour. It is reserved for those to whom the gospel has been proclaimed to live in sin, in spite of the clearest knowledge of duty, combined with the presentation of the most peaceful motives to obedience conceivable. It has been reserved for such to reject pardon and peace and eternal life even though God's own Son died to procure for them those blessings—and freely offered them to the vilest of the vile without money and without price. Here is exhibited a degree of guilt and depravity unknown before. We are further assured that in the day of judgment, Jesus as judge, will appoint to all transgressors that punishment which is meet, and that while the heathen will be visited with few stripes, unbelievers will be visited with many stripes. But on the other hand Jesus has elevated many. He came not to destroy but to save, and his mission has been successful. He has already gathered a numerous people, who throughout eternity shall adore him for their salvation. He has pardoned many a sinner—and also delivered him from the power of his sins. He has elevated countless myriads to honor and to felicity. He has made his people sons of God, inheritors of the earth and heirs of heaven. We have also every reason to believe that he will elevate many more, that he will continue to dispense his truth and his spirit until the regions of the globe now in darkness shall be enlightened, until the nations now enthralled by error and sin shall be set free—until the whole earth shall be filled with the holy and happy subjects of his kingdom. Furthermore, we are assured that Jesus will revisit the earth, even now, that he will assemble all his people, both those who are alive at the time of his coming and those who have long slept in the dust of the earth. All of those he will conduct to his Father's house, all of those he will make peers to the angels—all shall be crowned and enthroned, and forever enjoy the elevation.

MATTHEWS.

For the Christian Watchman.

Christ's Resurrection—the Christian's Hope.

"Christ is made unto us Redemption."

The term redemption is used in the Scriptures to denote the recovery of all the glories—purity and everlasting life—which we have lost by the fall of Adam, and the actual transgressions of our lives. Man is essentially a compound being—a body of dust, and a soul immortal,—and the inspired writers dwell, not on the blessed condition of disembodied spirits, but upon the resurrection of the body as the true hope of the believer. This is the genuine and glorious "redemption" of man.

Do the apostles aim to pour the balm of consolation and comfort into the heart of the afflicted christian,—to urge on the tardy and slothful ones, in the christian race,—to caution and warn the unruly and rebellious,—to strike the profligate and ungodly dumb with terror? The fact of the second coming of our Lord, in glory, and the resurrection of "the just and the unjust" so immediately connected with it, is the grand argument they wield with irresistible power.

Hence the Psalmist looked upon the resurrection of Christ as the time appointed for his public adoption as the Son of God (Psalm 2. 7), as is shown by the author of the Acts, when he says (chap. 13. 33), "God hath fulfilled the same (the promise made to the fathers) unto us as their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'" And from this, the Resurrection is called the Adoption, that is the manifestation of sonship "waiting for the adoption, to wit, the redemption of the body." (Rom. 8. 23.) The apostle's hope was, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead." (Phil. 3. 10, 11.)

Such also was his prayer for the Ephesians (chap. 1. 18), that they might "know what was the hope of their calling, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places." Christ in his resurrection is represented as bursting the gates of death, and bearing with him to the regions of immortal bliss, those whom he had redeemed from the power and tyranny of Satan. And these will also be revealed from heaven, and appearing dead with glorious shouts shall rend these heavens with the cry, "Death is swallowed up in victory!"

Reader, that hour will surely come—"The whole creation groaneth" for its approach, and the responsive prayer from the hearts of myriads is, "Even so, Come Lord Jesus!" And then will be thrown open wide the gates of a paradise fairer than that which Adam lost; an Eden more sublime and glorious than that of Earth, will unfold its brilliant landscapes to the enraptured gaze of God's great believing and rejoicing family. For "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."

Having borne "the image of the earthy" we shall then bear that "of the heavenly," and a "spiritual body" minister to a spiritual mind. This "vis body," this tabernacle of earth shall dwell in "a house not made with hands, eternal in the heavens." Then shall immortal, indestructible, boundless life pulsate in every limb and light up every continent. The eye shall open to view with "angel's ken," and dash with the fires of undying intelligence. The ear shall be attuned to purest harmonies, and receive strength to endure the music of the "everlasting song," as it rises from the lips of "ten thousand times ten thousand and thousands of thousands," and reverberates from world to world throughout the universe of God. The voice with rarest melody shall speak the language of angels, and sing "the song of Moses and the Lamb." The features shall glow with majestic beauty and unending freshness through eternal ages, for "the glory of the Lord our God shall be upon us;" "at his right hand is fulness of joy, and pleasure for evermore." LXXXII.

More, God has given us souls with boundless capacities, and it is our fault if we do not share with celestial citizens the joy of communion with Him. Just as it is the Creator's will that we should take care of our bodies, and improve our minds, so it is also his will that we take care of our souls and make the most of the affections and faculties with which they are endowed. It is His will that we quit the ranks of rebellion and sue for peace and reconciliation. It is His will that we should cast ourselves on His mercy, as revealed in Christ Jesus. It is His will that we no longer turn our backs upon Him, like the prodigal leaving his home, nor look suspiciously with side long glances, as though distrustful of acceptance, but look at Him, as in the gospel he looks at us, and be won back to allegiance by the full faced exhibition of God like compassion and fatherly forgiveness. It is His will that we be born again, and enter on a life of filial obedience, passing our days before him as dutiful children. And having determined on this course,

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For the Christian Watchman.

Live to God Purposes.

The persecuting, death dealing Pharisee became the bold preacher of righteousness to the Gentiles. The blaspheming tinker became the Boanerges of many an awe struck assembly, and a joyful prisoner of Jesus Christ. The cruel captain of a slave ship melted down into the penman of "O'ney Hymns," and a loving tender hearted pastor. The dancing meteor of the race course and ball room was drawn within the orbit of piety, and shed the light so benign and beautiful which disappeared in the grave of Wilberforce. What wrought these wondrous changes? The mighty power of the Spirit and the love of Jesus. These changes were not all suddenly brought about. No doubt there was at first but "faint tokens" of good. But by degrees there was the dropping of bad habits, the cultivation of a self-denying spirit, the treating of inferiors with thoughtful and systematic kindness; the Bible was felt to be "the word of the living God," prayer became an effectual means of procuring wished-for blessing; business, social affairs, family arrangements and personal conduct were made subject to the Saviour's rules. And thus is the work of grace carried on in the heart.

God has benevolently given us bodies "fearfully and wonderfully made," and in order to maintain or restore their vigour we take rest, food, exercise, and medicine. With God's blessing on these means our days pass painlessly; we are strong for labor, and the brave spirit can defend what the powerful arm has won.

God has given us minds with stupendous powers, and we employ means to develop and improve them. With His help the memory brightens till the main incidents of human history are mapped out before it, and great thoughts, like rare flowers, deck and make glad the inward landscape. The habit of observation sharpens, till in the fields, where the reapers have gathered their store, and the gleaner has followed after, he finds ears sufficient to make a sheaf, or sees in the pebble kicked from the path of the peasant, a gem of priceless worth. The judgment strengthens, till from managing his own affairs with skill, he becomes so clear, comprehensive, and rich in resources that he obtains the name of a "master mind."

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THE CHRISTIAN WATCHMAN.

and entered on it, there is no height of personal excellence, no world bettering, God glorifying attainment to which He does not wish us to aspire.

For the attainment of these honors, He has wrought out and brought in "a great salvation"; He has made it known to us in the gospel; and He promises the Holy Spirit to those who ask Him.

Christian, just entered on the struggle for the great prize of eternal life, look upward. Yours is a holy ambition and God has called you to glory and virtue. Around you stretch the boundless fields of knowledge, but upward and before you lies the path which leads to honor and immortality. Perhaps you thank God it is as well with you as it is, but remember, you have not yet attained. You have been taken from the "horrible pit and the miry clay," but "stay not in the plain." The mountain air is purer than that of the valley, and the prospect is far more glorious.

In love and devotion look to the great example, Jesus bids you "Learn of me," and then instead of your faith being sapped and your fervor dulled by contact with the world, if you are drawing spiritual strength day by day from the source of all goodness, the worlding will be attracted by your gentle yet benign example, and impressed by your lofty principles. Having high and holy thoughts, occupied only with great concerns, always about the Master's business, your life will belong to that class of which Paul, Bunyan, and Wilberforce are intense specimens—a life which is mighty yet in all the homes of christianity.

THEA.

THE "WATCHMAN" COMMITTEE.

The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below:

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M. L. McMANN,	M. G. N. ROBINSON
M. N. LAWRENCE,	M. J. CHALONER
M. N. S. DUMMILL,	M. J. B. CALHOUN
REV. G. MILLER—Moncton, Westmorland Co.	
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REV. T. CRAWLEY—St. John.	
REV. J. WALLACE—Carlton.	
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REV. S. MARSH—St. George, Charlotte Co.	
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All letters on business to be addressed to Mr. A. Cosgrove, St. John, N. B.

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Christian Watchman.

SAINT JOHN, N. B., OCT. 23, 1861.

During the past year, the progress of the Baptists in New Brunswick and Nova Scotia has been unusually slow. In this Province especially, our slight increase should occasion humiliation and regret. The Convention did well to appoint a day of fasting and prayer in view of the condition of the Denomination. That day should be religiously observed by all, but especially by the Baptists of this Province.

We may very properly ask ourselves why it is that we advance so slowly? Our principles are scriptural; our ecclesiastical organization is such as to allow perfect liberty of action to each church member, and our past history has shown that we may reasonably expect the blessing of God on well directed effort. How is it then that our recent progress has not been such as we might reasonably have anticipated?

It seems to us that we do not pay sufficient attention to the well being of the churches. We seem to think that the church can take care of itself, and that the unconverted world alone requires our attention. Preaching is directed to a very great extent, towards the unconverted. The doctrine announced are such as are suited to move the hearts of the impenitent. What is called a revival is regarded as the great end of preaching and teaching, and the genuineness of a revival is too apt to be tested by the happy feelings prevalent in the church, and the numbers of the unconverted who may seem to have experienced its influence.

The church of Christ has a two-fold mission to accomplish: the conversion of sinners, and the sanctification of believers. In our anxiety to bring the disobedient into the fold, we must not neglect to make our own calling and election sure, and to build up the family of Christ in its most holy faith.

We should prize not so much pleasurable religious emotion as a spirit of submission to Supreme authority, and lively convictions of duty. While the cross should be the great theme of preaching, the Saviour on earth and the Saviour in heaven should constantly be presented to guide our steps and to assist us in our strife. While we aim at the conversion of sinners, we should never forget that converts gathered into a worldly church, will ere long fall back into the world, or become merely professors of godliness without the power thereof. Repentance and faith should be urged upon the impenitent and unbelieving, but the brethren also need continually to be convicted of sin, righteousness, and judgment to come. We should seek for such revivals as shall be characterized by a renewal of faith and love in the church, as well as by the

exhibition of religious emotion in the unconverted. Thus, believers would be built up in their most holy faith, the church would be composed of efficient laborers for Christ, and sinners would feel the power of the truth at once preached and exemplified.

The Model Revival.

It cannot be doubted that many of our modern revivals are spurious. A great amount of machinery is required to produce them; they are accompanied by great display of zeal and emotion, while the results are too often meagre in the extreme. In our anxiety for the conversion of sinners we too often employ means which can result in little more than a transient excitement. It must be borne in mind that while any eloquent speaker can excite emotion in the breasts of his hearers, the Spirit of God alone can produce a genuine revival of religion. It is proper for those who desire the conversion of sinners, and the enlargement of the Church, to inquire what means to these ends have been sanctioned by the Holy Spirit. An article in the last number of the *Examiner* thus presents the Pentecostal season as the first revival, and consequently as the model revival:

"Let us look at it for a moment, and we are much mistaken if it do not appear to us as very different, indeed, from some of the so-called things we have witnessed in our times; as for instance, connected with this revival, we see not present the *far-famed* and *far-fetched* Revivalist, to our ear; nor do we see the so-called *anxious seat*, nor altar; nor is there to be seen a party singing in this corner, another party praying in that corner, and another party in yonder corner telling the dreams and visions they have had. Nor do we see the members of the church going from pew to pew, and from place to place, urging, pulling, and half-forming prayers for; nor is there to be seen a multitude of preachers, or of days and weeks of preaching meetings. One speaker, one sermon, one day does the whole work towards the conversion of THIRTEEN THOUSAND SOULS! How do all these things compare with some so-called revivals of the present time?"

But in the assembled multitude we see deep and powerful conviction of sin, strong and deep emotion of heart and spirit, sincere contrition, and godly sorrow. We hear the anxious and spontaneous cry, "Men and brethren, what shall we do?" We see an immediate consecration of themselves to the Lord and to his church; and we read in after time concerning them, "These all continued steadfast in the Apostles' doctrine and fellowship; in breaking of bread and in prayers." But more, we see preceding this revival, what we consider as the means of obtaining it, namely, a protracted meeting of the whole church for social prayer. Not a preaching-meeting of weeks' duration, but a prayer-meeting—and not a prayer-meeting where only some of the members of the church attended, but a protracted meeting for prayer only, at which every member of the church was present.

Such was this first Apostolic revival, and such the means—and all the means used to bring it to pass. Does this first revival administer to some churches no reproof, no admonition; nor present to them an example of obtaining it, namely, a protracted meeting of the whole church for social prayer. Oh! what can, what ought to be more so? It is attainable by the churches now as it then was. Yes, O yes, if the church will, and if the people will, it can be attained. It is attainable by the churches now as it then was. Yes, O yes, if the church will, and if the people will, it can be attained. It is attainable by the churches now as it then was. Yes, O yes, if the church will, and if the people will, it can be attained.

With all our reverence for the Sovereignty of God—and it is as great as any claim—we hesitate not to proclaim that church unity which is destined to bring forth the Kingdom of God on earth, and in the power of the Holy Spirit to them that ask Him. Let this first revival be witnessed with us, and we will be able to give good gifts unto their children; how much more shall not your Father in heaven give the Holy Spirit to them that ask Him? Let this first revival be witnessed with us, and we will be able to give good gifts unto their children; how much more shall not your Father in heaven give the Holy Spirit to them that ask Him?

What church will first try to set an example of a protracted meeting, not for preaching, but for prayer, by the whole church? Did Christ or sinners weep, To save them did he die; And will the church refuse to act, Nor for them pray and cry?"

BALTIMORE, ALBERT COUNTY.—Protracted meetings have for some days, been held in this settlement. Elders Marshall, D. Hieskey, Irving, Fillmore, and Charlton preached, and Brethren M. Stauffert and Salm. Smith. There was a deep and solemn feeling in the meetings. On Tuesday and Wednesday the ordinance of baptism was administered. The work is still going on, and amidst most promising indications of the Divine blessing.

CALDWELL, HOPEWELL, ALBERT COUNTY.—Very interesting meetings have been recently held in this place in connection with the Albert County Quarterly Meeting. Stirring sermons were preached by the ministering brethren, and a good attention was exhibited on the part of the people. Several persons were baptized as the result of the meetings.

The Rev. C. H. Corey who was lately ordained over the Baptist Church at Seabrook, N. H., writes under date Oct. 7th. "Yesterday I was permitted to administer the ordinance of baptism and the Lord's Supper for the first time. I never saw a more solemn and attentive assembly at the water side. Three were baptized; our prospects here are very encouraging."

For the Christian Watchman, MA. EDITOR: We were pleased to meet the Rev. Mr. Hickson, A. B., of Newcastle, Miramichi, in our city, on his tour through the Province, collecting funds for the purpose of erecting a Chapel at Bathurst, County of Gloucester. We trust that the good measure of success which has so far attended the efforts of our esteemed brother, will continue during the prosecution of this work. He is on the eve of leaving the city to visit the Churches of Queen's, King's, and Albert Counties, to solicit their cooperation on behalf of this laudable undertaking. Judging from the number and wealth of the Baptist Churches in the Province, we feel confident to say, that the amount required for this purpose could be raised without much effort on their part. Their willingness to contribute liberally for the accomplishment of any worthy or benevolent object has been manifested on so many previous occasions that we have no doubt this appeal will meet with a liberal response. While efforts are being put forth to sustain missions in foreign lands, we should not altogether forget that there are objects and missions enterprises in our own Province that have claims upon us. We trust that brother Hickson will meet with a favorable reception in those parts he is about to visit. A. FRANKS or MISSIQUA, St. John, Oct. 23rd, 1861.

We understand that the new and beautiful store of Mr. Miles Peck, at Hopewell Cape, was destroyed a few nights since by fire, with the large stock which it contained. No clue can be ascertained as to the cause of the fire. There was a partial insurance on the property.

We have received further particulars of the murder of Mr. and Mrs. Gordon at Eromanga. A gentleman at Wide Bay, in a letter dated June 17th thus writes—

"A vessel has just called here, direct from Eromanga, on her way to New Caledonia, and I hasten to send you a note by her. She has confirmed the painful intelligence brought here a week ago by another vessel, namely, the murder of the Rev. Mr. Gordon and his devoted wife. Alas! they have fallen by the hands of a cruel, superstitious people. Their work is done; they are now receiving their reward. Two more names are added to the long and noble list of martyrs. The particulars of the case are these. In consequence of the measles, which have been raging among these islands, and followed by a fearful mortality, the natives of Eromanga determined to kill all the white people of that island looking upon them as the cause of the disease. Not drawing any distinction between the trader who took the sickness and the missionary who was using every effort to subdue it. It appears that Mr. Gordon was fully aware that the natives intended taking his life, but evaded their thoughts, in a little time, they would change their purpose. He like a brave, faithful soldier, stuck to his post, undoubtedly feeling that there was no place of greater security than upon the 'cock of Ages,' and that He who, by a word in His mouth, instantly turned the mighty, raging, restless sea into a perfect calm, could as easily quell the turbulent passions of a savage people. But God's ways are not as our ways. He saw fit to take them home, and now the four martyrs of Eromanga, namely, Mr. and Mrs. Gordon, have received their crowns, and occupy their places near the throne of God, in the bright land of Heav'n."

It was one morning, about three weeks ago, while Mr. Gordon was busily engaged in erecting a printing-office—the few natives who are nomadic Christians being away to get grass to thatch the roof—that a party of heathens went to him and asked him to go and see some natives who were sick in the bush, and who were just going to have breakfast, and offered them medicine; they, however, urged him to go and see the parties, in order to ascertain the real character of the disease. He at once consented and was going to his house to get some medicine with one native before and another behind him. When they got near some bush the latter struck Mr. Gordon with his tomahawk on the back, upon which Mr. Gordon fell, then a number of natives rushed out from the bush, and with their hatchets spathe him. His arm was broken in three places in the act of defending himself, and his head and neck were cut fearfully. After Mr. Gordon fell four of the natives instantly ran off to Mrs. Gordon, who came to the door, and asked what ought to be done. She replied, 'Oh, 'tis only some natives laughing.' She turned round to go into her house, and was treated in a similar way to her husband. There happened to be but one Englishman in the country, that day, who happened to be in the bush, and with his rifle and a half from Mr. Gordon's house. He, upon hearing what had taken place, armed himself, and went to the fatal spot, and rescued the bodies of Mr. and Mrs. Gordon, and was just in time to raise the alarm. He then returned to the natives. Our lamented and much-loved friends and late fellow-labourers are buried on the spot where Harris fell and was murdered by this cruel people. Oh! that the light of the Gospel had shined upon them! Oh! that the dark Eromanga: Four have fallen martyrs to the truth of that island, and little or no fruit as yet. 'Tis one of Satan's strongholds, nor will he let it go without a desperate struggle. Shall we raise the siege? God forbid, even as long as the few lives left to plant the Gospel standard on Eromanga. What is that compared with the good that would follow? Are there not to be found a sufficient number of young men, with the necessary qualifications, to be sent to the island, to determine who will rest upon the word of love to Christ and perishing souls, who are willing to give their lives to Jesus in order to rescue multitudes from Satan? Four hundred lives would not be considered too much in the purchase of the souls of the heathen; and if the Lord will, we will be able to give good gifts unto their children; how much more shall not your Father in heaven give the Holy Spirit to them that ask Him? Let this first revival be witnessed with us, and we will be able to give good gifts unto their children; how much more shall not your Father in heaven give the Holy Spirit to them that ask Him?

It is said that Mr. Gordon was a native of P. E. Island, where his parents and relatives still reside. Mrs. Gordon was an English lady.

The Great Eastern in a Storm. It is somewhat late to speak of the disaster which overtook the Great Eastern in the storm of the 12th Sept., but as many of our readers may not have seen a reliable account, we copy the following from the London *Freeman* of Sept. 25.

"Truth surpassing fiction is a saying which has been often used, and is not without foundation. The week of mercenary cruelty and cunning; this week of its illustration has been as marvellous, perhaps, as exciting, certainly, in its narrative, as any on record; but it has been a conflict of human skill and genius with elements of danger from which 800 lives were saved from dangers which may justly be described as magnificently awful. Nothing of the kind in poetry do we remember to compare with the Great Eastern in the storm of the 12th, 13th, and 14th, of this month. 'PONS EXEAT' and all his horrors fall to fill the imagination, and to leave on the reader's memory such a definite and never-to-be-forgotten sea-picture as the proper result of the struggle with the largest vessel ever built with the Atlantic torrid. The reporter transcends the poet by the force of facts, as much as the Atlantic hurricane and the 20,000-ton iron steamer exceed the Mediterranean steamers and vessels of which 'Pons Exeats' had begun to speak of the disaster which overtook the Great Eastern in the storm of the 12th Sept., but as many of our readers may not have seen a reliable account, we copy the following from the London *Freeman* of Sept. 25.

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"The Annual Agricultural and Cattle Show for the Parish of Simonds took place on Thursday last, near Mr. P. Brown's, Lock Lomond. It is generally thought that this part of St. John County is too rocky and sterile to produce anything worth the time and labor of cultivation, but it was shown that even here labor brings its reward. And if such results can be obtained from farming land so generally depressed, what ought not to be looked for from the rich inland farms of our Province, where fogs do not prevail throughout the warm season? We have heard it stated by farmers near the coast, that what will not ripen on account of the sea fogs; but there must evidently be some mistake on this point, as wheat was shown at Lock Lomond weighing 63 lbs. to the bushel, plump, and well-looking, although a little darker than the brown island. Buckwheat weighing 58 lbs., white oats 49 lbs., and black oats 46 lbs., were also exhibited. Finner potatoes can scarcely be imagined, some of them outstripping those which took us here at Sussex. There were some fine turkeys, carrots, beets and mangold wurzels. Among the cattle were some thorough-bred cows, which were awarded prizes, the Society and their guests at down to a well supplied table in Brown's hotel, and after some speeches, &c., separated to the evening.

The enterprise, agricultural skill, and industry shown by the farmers in this district of St. John County, should tell upon every part of the Province to that we may take rank among the 'prosperous' countries, and prove that before other colonies, New Brunswick is indeed a home for the farmer.

The Common Council met on Saturday and agreed to present a farewell address to the Governor, and on Monday morning waited on His Excellency at the Waverly Hotel, when His Honor the Recorder read the following:

To His Excellency the Honorable John Henry Thomas Manners Sutton, Lieutenant Governor and Commander-in-Chief of the Province of New Brunswick, Chancellor and Vice-Chancellor of the same, &c., &c., &c.
MAY IT PLEASE YOUR EXCELLENCY: We, the Mayor, Aldermen, and Commonalty of the City of Saint John, approach Your Excellency on the occasion of your relinquishing the Government of the Province and consequent departure from our shores.

In taking leave of Your Excellency we trust that we may be permitted to bear a willing testimony to the unceasing anxiety which, during a prolonged administration of our Public Affairs, has, on all occasions, been displayed by Your Excellency for the Public Good. And to the merciful and administrative talents, to advance the best interests of the Province, and the true prosperity of our people. And we hope that, on surrendering to our most Gracious Queen the high trust you have so discharging, Her Royal approbation may be accorded to you.

We assure Your Excellency that, (as we believe) in common with the inhabitants of every section of the Province, we shall continue to feel the warmest interest in the personal welfare and happiness of yourself, the Honorable Mrs. Manners-Sutton, and your family; while we have every reason to trust that the remembrance of the years passed among us, when recalled, will not be found unmingled with pleasing recollections of New Brunswick.

REPLY.
Mr. Mayor, Aldermen and Gentlemen, Members of the Common Council of the City of Saint John.

At the Commencement of my official career in New Brunswick, I had the satisfaction of receiving from the Citizens of St. John, the Commercial metropolis of the Province, the assurance of their desire to support me in the performance of my official duties. I have relied on that assurance, and the promised assistance has been fully accorded to me.

To satisfy every one it is indeed an impossibility, and to attempt it is the part of a weak or of a dishonest man. But to receive from a free and intelligent people the recognition of having been acquitted, during seven years, by a single-hearted desire to promote their welfare, must be, to any one, an object of high ambition, and when attained, it is a great reward.

I have endeavored, anxiously and earnestly, to merit this reward, and I thank you for the assurance that I have obtained. The destinies of New Brunswick are under Providence, in the hands of the people. I have shown it, throughout my administration of the Government of the Province. I know it, and I rejoice at it.

I know also that the progress which the people of this City, and of the Province in general, have made during the last seven years, is their work, not mine. But I have not, on this account, felt the less sincere gratification at their increasing prosperity, nor have I sympathized less warmly with them, in their temporary reverses.

That you and the people of New Brunswick may prosper is my heartfelt wish. And you may be sure that no resident in the Province will feel any interest in your welfare than that which will be felt by me and mine, when absent.

For Mrs. Manners-Sutton, as well as on my own behalf, I am grateful to you for your good wishes. From myself, to the youngest member of my family, there is not one who has not regarded this Province as a happy home, and we shall always retain New Brunswick in affectionate remembrance.

In the afternoon the members of the Saint George's Society of this City, waited on His Excellency, who has been a Patron of the Society since his arrival in this Province, and presented the following Address:—

To His Excellency the Honorable John Henry Thomas Manners Sutton, Lieutenant Governor and Commander-in-Chief of the Province of New Brunswick.
On the occasion of Your Excellency's approaching departure from this Province, after a term of office of more than six years, duration, marked by Your Excellency's untiring exertions to promote the welfare of the people committed to your charge, the Saint George's Society of this City, which Your Excellency has been for several years the Patron, desire to join their fellow-citizens in bidding Your Excellency a respectful farewell.

The Members of this Society individually must ever retain a grateful sense of the many acts of kindness and condescension which have distinguished by Your Excellency, and the Honorable Mrs. Manners Sutton during your residence in New Brunswick, and while we express our regret at your speedy departure, we beg to assure Your Excellency that in whatever portion of the world your future lot may be cast you will convey with you the sincere good wishes of the Society for the happiness and prosperity of yourself, the Honorable Mrs. Manners Sutton, and all the members of your family.

(Signed), R. BAYARD, President,
W. M. JARVIS, Secretary, &c.

St. John, N. B., Oct. 21st, 1861.

To which His Excellency was pleased to make the following Reply:—

To the President and Members of the Saint George's Society of St. John.
GENTLEMEN.—The principles on which your Society is founded will enable you fully to understand my feeling in bidding adieu to you and to the Province.

For while you are so closely identified with the interests of New Brunswick as any portion of the inhabitants, you take pleasure in cherishing a peculiar regard for that part of the British Empire with which you or your ancestors were in former years connected by residence and birth. And for my part, although the days which Providence may hereafter accord to me will be passed at a distance from New Brunswick my memory will often revert to the happy period of my residence here, and I shall always cherish the recollection of and gain a special regard for the Province and for its inhabitants.

I wish to assure you, Gentlemen, and, through you, the Members of the Saint George's Society with which Society I have myself been connected for seven years, that both Mrs. Manners Sutton and myself appreciate, and are grateful for the feelings of interest which you have expressed in the future welfare and happiness of ourselves and of our family.

An address from the Magistrates and Citizens was also presented to which His Excellency made a suitable reply.

EMIGRATION.—The News letters that thirteen families of Bohemians will leave Bremen next Spring for this Province.

RAILWAY DELIBERATION.—The Hon. S. L. Tilley will leave Halifax by the next steamer for Liverpool as a Delegate from this Province on the subject of the Intercolonial Railroad.

PRIZES OX.—The Prize Ox purchased by Mr. Corkery which was exhibited at Sussex, weighed upwards of 3,000 lbs.

THE CENSUS.—The population of Carleton Place, New Brunswick is indeed a home for the farmer.

A fire broke out on Saturday night at Akereley's corner, Portland, and before it was got under two houses were consumed.

On Sunday morning about 2 o'clock another fire occurred, on the City Road by which a barn containing some sleighs, wagons, harness, &c., the property of Mr. A. Boone, mail contractor, was destroyed.

On Monday morning another fire of a trifling nature occurred on Brunsell street.

His Excellency the late Lieut. Governor left the city en route for Halifax by the first train yesterday morning. He was there to meet the new Governor Hon. A. Gordon, who is expected to arrive to-day.

FATAL ACCIDENT.—It was with extreme regret we learn, by a telegram received by Dr. Waddell, from the Hon. Mr. Archibald, Attorney General of Nova Scotia, dated Toronto, N. S., that his only son, a very promising youth in his 13th year, was accidentally killed by a discharge from his gun last Saturday. Another sad memento of the uncertainty of human life.—[New Brunswick.]

The Diphtheria is raging very fearfully in Herby and other parts of Albert County.

NOVA SCOTIA.—The Halifax Royal Gazette announces that the receipts of the Nova Scotia Railway for the month of September, 1861, amount to \$11,420 47—being \$294 94 in excess of the earnings of the same month last year.

A deputation of gentlemen, interested in the temperance movement, visited H. M. S. St. George on Wednesday afternoon, for the purpose of holding a meeting on board that ship. A large number of the ship's company met between decks, and listened with much attention to addresses from the Rev. Messrs. Munro, McGregor, and Crawford, and Mr. J. S. Thompson. Over forty signed the total abstinence pledge. These efforts of the temperance body in this city to improve the condition of the sailors of the navy are worthy of all praise, and we feel certain that the good wishes of the community at large follow them in their philanthropic work.—Colonist.

MARSHALL ISLANDS.—The inhabitants of these islands complain that the crews of Yankee merchant catchers in that vicinity—numbering about 250 men and boys, made a descent on the crabber grounds, and picked and destroyed the whole crop. These berries form quite an important article of export from the Magdalen Islands, and are sometimes sold for as much as two dollars per bushel. It is bad enough that those to whom they belong should be robbed of them in this unceremonious manner, but it is still worse that the plants should be wantonly destroyed by a pack of Yankee marauders.—[Halifax Journal.]

DEPARTURE OF GENERAL TROLLOPE.—Gen. Trollope, who leaves in the steamer to-day for England, will carry with him the best wishes of all who had the pleasure of his acquaintance on this side the water, for his future success and happiness and that of his family. Addresses were yesterday presented to the General on behalf of our citizens, by the Mayor and Corporation, and also by the Volunteers, which we regret we are precluded from noticing at length this morning.—[Halifax Colonist.]

Southern papers received at Washington report an engagement on Santa Rosa Island, near Fort Pickens, Florida, between a body of Confederate troops and a regiment of Fire Zouaves, "Billy Wilson's." The latter are said to have been beaten with great loss. No account of this affair has reached the North from a federal source. The despatch received at Richmond is to the following effect:—

About two o'clock in the morning of the 6th inst., the Confederates, commanded by General Anderson, crossed the bay and landed on Santa Rosa Island, near Wilcox's Zouave encampment, without being discovered, drove in the pickets and stormed the place in less than an hour. They destroyed all of Colonel Wilson's tents with the exception of the hospital one, captured a large amount of rations, equipments, stores and ammunition, and spiked all the guns placed in position.

The rebel force consisted of three companies of a Georgia regiment, a portion of the Mobile Continental, three companies of regulars, a detachment of Mississippians and Georgians, two hundred Alabamians, and a number of officers, naval and marine, commanded by Captain Brent, formerly of the Union Army.

Lieutenant James E. Slaughter, while carrying a flag of truce for a cessation of hostilities, was readily wounded. Major Israel Vedges, of the Union Second artillery, recently at Fort Monroe, was taken prisoner.

Among the Confederate loss were two officers killed, and two wounded.

Another federal defeat is reported to have occurred on the Mississippi. A despatch from Baltimore says:—

The Norfolk Examiner of the 14th inst., which has been received by a flag of truce, contains a despatch, dated New Orleans, October 12, inst., in which a naval engagement had taken place at the head of the Passes on the night of the 11th inst., lasting one hour, and was afterwards renewed.

Also the following despatch:—

Fort Jackson, Oct. 12, 1861.
Last night I attacked the blockaders with my little fleet. I succeeded, after a very short struggle, in driving them all aground on the Southern Pass bar, except the Preble, which I sunk.

I captured a prize from them, and after they were fast in sand I peppered them well. There were no casualties on our side. It was a complete success.
HOLLIS.

NEW ORLEANS, Oct. 13, 1861.
The force of the federal fleet was forty guns and nearly 1,000 men, while the little Confederate mosquito fleet was sixteen guns and 300 men.

It is reported that our iron steamer sunk the Preble with her iron plough.
Commander Hollins arrived last night.

The names of eighteen wounded rebels at Santa Rosa are also given.

BALTIMORE, Oct. 15—P. M.
Another despatch, dated from New Orleans, expresses the belief that a sufficient force can be organized to capture the whole federal fleet in its present disabled condition. The rebel fleet is under the command of Commodore Mallin.

The Northern papers treat this account as a word got up by the Confederates to keep their courage up; or at least very much exaggerated. The Herald says:—

We publish to-day intelligence from New Orleans by way of Norfolk, which, if true, is of no means of an agreeable nature. It is a

re-echo of the news, and would seem to be a confirmation of the report that the rebel fleet is in a state of complete disorganization.

The blockade of the Mississippi is a serious matter, and it is to be hoped that the Union forces will be able to capture the whole federal fleet in its present disabled condition.

The names of the rebels who were killed at Santa Rosa are also given.

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