

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

SETH OR

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

The following sermon was delivered by Rev. Mr. Crawley on Sabbath evening Oct. 15th in the Baptist Chapel, Leinster street, and by the special request of the Church has been handed to us for publication. We commend it to the serious and prayerful consideration of our readers.—(Ed. Watchman.)

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 to 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.

upon the unholy and impudent. We must desire, under a heavy penalty of woe, if we should neglect, "Cursed is every one that continueth not in all things that are written in the book of the moral law to do them." And lest they should suppose, that the Gospel is less holy than the law, that it makes more allowance for sin, and shows more mercy to impudent sinners persisting in their transgressions, we must dreadfully threaten them, that, should they neglect, clothed with all these good things, they shall be driven away in his wickedness from the presence of the Lord, and from the glory of his power.

Now, then, we bring before men their actual condition. We strive to persuade them of the bondage of sin, their spiritual helplessness, and the imminent danger of their soul, not to taunt, and intimidate them, but in order that, feeling their danger they may be led to cry out for deliverance, and that, knowing they cannot deliver themselves, they may be led to trust in Christ, who can deliver and save them. And we make these awful disclosures of the penalties attached to God's violated law, that they may be driven to take refuge in Christ, now, before it shall be utterly too late. But, if we discover that this method of persuasion, operates rather to stand in awe of Christ, viewing him as a Law-giver and Judge, than to approach him as a Redeemer and Saviour—if they are terrified under a sense of their sinfulness, and guilt, and are not persuaded that he will forgive them; why, then, we must endeavor to encourage them, to "draw near with a true heart, and in full assurance of faith." We disclose to them the special object of his mission, which he declared himself "I came not to call the righteous but sinners to repentance." We arrange before them the many precious offers of his mercy and love, and assure them of his unparalleled sympathy of all their manifold infirmities, that he is always ready to "comfort, and give them" "grace to help in time of need." In all the affecting language of the Scripture, in which he is described as the great gift of the Father to the sinner, we continue to allure him, by declaring, that "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him," that, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all: he was oppressed, he was afflicted, he was chastened, and his stripes were bruised; he died for them, even when they were ungodly. He is able to save them, even when they have been cast off by their companions in guilt, even when they have lost all self-respect and confidence. He is able, He is willing to save unto the uttermost all who come to God by Him, seeing he ever liveth to make intercession for them."

And, now, dear hearers, we call you to witness, whether we have not closely adhered, during the year that we have labored among you, to this order in our public ministrations of the Gospel? We ask you to answer the question, now, because the same question will be asked of you and me, by the Judge, when we shall be arraigned before his tribunal. While we have feebly striven, so to dispense the word, that spirits may be edified, and comforted, yet, believing that there are some among you, who are without hope in Christ, we have tried to alarm them with faithful representations of the danger of their unconverted state. We have attempted to allure them by unfolding the precious promises of God in Christ Jesus, and draw them by the cords of his love; but finding that all these efforts failed, in compliance with our Master's desire, and the apostle's declaration, we have labored to drive them to Christ with the threatenings of God's law. And we have not characterized our sermons, by confining our thoughts to any one of these modes, but have endeavored to treat of every variety of subjects. As we, on a former occasion, exhibited the justice of God in the eternal punishment of the wicked, and dwelt at some length, upon his nature and reasonableness, we shall confine our remarks, more particularly, to another phase of the subject by exhibiting the love of God in the eternal punishment of the wicked.

We shall not attempt to work ourselves up into a perfect frenzy of excitement upon this subject, and violently hurl down upon your heads the whole magazine of the thunderbolts and fiery missiles of the law, and, in our fury, lavish out unparaphrasingly all those extravagant expressions which some preachers are accustomed to use, but, cautiously, thoughtfully, and earnestly examine this subject in the light we have now proposed.

The subject of eternal punishment, whenever it is placed before a congregation for consideration, carries sufficient motive power in itself, we think, to arouse the feelings and fasten the attention. And, while it is being unfolded, and established by a process of irrefragable argument, many may exclaim, in their excitement, "you may reason as you like about the eternal punishment of the wicked, but I don't believe, I can't believe, that a merciful, a good, a righteous, loving God, can punish a man in hell forever for his sins. The idea is too awful—to do horrible to believe! Why, if I believed that, I don't know what I should do! I would either believe the Bible, and the whole system of Christianity to be a falsehood; or else I would go crazy!" Well we do say, that the tremendous

thought of suffering throughout all eternity, as the natural fruit, the terrible harvest reaped by my own hand, as the product of my own sinful sowing throughout a life-time on earth! Such a thought, we say, is enough to curdle the blood and turn the brain. And, it is a wonder to me, that we do not hear of more cases of incurable insanity being made on account of it. And the only way that any man can remain unmoved, indifferent, and apparently sane in his faculties, in contemplating the life of open defiance to the existence of God and the truth of Revelation.

to be concluded next week.

For the Christian Watchman.

Studies for the Sunday School.

SECOND SERIES.

NUMBER II.

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.

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. Thus 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.

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 hilled 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, was 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.

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. "He 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 unholy—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. 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.

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 have chosen to live in sin, and 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 those who will believe in him, he will resurrect when he himself shall be revealed from heaven, and glorifying dead with triumphant 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.

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."

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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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 who says "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.

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Deer Island, do. do., John M. Nichol
Carleton, St. John, J. R. Reed
Hopewell Corner, Albert Co., D. H. Calhoun
Harvey and neighbourhood, J. M. Stevens
St. Andrews, Mark Young, Esq.
St. George, Robert Spurr
Second Falls, St. George, George Allen
Penfield, A. J. Buchanan
Hopewell Cape, Wm. S. Calhoun
Hammond Vale, Isaac H. Faulkner
Moncton, W. Prince, General Agent
Pleasant Ridge, Dumbarton Co. Co. Wm. Smart
Upper Kingsclear, York Co. Joseph H. Dykeman
Blusfield, Miramichi, Wm. Swin
Carleton Place, York Co., J. C. Dow
Woodstock, Wm. G. Gouin
Fredericton, Y. A. Hammond
Kingsclear, Y. A. Hammond
Charles Brown, Travelling Agent.

Notice.
Subscribers to the Christian Watchman will be notified of the time their subscriptions cease by a printed slip affixed to the head of the paper, the number on which will correspond with that of the paper.

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.

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 this revival, and which means, seeing it may be had, always had, ever enjoyed, the church using the same means to obtain and preserve it, as did this first Christian church.

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 Solm. 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 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."

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 nominal 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. Mr. Gordon, being 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 had happened. She heard the reply, '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 had been sent on fire by 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 so 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 a few of old, determined to rest about the water side 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 Kingdom of Heaven, and the price of the blood of the Son of God is not to be counted. 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 said by many a man of letters, and happily one 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 AENEAE' and all his horrors fail 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 story of the struggle of 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 barges and vessels of which 'Pons Aeneae' was the origin.

We had begun to hope the troubles of the Great Eastern were over, for they have been such that the ancients would assuredly have believed them to indicate the displeasure of some malignant Olympus. Long she rode to be in usual inconveniences of the sea, very narrowly she escaped shipwreck in the harbour at Holyhead; her commander met a watery grave in St. Abbot's Bay; the subject of aim at Holyhead and died; she lay all the while at Milford Haven at length the Government patronized her, put a small army on board of her, and she returned from Quebec with a first-rate reputation for a troop ship, and an Atlantic sailor. Her fortune was now to be made. Passengers who wanted to go, and freight to be made, were not wanting. Before she left the Great Eastern even to the Conard steamer; and nearly 400 did elect to trust themselves to her care on the 10th of this month,

and the Empress of ships steamed on once more to America with such confidence and hopes as she had not known before.

All went well till the 12th, last Thursday week. On that day a fresh gale in the morning blew from the north-east, and the huge ship rolled heavily, and even ship many seas. At two o'clock, in the attempt to turn her head to the wind, the port paddle-wheel—of the diameter of Astley's Amphitheatre—went with a crash. Scarcely had it struck the water, when the ship rolled at once. The deck rolls to an angle of 45° with the furious sea beneath; the very paddle-boxes of this lofty floating castle were submerged in the water. The boats, a first, then a second, a third, a fourth, and a fifth, are swept into the ocean, to be seen, no more; an army of men at the wheel fail to bring the ship to the wind. At last the fearful event dreaded by sailors above all others occurs; the rudder-head is broken; ten inches of solid iron are snapped like a lucifer match; the ship will no longer steer; the huge rudder, left to itself, flaps back upon the huge screw, which can therefore be no longer worked; she must fall into the trough of the sea. The ship is now in a perilous position. The paddle-wheel is left to itself; again they try, they fail, to bring their ship to the wind, when crash goes the second paddle, and at ten p.m., on Thursday night the noblest of nautical creations lay a helpless log in the water, in a storm more furious and more overwhelming than could be remembered by the oldest Atlantic voyager on board. The real danger was wisely kept from the men—ever the men continued their useless presence at the wheel, lest the passengers should see the fearful truth. Friday brought no abatement of the heavy tempest which now lay upon them. The sea, impetuously unable to penetrate the well-riquet iron plates of the sides, yet poured a deluge from the deck. But something must be done to steady the vast rolling and rocking vessel if possible. A huge spar of four tons weight is lashed with iron, from a kind of half-flooding anchor, and being made fast to strong hawsers, is committed to the raging sea. It strikes the sea, and the vessel is steadied. Two convolutions in exigencies—contrived a scheme to work the rudder. Full powers are given him, and by halfpast five on Sunday the Great Eastern more obeys the helm, the screw released is set to work, and the vessel is again under the control of her officers. The vessel is now in a perilous position. 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THE CHRISTIAN WATCHMAN

of a man's account of his own performance... and was so fortunate as to be taken with a considerable amount of salt.

That the story has been greatly exaggerated there is good reason to believe, from the disparity in number of guns and men, and from the antecedents of Hollins, who was formerly of the United States Navy...

The blockade garrison numbered 300. The condition of the town has been described as deplorable. Portions of the town have been stripped of everything...

The latest accounts report that instead of the vessel being sunk it was the Vincennes; also a vessel laden with coal. It is reported that Messrs. Sillid and Mason had not sailed for Europe as previously stated.

It is currently reported and believed, on good authority, that ere long an important movement must take place. The Custom House and other important points in the city of New Orleans were being fortified...

ARRIVAL OF THE "ETNA". Steamer Etna from Liverpool, 8th, intercepted off Cape Race, 10th, M. Friday. Times editorially discuss Seward for just exercise of his judgment...

one with the federal government. Being thus made, with the concurrence of the government, for general defence, there is every reason to believe that Congress would sanction what the State should do, and would provide for its reimbursement...

It is said Rebel batteries on the Potomac have been abandoned, except to war vessels. A decisive movement by Federal army and navy cannot be much longer postponed...

JEFFERSON CITY, Oct. 20. The following is a special despatch to the St. Louis Democrat: Major Milne, of the 1st Missouri scouts, arrived to day on the steamer Sioux City, and reports that on the 16th one hundred and fifty of his regiment under Major White, surprised the garrison at Lexington and captured the place...

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SPECIAL NOTICE. The Committee of the Seminary have resolved to secure the services of an Assistant Teacher to take charge of the English Department, and exercise a general supervision over the Latin department in the house.

On Wednesday Oct. 2nd, at Springfield, K. C. by the Rev. W. D. Gray, D. D., of St. John, N. B., and the Rev. Mr. Armstrong, Mr. James Mullin, to Mrs. Julia S. Thompson, both of this place.

At Carleton on the 7th inst., Celeste only daughter of Richard and Rebecca Roberts, aged 2 years and 4 months.

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R. S. STAPLES. HAS received per Packet Ship "Lampoon" and "Royal Mail Steamer" "Arabia"...

Exhibition of Fall and Winter Goods, at 51, PRINCE W. STREET. THE Subscribers have just received the Balance of their Fall Importation, and are now prepared to exhibit to their customers and the public...

DISSOLUTION OF CO-PARTNERSHIP. THE Partnership heretofore existing between the undersigned under the style and firm of CRIMES, WHITE & PURINGTON...

NEW GOODS, per Steamer Niagara. THE Subscriber has just received a choice lot of New Goods, consisting in part of...

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Latest from New York! For Railroad and Steamer. FINE BROWN and CARBON SPONGES; Fluid Extracts Eucalypti and Bergamot; Oils, Lemon, Eppermint, and Bergamot; Ayer's Sarsaparilla, Cherry Pasteurized Pills, Castile Soap, &c. McLEOD, 26 Charlotte-st. Oct 11

20 CHARLOTTE STREET. RECEIVED per steamer Eastern City and New York, 30 chests and half-chests Southsea and Oolong TEAS. 30 dozen assorted Brooms, 25 lbs. OILS, in the order, 16 kegs pure Baking Soda, 10 boxes rich fine flavoured CHEESE, 25 " Spices, Cassia, Pepper, Ginger, and Cream Tartar, 4 boxes Maltine, 4 " celebrated Wine Sag Tobacco, 10 " Gum Drops, 2 sacks Almonds, 2 sacks Almonds and Wall Nuts, 1 case FISH, 5 cases Counter Tins, 5 cases Matches, Lenox, Granges, Apples, Currants, Nutmegs, Raisins, Galt, Indigo, Stone Polish, Presto & Merrill's Yeast Powder, Gold Seal, Peppermint, Cherry, Brakes, Ink, Chase's Lozenges, Wrapping Paper, &c., which, with the usual stock of Flour, Fish, and general Groceries, are offered at the lowest market rates for cash.

BURNING FLUID. Landing ex Halifax, from Boston - 5 bbls. FORTNER'S BURNING FLUID. For sale by JACOB D. UNDERHILL. SPALDING'S CONFECTIONS!!! SPALDING'S CONFECTIONS!!! SPALDING'S CONFECTIONS!!! The pleasantest and most efficacious TROCHES. FOR ALL THROAT DISEASES, FOR ALL THROAT DISEASES, FOR ALL THROAT DISEASES, Sold only by McLEOD'S, 25 Charlotte street. Oct 12

First Prize PHOTOGRAPHS. FLOOD & WOODBURN takes much pleasure in announcing to their patrons and the public, that the price for the best specimen of Photography was awarded to them at the PROVINCIAL EXHIBITION. They are at present producing daily to their numerous customers, Photographs of equal beauty and Durability, at their Rooms, 42 Prince William street, and their Office, Cross-street, (entrance to the latter from Cross-street).

MISPECK GOODS. IMPERIAL BUILDINGS. A FULL ASSORTMENT OF MISPECK CLOTHS. W. H. LAWTON'S, Pr. Wm. Str. Received ex steamer from Boston. Orange, Melons and Apples. 2 BLS. WATER MELONS; 1 do Musk do; 1 do Cantaloupe do; 1 do PEACHES; 1 do Choice APPLES. For sale by JOSHUA S. TURNER, No. 22 Water Street. No. 32 Water Street. RECEIVED ex steamer from Boston - 2 bbls West India Oranges; 2 do Water Melons; 2 do Musk do; 12 do Extra Apples; 12 do Good Butternuts; 12 do Choice Apples. For sale by JOSHUA S. TURNER, No. 22 Water Street. ARRIVAL OF DR. LAMBERT IN ST. JOHN, N. B. DR. LAMBERT, of Bedford Square, London, Member of the Royal College of Surgeons of England; Licentiate of the Royal College of Physicians of Edinburgh, &c., Author of "SELECTIONS FROM THE SCIENCE OF LIFE," and "SECOND LIFE," - begs to intimate to his Patients and the Public that he has arrived in ST. JOHN, N. B., on a Professional Visit, and that he will personally consult daily from 9 till 11, and from 6 till 8 o'clock, at Mr. STRANDBY'S, 79 Princess Street, until the 15th of October. Those who contemplate availing themselves of Dr. Lambert's services are recommended, in addition, to inspect his self-illustrated and Medicine Dealer's Work on SELF-PHYSIOLOGY, a medical treatise on Nervous and Physical Debility, with numerous Engravings and Colours which may be had in a sealed envelope, price 30 cents, of Messrs H. CHUBB & Co., St. John, N. B., E. G. Fuller, Express Agent, Halifax, N. S., and of Jas. P. Ward, Sydney, C. B. Consultation Fee, 25. All letters must be pre-paid.

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NOTICE. My work will FRIDAY the 1st day of November next, at noon, for the erection of a BRIDGE OVER FALLS RIVER, in the County of Westmorland, according to drawings and specification to be seen at the said Office, or at the Post Office, Salisbury, and the said drawings may be obtained. Each Tender must be accompanied by a written engagement from two persons whose responsibility until satisfied by the Government, to become sureties for the faithful performance of the work. G. L. H. CHUBB, Chief Commissioner. Department Public Works, Fredericton, 13th Sept., 1861. sept 18

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