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The Christian Watchman

G. W. DAY, Printer. BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. PAUL. REV. E. B. DEMILL, A. M., Editor

VOL. I. SAINT JOHN, NEW-BRUNSWICK. WEDNESDAY, MAY 15, 1861. NO. 20

Original Contributions

LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER:

In my last letter I directed your attention to the nature of worship, and to a brief consideration of the various modes prevalent among the various Christian sects. Perhaps I did not sufficiently enlarge upon the many advantages of that free and unobscured mode which we regard as authorized by the Lord, and if I presented no very pleasing sketch of the actual worship of the professing spiritual worshippers, it was because I have been so frequently pained by the manner in which it has been presented. I am willing to acknowledge that I may have been misled by my limited observation, and also by my own short comings. However I cannot too earnestly urge upon you the necessity of regarding the worship of the church as a service of the very highest importance, especially as it will to a considerable extent depend upon yourself, whether the prayer or the sermon shall hold the first place in the estimation of the people, and whether the prayer meeting shall be considered a wearisome service or the pleasant way to wished for blessings.

In this connection some practical reflections may not be out of place.

In your prayers, especially those which precede the sermon, let the several parts of worship be kept distinctly separate in your own mind, and let each have its claims attended to. We have sometimes heard, and from ministers too, prayers which were without the slightest order. The different parts were so confounded together, that it was impossible for an ordinary mind to follow the ideas, much less to feel the various emotions which they were intended to express. A prayer begins with adoration, then the thanksgiving is offered, then penitent confession of sin made, and finally petitions presented. As regards this latter portion of worship you cannot do better than to follow the order marked out in the Lord's prayer. Here we pray first for the church universal, that the glorious attributes of the Deity, may be held in universal reverence, that the kingdom may extend until its borders fill the earth, and that the will of God may be universally and perfectly submitted to and obeyed. We then pray for ourselves as individuals, not forgetting the brotherhood, or humanity, that our necessary temporal wants may be satisfied, that our sins may be forgiven, and that we may be delivered from temptation and evil. Some such order as this will be found absolutely necessary by him who would conduct the devotions of the congregation. Of course the wants of your fellow-worshippers, considerations of time or place, will cause greater or less stress to be laid on the various parts. There will indeed be a species of sameness in your prayers thus arranged, but this sameness, when the spirit is right, will only render the petitions expressed more intelligible and impressive.

Have some definite idea as to the various themes of worship. Do not enter your Maker's presence before you know what you intend to say there. Few after they have left the mercy seat have any definite recollection of the sentiments which they have expressed. No one confessed, who has been thanked, no impression upon no blessing sought, have left an impression upon the mind. If this be so, on the part of him who has been the organ of the congregation, we may certainly expect that their impressions will be equally faint. A service of such vast importance requires that each of you should obtain what blessings really have awakened gratitude, what sins require to be repented of and confessed, what blessings, our present state especially requires. Then with our minds prepared we can enter into the presence of the Holy One, and express without hesitation or indifference the sentiments appropriate to devotion. Our fellow-worshippers feel the propriety of our devotional breathings, readily attend to them, and make our utterances their own.

But preparation of heart is still more necessary than any mental preparation. We should not enter the presence unless our hearts are prepared to receive, and our emotions corresponding with the sentiments uttered. In vain are our words well ordered, in vain have we carefully considered the condition and wants of our fellow-worshippers, unless the expression of the lips is echoed from the bottom of the heart. On the contrary the perfection of language and sentiment only renders more conspicuous deficiency in genuine devotion feeling. The more clearly the congregation perceives it appropriate of the words to their state, the more quickly will they discover any discrepancy between the form and the spirit. Let me urge you then before attempting to lead the devotions of a church, to spend some time in earnest secret prayer, until in intimate communion with God, your feelings become quickened, and a devotional spirit excited.

In this connection I would also recommend you as a general thing to express only those sentiments which at the time excite within you lively emotion. Whatever you do never pray against time, never aim to lengthen out the service by petitions for every object which at the time may be suggested to your mind. When those ideas which you have regarded as of importance have been presented, then cease. The time allowed

TO THIS SERVICE

to this service is to be brief for the fitting presentation of every want of the individual soul, the church and the world.

In concluding this letter I would also give you some advice respecting the management of the prayer meeting and the administration of the ordinances. The remarks made above will apply to you in your attendance on all these services, but some special directions also seem to be necessary. In your attendance at the prayer meeting, you will notice the prevailing deficiencies of those who engage in its services. In some you will notice incoherence of thought; in others, the absence of a devotional spirit. Some will fill to excite the interest of the congregation, in their attempt to pray for every imaginable blessing; others again will weary all, simply by the absence of point, and the unreasonable length of their petitions. These evils result either from want of correct knowledge, or from the absence of a proper disposition. How can they be remedied? Not, perhaps, by any formal instruction, rather by setting to them a good example—in a brief comprehensive and earnest prayer. The leader of the prayer meeting should aim simply, to direct the attention of the worshippers to some one great want. This he should express earnestly and briefly. He will thus give a tone and a direction to the entire service.

The services in connection with the administration of the ordinances should, I think, be exclusively devotional. No act of worship excites such deep emotion, and brings the spirit into such direct communion with the Lord, as the participation of those elements which symbolize Redeeming Love. Anything like an attempt to instruct is out of place here: the spirit of the ordinance should be left "alone with Jesus." Baptism is also a most solemn ordinance,—the sacrament of regeneration,—and should be administered with a profound sense of its significance and importance. The candidates are about to profess their adhesion to a Triune God, and their determination to live a life of holy obedience. Any remarks made by the administrator should tend to bring out the nature of the ordinance, to impress the spectator with a sense of the solemnity of the occasion, and to render more profound the devotional feelings of the candidates. Then, the ordinance makes its own convincing appeal to gossamers—and even when they do not regard it as scriptural, they confess its importance, and solemnity. Frequently, however, opportunity is taken to address Pledge Baptists, who may be present, and a series of arguments are presented against infant sprinkling, and a favor of the immersion of believers. Occasionally such arguments bear weight, but generally they awaken a natural spirit of opposition, and tend to deprive the ordinance itself of the convincing argument which it affords, and to some extent destroys the solemnity and impressiveness of the scene.

PARAPHRASE.

CHAPTER IV & V.

Finally, brethren, we beseech and exhort you in the name of the Lord Jesus Christ, as ye have received from us instruction, how ye ought to conduct yourselves, and live in a manner pleasing to God—that ye conform more and more closely to our directions. For ye know what commitments we received of the Lord Jesus, and by his authority, imparted to you during our stay in Thessalonica. For as I have told you, this is the will of God that ye should be holy; that ye should abstain from fornication; that each of you should obtain of heart, and to be honorable before men, and not live influenced by impure desires like the Gentiles who know not God; that no man transgress and defraud his brother in this matter, for God is the avenger of those who are thus wronged, as we have told you before, and have fully testified: Attend, then, to this commandment of the Lord, and fear to disobey, for God hath not called you to live a life of uncleanness, but to dwell in a state of purity. He who despises this commandment, shall not go unpunished, for he does not simply despise the earthly instructor, but God who hath given unto us his Holy Spirit, and through whom these revelations of the Divine will have been made.

Concerning brotherly love, ye do not require that we should give you in our epistle any directions, for ye yourselves have been taught of God to love one another, as ye show by your conduct—for ye have exhibited this affection toward all the brethren, throughout the whole of Macedonia. But we exhort you, brethren, to abound more and more in the exercise of brotherly love, and to avoid all occasion of offence to any. To this end we exhort you to aim zealously after tranquility of spirit, and calmness in all your intercourse with others; also, to attend diligently unto your own business, and to work with your own hands as we commanded you, avoiding idleness, or a meddlesome interference in the affairs of others. If attending to these directions, ye will live in a becoming manner before the unbelievers, and not be dependent upon, or burdensome to any one, whether in the church or the world.

Moreover, brethren, we would not have you remain in ignorance respecting the future condition of your friends who have fallen asleep in

OUR FAITH

We are anxious that you should be well informed on this subject, so that you may not grieve over your departed friends, as if they would be deprived of any of the happiness which those who enjoy who are alive at the time of the Lord's appearance—or as the Gentiles grieve who have no hope of future felicity for their beloved dead. There is no occasion for such sorrow on your part, for if we believe that Jesus died and rose again for the dead, so also we must believe that God will, through Jesus, bring out of their graves all those who have fallen asleep, to be with Him.

In confirmation of this consoling doctrine: we by special instruction from the Lord assure you, that not only will those who have died in the faith participate in the glory and blessedness of the second coming, but also that those who are alive, who remain upon the earth until that glorious day, will not enjoy any advantage over them, nor even enter into His presence sooner than they.

For the Lord, himself, visibly as he ascended, shall descend from heaven with a shout as of a leader to his hosts in battle, with the voice of an archangel, with a peal, as from the trumpet of God. First of all the dead in Christ shall arise from their graves. Afterwards, we who have survived, shall, together with them, be caught up in clouds, to meet the Lord in the air, henceforth to be all together, and with the Lord. Wherefore, comfort one another with these words.

But concerning the particular times and seasons when these great occurrences shall transpire, ye do not require to be written to. For ye yourselves, from information already imparted unto you know perfectly well, that the exact time when the Lord will come to take his people home is unknown to any one—that as a thief steals upon his victim suddenly and unexpectedly, so the day of the Lord will come.

When sinners are quietly dreaming of days and pleasures to come—when they are saying "Peace" and "safety," then destruction shall burst upon them suddenly as the pangs of travail upon a woman with child, and there shall be no escape.

But ye, brethren, are not in darkness—that that day should steal upon you as the thief steals upon his victim in the night. For ye are all the children of the light, and the children of the day. We are not of the night, nor of darkness. Wherefore, let us not who dwell in light, sleep as those who dwell in darkness—but in view of the great day—let us watch for it—and be sober. Slumbering and drunkenness are of the night; those who dwell in darkness will sleep or indulge in the vices peculiar to the night. But let us who are of the day—avoid all such conduct—let us as becomes those on whom the broad light is ever shining—and to whom is the announcement of a great and mysterious day—gliding in upon the world as a thief, to its victims, be ever sober, and well armed, not with carnal weapons, but with the shield of faith and love, and with the hope of salvation for an helmet.

This hope which will defend us from the terrors of that day, we may well cherish, for God hath not appointed us to wrath, but to salvation, through our Lord Jesus Christ, who died for us, that whether we sleep in the dust of the earth, or live until His coming, we should live through him, and in his society forever. Moreover, brethren, we beseech you to acknowledge those who are laboring among you, who preside over you in the Lord, and admonish you. Esteem them highly, and love them sincerely, on account of the importance and extent of the labor of love which they perform for you. Be at peace among yourselves.

But we exhort you, brethren, admonish the disorderly; encourage the faint hearted; be patient with all. See to it, that no renders evil for evil, and that each of you should obtain of heart, and to be honorable before men, and not live influenced by impure desires like the Gentiles who know not God; that no man transgress and defraud his brother in this matter, for God is the avenger of those who are thus wronged, as we have told you before, and have fully testified: Attend, then, to this commandment of the Lord, and fear to disobey, for God hath not called you to live a life of uncleanness, but to dwell in a state of purity. He who despises this commandment, shall not go unpunished, for he does not simply despise the earthly instructor, but God who hath given unto us his Holy Spirit, and through whom these revelations of the Divine will have been made.

THE CAVERN

On our return we described the wonders of the interior so eloquently to our friends, that nothing but our blackened faces, and skins dripping with perspiration deterred them from making another effort to penetrate the recesses of the cavern.

Baiae a few miles beyond, was once the fashionable watering place of the Romans. Palaces and Temples once glittered all along the coast, where now only appears the broken relics of those by gone days, or the hut of the fishermen or herdsmen. In the vicinity we stop to visit the "prisons of Nero." The dungeons are numerous, very diminutive in size and without any provision for light. As we pass from cell to cell, the smoke of our torches is almost suffocating, so that we are glad to get once more into the open air.

In Baiae we find but little to recall its ancient splendor. Its palaces have long since crumbled into dust and the ruins of the temples alone remain to witness to its former magnificence. One of these the Temple of Mercury is in a good state of preservation. It is a rotund and lighted by an orifice in the centre of the dome.

A short distance beyond Baiae is the celebrated reservoir called the Pisciue Mirabile, the most perfect remnant of the kind in the world. It is of great size being some two hundred feet in length by about eighty in breadth—is separated by forty-eight piers, and formerly contained purified water for the Roman fleet. We descend into the reservoir by a gentle declivity which leads down to the bottom. It is said that those vast receptacles for water, the remains of which still astonish the visitor to Jerusalem, bear a remarkable resemblance to this reservoir. If so the supposed difficulty in the way of numbering "the three thousand" is purely imaginary.

Beyond the Pisciue Mirabile is an eminence which commands a splendid view of the bay of Naples and the objects of attraction in the more immediate vicinity. The promontory of Misenum—the Islands of Ischia and Procida to the right, the Island of Capri at the mouth of the magnificent bay, the coast of Sorrento, the range of Vesuvius—the magnificent city, the little bay Pozzuoli with the Island of Nisidia, each in turn attracts the eye, and all together constitute a scene of exceeding beauty. But we can look on this scene from the light of the past and find it invested with new charms. Once the coast around the bay from Sorrento to the promontory of Misenum constituted a living crescent adorned with temples, palaces, baths and amphitheatres. Pompeii, Herculaneum, Naples, Pozzuoli and Baiae were then teeming with life, the chosen abodes of luxury. Affecting incidents are recalled to mind and render still more interesting the scenes which we survey. Nisidia, yonder, witness the parting between Brutus and the heroic Portia. In our more immediate vicinity Cornelia mourned for Pompey, and Agrippina died.

Here is the old harbor whence Pliny embarked to view the eruption of Vesuvius and to die,—along this coast Paul passed on his voyage to Puteoli. The past is more interesting than the present. But the well authenticated facts of history are less distinctly remembered than the fancies of the poet, and are less vividly presented to the mind, as we look around. The Stygian Lake, the Elysian fields, yonder woods which conceal Lake Avernus and the entrance to the grotto of these Silyls, are associated with Æneas and his visit to the realms below. We can fancy the hero building the funeral pile for his friend Misenus on the promontory below, or passing through these groves on his way to the Cumæan Silyls, or searching in these woods for the entrance into the world of shades, or penetrating by some cavern into the realms below.

The sulphurous vapors which arise from many a chasm—the boiling springs, the tunneled hills are admirably in keeping with the scenes described in the sixth book of the Æneid.

RELIGION IN TURKEY.

The last number of the Examiner contains the following interesting account of the various religious sects in this Empire.

We are in the habit of regarding Turkey as entirely Mohammedan, and the mass of its people as the followers of the Arabian Prophet. Such a view is entirely incorrect. The Sultan is indeed a Mohammedan, and Constantinople is a Moslem city; but the Moslems, though perhaps numbering more than any single sect in the empire, are greatly in the minority as compared with all the others. The Osmanlis or Turks proper, a race of Tartar origin, are Moslem; so are some of the tribes, though but few of them, occupying the ranges of the Syrian mountains, known as Libanus and Anti-Libanus—so also are the Arabs of the empire, and a portion of the Koords. Next in number are the members of the Greek Church, which comprises the Greeks, Albanians, and most of the Slavic races. Of late years the Bulgarians have seceded from the Greek Church, and demanded to be recognized as an independent church, with their own patriarch. Then there are Armenians, specially numerous in Eastern Turkey and Armenia. There are also the Maronites and other quasi Romanists, occupying portions of Syria,

and the Druses, between whom and the Maronites there sprung up so fierce and deadly a conflict, last spring and summer. They are not Moslems, though originating from a fanatic, who had been a Moslem. There are also in the mountainous districts, formerly constituting Ancient Assyria and Media, and lying partly in Turkey and partly in Persia, a considerable body of Nestorians, who have been not inappropriately named the Protestants of Asia. Though having fallen into corruption in the lapse of ages, for they date back to the fourth century, they have preserved more nearly the form of sound words, than any other of the nominally Christian nations of the East, and the labors of missionaries among them have been greatly blessed. They have steadily refused the worship of the Virgin Mary, and in their earlier history for eight of nine centuries, were a missionary church, planting their missions in China, and it is said also in Japan.

There are beside these the Koords, occupying a portion of the same territory with the Nestorians, and extending over the mountainous regions of Western Persia and Independent Tartary, or Koordistan. These, part Moslem and part idolaters, a fierce plundering race, have long been the terror of the more quiet tribes of Asiatic Turkey. There are also some smaller sects, mostly pagans in character, some of them worshippers of the devil, others sacrificing to genii, or the earth spirits; and lastly, there are, as the result of the assiduous labors of American missionaries for many years, a very considerable number of Protestant Christians—and these are receiving considerable accessions, more now than at any former period. Recently, the Kuzulbah Koords, a small division of the mountain tribe which we have mentioned, have avowed themselves Protestants and asked and received teachers.

The Hatti-Humayoun, or edict of the Sultan, allowing religious toleration and protection to all sects in the Turkish empire, issued in 1837, has been of great service in protecting converts from Mohammedanism, as well as from other religions, in the vicinity of Constantinople. Before the promulgation of this edict, it was death for a Turk to change his religion; now, wherever the power of the Sultan can be exerted, the life of a convert is safe, though he may be insulted for his change. But in the remoter portions of the empire, the power of the Sultan is insufficient to protect converts to Christianity, and they are liable to fall victims to the fanatic hate of the Moslem. There is, however, a strong conviction in the minds of many intelligent Mohammedans, that the power of the Crescent is waning, and that Christianity is destined ere long to take its place, and many of them, hitherto indifferent, now read the word of God with interest and attention. Recently there have been many conversions among the Turks, and Pashas themselves are not afraid to avow that they read the Scriptures. In Syria, since the insurrection was quelled, there has been a deep seriousness, and in many cases, a large number of conversions, both among Druses and Maronites. Both parties see that true Christianity is not vindictive or bloodthirsty and that in supplying the temporal wants of those who had suffered from the insurrection, Protestant Christians acted from higher and nobler motives than they had hitherto comprehended.

General remarks on the Kwang-si Insurrection.

A late number of the "Nonconformist" contains a very interesting letter from Rev. Griffith John, we extract from it as much as relates to the Government of the insurgents.

In company with another missionary and two native brethren, I left Shanghai on the 6th of November for Nankin, the insurgent capital. We arrived at the capital on the morning of the 18th, left on the morning of the 20th, and reached Shanghai on the 1st of December. Whilst in Nankin, and on our way to and fro, we were treated with great respect and invariable kindness. The king, chiefs, and people seem to regard us as "brethren." In returning we travelled night and day without molestation or fear. My principal object in going was to confer with the Kwang and others on the question of religious toleration, and the best method of carrying on missionary operations in the insurgent territory. In subordination to this, I was anxious to learn something further of their religious, social, and political life and tenets. The results are given below in the shape of answers to the questions which are generally proposed in reference to the movement.

First. What is the nature of their Government?

It seems to me to be professedly a "theocracy." According to their own representations the subjects of the Celestial dynasty are the chosen people, God is their King, the chief is His vicegerent, and Nankin is the holy city—the modern Jerusalem. The Celestial King says, that he has received his authority from God, that he is supported in it by God, and that he holds the kingdom in subjection to God. The distinction of Church and State is wholly ignored. The one is co-extensive with the other. Until the death of the Eastern King—the evil genius of the movement, in a religious point of view—the theocratic idea was carried out to its fullest extent. From one of their published works, which pretends to give a full account of the descent of

the Celestial King, we learn that he descended from heaven upon the mountain of Siam, and that he was supported in it by God, and that he holds the kingdom in subjection to God. The distinction of Church and State is wholly ignored. The one is co-extensive with the other. Until the death of the Eastern King—the evil genius of the movement, in a religious point of view—the theocratic idea was carried out to its fullest extent. From one of their published works, which pretends to give a full account of the descent of

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THE CHRISTIAN WATCHMAN.

For the Christian Watchman:
YARMOUTH, N. S., April 23, 1861.

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Christian Watchman.

SAINT JOHN, N. B., MAY 15, 1861.

Acadia College.

Acadia College is again in a situation of peril, and unless its friends bestir themselves it must perish. The brethren in Nova Scotia seem to be unwilling that an institution which has been the subject to so many prayers, the means of so much good as well of those who have, within its walls, sought the blessings of education, as to the denomination at large. How do the brethren in New Brunswick feel, and what do they intend to do? Here is an institution of learning, from whose walls have gone forth young men, who are filling positions of responsibility and usefulness, many of whom, there converted by the grace of God, are now in various parts of the world preaching His glorious gospel. Shall we stand by and allow that institution to pass in its beneficent career, as we prepared for the same, and the loss which we must experience if through negligence or parsimony we refuse to aid Acadia in her hour of peril?

It is but natural that we should be alive to our personal interests. We would not voluntarily accept a position of influence, inferior to that occupied by Episcopalian, Presbyterian or Methodist. But if we neglect the advantages which education affords, neither wealth nor numbers can prevent us from sinking into the condition which the ignorant invariably occupy. Other denominations show that they appreciate the advantages of education, and if we allow our College to perish, when too, we shall acknowledge that they have acted wisely.

But especially as a religious denomination, are we under obligation to maintain the efficiency of our college unimpaired. The young men who are to fill our pulpits will not allow themselves to be hampered for life, for want of a thorough education. They will determine to go into their fields of labor, acquainted with their business, and deprived of no implements of husbandry which can be obtained. They will resolve to possess disciplined minds, to be able to avail themselves of every aid to the comprehension of the Scriptures, and to be in a position to defend against assailants the principles which they love. Shall we bid these young men stifle their noble aspirations, and with minds and talents, as well as broken cloth, they would not need such aid, but if deprived of facilities for the acquisition of knowledge at home would seek it abroad and in all probability would thus be lost to us. Will Baptists do not make a college education a prerequisite to ordination, yet in every age they have acknowledged the necessity of educated men, have maintained the utility of education to all ministers of the gospel, and have sought to provide instrumentalities for the instruction of their youth, and especially for the education of candidates for the ministry. Let us follow the example of our fathers in the faith, not unduly valuing education, yet at the same time appreciating its vast importance.

Let all endeavor to do something for Acadia college, at present, the most needy supplicant for the benevolences and the prayers of the denomination. Such an institution cannot of course be supported without cost, but if we all feel as we should, the burden would be scarcely felt—if we do not, the shame and insignificance which await us will be richly merited.

IN MEMORIAM.—We have received from the publishers, Messrs. Barnes & Co., Prince William Street, a Discourse delivered in the Free Presbyterian Church, Carleton, on Sabbath March 31st, in memory of the late Rev. Nicholas Murray, D. D., the author of "Kiln's Letters, &c.," by the Rev. James Barker, A. M. The sermon is well written, and forcibly delineates the principles and conduct which distinguish the true servant of God. The references to the life, character and sentiments of the celebrated man, to whose memory this tribute of respect is paid, are interesting and valuable. He being dead yet speaketh, not only in his unanswerable works, but more especially to us in those expressions published in this sermon, of fraternal regard for all evangelical denominations. We recommend this publication to the perusal of all.

TO CORRESPONDENTS.—Pain arrived too late for the outside: "Newton" crowded out. These will appear in our next.

ORATION.—Yesterday, Hon. J. Howe, Provincial Secretary of Nova Scotia, delivered the annual oration before the Mount Allison Ladies Academy, Sackville.

We are happy to learn that C. N. Skinner Esq. will be one of the Liberal candidates for the city and county of St. John. We think this will give satisfaction to the Baptists generally.

fluence of the Bible. But if such blessings were met to be designated; the Apostle would not use such strong language as, "partakers of the Holy Ghost, having tasted the good word of God, and the power of the world to come." In short, it would be difficult to find language which more accurately expresses the state of a truly converted man. If any doubt remained, the expression "it is impossible to renew them again into repentance" would settle it, for true repentance is inseparable from conversion.

In the term "if they shall fall away," there is nothing conflicting with the interpretation of the preceding passages as referring to true believers. Notice what follows, else we may miss the idea. A Christian in falling away, would sin against the conviction of reason, conscience, and the teachings of his own experience. He would deliberately reject salvation, the means of grace, and the way of life. He would turn away from the Son of God. It would be impossible to renew him again into repentance, because there is no other Saviour, and no other way of salvation, if a believer apostatizes from his Saviour, and his hope of salvation he has also cast away the means of restoration.

For the Christian Watchman.
CARLETON, ST. JOHN, 13th May 1861.
DEAR WATCHMAN.—According to the request of the Loch Lomond Baptist Church, ministers brethren and others met at Loch Lomond on the 9th inst., at 12 o'clock noon, to consider the propriety of ordaining Bro. Abel Washburn to the Christian Ministry.

Our next stopping place was at Beaver River, where we enjoyed the kind hospitality of Deacon William Reynolds, a true hearted Baptist of the highest order. The church in this place is at present destitute of a pastor—the Lord soon send them one to break to them the word of life. We next enjoyed a very pleasant session at our former friend, Rev. E. N. Harris, at Hebron, and preached for him in the morning of last Sabbath; we are sorry to learn that brother H. has nearly closed his labors with this people, and is about leaving for Portland in the State of Maine. This church deeply regrets the removal of brother H., in whom they were well united, and under whose faithful labors they have been greatly blessed. Here is a fine field of labor for the right man, a man of ardent piety and good preaching talents. We have heard the name of brother Wallace, of Carleton, mentioned as one who would be likely to succeed, should he receive and accept an invitation.

Ms. Editor.—I beg leave to differ from a brother, who recently in the "Visitor" gave an exposition of Heb. 6-4. It seems very evident that the statement of the text refers to genuine Christians. The term "partakers of the Holy Ghost" shows this conclusively. A partaker of the Holy Ghost is one who enjoys the spiritual blessings imparted in conversion. It is expressly stated (1 Cor. 12: 13) that the natural or unconverted man receives not the things of God; neither can he know them, for they are spiritually discerned. This statement cannot be reconciled with the sentiment that unbelievers can be partakers of the Holy Ghost. I know that some commentators have explained the language of the Apostle as referring to the outward blessings of Christianity, not to the graces imparted by the Spirit, but this interpretation is destitute of any shadow of proof. He who is a partaker of the Holy Ghost must, necessarily, be a regenerated man.

But the idea we have advanced is further strengthened by the expression which has been used, "partakers of the Holy Ghost." It is not the outward blessings of Christianity, but the graces imparted by the Spirit, which are the things of God. It is not the outward blessings of Christianity, but the graces imparted by the Spirit, which are the things of God. It is not the outward blessings of Christianity, but the graces imparted by the Spirit, which are the things of God.

For the Christian Watchman.
CARLETON, ST. JOHN, 13th May 1861.
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Religious Intelligence.

DOMESTIC.—We learn from Bro. Wallace that the religious meetings in Carleton still continued interesting, and that on Sunday last he baptised three. By a letter from Bro. Wallace to the Watchman of this week we learn that the newly ordained minister at Loch Lomond last Sunday baptised three.

NOVA SCOTIA.—The last number of the Christian Messenger contains a letter from Rev. J. Skinner regarding an interesting revival in Chester.

MS. EDITOR.—I beg leave to differ from a brother, who recently in the "Visitor" gave an exposition of Heb. 6-4. It seems very evident that the statement of the text refers to genuine Christians. The term "partakers of the Holy Ghost" shows this conclusively. A partaker of the Holy Ghost is one who enjoys the spiritual blessings imparted in conversion. It is expressly stated (1 Cor. 12: 13) that the natural or unconverted man receives not the things of God; neither can he know them, for they are spiritually discerned. This statement cannot be reconciled with the sentiment that unbelievers can be partakers of the Holy Ghost.

University of McGill College, in that City, 20 gentlemen were admitted to the degree of M. D., and 19 to that of B. C. L. Among the medical graduates we notice the name of Mr. Herbert H. Read, of Miramichi, N. S., who has been completing his education at Edinburgh. At the conclusion of the exercises the University Society proceeded to plant trees in the graduates walk, the President, B. Chamberlain, A. M., by permission of His Royal Highness, planting one on behalf of the Prince of Wales, to commemorate his visit to Montreal and his beneficence to the University.

We are happy to learn that the tide of emigration is beginning to resume its flow towards Canada. The bad harvest of last year in England has caused considerable distress in the rural districts, and many of the labouring population are on the move. The improvement in business affairs here gives confidence and residents are beginning to recommend their friends to join them.—[Toronto Globe.]

The Montreal Witness understands that there is an extensive immigration of the French Canadians from the States. Every day is bringing crowds, mostly mechanics.

The returns for all Upper Canada—subject, however, to final revision—show a total population of 1,378,000.

The Steamship United States, lately wrecked on the Bird Rocks, in the River St. Lawrence, had 80 passengers, all of whom, with one exception, have been saved. The passengers have lost their all, with the exception of a few things they could pick up while leaving the vessel.

Two companies of British Troops have been sent to protect the Beauharnois Canal. The Montreal "Gazette" says:—"Each detachment led the battalions fully equipped for active service, and took with them tents and camp equipage in order to camp out should it be required. As far as possible the men chosen for this service were selected from the unwarlike men in the garrison. Why they were so suddenly ordered off has given rise to many rumors, one of which says that they will be employed in patrolling the Canal, as the Provincial Government has received information that an attempt will likely be made to injure it in such a way as to cause a temporary suspension of the traffic through it, and to drive away the great stream of Western produce expected to take place by the St. Lawrence route in consequence of the intestine war in the United States. For the present the detachments will be quartered in the houses in the vicinity of the canal. They will likely make a lengthy stay, as the Commissariat department has been instructed to contract for provisions and stores for their use.

The Canadian papers ridicule the statements that arms, ammunition, &c., have been procured there for the use of the United States troops.

General Intelligence.

DOMESTIC.

MASS MEETING.—A meeting of the Liberal Party was held in the Hall of Ritches Building on Thursday evening, for the purpose of selecting a Committee from each of the Wards and Parishes of this City and County to nominate candidates for the approaching elections. The meeting was largely attended. Hon. Messrs. Tilley and Walters, Mr. Cudlipp, M. P. P., and Mr. C. N. Skinner delivered addresses which were enthusiastically received.

FIRE.—On Thursday morning a fire broke out in Messrs. Devere's brick store, Prince Wm. Street, which was fortunately subdued before much damage had been done. On Friday night another fire broke out in the stables back of Mr. McDonald's Hotel, King Street. The engines were promptly on the ground and the flames were subdued; but still the Hotel and Mr. Stewart's Auction Rooms on Germain Street, were seriously injured.

DROWNED.—On Wednesday the 8th, a man named Tabor was drowned in H. river brook, St. Martin's, while engaged in log driving. He leaves a wife and several children.

CAUTION TO MARINERS.—The Controller at this Port, Wm. Smith Esq., has received information from the British Consul at New York, who writes under instruction from Lord Lyons, that the Light House at Cape Charles and Henry shows no lights, and that a schooner is sunk in five fathoms of water about six miles North of the Wolf Trap Light Ship in Chesapeake Bay. The Light Boat at Windmill Point has been removed, and also the Light Boat at Sault's Point.—[News.]

OVER HARBOUR.—We counted on one position on Friday morning, forty first class Ships in the Harbour, whose aggregate tonnage is, say 40,000; the number of vessels, large and small, on the same day, was supposed to be 130. This is a pretty good beginning for our Spring Fleet.—[News.]

PRINCE ALFRED.—The Royal Midshipman is expected at Halifax in a few weeks, and it is confidently asserted that he will visit this Province. Wherever Prince Alfred has been, at Gibraltar, Malta, Capetown, and the West Indies, he has been enthusiastically received.

ANOTHER FIRE.—On Sunday evening about half past six o'clock a fire broke out in Hazen St. near Calvin Church. A house owned by Mr. Hatheway, a small cottage, and several outbuildings were seriously damaged.

NOVA SCOTIA.—The Corporation of Halifax have appointed a committee to see about re-taking the census of that City, as it is thought to be very incorrect. Returns from the town of Bridgetown and Digby show the population of the former to be 1,450, of the latter 844.

WE understand that the Boiler of Messrs. Curry's Mill at Windsor Road, exploded this morning. Two persons were killed, and seven others scalded and otherwise injured. Particulars not yet to hand.—[Halifax Reporter.]

P. E. ISLAND.—We regret to learn that the Tormentor Cable between Cape Traverse and Tormentine is found to be out to pieces by the ice—the first break is in five fathoms of water, where the Cable was completely severed. It will require a considerable portion of new Cable, and the aid of a Steamer, to take up and relays what remains of it.

NEWFOUNDLAND.—By Telegraph to Jesse Hoyt.—Newfoundland line of Telegraph still in hands of mob. They will not allow the repairer to put it up. Cannot get particulars of riot, but several persons have been killed and wounded.

Several districts disfranchised by proclamation of Governor.

VANCOUVER'S ISLAND.—It is said that the "gold crop" this season will be unusually large. Victoria is receiving every week from the Columbia mines upwards of \$10,000 worth of the precious dust.

CANADA.—We learn from the "Montreal Gazette" that at the recent Convention of the

University of McGill College, in that City, 20 gentlemen were admitted to the degree of M. D., and 19 to that of B. C. L. Among the medical graduates we notice the name of Mr. Herbert H. Read, of Miramichi, N. S., who has been completing his education at Edinburgh. At the conclusion of the exercises the University Society proceeded to plant trees in the graduates walk, the President, B. Chamberlain, A. M., by permission of His Royal Highness, planting one on behalf of the Prince of Wales, to commemorate his visit to Montreal and his beneficence to the University.

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THE AMERICAN REVOLUTION.

THE NORTH.

MAINE ENTHUSIASM.—The Aroostook Pioneer, Houlton, says that Mr. Carpenter of Presque Isle has returned to Aroostook County from Bangor to enlist a company of 100 men, for a new regiment, to be raised independent of the ten regiments called out by the Governor. The company is composed of picked men.

The Baptist College at Waterville, Me., has closed.

NEW HAMPSHIRE.—Camp Constitution at Portsmouth has five companies at the new barracks in the rope walk. General Stark is in command, and Col. W. S. Haldy, adjutant.

MASSACHUSETTS.—There are now over 2,600 Massachusetts troops at Washington.

The students at Harvard College are forming companies for military drill. There will be four companies in all, each class forming a company. The movement has the sanction of the Faculty.

Manager Barry, of the Boston Theatre has sent service in the English cavalry, and now luckily offers to drill the Massachusetts Light Brigade which is being formed.

From a private letter we learn that the Arsenal at Old Cambridge has been threatened with destruction by rebels sympathizers. Troops are stationed there day and night.

There was a terrible expression on the faces of our people, says the Boston Journal, as that solemn procession, bearing the "Massachusetts dead," passed along our streets.

The New York Theological Seminary has closed, two weeks before the usual time, owing to the intense excitement among the students.

RHODE ISLAND.—"Little Rhody" equals in enthusiasm any of her sister states. She has sent two regiments and a company of marine artillery to the seat of war.

CONNECTICUT.—The legislature of this state has repealed the Fugitive Slave Law Bill. Private letters to Canadian papers invite a return of negro exiles to the State.

NEW YORK.—24 volunteer regiments are in course of formation in the City of New York. They will number 22,000 men. Among them are four Irish regiments, one French and a Guards Murat, a German Brigade of three regiments, a regiment of Italians, and a regiment of Englishmen under Colonel Torric. Three hundred and seventy-three companies have been accepted by the Commander-in-Chief of State up to-day—a force equal to twenty-eight thousand seven hundred men. This is independent of the fully equipped and unfurnished regiments of the State, which is equal to thirty thousand. The above force does not include the volunteers formed into regiments in New York city and other portions of the State, which have not yet reported themselves to Headquarters. These, together, with those already numbered, will swell the present military force of the State to seventy-five thousand men.

THE WESTERN STATES.—Throughout the Northwest, and Ohio, Indiana, and Illinois—the war enthusiasm is general. Volunteers are offering by tens of thousands. Illinois has 4,000 men at Cairo, and Ohio 5,000 at Columbus awaiting orders from Headquarters. Indiana has 1,000 men in Washington. In Kentucky and Missouri is strong Union feeling still pre-

valis. From 8 four full Regt mustered into being; Indiana, will be published.

THE SOUTH. Paper says that made for letters by Congress with the Union of marriage. A male free goods vessels now at port their lawful prizes will be re-ophane of those who.

Virginia was federate States, and Simple, two nited as mem.

MOVEMENTS Lynchburg, Va. concentrated, a there were sev Court House, the camped within ready to start on kept fired up, w platform. At a number of troo to be at the t about three mil burg on Saturday tucky, and 450 State on Sund cavalry guarded and down the ri per's Ferry. Troops statione with aris the gerge le yer states, fr of informati arms in Virgini North Carolin, South. From at six points authorities, wh concentrated, i Norfolk.

MISSOURI.— Brigade of Miss at Camp Jack Capt. Lyons co St. Louis. Just before the State the lines of the three at the we fired by ex- ciens, includi the give the by some two or death of upwar several others. St. Louis, Mo. arrived and taken Capt. Lyon's row.

General For Arsenal this ev on their way out to the war during the war. WHEELING, B arrive. About Twenty-eight of Hon. Jam President of th will be calli to-night, J point spoke. There should be should be none Union.

Arrangement introduction of to do be ma thro into W necessary. In fea the State, and it is

HARRIS FE Times from W senger by a spee that Col. J large force of Gen. Butler sent to reinforce h men and a bod here. An att morrow.

BALTIMORE, sent the compl General Butler of the Winn General Butler being sent to h to arrest Wm. sumner. He a million to s War Department treatment of al to every offi The Preside spones from T land. A brig soon be in the

STRATFORD, Me., Monfic- Fort Monroe, schooner up Y preceding a sh a concealed ba

ENGLI ACTIVIT The Europa 4th, and Quee reached Liverpool £26,000 in spee

In the House other usin permitted and use, American naval force is British property there sailing un be dealt with as Lord John Rus ment has direct tion of Aris America is gra

TIGHT BINDING RELIURE TROP RIGIDE

in that City, 30 degrees of M.D. among the medical of Mr. Herbert H. at the University Society graduates with, A. M. by per, planting one on to commemorate benefaction to the

From St. Louis, Missouri, we learn that four full Regiments of Volunteers have been mustered into the U. S. service, and a fifth is being formed. All the "platers" in Cambridge city, Indiana, have volunteered, and no paper will be published there for some time to come.

THE SOUTHERN SOUTH.—A Montgomery paper says that over 300 applications have been made for letters of Marque. An act was passed by Congress recognizing the existence of war with the United States, and concerning letters of Marque. A proviso announces that free ships make free goods, and 30 days is allowed Federal vessels on all ports of the Confederacy to return to their lawful homes, five per cent. of the prizes will be reserved for a fund for widows and orphans of those killed or private armed vessels.

CONFEDERATED STATES had issued Letters of Marque, and that it is intended there shall be blockade of all the Southern Ports. Some points of law on these questions have been referred to Law Officers of Crown Lands will be referred to the U. S. service, and a fifth is being formed.

TO THE ELECTORS AND FRESHOLDERS OF KING'S COUNTY. GENTLEMEN:—The day is at hand when you will be called upon to choose three of your most able and discreet men, and Loyal Subjects, to serve you in General Assembly for the COUNTY OF KING'S.

RECEIVED. Cy Mail Steamers, and by Ships "Lampedo," and "John Harbour," and by Vessels from the United States.

50 King Street. SPRING 1861. NEW GOODS. THE Subscriber has received his Spring Importations consisting of Fine London Jewelry, Gold and Silver Watches, Silver Plated Ware: Fancy Goods &c., and Respectfully invites the attention of the Public.

LONDON HOUSE. Market Square. MAY 1st, 1861. Per "Lampedo," "Kedar," "Niagara," "Canadian," "Bohemian," &c., &c. WE HAVE RECEIVED OUR SPRING STOCK.

THE CHRISTIAN WATCHMAN.



Published weekly, except on Sundays and Public Holidays, at No. 11, Prince William Street, North, London, E.C.

Subscription price, 6s. per annum, in advance. Single Copies, 1s. 6d.

Advertisements, 1s. per line, per week. Long advertisements, by agreement.

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THE CHRISTIAN WATCHMAN.

Poetry.

For the Christian Watchman.
Why Seek Ye the Living Among the Dead?

Think mother! why sweet tears are shed,
How blessed are the early dead.—W. B. TAPPAN.
DESCRIBED BY MR. AND MRS. B.
Look not for them pale and lowly
In that cheerless bed of clay,
Kindred spirits, angels holy,
Beneath heavenward away.
Sad you gave them to the number,
Laid in yonder icy hall,
And above their peaceful slumber,
Bitter tears of sorrow fall.
Look not for them mourners! Listen!
Look not for their lowly bed;
Why do tears drop ever glisten
Offerings to the early dead?
We believe, in crushing sorrow,
Words of sympathy are vain,
But a comfort ye can borrow,
That will ease the deepest pain.
They have gone; but you will meet them
Where no cloud of sorrow rolls,
Oh, how gladly you greet them
In that glorious land of souls!
Look not for them—nearer, stronger,
Come a voice ye need not dread,
Mourners will ye seek longer,
Those who live among the dead?
They have passed that ancient portal;
Freely they have entered in,
And within that land immortal,
They will sorrow not, nor sin.
Tho' no more ye'll ever pillow
On your bosoms those bright heads,
They have passed life's stormy billow;
They are not among the dead.
Babes in Heaven; babes in Heaven,
Thee the "sentry death" is grim;
Yes, the Lord of life has given
Heaven's opening keys to him.
Then, tho' life has laid them lowly,
Lowly down, ye need not dread,
They are now among the holy,
Seek them not among the dead.
HARVESTING.

The Riverside.

For the Christian Watchman.
ANDY O'HARA.

CHAPTER V.
THE STRUGGLE FOR LIFE.
We come now to an event in Andy's life upon which he is accustomed to look back with many mingled feelings, and which he sometimes tells to his friends as illustrating the biography and malignancy of his enemies.
One day, not long after his union with the Protestant, he was at a small mill of Mr. Truman's, which was situated in the middle of the woods, about seven miles from F. The mill was lying idle just then, for it was in early summer, and they had been disappointed in getting logs—Andy had gone out to repair some of the rough wood-work which was out of order.
As he hammered away, singing to himself, and thinking of many very pleasant things, he heard a noise behind him. Looking around, he saw an Indian who was pretty well known about F. for a wild and desperate character. He had a heavy, sullen brow, a fire-sparkling eye, and a savage bull-dog jaw. His appearance at this time was even more repulsive than usual, and Andy took but little notice of him.
The Indian came in and after sauntering about a little while, sat down upon a log and took out his pipe. So Andy took no more notice of him, but went on hammering and singing as before. Supposing that the Indian would smoke and then go on his way, he gave him no more thought.
But suddenly, as he stooped down towards a piece of wood that lay on the floor, his eye caught a gleam of light that flashed from behind. He turned around instantaneously. There stood the Indian. He had noiselessly sprung from his seat, and raised an axe from the floor, which he even now held threateningly over Andy's head. Had he not caught sight of it in time, it might have buried his head. Quick as thought he darted to one side, and with incredible agility made a leap at the Indian. So desperately did he twitch the axe from his hands, that it was hurled completely out of the mill into the flood below.
"What are ye after?" cried Andy, standing before the Indian, and confronting him with a glance more fiery than his own.
"You Prot-stant—Prot-stant!" said the Indian sullenly.
"As! what is that to you?" cried Andy, who was now all on fire with excitement. "Begone out of this, and be thankful ye didn't have my blood, ye murderin' vagabond."
"I'll have it! I'll have blood!" growled the Indian, and he glared upon Andy so fiercely that he gave himself up for a long and desperate contest. There was no help near. His salvation lay in himself only, and in his God. All these thoughts flashed in a moment through his mind as he comprehended the full reality of his situation. He therefore put his trust in God, and prepared for the worst.
The Indian was large, heavy and muscular—Andy on the other hand was small of stature but he was as quick and lithe as a cat. He was always famous for his skill in all athletic sports. Among his own countrymen, he was the fastest runner, the nimblest wrestler, the coolest and most self-possessed in time of danger. The desperate situation in which he now found himself roused up his blood, called forth all his energy, and gave him the strength, vigor, and resolution of a lion. Large and strong though the Indian might be, Andy had far more skill and agility.
The Indian gave a low growl, and rushed upon Andy. Andy struck at him with his hammer, and wounded his arm; but the next moment the Indian had closed with him. He wound his long arms round him, and plunged and pulled, trying to overthrow him. But at first Andy

allowed him to do what he liked, and contented himself with preserving his position. At length the heavy breathing of his enemy gave signs of exhaustion; he began to exert himself more vigorously. Suddenly he made a peculiar movement which was a cherished secret of his wrestling, and with a mighty wrench which was irresistible, he hurled his ponderous enemy headlong to the floor. The Indian cursed, groaned, writhed, and rolled about, seeking to rid himself of Andy's grasp; but he might as well have tried to get rid of his own body. The elephant might as easily have dislodged the tiger, when once fairly fixed upon its flank, as he Andy.
Long the struggle lasted. But Andy was, upon the whole, never before had he felt within him such tremendous strength and energy. He clung to the Indian with the grasp of a vice; he wound his arms and legs around him, and remaining uppermost, defeated every attempt made by his foe to rise. Yet he did not try to injure him. At last, when full half an hour had passed, and the Indian lay beneath him, puffing, breathing hard, and completely broken down, Andy, who was almost as fresh as ever, suddenly sat upright upon his prostrate form, pinning him to the floor in that position. Then reaching forth his hand, he grasped an iron bar that lay near him, and held it over the Indian's head.
"Now!" he cried, "see that! In one moment I could beat yer brains out. Ye deserve to lose yer life. I might kill ye as I wud a wild bait, far ye're no better. But I spare ye, Promise ye'll go off home now. Promise, ye would spile me. Promise, I say."
The Indian yielded to the command which the iron bar pressed upon him so strongly, and humbly promised what Andy demanded.
On this Andy arose, and allowed the Indian to get up also. The fellow rose with a savage scowl upon his face, and slowly left the mill and sat down upon a log outside. Andy then proceeded with his work, however, keeping a watchful eye upon his wrathful enemy. After about an hour had passed the fellow's actions grew so suspicious that Andy thought it high time to interfere.
"Come now," said he at length, going toward the Indian, "come now, ye've had time to rest yourself, and ye'll have to be off. Go now, and make haste."
But instead of obeying Andy the Indian rose to his full height, scowling fearfully at him.
"Be off!" cried Andy, now excited again, and all his Irish blood kindling within his veins; "be off or I may do ye an injury this time."
"I came for blood—I'll have it," growled the Indian.
"Then the Lord spare ye; I'll not be answerable for yer blood now!" and Andy never looked for another desperat's contest.
The Indian rushed furiously at him and they closed as before. Again Andy succeeded in getting his favorite grasp of the Indian, and again there was the same terrific struggle. The Indian made furious jerks and pulls. He tried to lift Andy up from the ground and hurl him over; he tried to fall upon him and get him underneath; but his desperate efforts were again in vain. Andy was only eighteen years of age, but his muscles were like iron, and his nerves like steel. His power of endurance also was amazing, so that when again the Indian began to show signs of fatigue Andy was quite fresh. And now from resting he turned to attack.
They had struggled for a long time; in fact almost an hour had been consumed. In their violent pulls and plunges they had moved a considerable distance away from the mill, and were close by the brink of the pond. Here there was a slope, which ended in the water. Here the Indian sought to push Andy downward, and perhaps have a struggle in the water, where his superior height would avail him. But Andy saw his design, and was already prepared to frustrate it.
Whirling suddenly around he gained the upper side of the slope, and then with his former violence he hurled the Indian downward. This time their grip was loosened, and the Indian's outstretched arms broke his fall. But Andy in a moment was on his feet, with his arms passed under his toe and clutching his hands. He held them in such a way that he could not use them, and pinioned his legs so that he could not rise. The water was beneath them, and the Indian's face was in it. He could not move.
Again the fierce savage's life was in Andy's hands. He might have drowned him as he lay there; but he did not wish to hurt him. He had only fought to save his own life, and had dealt with the Indian as though he had been a madman. Still he did not wish to destroy him. But he held his head under the water till he grew faint, and again and yet again, till all strength had left his gigantic form. Then he relaxed his hold and drew him to the bank. The Indian lay covering before him. Andy then waited till he grew stronger; calmly told him that his attacks were all in vain; assured him that he did not wish to harm him, and would not punish him; and finally, when the Indian rose and prepared to go, Andy also looked up the mill and started for home. But the savage would not go with him. He plunged sulkily into the woods, and was soon out of sight.

"You did not ask the Indian who sent him, did you?"
"No."
"It's a pity you didn't."
"No, sir, I think not. He would have told me some lies, an' besides, I knowed well enough myself."
To the latest day of his life Andy believed that Big Bill had been invited to this by Father MacKenney. Whether his impression was correct or not we cannot tell.
(To be Continued.)

QUESTION BOOKS.

The use of Question Books has been pretty freely discussed in our columns. Arguments have been used in their favor, and arguments against them, and valuable suggestions have been given as to the mode of using them. Our own opinion is that this is one of those cases in which no absolute rule can be laid down. In teaching, of all professions, we must make allowance for differences of natural gifts. A book or a mode which works like a charm with one teacher, works out failure in the hands of another. It must be admitted, indeed, that indifferent and indolent teachers are under a temptation to regard the Question Book as a sort of tool ready made to their hands, and as releasing them from specific and original preparation of their own. In so far as this is the effect, it is a misfortune and an abuse. On the other hand, every one poetically conversant with Sunday-schools knows that if we determine to employ in our schools none but model teachers, the greater part of our precepts must be discarded. The superintendent has to take, not such assistants as he wants, but such as he can get. To the greater part of our teachers the Question Book seems an absolute necessity. Thousands and thousands of teachers every Sunday are doing good and substantial service in the cause, who without the aid that a Question Book gives them, would never undertake it at all.
Question Books, then, being a necessity, it is a matter of interest to know what kind are best. Here again no uniform rule can be given. It depends upon the age of the scholars, the part of Scripture under examination, and various other particulars. Some Question Books are constructed after the manner of a catechism, both question and answer being given. The Child's Scripture Question Book, published by the American Sunday School Union, is a good example of this kind. Others again contain no answers, but references to certain texts from which the nature of the answers may be gathered. In the use of such references, no little discretion is needed. We have known teachers require their scholars to repeat these references in full from memory, when often the only object of the reference is to illustrate some single word or to suggest some fact from a knowledge of which the pupil is to frame an answer in his own language. To require the "references" to be committed to memory is to mistake the plan and object of the book. It not only increases greatly the laboriousness of the task to the scholar, but, often, in the multiplicity of words cited, the precise point of the allusion is missed entirely. Other teachers again run into the opposite extreme. They not only require their scholars to learn the references, but also to turn them lazily to turn to these references, Bible in hand, and read them in recitation. Even this is better than nothing. But it is not what was designed by those who wrote the book was framed.

There is another kind of book, in which the more difficult questions only are answered, those names which could not be learned without a commentary, while the scholar is expected to frame his own answers to the other questions, either from the text of the lesson or from the parallel texts which are referred to. This mixed method is a great improvement upon those previously in use. This method is used also in still another kind of question book, in which, instead of going over certain parts of Scripture, certain great doctrines are studied, such as Faith, Repentance, Justification, &c.
Our attention has been called to this whole subject, not only by the frequent communications of our correspondents, but by a very interesting series of Question Books, published by Mr. Henry Hoyt, of Boston, which have lately been brought to our notice. The plan of these books has interested us not a little. They seem admirably adapted to give real aid to both teacher and scholar, without being mere crutches for the promotion of laziness. We need not name them more particularly, as the exact titles are given in Mr. Hoyt's advertisement. Teachers will do well to give these books an examination and trial.

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