

LA... S... TIGHT BINDING RELIURE TROP RIGIDE

# The Christian Watchman

W. DAY, Proprietor.

BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

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

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## Original Contributions

The following poem was published more than thirty years ago in the Imperial Magazine, printed at the Caxton office in Liverpool, under the title "The Anchor necessary for safety." I have made a few trifling corrections, and now submit it to you with the simple title of

### THE ANCHOR.

When ocean's bosom in storm,  
And summer skies are clear and bright;  
Where all around is one vast scene,  
Of peace, of grandeur, and delight;  
The seaman walks his deck with ease,  
Indulging all his little pride;  
As on before a vessel breeze,  
He sees his gallant vessel glide.

Related with his present joy,  
Her various trappings he surveys;  
Her carvings novel and richly wrought,  
Her masts and rigging tall and brave;  
And now her lofty masts are seen,  
His thoughts are bent on his dear friends;  
His swelling canvases rise and spread;  
Then contemplate with fond delight,  
The splendid figure of his head.

But when deep gloom o'erexpresses the sky,  
When thunders roar and lightning fly,  
When the waves are tossed in foam,  
And all is elemental war?  
His pleasure dies, his feet awake,  
His pleasing contemplations fly;  
Straight to his anchor he betakes,  
On that his hope of life relies.

Thus man while passing o'er life's sea,  
When all things round assume a smile,  
Indulges thoughtless mirth and glee,  
Each tidle can his heart beguile.  
When fortune smiles his crowning bliss,  
And wealth flows in with every wind,  
He hides the sweet concurrences hall,  
As all the bliss for man designed.

He lifts ambition's shining van,  
Displays the gaudy flag of pride,  
And glides along the placid main,  
Without a compass for his guide:  
But when stern fate awakes a storm,  
And wraps his prospects all in gloom,  
When dire disease, that gnawing worm,  
Forbidden his certain, speedy doom.

When conscience, flashing, ushers in  
The thinkers of God's broken laws;  
Portrays the heinousness of sin,  
And points to ruin's gaping jaws;  
The grace of Christ alone can save.  
That anchor is his only care,  
To stay his soul upon the wave,  
Above the gulf of dark despair.

### HORTON SKETCHES.

It is a wonderful scene when the Holy Spirit descends in answer to earnest prayer upon a community who have waited for his manifestation; to see men who for a life time have been wrapped up in gross materialism, suddenly awakened to spiritual things; to witness the indifference and apathy of a whole congregation supplanted by eager anxiety; to behold sinners aroused, convicted, and imploring mercy. The circumstances of such scenes are always as various as the characters of men. Sometimes a revival will be attended with fearful accompaniments of physical excitement; at other times there will be nothing but the deepest solemnity and the strongest feeling.

The revival in Horton was of the latter kind. No violent scenes marked its sacred character, no outbreaks of frenzy or wild excitement were there, to create doubt or inspire perplexity. For although these manifestations may co-exist with the real work of God, yet we all know that revivals are always better without them.

The Principal of the College was also co-partaker of the village church, and was a devoted and laborious minister. He was founder of the institution and had given up his whole life to its interests, yet he had never neglected the higher calls of the sanctuary. He was a man of thorough scholarship, but also of devoted piety, and while he sought to impart to the students the blessings of an education, he thought it far higher honor to communicate to them the glorious truths of religion. When Father Harding's age restrained his labour, the energy of Dr. Pryor was exerted, and his efforts were crowned with unusual success. He was a learned man, and an eloquent preacher, yet the true secret of his success in the ministry, could only be found in his earnest faith and warm devotion. He saw the path of duty in private, as well as in public life; he was not more zealous in preaching than in private conversation; his known earnestness, and affectionate manner made him personally welcome even where his words were disregarded; and the students acquired for him an affection that was almost filial.

His associate, Doctor Crowley was a man of a different order. Equally devoted to religion he was perhaps less popular in the mode of his expression. His natural reserve, and somewhat stately manner had often the effect of repelling intimacy, but by those who knew his gentle and noble nature, no man was more beloved. He

was more fitted for a life of thought than of action, his nature was that of a student, and his acquirements were of a high order. His preaching appealed less to the feelings than to the reason, his manner in the pulpit was impressive, his personal presence imposing, his voice deep and finely modulated. He was in every respect a remarkable man.

Nor must another be forgotten who certainly was never lacking in zeal or piety. Like the others he never forgot the claims of Religion upon his scholars, nor did he ever allow an opportunity for urging them to pass away. He had no family, and the College was his home and his world. With the affection which his name inspires, there is mingled a mournful feeling. Cut down in the prime of life his death was a heavy blow, and time which has repaired the loss, has in no respect diminished the affectionate regard which his friends entertain for the gentle virtues of Isaac Chipman.

With the co-operation of men like these, the revival spread rapidly, increasing its triumph every day. The town's people were the first to feel its influence.

On the meeting which followed the one of which I have spoken, the first fruits were gathered in. A number arose and asked the prayers of the congregation. A deep solemnity rested over the place. No sounds arose to break the awful stillness except the sob of the penitent, or the broken voices of those who wept in prayer.

Meeting succeeded meeting. Scenes of varied interest, pathetic, mournful, or fearful, occurred in quick succession. At every meeting there was a harvest of souls. Now a strong man would rise his frame quivering with emotion to ask in supplicating accents for the prayers of God's people.

Again an old man would come forward, who never prayed before, to implore prayer for himself, that even in the eleventh hour his cry might be made known and accepted; again a young girl would ask in a scarce audible voice that she might share in the common blessing. Nor did it end here. It was not enough that the power of the Holy Spirit should be shown in bringing new souls into the kingdom; a harder task yet was performed in breaking up the covering of apathy or aversion that enshrouded the stubborn heart of the backslider. These appeared again, filling their old places, seeking to regain their old feelings, to bring back their vanished love. They came from every side. Pride, shame, all were thrown away, in the awakened desire for pardon.

Then there ensued a scene of happiness that had not been witnessed for many a year in this place. Other revivals had occurred before, but none like this. The blessing descended from an unsparring hand, and every heart was filled with peace, and joy exceeding and full of glory. Prayer meetings began and ended, but the members could not get away—again they began, and again they ended, and still again they took up the strain, until at last they left, but often, only to recommence a final meeting in some private room. It was a uncommon thing to spend a whole night in prayer. The joy of young converts is proverbial, and here it was felt to its largest extent—joy full and free—bliss that flowed like a river. These feelings burst forth in singing. The songs of Zion were exhausted to express the feeling of all these happy souls. It was a scene which was a forerunner of the Millennium.

"As I look round upon these young converts" said Father Harding—"all happy, all rejoicing—I feel as though I were like some old oak tree, whose vitality has been supposed to be exhausted. But spring has come, and shoots and buds burst forth, and they grow, till the gaunt old trunk is green with foliage."

The students had looked upon all this with varying feelings. "Afric of being converted, and still more afraid to show this fear, they did not know whether to go to the meetings or stay at home."

There was Edward Vincent and his brother John, the former a gay and and mercurial youth, the latter gentle and affectionate. There was also Tracey whose feelings were a strange mixture of hope and fear, and whose somewhat satirical nature made him afraid of appearing ridiculous; Robinson who followed wherever the others led; and two brothers George and Alfred Cummings.

These six young men were the leaders of all the others; and the most influential in the College. They formed a society for themselves, and so vehemently did they resist the influence of the revival, that at length this battle between Earth and Heaven seemed to centre around them.

Just at this time an old student came from a distant city to visit them, and as he expressed his desire to have some fun at the revival. His name was Marshall, and he was as completely inaccessible to religious influence as any man that can be imagined.

Their favorite resort was at a village store, where they used to talk over the subject that was uppermost in the mind of all.

"If you fellows go much oftener to these meetings you'll be caught and converted as sure as you're alive," said the store keeper.

"Ha ha—that's a good idea," said Tracey—

"Very good," said Tracey—"you'll be the first one."

"Me?" cried Tracey—"Oh yes—that's very likely—Me? Well I like that." And Tracey laughed as though he considered it an excellent joke.

"Well boys"—said Marshall—"don't mix your liquor—ly that I mean don't go to these meetings, and try to be jolly too. You must do one thing or the other."

"Have you been converted yet?" asked George Cummings mockingly.

"Oh yes—I've formed a creed—

It's this, if I'm born to be saved I'll be saved, if not I won't—you see if I will."

"Robinson," said Edward Vincent, "you nearly upset me in meeting last night."

"Why, I had been eating nuts up in my room and carried the shells to meeting. Who knows, though, I; but that these may be of use to some enquirer. So I saw a row of enquirers on a bench in front of me, and occupied the time with filling their pockets and watching the effect. As each one pulled out his handkerchief to wipe his eyes, the shells fell with a rattle on the floor. I stood by very well till it came to you. You out with your handkerchief, but when the nuts fell, you looked around with such a comical expression that I burst out laughing."

"Oh it was you was it?" said Robinson—"I thought so."

The others all laughed at this little joke, as though they were the most light hearted young men in their country.

Yet there was not one of that number who was not utterly wretched and miserable. Thoroughly aroused and overcome by these meetings they struggled against feelings which could not be subdued, and among all the most miserable was the very youth who now so gallantly tried his trick at the prayer meeting. At that very moment he was the prey of awful feelings. He even thought that he had committed the unpardonable sin.

That evening they were summoned by George Cummings to go to meeting.

"Come along fellows!" he cried in a loud voice.

"Come to meeting! you'll never be converted if you don't, now's the accepted time. Make haste."

Answering his profane call they all hurried after him—every one of the sport of conflicting emotions, yet none of them daring to acknowledge the truth.

They seemed to feel that they were being conquered by a resistless power, and yet they struggled with vehement hate against springing neighborly ridicule, nor scorn, nor open profanity to show their opposition. It was a very remarkable conflict since it shows how strongly the natural heart will resist even those influences which it knows to be good.

Tracey alone did not go. As the others returned they were greeted by him, as he called out from his window the usual question—

"Well boys—are any of you converted yet—any awakened?"

From that question nothing but utter carelessness could be attributed to him. Yet his room had very different expressions.

When the others had departed he looked himself up in his room alone with his God. Then the overpowering thoughts of his sin, his danger, and his mad resistance, came thick and fast upon him. There was no companion near to assist him to drive them away. These thoughts overwhelmed him.

He determined to pray. But what if he should be seen? What if some one were watching him? In his nervous fear of being watched he searched his whole room, looked under the bed and table, and finally opened the door to examine the hall. But no one watched him. He retraced into his room and locked the door. Still he felt uneasy. He had to go again and fill the keyhole for fear some one might peep through. Even then he scarcely dared to pray. He stood long in hesitation. Finally he got down on one knee. He was determined in case of interruption to be ready to spring to his feet.

But he prayed. For the first time in his life he prayed to God.

Yet even after all this, so strong was the dread of one another's ridicule which these young men felt, that he did not dare to let them see that he was anxious.

They were all the same—longing, aching, pining to be reconciled with God, but yet kept back by their fear of one another.

The conflict as I have said seemed to settle around these young men. Already the revival had extended its influence to the college, and the Academy. Many of the junior students had at once yielded, and made a public profession of Christ. Every hour extended the work, which like an encircling fire spread all around them in an ever narrowing circle. One by one, they saw those who were out of their own immediate circle go forth and pass on the other side. Around them they witnessed the outward manifestations of the wonderful work which was being performed. Religion became the chief coercion, and those who loved the Saviour met often together. From the Church below, from the lecture hall, and from the private rooms of the students, rose the voice of prayer and praise, beginning at the sunset, to continue far through the night, ascending and enveloping them in its sacred influence.

"What wonder then if at length their resolution filtered; and their hearts were moved? When great emotions sway a community who

can resist temptation? Even if they are human, they carry all away in the common tide; how much more so if they are divine.

Gradually they became conscious of their own feelings, they were willing to recognize them, and some were even willing to confess to others what hitherto they refused to confess to themselves.

O'Hara, the young Irishman, did not again force himself upon the student who had turned him away, but among the others none laboured more zealously than he. He saw with joy that some would listen to him patiently, and would even allow him to pray with them. Nor was he alone in his prayers. Around these stubborn hearts, the hope, the anxiety, and the prayers of our Eastern Churches, now gathered with one common impulse.

At last all resistance ceased. They learned the resistlessness of the force against which they were striving, and saw that they had already been drawn far away from their first position of scorn and hate. They tacitly recognized the pre-eminence claims of religion, and took to their beds to conceal their anxiety to possess it.

### LETTERS TO A YOUNG MINISTER.

DEAR YOUNG BROTHER: I am afraid that we sometimes take for granted that the discharge of our ordinary ministerial duties suffices for the necessity of making diligent effort for our advancement in the divine life. Certainly our vocations are all of a character fitted to solemnize the spirit, to enlighten the mind, and to stir our emotional nature. We are continually brought in contact with the stern realities of life, and are made acquainted with all forms of sorrow. We habitually investigate subjects the most important and heart stirring.

We are in a position of awful responsibility—our words are a savor of life unto life, or of death unto death. Yet it is very possible for a minister to visit the penitent, the remorseful, the reckless; to stand beside the couch of the sick, or the dying to conduct the worship of the church, and to preach the gospel of salvation to perishing sinners, yet all the while, not only make no progress himself, but actually grow less susceptible to divine truths and influence. "Take heed unto thyself!"

Whatever may be the amount of ministerial labor which you are obliged to perform, take time for meditation. You must become acquainted with yourself—your religious condition, the frailties to which you are exposed, the temptation, the foibles even, which may injure your usefulness. You must apply to yourself those soul stirring truths which you proclaim so earnestly to others. Especially, I would urge you to meditate upon the life and death of the Son of God. Make that life the subject of much thought. Contemplate the Saviour in the various circumstances in which he was placed. Consider attentively the elements of his character, until you have, not a vague notion of an infinitely holy God, but a vivid picture of an absolutely perfect man.

Dwell constantly upon his death, and let the remembrance of his infinite love stir your heart, and impel you by all the combined power of duty and grateful love to imitate his example.

Take time also for frequent and prolonged prayer. Every Christian must pray, more especially a minister. The evil influences which surround him can only be dispelled by prayer. He must dwell in a lowly posture before the Holy One, else, before he is aware, his heart will become the abode of pride, vanity, self righteousness, or love of authority. Meekness and humility can never be acquired by the force of will.

Besides, without prayer your labors will be unblest. The spirit which judges of sin, of righteousness and of a judgment, must be invoked, with eager longing and on bended knee, by the sinner, and the church, and the church of which the Holy Ghost hath made you overseer, plead with you to present their necessities before the Throne.

Moreover, prayer lightens your ministerial labors. You have, doubtless, often been discouraged by the difficulty of selecting appropriate topics for the consideration of your hearers. When a subject has been selected, you have often labored in vain to frame a clear and instructive sermon. When in the pulpit, you have often been conscious that your manner was too cold for the important theme which you have been presenting. Now, nothing will please your mind in a condition to work efficiently, so readily as prayer. Themes are suggested, appropriate ideas flow, and your manner of preaching will be solemn and impressive. You will also find that the frame of mind produced by much prayer will render all your private ministrations more delightful to yourself, as well as more profitable to others. Never excuse yourself from attendance on a throne of grace. The time saved by omitting his duty will not contribute much towards making you a better or a more useful man.

may miss the benefit its revelations impart. On the other hand, the new view of duty which you have gained for your own good, the promises which you have received to cheer your own heart, the threatenings which you have regarded for your own warning, will always be available for others. Still more, truth gushing out of your own heart will be far more effective than when it comes forth as a lesson which you have learned. Let me urge you then to work out your own salvation with fear and trembling. Let your first work be to take heed unto yourself. Neither force of intellect, nor extent of information will ever cause you to resemble the Shepherd and Bishop of our souls; nor will mere study satisfy your conscience, improve your religious character, or fit you to discharge efficiently the public or private departments of your office. This is the reason why unlearned men have often accomplished far more good than the "wise and prudent." The former have been humble, affectionate, and deeply imbued with the spirit of truths which they could present only in a very imperfect manner. The latter with well stored minds, with correct and logical views of truth, with clear and elegant expressions, have peered out of the head, rather than the heart. ERASMOUS.

### THE POWER OF THE KEYS.

Mat. 16: 18-20. "And I also say unto thee, that thou art Peter, and upon this rock (the declaration that Peter had just made, ver. 16) I will build my Church, and the gates of hell will not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is not to be denied that the Church of our ordinary acceptance as a visible community of believers, organized for the extension of the authority of Christ over its members and throughout the world. It is not "the Kingdom of Heaven," but an institution of the kingdom.

The Church is here represented as a temple or palace (1 Cor. 3: 9; 2 Cor. 6: 16; 1 Pet. 2: 5) of which Christ was the builder, and the heart-felt expression of faith which Peter had just made, ver. 16, the foundation. This language implies that the church had not yet been organized.

In opposition to this temple or palace is the fortress of Hades, (Job 38: 17; Ps. 9: 14; Isa. 38: 10) the citadel of death, (an emblem of those forces which are opposed to life.) But though this fortress has hitherto prevailed against every agency designed for the salvation of men, though it had even destroyed the beauty of the Jewish temple, it will never even deface the spiritual temple built by Christ, and based upon a living faith in him.

Christ now confers an additional honor on Peter in return for the expression of faith which he had given. The kingdom of heaven, within whose borders the impregnable temple was to be erected, was already established, and Christ alone had possession of its keys. He promised to deliver them to Peter, to grant to him the glorious privilege of opening its gates to all who would come in from the kingdom of Satan. The meaning of this promise, the manner in which it was fulfilled, and the authority which Peter in consequence exercised is very clearly presented in a late number of the Evangelist. (California.)

"Not let us see if we can find when Peter used these keys, then we shall know when the doors of the kingdom were opened. And when the day of Pentecost was fully come, they were all of one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and spake with other tongues as the Spirit gave them utterance." This created a great stir in Jerusalem, and brought a great multitude together—Jews from every part of the known world. "And they were all amazed and were in doubt, saying one to another, what meaneth this?" Peter, standing up, proceeded to deliver to them his memorable discourse found in the second chapter of the Acts, in reference to which it is said: "sow when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? Peter said, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. . . . And with many other words did he testify and exhort, saying—Save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." This is the first time Peter used the keys. He then opened the doors of the kingdom unto the Jewish world. The disciples with Peter were all chosen officers of Christ, and prepared to receive the oath of allegiance from those who wished to become citizens of his kingdom;—for there are no citizens born according to the flesh into this kingdom. All must be born spiritually, and all must take the oath of allegiance—for they were at one time all foreigners and strangers to this kingdom. Repentance, and faith in its king, and a renouncing all allegiance to the devil, their former king, were prerequisites to their being initiated into the kingdom of Christ.

We will now see if we can find where Peter used the keys the second time. The tenth chapter of Acts gives us the account of Peter in the house of Cornelius, and of the visions seen by Peter and Cornelius, and to prepare them to understand the ways of the Lord. Peter was slow to comprehend that the gospel was to be preached to the Gentiles, and needed a special revelation to teach him the lesson, while Cornelius was prepared to receive it. When Peter reached the house of Cornelius, and found the multitude assembled there, he said: "Yet know how that it is unlawful for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. . . . I ask, therefore, why ye have sent for me? Cornelius then related his vision and said: "Now, therefore, are we all present before God to hear all things commanded of God." Peter then preached to them the news of the Kingdom of God, and while Peter preached, the Holy Ghost fell on all who heard his words. . . . And he commanded them to be baptized. . . . This is the second time Peter used the keys. He opened the doors of the kingdom unto the Gentile world. The doors of the kingdom are then open to all who wish to become citizens of the kingdom, provided they will take the oath of allegiance and be initiated. Peter no longer has use for the keys. . . . C. L. S.

That this interpretation is substantially correct, is evident from the language of Peter himself, when doubtless referring to this promise, he says, "Men and brethren, ye know how that a good while ago, God made choice among us that the Gentiles, by my mouth, should hear the Gospel and believe." K.

### CHRIST'S PARTING ADDRESS.

THE Lord Jesus had been crucified, had descended into the world of spirits, had arisen, and was now about to ascend into heaven. Ere his departure he would meet with all his disciples, appoint to them their work, and give to them all necessary encouragement.

In accordance with his appointment the disciples proceeded to Galilee, to a certain mountain, where their Lord was to meet with them, and where he was to deliver his last message. Not only the twelve were present, but in all probability the five hundred disciples. 1 Cor. 15: 6. When they saw him, astonishment and delight filled their hearts, though some of the weaker brethren could scarcely believe that this was the Jesus who had been crucified, and imprisoned in the grave.

He began his parting address by giving them assurance that he was all powerful in heaven and on earth. He in heaven could send his Holy Spirit to work in men's hearts to will and to do of his own good pleasure; he could send forth angels as ministering spirits to the heirs of salvation; he could also prepare a place for them in his Father's house. On earth he could rule in his church, extend its borders, overcome its enemies, and ultimately extend its influence over all the world. This assurance was necessary in view of the Commission which he was about to give, and the great responsibility which was to devolve upon the disciples.

"Go forth," he said, and disciple all the nations do not confine yourselves to the work of instructing and enlightening the Jew. Bring all the Gentile nations to accept my teachings, to obey my laws, to become my disciples. Baptize those disciples into an acknowledgment of love for, and obedience unto the Father, the Son, and the Holy Ghost. Then teach them to observe all the precepts which I have delivered unto you, during the period of my ministry. This work you think is impracticable, you think that your powers are too feeble, your lives too short for the accomplishment of results so vast. Be not discouraged, though you should not live to see all the nations converted, baptized, and walking in obedience to all my precepts. Those who shall believe in me through your instrumentality, will still live. Though your strength be feeble, a friend who is Almighty will not forsake you. Behold, I possess all power in heaven and on earth, and will be with you at all times, and I will be with my people through all the coming ages even until the close of this latter dispensation when time shall be no longer.

Remember as you go forth to the world that its salvation depends upon the gospel which has been committed to your trust. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

NOTES 7, 19.—In the name. This does not mean to baptize by the authority of the Trinity, but to bring into a knowledge of the doctrines, obedience to the commandments, love for the person of the Triune God. See 1 Cor. 1, 13. "who ye baptized in the name of Paul?" also 1 Cor. 10, 2. "These were baptized unto Moses."

This verse evidently teaches that men should be baptized before they are baptized. It is curious to notice the views of those who cannot deny the teachings of the text, yet cannot give up their pseudo-baptist prejudices. For instance, Olshausen, one of the best authorities in Biblical Criticism writes: "By the introduction of pseudo baptism the position which this ordinance occupied is changed. Pseudo baptism is not apostolic for certain, but it became necessary in the





