

# The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

VOL. I.

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## Poetry.

### GETHEMANE.

BY MRS. L. H. SIGOURNEY.

There was a garden, near Jerusalem,  
Where Jesus went to pray, not the fair breast  
Of Olivet—beloved by Kidron's wave—  
But wrapped in denser shades, and deeper veiled,  
For the soul's secrecy.

Thither he went,  
With his disciples, when his course on earth  
Drew near a close. It was a moonless night,  
And heavily he drooped, as one who bears  
An inward burden. Dear Gethsemane  
Gave him no welcome, as his weary feet  
Paused at its portal. Almost it might seem  
That Nature, with prophetic eye, foresaw  
The sufferings of her Lord. With its rough cones,  
The terebinth did tremble, and the buds  
That Spring had early awakened, hid their heads  
Again in their turf-estades, tearfully.

A horror of great darkness fell on Him  
Who wrought the world's salvation.

Unto those,

Who at His call had left the fisher's coat,  
And the receipt of custom, and had shared  
His daily bread, he turned; for in the hour  
Of bitter anguish, sympathy is dear,  
Even from the humblest.

Unto them, He turned,  
But they were gone—gone!—and He searching found  
That heavy-eyed and self-indulgent band  
Stretched out, in sleep supine. They took their rest,  
While He, who for their sakes had toiled and taught,  
And healed their sickness and supplied their need,  
And walked at midnight on the raging sea,  
Strove with the powers of darkness. Rising tides  
Of griefed, untiring, unrequited love  
Mixed with the question from those lips divine,  
"Could ye not watch one hour?"

Then, He withdrew  
Again, and prayed. The mournful olives bent,  
Weaving their branches round him tenderly,  
And sighed and thrilled, thro' all their listening leaves.  
Paler than marble was the brow that pressed  
The matted grass, leaving the blood-print there,  
Yea, the red blood-print.

Oh Gethsemane!  
Draw closer thy drear veil. I would not see  
My Saviour's agony.

Yet not alone  
Passed that dread hour, tho' His disciples slept.  
There was a pitying spirit of the skies,  
Who wept and wondered, and from odorous wings  
Shed balm ambrosial on the sufferer's head.

Would that I knew His name, who thus did stand  
Near the Redeemer, when both earth and heaven  
Forsook His fainting soul. There was a sound  
Like rushing pinions of a seraph host;  
But wildering awe, and unsolved mystery  
Enchained them in mid-air, and only one  
Came down to comfort Him.

Thou who didst bear  
Unuttered pangs for an ungrateful race,  
Remember us, when desolate, and lone,  
In our Gethsemanes, we agonize,  
Imploring God to take the cup away,  
And shrinking, in our poverty of faith,  
To add the words, that make His will, our own.  
Thou, who amid Heaven's bliss, forgettest not  
The weakness of the clay Thou once didst wear,  
Nor how the shafts of pain do trouble it,  
Send us a strengthening angel, in our need;  
Oh! be Thyself that angel.

[Sartain's Magazine.]

## Miscellany.

Original.

### A SON OF TEMPERANCE.

Moral enterprises, combining the improvement of man's social and physical condition with his moral elevation, deserve the cordial support of the patriot, philanthropist and christian. The society known as the Sons of Temperance of North America, is one of that class, which receives at the present time much of the public attention. When a society claims the high appellation of moral, it is a matter of some importance that its principles and operations have a moral tendency, and that its members bear an irreproachable character. The Sons of Temperance have no principles opposed to the purest morality—their operations injure none, but benefit all classes of the community—and

each Son or member, before he is proposed must be a person of "good moral character." An association of moral men for purposes not opposed to, but promotive of good morals, well deserves the patronage of the christian public.

From the foregoing remarks, it will be seen, by every Son of Temperance, that there are two things to which he should give his special attention, if he would secure to his favourite society, popularity among his fellow men and Purity, Love and Fidelity among his brethren. The first of these is, to keep his own character free from immoral blemishes. The Bible, which is read in the Division Room, must furnish him with a code of morals, and to its moral laws he must yield a cheerful obedience. Doing this he will fulfil one of the conditions upon which he was admitted as a worthy member; while in order to do so, it is respectfully and assertively urged upon the attention of every Son, the duty and necessity of prayer to our Heavenly Father, who has promised his Holy Spirit to them that ask. The second thing requiring his assiduous care, is, not to propose an immoral man as a suitable and proper person to become a member of the society. If this be done, if immoral men are proposed and received, our good character is gone—really good men will withdraw, and we can no longer expect the countenance of the godly; the Bible forbids their keeping such company, and the Bible they must, and will obey. It is also his duty to prevent others proposing unsuitable persons, if possible, and if he fails in this, his vote in the ballot box, can show his fidelity to the principles to which he has under solemn circumstances, avowed his unflinching adherence.

But it may be enquired,—where is the line to be drawn between moral and immoral? without splitting hairs, it may safely be said, that the man who in his outward conduct, conforms to God's commandments is a moral man, or his life is in accordance with the Moral Laws;—while on the other hand, any man who habitually breaks any of those commandments, is an immoral man; as for instance, the liar, cheat, gambler, swearer, thief, Sabbath-breaker, fornicator, polygamist, &c, are all immoral persons. There is scarcely any person but knows the difference.

A Son of Temperance is a man of unblamable morals—a thorough Teetotaler—of industrious habits—and noted for benevolent exertions to alleviate the sufferings of his fellow creatures.

A SON.

### THE VALUE OF THE SABBATH.

Were it possible to view man as only formed for this world, as a mere link in the chain of causation, doing his little part, enjoying his brief existence, and then reduced again to his original elements, alike forgetting and forgotten; and were we to regard the sabbath as merely a civil institution, the appointment of human governments, even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God, to improve the opportunities afforded by it, confer benefits upon working men which they could not otherwise obtain. The sabbath limits, to some extent, the power of employers, whose selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and the health of their servants; and secures to those whose daily avocations require their absence from the family circle, the pleasures and the comforts of home; the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainment of useful knowledge: it ought, therefore, to command the respect of all who are sincerely desirous of promoting the improvement of the working classes. But it is impossible thus to regard man. Man has a spiritual, never-dying, as surely as he has an animal and mortal nature, which act and react upon each other, so that the well-being of the one is essential to the well-being of the other. He therefore, who would confine man's views to this world, and limit his endeavours after happiness to the present life, snatches from him, along with the hopes of the future, the riches of the present. Debarred from his father's

house and his father's table he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unremitting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The sabbath, then, must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon the human family. Even as a cessation from labour, as a rest to the worn-out frame, the sabbath is no trifling boon to the bound-down sons of toil. We look upon it merely as a day on which the toil-worn drudge unhidden may stretch his wearied limbs upon the couch of rest; whereon the most dusty, sweaty, dirt-streared endurer of the consequences of man's transgression, may wash himself clean, dress genteelly, and enjoy the society of his fellow-men; a day when he, who, during the six days of labour, must eat his dry, cold, hurried, and comfortless dinner alone, can sit in leisure and comfort, in the society of beloved relatives, with the clean, shining, glad faces of his little ones around him, and his wife, clean and neat, as upon his bridal-day, by his side, and enjoy his neatly-prepared, though homely repast; a day when brothers and sisters, early forced by necessity from the parental roof, to seek a hard-earned subsistence elsewhere, may weekly enjoy each other's society amid the blessed influences of the house of their childhood. The sabbath, though looked upon as bestowing only privileges like these upon working men, must command the respect of every enlightened and philanthropic mind. But when viewed as a day in which all that is associated with the hallowed influence of religion; in which man enjoys the pleasures of social intercourse, blended with, and elevated by, the most sacred and purifying associations; in which the body enjoys repose, not only that the mind may be fitted for exertion, but that it may engage in the study of subjects supremely important to man; that it may apply itself to the contemplation of themes the most sublime and interesting;—a day in which men not only meet together that they may be instructed, strengthened, and refined by intercourse with each other, that mind may have communion with mind, and heart with heart; but in which they are invited to meet with God himself, that their minds may have communion with his mind, their hearts with his heart; that they may be instructed, strengthened, and refined, by the wisdom and love of God; that they may be moulded into his image, and renewed in his likeness. It seems strange that any one who believes man to be possessed of a moral and intellectual nature, capable of improvement, should set light, by, or trifle with such an institution; and passing strange, that those who name the name of Christ, who profess to be his followers, who emphatically taught that the sabbath was made for man, should despise such a privilege, fling away its hallowed restraints, and disregard its sacred obligations. The sabbath, by the repose it affords, not only renews man's physical energy, renovates his animal system, it also qualifies his mind to apply itself to self culture, and to the acquisition of solid and useful knowledge; Nor does it stop here: it leaves him not unaided and unguided to grope in darkness for the knowledge which is essential to his well-being; it pours upon his path a flood of light, opens wide the gate of knowledge, and bids him enter. It calls him forth, in exulting joy, to seek the society of his fellow-men, that mind may awaken and strengthen mind, and heart warm heart; that they may ponder together the meaning of facts, facts attested by incontrovertible evidence, facts the most sublime and interesting that have ever engaged the attention of man. It calls men together to study, in each other's society, a system of morality pure and perfect, founded upon these facts. It furnishes him with subjects surpassingly glorious, in the contemplation of which he may exert and cultivate his intellectual powers. It inspires him with hopes which give his fortitude to endure the unavoidable evils of his condition, and energy to surmount its difficulties. Yes, the Lord's day, with its communion with God, its memorial, its exercises, its instructions, and its social intercourse, ever as it returns gives a fresh impulse to human advancement. It is truly a fountain whence spring innumerable benefits. Not only does each returning sabbath give a new and powerful impetus to man's advancement in his heavenward course; but, in so doing, it urges him onward and upward in civilization, refinement, and comfort.—TO BE CONTINUED.

The reward of honorable conduct, however long withheld, is certain.

### BEAUTY OF OLD AGE.

There is no greater error in the world than is committed by those who associate ugliness with age,—and though the dictionaries may conjoin them, we maintain that not unfrequently, good looks come with advancing years,—we mean the good looks of a benignant and intellectual countenance. There is a great moral beauty in the appearance of one whose garb denotes that she has yielded a willing submission to the fixed decrees of our being, who having seen the joyous delights of youth, and passed the honorable period of mature age, is content to throw aside the ornaments which she once wore, and, instead of masquerading in laces and velvets, to be seen in the simple and unostentatious apparel that befits her years. To the eye of affection, the grey hairs upon her brow are far more becoming than any artificialities that could be procured; and the pallor of her cheek more attractive than the sunniest glow of early loveliness. It is when we look upon such a character as this that we feel in their full force the veneration and regard which old age ought always to inspire.—*Eliza Cook's Journal.*

### CHASTITY.

Chastity is the security of love, and preserves all its mysteriousness like the secrets of a temple. Under this lock is deposited the security of families, the union of affections, the repairer of accidental breaches. This is a grace that is shut up and secured by all arts of heaven, and the defence of laws, the locks and bars of modesty, by honor and reputation, by fear and shame, by interest and high regards; and that contract which is intended to be for ever, is dissolved and broken by the violation of this; nothing but death can do so much evil to the holiness of marriage as the violation of the marriage vow, and the breach of conjugal faith.—*Jer'y Taylor.*

### ON CULTIVATING THE FACULTY OF ATTENTION.

By assiduously cultivating the faculty of attention in early infancy we do more towards laying the foundation of a wise and useful character than if we were to cram all we know into its little brains. The children of a sensible mother have all their faculties so judiciously exercised, that their minds are ever in a state of preparation for the reception of new ideas.—Every field-flower that they gather in their walks, every pebble which they pick up in their road will be rendered a source of new ideas to their tender minds. Credulity will be thus awakened, it will be gradually turned to higher objects, and so judiciously gratified as to lay the foundation of a love of knowledge—the first step to all improvement. Reading will then be taught with ease, and be considered by the children as privilege rather than a task. The command of attention having already attained, it will be ready to obey the call; and having been habitually exercised on all the objects of perception, will, without difficulty, apply to those new objects, from which new objects, new ideas are now to be acquired.—*Miss Hamilton.*

### TRAVELLING OF LIGHT.

Light travels at the rate of an hundred and fifty thousand miles in a single second; and it is seven minutes in passing from the sun to the earth, which is nearly a distance of seventy millions of miles! Such is the rapidity with which these rays dart themselves forward, that a journey they thus perform in less than eight minutes, a ball from the mouth of a cannon would not complete in several weeks! But the minuteness of the particles of light are still several degrees beyond their velocity; and they are therefore harmless, because so very small. A ray of light is nothing more than a constant stream of minute parts, still flowing from the luminary, so inconceivably little, that a candle, in a single second of time, has been said to diffuse several hundreds of millions more particles of light, than there could be grains in the whole earth, if it were entirely one heap of sand. The sun furnishes them, and the stars also, without appearing in the least to consume, by granting us the supply. Its light is diffused in a wide sphere, and seems inexhaustible.

### PROFANITY.

The excellent Mr. John Howe, hearing a gentleman speak in praise of Charles I., in a large party, and at the same time mixing many horrid oaths with his discourse, mildly but decidedly said to him that he had omitted one great excellence in the character of that prince; "What is it, sir?" said the other, with eagerness, "What is it?" "It is this," said Mr. Howe, "that he was never heard to swear an oath in common conversation."