

# The Watchman.

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

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## Poetry.

### ATHEISM.

BY MRS. L. H. SIGOURNEY.

The fool hath said in his heart, There is no God."

"No God, no God!" the simple flower  
That on the wild is found,  
Shrinks, as it drinks its cup of dew,  
And trembles at the sound;  
"No God!" astonished echo cries  
From out her cavern hoar,  
And every wandering bird that flies  
Reproves the Atheist's lore.

The solemn forest lifts its head,  
The Almighty to proclaim;  
The brooklet on her chrystal bed,  
Doth leap to praise his name;  
High sweeps the deep and vengeful sea,  
Along its billowy track,  
And red Vesuvius opens its mouth  
To hurl the falsehood back.

The palm-tree, with its princely crest—  
The cocoa's leafy shade—  
The bread-fruit bending to its load,  
In you far island glade—  
The winged seeds, borne by the winds,  
The roving sparrow's feed—  
The melon of the desert sands—  
Confute the scorner's creed.

"No God!" with indignation high  
The fervent sun is stirred,  
And the pale moon turns paler still,  
At such an impious word;  
And from their burning thrones, the stars  
Look down with angry eye,  
That thus a worm of dust should mock  
Eternal Majesty!

## Miscellany.

### THE HAND OF GOD IN RECENT EVENTS.

BY THE REV. P. J. WRIGHT.

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In both these ways God has visited our country with partial dearth. More than once, of late, we have been afflicted with the failure of a large portion of a certain kind of produce, the food of numbers in England and Scotland, and of millions in Ireland. The destruction, by disease, of immense quantities of potatoes, made multitudes experience the pangs of hunger; and brought hundreds to a premature grave. In addition to this blight of the productions of the earth, we have had to suffer commercial embarrassment. A weighty pressure was brought to bear on the chariots of commerce, and like the chariots of Pharaoh, they moved slowly and heavily. Thousands of the laboring classes were compelled to wander up and down, seeking work and finding none to do. Other thousands were only partially employed, and had to subsist with their families on the wages of a few days, instead of a whole week. These combined causes, the failure of the potato crop and little employment, produced wide-spread distress and want amongst tens of thousands of the poor. The scenes of suffering on which our eyes fell, and of which we heard, are fresh in our recollection; and not a few of the painful results still abide with us, have not yet passed away. Blind indeed, and perverse of speech must he be who will not see and confess that a grievous evil, the calamity of partial dearth, has been in our cities, rebuking our wickedness, and reminding us of our entire dependence on the Almighty.

Another evil is the sword. The sending of the sword through a land, or the breaking out of sanguinary warfare in a city is, under any circumstances, a melancholy catastrophe.—Trade is interrupted, productive labor stands still, agonizing fears are excited, fiendish passions are developed, horrid sounds are heard, thousands of human lives are sacrificed, and thousands of souls are hurried to their final account. The life of man is unspeakably precious, whether viewed in its earthly connections or in relation to eternity; but in the hour of martial conflict it is as lightly esteemed as the life of a dog. During the mortal strife that has prevailed from one end of Europe to the other, tens of thousands of human lives have been destroyed, with as little compunction as would be felt at sweeping so many insects into a passing stream, to perish and float away. The peculiar form, also, in which the strife has been carried on adds greatly to its awfulness. It has been carried on to a large extent in the form of civil discord, of revolution. When an invading army enters a country, there is something in the noble aspect of patriotism rolling back the tide of in-

vasion which relieves the horrors of the conflict. But no such relief is felt when we contemplate the scenes of bloodshed at Paris, Naples, Vienna, and elsewhere. There we behold, not stranger foes and patriotic inhabitants lifting deadly weapons against each other, but citizen against citizen, brother against brother, friend against friend, and neighbor against neighbor. Those who met in the sunny light of one day with feelings of affection, and exchanged hearty greetings, in the course of the next day hurling the stone, levelling the gun, and lifting the sword to shed each other's blood and send each other's souls quickly to hell. Then there is the breadth of the calamity. It has not been confined to one city, it has prevailed in many cities; it has not been restricted to one country, it has spread over many countries. Think of the sanguinary warfare in the streets of Paris, the letting loose of the Swiss mercenaries and the rabble on the inhabitants of Naples, the slaughter in Sicily, the bombardment of Vienna, the defeat of the armies of Charles Albert by the Austrians, the insurrections in Germany, the strife between the Danes and the Prussians, the siege of the cities of Italy, the taking of Rome by the French, the crushing of Hungary by the soldiery of Russia, and you will have before you a far stretching scene of conflict, and fire, and smoke, and blood, and agony, and groans, and death, too horrible long to contemplate, and over which the demons of darkness must have held infernal jubilee.

Another evil is the pestilence. This is no new thing in the world. The psalmist adverts to "the pestilence that walketh in darkness," and we read of the destroying angel—the pestilence personified—cutting off all the first-born in the land of Egypt in a single night withering the inhabitants of Judea, in punishment of the sin of David, and wasting the mighty army of the boasting Sennacherib. Centuries ago the pestilence visited England in the form of plague, of sweating sickness and in other forms. Of late years it has visited our country in the form of Asiatic cholera. About eighteen years since, this dreadful scourge came among us, went through the length and breadth of the land, and consigned tens of thousands to the grave. Rising again very recently in Asia, it entered Europe by Constantinople, visited Russia, did its deadly work at Vienna, slightly afflicted Paris, passed over the Atlantic to the United States and Canada, and while ravaging there, appeared again with fearful power in Paris, and entering Great Britain, destroyed large numbers of our countrymen. It is a remarkable fact, that notwithstanding the experience and researches of medical men, the causes and the cure of this dreadful malady remain comparatively unknown. Perhaps it may be spoken of in a general sense, as resulting from atmospheric influence, aggravated by constitutional tendencies, habits of life, and local circumstances. But the question still remains, how are particular cases of exposure to the disease to be determined by this general statement? Also, how are the exceptions to be satisfactorily explained? Here, both human sagacity and medical science are at fault. Then it has been stated respecting a cure, by the highest medical authorities, that there is no cure; that all the appliances of medical skill are merely alleviations, and that cholera, like fever, must run itself out on its subject in order to recovery. Nevertheless, the pains and deaths occasioned by cholera are too well known. The invisible foe carried painful, swift destruction through the cities, towns, and villages of our country, and filled them with mourning, lamentation, and woe.

A question now arises, having respect to the author of corrective calamities. Amos asserts the natural and necessary connection between the existence of retributive evil and the agency of God. He inquires, "Can two walk together except they be agreed? Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if he have taken nothing? Can a bird fall in snare upon the earth where no gin is for him? Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city and the Lord hath not done it?" This process of reasoning is both simple and convincing. The prophet appeals to the knowledge which all have of the connection between the things he mentions, and asserts that as there is prey when the lion roars, and as there is fear when the trumpet of alarm is blown announcing the approach of armed foes, so there is evil in a city when the hand of God is lifted up in judgment, and the existence of evil in a city demonstrates that the hand of God is lifted up.

It is easy, also, to present other courses of argument.

Ponder the Divine government of nations.—There is a striking difference between the gov-

ernment of individuals, and the government of nations by Jehovah. Individuals will exist in a future state. Their bodies will die, but their souls will live on, and at the general resurrection their bodies and souls will be re-united and live for ever, either in happiness or in misery. Hence, the full recompense of the righteous and the complete punishment of the wicked, do not take place in the present world—are reserved for the world to come. But Jehovah does not deal thus with nations, for nations as nations will have no existence in eternity. Retribution, therefore, must either overtake them on earth, or not at all. Such being the necessity of the case, must we not conclude, when we look at the awful calamities with which the nations of Europe have been afflicted, that God has risen in jealousy, accordant with the nature of his government, to punish their iniquities, and to make them know the folly of rebellion against the Most High?

Ponder the threatenings of God against guilty nations. Isaiah writes: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children, but they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider. Ah, sinful nation! a people laden with iniquity, a seed of evil doers; children that are corrupters; they have forsaken the Lord, they have provoked the Holy one of Israel unto anger, they are gone away backward. Come, now, let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken." Jeremiah writes: "Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this? There is none like unto thee, O Lord, thou art great and thy name is great in might. Who would not fear thee, O King of nations? The Lord is the true God, he is the living God and our everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Again, Isaiah writes: "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth, and the inhabitants thereof are as grasshoppers; that bringeth the princes to nothing, he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them and they shall wither; and the whirlwind shall take them away as stubble." "God is not a man that he should lie, nor the son of man that he should repent. Has he said it, and will he not do it?" Doubtless he will inflict chastisement accordant with his threatenings, as well as bestow blessings in fulfilment of his promises. "If we believe not, he abideth faithful, he cannot deny himself." We have only to look at the terrible events which have transpired in Europe in the light of the threatenings of holy writ, and the conviction will be inevitable, that God has bent his bow and shot destructive arrows in every direction, to teach mankind how bitter an evil a thing it is to work wickedness.

TO BE CONTINUED.

### THE PHYSIQUE OF THE PRIESTHOOD.

We ought not to lose the spirit of the Levitical regulations now. The external dignity of the priesthood is not a subject beneath our concern, even under this more spiritual and enlightened dispensation. There is a contempt for externals which I hold to be both unscriptural and unphilosophical. Materialism is instinct with sentiment; and there is a power of expression even in dress and drapery, which makes the question of priestly vestments to be not insignificant. And certain it is, that deformity of person is still more revolting than homeliness and shabbiness of attire. I am far from advocating the establishment of any Church canon on the subject; but certainly it should be regretted that the cripple and the decrepid should be designed for the ministry—or those laboring under any such infirmity as might from the unavoidable influence of things visible on the sentiments of men, detract from the weight and authority of the sacred office.—*Dr. Chalmers' Daily Scripture Readings.*

### RELIGIOUS VIEWS AT WORK.

A sign that religious views mingle their force in the political movements and popular commotions in the Old World, is given from

Vienna by a correspondent of the *London Christian Times*. That correspondent says that Luther is now considered by many there a martyr for liberty! What changes! Three weeks ago a piece was brought out at the Carl Theatre, entitled "Luther at the Diet of Worms." Each time that Luther appeared on the stage he was received with deafening applause and when he pronounced the words, "If the whole world is insincere towards me, yet the EMPEROR must keep his word," the noise seemed as if it would never end, for the audience expressed their pleasure in the most unbounded manner. The piece was forbidden after the second representation.

For the Watchman.  
REV. JOHN WESLEY.

The name Methodist necessarily and always suggests the idea of the Immortal man from whose gigantic labors they sprung, a man around whose name fresh glories are hourly gathering in every part of the world. John Wesley, considered simply as a man, was a rare specimen of human nature. Both in body and in mind we think he approached as near to perfection as any individual known to history. His creation, to no inconsiderable extent, determined the question how far all virtues, and all talents, might be combined in the same person. He was capable, without a struggle, of having taken the first place in nearly all the highest walks of human greatness, and all but the first in the few that remained. He was a poet, a logician, an Orator, and a consummate man of business; in philosophy and secular learning he was a master; he was equally adapted to shine on the exchange, on the Judgment Seat, in the Senate house, at the Helm of State. In his person, too, a full experiment was made with respect to the possible extent and Duration of the use of this wondrous combination of powers, faculties, gifts, and graces. They were exercised with a continuity, and exerted with an intensity to which the history of human nature supplies no parallel, and through a period which comprehends the whole span of two generations, the annals of the Church, in modern times, presents no such man; the history of the Reformed Religion exhibits no such labors. Does the wonder then end with the individual? No: he was not only himself a wonder, but, under God, the Author of wonders which are not likely soon to know either limit or end. In the person of this marvelous man, a farther experiment was made as if in order to determine how far an individual may be rendered the instrument of giving a moral and religious impulse to the human Race. And what has been the Result of his stupendous labor during the first hundred years? the following facts will contribute somewhat towards answering the question: we find from documents before us that the Methodist denomination in Great Britain and America has swelled to the extraordinary number of 33,967 local and travelling preachers, and 1,873,051 members of the Society.

A FRIEND.

### DRAFT IN CHIMNEYS.

When a fire is lighted in a stove grate, the air in the chimney over it becomes heated by the fire, and therefore lighter than the external atmosphere, and consequently it ascends. This is produced what is called a draft in the chimney, which is merely the upward current of air produced by the ascent of the heated air confined in the flue. When a grate has remained for some time without having a fire in it, it does not heat the air fast enough to produce a current necessary for the draft; and as the smoke will not ascend, it issues into the apartment. This effect is often attributed to the supposed foulness of the chimney, instead of the above cause; for after the grate and flue become warm, the draft is restored, and the chimney ceases to smoke.

The evil that we do with pleasure—the pleasure passeth away, but the evil remaineth. The good that we do with pain—the pain passeth away, but the good remaineth.

Do not wrap knives and forks in woollen, wrap them in strong paper. Steel is injured by lying in woollens.