

The Watchman.

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

VOL. I.

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Poetry.

'TIS GOOD TO LIVE.

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet airs,
Like frosty spirits, joyous stray—
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee for true hearts
That bearsweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spread around!
An atmosphere serene—divine—
Magical, like golden haze,
Encreting mine.

I thank thee, Father, that I live!
Though warnings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee,
A beam of hope may reach some heart,
Even through me.

Miscellany.

THE SECURE SPOT.

In its general style, allusions, and sentiments, the Ninety-first Psalm is allowed to be one of the finest of the Hebrew Odes. It has no title in the original; nor can we determine on what occasion, or by whom it was composed. But there is a probability that it was penned under the direction of the Spirit, when David felt himself the subject of Divine protection, during that severe PESTILENCE which came upon Israel after he had numbered the people—(2 Sam. xxiv. 10.) The full intent and purpose of the writer, is to remind us where man is to place his safety and confidence in a season of imminent peril, and pressing trouble. At such a time, neither on the mountain's brow, nor in the valley at its foot, is there a stronghold or castle visible for his aid and defence.

The secure spot is an invisible fortress, known only to a faithful soul. To "dwell in the secret place of the Most High," is, in other words, to place ourselves by an act of faith under the Divine protection.

Enviably privilege of unhesitating faith! It calls forth the liveliest expressions of our obligations to God for the past, and of our everlasting dependence on Him for the future. Others speculate, the Christian believes and confesses from a full heart all that God has been to him, and all that he anticipates from his faithfulness. "I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust.—Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.—He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler." Yes, it is a source of unspeakable comfort to those who are confiding with unhesitating steadfastness in such a God, that the means both of their protection and deliverance are hourly and daily under His immediate control, and at His sovereign and gracious disposal.

What else will divest the mind of that dread and anxiety which threatening events are called to inspire? He who feels that God is for him, for his protection and defence, knows not how to yield to undue fear in the prescribed path of duty. He retires to rest unmoved by thickening shadows of the darkness, and he goes forth to his labor, even when disease is on the wing, calming every perturbed feeling by the remembrance, that no weapon of war can reach him without receiving its command and its aim from God. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Scenes like these, of desolation and woe, it is the privilege of the Christian to possess his soul undisturbed tranquility, and wait with unshaken confidence the event, whether of life or death. How often in such seasons have the faithful been delivered?—and when it has seemed God to suffer them to fall, how firm been their reliance on His omnipotent arm, how rich their consolation in the moment of their last conflict? Had we more of the fear of God upon our minds, all other fears would be

thereby subdued. A dying saint once beautifully remarked, "There is no danger to the Christian." His daughter whispered tremblingly, "You do not think there is any danger to the Christian?" "My child," he answered, "do not use such a word: THERE IS NO DANGER TO THE CHRISTIAN."—*Episcopal Recorder.*

SUMMER.

The season of Summer calls the vigorous mind to profound contemplation. Inestimable are those habits of thought and observation, which convert nature into the temple of God, and render all its different scenes expressive of the various attributes of the Almighty Mind.—Every season speaks of the analogous character which we ought to maintain. It is now the pride and glory of the year. The earth is covered with plenteousness, and the sun is pursuing, like a giant, his course through the heavens, dispensing light and vigor over the world beneath him. Are there no classes or conditions of men of whose character and duties this season is descriptive? Are there no moral lessons which they who love the Lord, may gather from that sun which now goeth forth in his might? Is it not, in the first place, emblematic to us of the maturity of human life, and of the virtues which that season ought to display? To those of that age, the spring, with all its weakness, and all its dangers, is past;—an unseen arm has conducted them through the dawn of their infant journey, and led them on to that mighty stage where the honours of time and of eternity are to be won.

Whatever may be the situation or condition in which they are placed, there is yet to all some simple and evident duty which they are called to perform,—some course which they are summoned to run; and what is far more, however narrow may be its bounds, or obscure its situation, there is some sphere in which their influence extends, and in which, like the summer sun, they may diffuse joy and happiness around them. In such seasons, let nature be their instructor; and while they bless the useful light which pours gladness among the dwellings of men, let them remember that they also were made to bless and improve.—Let them remember, that to them have now arisen the lengthened and the enlightened days of life, when everything calls them to labor; and that the breath of heaven has ripened all their powers of mind and body into perfection; that there are eyes in heaven and earth, which look upon the course they are pursuing; and that the honours of time, and the hopes of immortality, alike depend upon the use which they make of the summer of their days.—*Chas. Brooks.*

THE HUMAN SKIN.

The lecturer proceeded to describe the nature and structure of the skin, which he said was a three or four fold covering to the surface of the body, and the various portions of which, the cuticle or scurf skin, the rete mucosum the cutis, papille, &c., and their functions he noticed in detail. Having done so, he afterwards proceeded to notice the renewal of the body through its cutaneous substance from the external world.—It was proved by the absorption of medicated surfaces when rubbed upon the skin, by increase of weight from the air itself during sleep, and at other times, which could not be accounted for by the food taken; and also by the phenomena of sympathy and antipathy. The skin was adequate to avail itself of the goods of the atmosphere whether ponderable or imponderable, earthy, watery, gaseous, or ethereal. The mind acts upon the capillaries of the skin with great force through the nervous system. Hence, during fear, the papille desert their posts, and allow contagion to invade. Whither does the skin go, or where does it end? It might be said that it was continuous with itself. True but it was even more circular than this, for besides that it covers the body, it passes in along the thoroughfares, only assuming a thin and moist surface. It runs through every part of every sive-like vessel, along the sanguineous and lymphatic system, over levels which on quadrant has taken, and through a millage, which wants a surveyor still. Having alluded to the geographical difference of the skin, the lecturer made a few remarks upon the hair and the temperament, and the nervous system, and a sympathy between the hair and the mind in health and disease. He presumed that the accounts of fear turning the hair white in one night were all attested, particularly as a late clever writer could object to it beyond that "it is impossible" of his own imagination. Whoever had once felt the hair of his flesh stand, up knew right well that something ran out of his brain when the fit was on him. But to proceed to the functions of the skin expressing the

mind. Beauty (said the lecturer) they tell us is only skin deep; but none of them has told us what is the depth of the skin. At all events, it brings the whole man to surface. Our seven ages have there all their every-day liveries from the cradle to the bier. Red cheeks, merry dimples, and plump-stuffing for youth, the line and the furrow for many-thoughted age, and carnation for the bridal morning. All the leigons of desires and hopes have uniforms and badges there at hand. There love puts on its celestial rosy red, which is its proper hue. There lovely shame blushes, and mean shame looks earthily; there hatred contracts its wicked white; their hypocrisy plunders the others, and takes all their dresses by turns.

AEROSTATION

The recent attempts in New York to navigate the air, will lend interest to the following extract from an able article on the progress of Mechanical Invention, from the Edinburgh Review, for January.—"The art of flying has more or less occupied the inventive power of man, since the days of Dædalus. Here we may allow that cost and even danger may be left out of consideration, and that the question is one of simple practicability. The balloon offers the nearest approximation to a successful solution, since, though we could not properly fly, we might float suspended to these buoyant spheres; and efforts to steer balloons have accordingly been innumerable. Now a very simple calculation will show that a wind of fifteen miles an hour, would exert, upon any sphere, of useful size, a pressure greater than the weight could sustain in the air. The power, consequently, which would be required to retain the machine stationary against the wind, or what is the same thing, propel it at a like rate through a still atmosphere, must be greater than that which would keep it up in the air without a balloon at all. A good three-fourths of prospective aeronauts, therefore surround their task with unnecessary difficulty. And the remainder who devised so many varieties of imitative plumage and pinions, might have saved their labor, if they had reflected that before they could use their ingenious apparatus, they must possess some motive power which could sustain its own weight and something more, for a reasonable time. They were constructing new wings, while the thing wanted was a new steam engine."

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams, that perish if one be dried. It is a silver cord, twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it more strange that they escape so long than that they almost perish suddenly at last. We are encompassed with accidents every day to crush this mouldering monument that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth, and the atmosphere whence we draw breath of life is impregnated with death, health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth; so papably confirmed by the daily examples before our eyes, how little do we lay it to heart! we see our friends neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall perhaps, give the next fruitless warning to the world.

A SHORT SERMON.

BY H. HUDOE.

The subject was temperance: the text was, a drunken woman on her death-bed. The audience was a small one; viz., the woman's husband, who was also a drunkard.

"There now," said the preacher, "you see J—, what drinking comes to. Your wife is dying; there is no hope for her, she will never be better, and she will die soon. If you don't give over drinking, you will very likely be as bad as she is before long; and why not give it over? It does you no good. you are never happy, J—, are you?"

Here the old man shed a tear, and said, "No sir, I'm never happy."

"Give it over then, and there is some chance for you. 'Tis an awful thing to die, and a dreadful thing to die drunk. Now, J—, you'll try to leave off, won't you?"

The audience stammered out a few words, but made no answer the preacher could understand. The woman died—the man went on drinking, until one night he got out of his bed,

took a pen knife, stationed himself before the looking glass, and cut his throat! In the morning he was found dead in his chamber. This couple had been respectable, then beggared last of all rich (unexpectedly); their money spent in strong drink brought them to their end.

SCRIPTURE ILLUSTRATION

Not print any marks upon you.—Leviticus, xix, 28.

This is understood to forbid the practice of tattooing, that is, by means of colors rubbed over minute punctures made in the skin to impress certain figures and characters on different parts of the body, and which, in general remain indelible throughout life. The figures thus impressed on the arms and breasts of our sailors will serve in some degree to indicate the sort of savages and barbarians in almost all climates and countries—the aboriginal inhabitants of our own country not excepted, who from having their naked bodies profusely ornamented, apparently in this style, were described by the Romans as painted savages. It seems in England to be more commonly regarded as a custom of savage islanders than as any thing more. Yet it is also an Oriental custom, and that too among people whose proximity to the Hebrews affords a reason for the interdiction. The Bedouin Arabs, and these inhabitants of towns who are in any way allied to them, are scarcely less fond of such decorations than any islanders of the Pacific Ocean. This is particularly the case among the females, who in general have their legs and arms, their front from the neck to the waist, and even their chins, noses, lips and other prominent parts of the face disfigured with blue stains in the form of flowers, circles, bands, stars, and various fanciful figures. They have no figures of living objects, such being forbidden by their religion; neither do they associate any superstitious with them, so far as we were able to ascertain. They probably did both before the Mahommedan era, as their descendants in the island of Malta do at present. The men there generally go about without their jackets, and with their shirt sleeves tucked up above their elbows, and we scarcely recollect ever to have seen an arm thus bare which was not covered with religious emblems, and figures of the Virgin, or of some saint under whose immediate protection the person thus marked conceived himself to be. Thus also, persons who visit the holy sepulchre, and other sacred places in Palestine have commonly a mark impressed upon the arm in testimony of their meritorious pilgrimage. The Hindoos also puncture upon their persons representations of birds, trees, and the gods they serve. Among them the representations are sometimes of a highly offensive description. All Hindoos have a black spot, or some other mark, upon their foreheads.—It was probably the perversion of such figures to superstitious purposes, or being worn in honour of some idol, which occasioned them to be interdicted in the text before us—if such tattooing is really that which is here intended. As the marks are indelible we of course, in taking this view, consider that a permanent fashion rather than a temporary mourning usage is here prohibited.—*Pictorial Bible.*

HINTS FOR PARENTS AND TEACHERS.

In giving instruction to the young and ignorant, take these rules:—1. A little at a time, and often repeated. 2. When you give a definition, let it be clear, lest you produce confusion. 3. Do not suppose your labour lost, because you are not able to make your pupil understand everything. "Wonder is broken knowledge." Most of our knowledge is of that kind. 4. Never teach a scholar that he is dull; if you do, he will believe you after a while. There is great force in those words of our Saviour: "Learn of me, for I am meek and lowly." As if he had said, "I will not charge you with stupidity—I will teach you the same lesson over and over again—I will be patient with you." Follow this example. 5. Invest your lessons with interest. Engage the cheerful attention. "Search out and set in order many proverbs," or striking modes of illustrating and enforcing truth. 6. Improve events and occasions. Things are often good only as they are reasonable. 7. Avoid a gloomy countenance and manner. 8. Yet beware of levity. A frivolous manner belongs to frivolous men and subjects.

MISSPENT YOUTH.—How much I regret to see so generally abandoned to the weeds of vanity, that fertile and vigorous space of life, in which might be planted the oaks and fruit-trees of enlightened principle and virtuous habit, which, growing up, would yield to old age an enjoyment, a glory, and a shade!—*J. Foster.*