

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.

FAMILY WORSHIP.

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We will not say the former days
Were better than our own;
That softer fell the dew of heaven,
Or the sun more brightly shone—
That the stars looked down with a sweeter light
Through the depths of the azure sky—
Or that wand'ring zephyrs touch'd the notes
Of a richer harmony;
For we know Jehovah's word is pledged
For the sunshine and the dew—
The flowers may fade, but the breath of spring
Shall their wasted life renew;
And the anthem of nature's praise is hymn'd
Through changing years the same,
And to countless ages the stars of night
Their story shall proclaim.
But we miss, oh! we miss in the homes of men
The holy song of praise—
The sweet and solemn strain is hushed
And we sigh for the former days.—
Is the smile of heavenly love withdrawn?
Is the time of blessing o'er?
Have we no more a God in heaven—
A Father to adore.
Not silent are our blessed dead,
Though their work on earth is done,
The struggle and the gloom is past,
And the glory has begun.
The beauty of the sinless land
Shines radiant on each brow,
And a song of joy and happiness
Is the song they are singing now.
Awake, ye children of them who sleep
In the bed of peaceful rest,
And let your voices blend again
With the anthems of the blest!
We know you learned at your father's hearth
The hymn of love and praise,
Let us hear your song with your children now—
The songs of your early days!
Oh! so sweet on the breath of the balmy air,
Shall the sound of such music be,
That passing angels may pause to hear,
And rejoice in the melody—
And soft as evening dews that fall
When no rude wind is stirred,
Shall the peace of Heav'n on that home descend,
Where the worship of God is heard.

Miscellany.

THE SAVIOUR'S AGONY IN GETHSEMANE: ITS NATURE AND CAUSE.

From the Saviour's entrance upon his public ministry, his life was one unbroken series of trials. His sufferings, however, during the earlier part of his career were not to be compared with those he endured towards the closing scenes of his eventual history. The bitter cup had been steadily filling all along; and shortly after his last entrance into Jerusalem, it became full to the brim. The clouds had been steadily gathering; now, from various quarters, they were nearly wholly gathered; and the storm pent up within them was about to break forth with terrific violence, and to be poured with merciless impetuosity upon the head of the Innocent One. On the first disclosure of this, the disciples were taken by surprise. To Jesus himself, however, it was all fully known long before—The first indirect intimation he gave of the near approach of the gathering storm was in these words: "Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause came I to this hour," John xii. 27. After this various important things had occurred in connection with the Saviour, which we must leave unnoticed, before his unparalleled sufferings commenced. He is now come to the evening immediately before his crucifixion. The ordinance of the Lord's supper is instituted, and observed along with his faithful disciples. This over, he delivers those pathetic and truly consolatory discourses contained in the 14th, 15th, and 16th chapters of John's Gospel; and pours forth from the fulness of his heart that pregnant prayer contained in the 17th chapter of the same Evangelist:—"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where there was a garden, into which he and his disciples entered," John xviii. 1. You now see where the Man of Sorrows is. This "garden" is that better known by the name of Gethsemane. Here a memorable and a deeply-acting scene occurred. We cannot do better

than lay it before you in the words of the Evangelist Matthew, adding some little additional information. Luke supplies us with. Matthew xxvi. 36-44: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.— And he went a little farther, and fell on his face and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words." Luke (xxii. 43, 44) supplies us with two additional facts: "And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

First: Let us briefly consider the nature of this agony—Luke says that, "being in an agony, his sweat was as it were great drops of blood falling down to the ground." These words cannot be satisfactorily explained except on the supposition that real blood was actually mingled with the sweat that came from the pores of Jesus' skin. And that profuse, bloody perspiration proceeded from his intense mental anguish. At this statement no one need be surprised: history supplies us with many instances of bloody sweat proceeding from mental anxiety or fear; and that, too, when the cause of that anxiety and fear was not worthy to be compared with what filled the Saviour's mind with anguish. In 1552, an officer who had charge of a fortress, was treacherously seized, and threatened with instant execution, unless he surrendered the place. In view of such an ignominious death, he was seen covered with a bloody sweat over his whole body. A young man was unjustly condemned to die at Rome; he was observed to shed bloody tears, and to discharge blood, instead of sweat, from his whole body. Three young men, brothers, were found guilty of a certain crime; two of them had taken the lead—the third, led on by them, had assisted. The two were hanged; and whilst they were yet suspended, the third was exposed to public view in front of the scaffold. He was observed to sweat blood from his whole body—A robust man was in Paris condemned to die when he heard the sentence passed, he was observed to be covered all over with a bloody sweat. A nun once fell into the hands of cruel soldiers: when she saw herself encompassed with swords and daggers, she was so terrified and agitated that she discharged blood from every part of her body, and died, untouched, in sight of her assailants.—"A sailor was so alarmed by a storm, that he fell down, and his face sweated blood, which, during the continuance of the storm, returned like ordinary sweat, as fast as it was wiped away."—(See pages 86-88 of the admirable work by Dr. Stroud, on the "Physical Cause of Christ's Death.") But enough of such cases. Let us keep them in view only in so far as they throw light upon the Saviour's agony and bloody sweat. They show most distinctly that there is such a thing as bloody sweat proceeding from mental anxiety or fear. Considering the mental anguish of Christ towards his closing hours, we need not wonder at such a phenomenon taking place in his case. The Evangelists were obviously at a loss to describe the amount of that anguish. They heap words and phrases, and ideas together, in order, if possible, to convey to our minds something like an adequate conception of it: "He began to be sore amazed, and very heavy." Not only was he "sorrowful" but he was "exceeding sorrowful." Not only was he exceeding sorrowful; but he was "sorrowful even unto death." The load he bore was so heavy that "he fell on his face," "on the ground." He might have fallen sooner than he did, had not God, perceiving his extremity, "sent an angel from heaven to strengthen him." "Being in an agony, his sweat was as it were great drops of blood falling down to the ground." Every pore of his skin was like a bleeding wound; "His blood stained all his raiment." He it was whom the prophet saw "coming from Edom, with dyed garments from Bozrah; glo-

rious in his apparel; travelling in the greatness of his strength; speaking in righteousness: mighty to save." To the Saviour, the time he spent in Gethsemane, in connection with the clear views he had of the trying scenes that were speedily to follow, was almost overwhelming. President Edwards, in speaking of this, suggests some such idea as the following: the tragedy of the Babylonian fiery furnace, and the three pious Hebrew youths, was about to be acted over again. The furnace is prepared; the combustible materials are gathered; the fire is kindled; the flames are raging. Jesus is brought to the mouth of that furnace: he looks in: here a struggle commences. His purely human nature shrinks from the dreadful endurance; but his higher feelings sustain him. Now is the crisis of the world's history, and, in particular, of human redemption. To enter the furnace is terrible to think upon; no wonder though pure humanity shrinks from it. But to decline would be to frustrate the benevolent and merciful designs of God, and to let the human race sink irrevocably into the place prepared for the devil and his angels. The thought of this the Saviour could not endure. Rather than bring about such a catastrophe, he manfully entered the furnace, and patiently bore all it could inflict. It was this that gave rise to such a struggle in his bosom, and "being in an agony, . . . his sweat was as it were great drops of blood falling down to the ground."

TO BE CONTINUED.

THE WAY OF THE CROSS.

Every one that gets to the throne must put his foot upon the thorn. We must taste the gall if we are to taste the glory. Whom God justifies by faith, he leads into tribulations also. When God brought Israel through the Red Sea, he led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go through the wilderness of Jordan, if you are to come to the land of promise. Some believers are much surprised when they are called upon to suffer.—They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round to every one in glory—every one has a different story, yet every one has a tale of suffering. One was persecuted in his family by his friends and companions: another was visited with sore pains and humbling disease, neglected by the world; another had all these afflictions meeting in one—deep-culled unto deep. Mark, all are brought out of them. It was a dark cloud, but it passed away; the water was deep, but they have reached the other side. Not one of them blames God for the road he led them: "salvation!" is their only cry. Are there any of you dear children, murmuring at your lot? Do not sin against God. This is the way God leads all his redeemed ones. You must have a palm as well as a white robe. No pain, no pain; no cross, no crown; no thorn; no throne; no gall; no glory. Learn to glory in tribulation also: "I reckon that the sufferings of this present time are not worthy to be compared with that glory that shall be revealed in us."

INFLUENCE OF INDIVIDUAL PIETY.

Few persons seem to be aware of the great amount of influence they are daily exerting upon others around them. It matters not how insignificant or obscure the position they occupy in the world may be, their example leaves its impression, either for weal or for woe, upon those with whom they have to do. How important, then, that that the influence of our example be of a proper kind! Every professor of religion, especially, should see to it, that he is constantly striving after conformity to the image of Christ; for he that fails to do so, in the words of Tiedry, "is depriving mankind of some good which can be communicated by his agency. On the other hand, he who lives in habitual communion with God is surrounded by a Divine influence, silent and impalpable, it is true, yet not the less real. Like the high priest, he comes from the holiest place, with the odour of incense fresh about him. His life is the most eloquent of sermons; and the amount of good which he does, merely by living in the world as a Christian ought to live, is beyond the power of human calculation. To the church, his pious example, though of very high importance, is not essential to the appreciation of the truth and sanctity of our faith, but the exclusively worldly man gathers most, if not the whole, of his ideas of true religion, not from the standard and testimony of the Bible, nor from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of man's life which he reads; and as its page is fair

or blurred, so does he decide upon the nature and the value of the faith whose characters it is alleged, are written there."

BE CONTENTED WITH LITTLE.

I once knew a man who had thousands and thousands; but the desire to get more hindered him from enjoying what he had. He was discontented and wretched; and if ever he put up prayer to God, it was that his riches might increase.

I knew a poor woman, also, who had but half a dollar a week in the whole world to live upon, and yet she was cheerful and happy.—She had always a little money by her to assist those in distress; and instead of praying that God would add to her store, she was even praising him for what he had so graciously bestowed. She had many trials, but she rejoiced through them all; for

"True piety is cheerful as the day:
Will weep indeed, and heave a pining groan
For other's woes, but smiles upon her own."

So that you see, my boys and girls, a little with God's blessing, is better than a good deal without it. Think of this again, and make up your minds to be contented with little.—*Old Humphrey.*

THE HEARTS RELUCTANCE.

God's simple way of justification is the very last one to which the human heart will betake itself when seeking to escape the wrath to come. Its terms are too humiliating. Any other way it matters not how difficult or costly, if it only spare the humility of submission, and the shame of sorrow and repentance. Men will indulge in grief, inflict penances, perform arduous services; they will pass months and years in afflicting their souls, bowing down their heads as a bulrush; they will grapple with despair, and look destruction in the face, if by any means they can obtain salvation without repentance, and peace without submission. Here lies the grand stumbling block of impenitence. Here is the epitome of the countless schemes of error which have sported with the souls of men, from the time of Cain's false service to the present hour. Man's selfish ingenuity has been put to the rack of thousand devices to find out some other way. Vain experiment! He who rejects the straight and narrow way has his doom legibly written before him. He has every attribute of God's character pledged before him that he shall suffer to the uttermost.

AMBITION.

He that digs for wealth, ought to know that every ounce of earth he throws up, is excavated from his own grave; and he of pallid look, that sits hour after hour studying for the crown of literary distinction, that the very lamp by which he labors for the prize is fed by the precious oil of life, that will soon all be wasted away.—And the man that dashes through dust and blood, in the fierce pursuit of military glory, knows well that the struggle is in the field of death, and that often it is the cold hand of death that puts the wreath of glory on his brow. Yet is their folly not cured.—*Nevis.*

A HINT TO KEEPERS OF LUNATIC ASYLUMS.

There is an individual in the wards of the Pennsylvania Hospital (for lunatics) whose duties are of the highest importance, and whose office, as far as my knowledge extends, is peculiar to that institution. This person is called a companion, or teacher, and indeed is the active and untiring agent of the physician. The companion is entirely relieved from the domestic duties of the keepers, and, being intelligent and courteous, is the means of effecting a great amount of good by teaching the patients what will help to rid them of their delusions, promote their happiness, and hasten their recovery.

A CHEAP RELIGION, THE BELOVED RELIGION WITH MOST MEN.

St. Basil complained of the covetous rich in his age, because they preferred only that kind of devotion which is without cost, as to pray for fashion, and fast out of miserableness; but they would not offer one halfpenny to the poor. Such are to be found in our days, who are content to hear God's word read and preached, with their hats on their heads, and leaning on their elbows; and, if need be, they will make bitter invectives against atheism and popery. Yet they are willing to serve God with that which cost them nought. Let but the parish impose an ordinary charge, or the pastor desire but some oil for his lamp; accustomed offerings for his better subsistence, you shall have them as a bulrush in a wet place, so dry that a penny is as easily screwed from them as a new coat from a child, or a sword from a soldier engaged. *J. Boy's Sermons.*