

The Watchman.

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

VOL. I.

TORONTO, CANADA WEST, MONDAY, AUGUST 19, 1860.

No. 31.

Poetry.

ALL'S FOR THE BEST.

BY MARTIN FARQUHAR TUPPER.

All's for the best! be sanguine and cheerful,
Trouble and sorrow are friends in disguise,
Nothing but folly goes faithless and fearful,
Courage forever is here, y'at wise:
All for the best—'t a man would but know it
Providence wishes us all to be blest;
This is no dream of the fabled poet,
Heaven is gracious, and—All's for the best!

All for the best! set this on your standard,
Soldier of sadness, or pilgrim of love,
Who to the shores of Despair may have wandered
A way-worn swallow, or heart-stricken dove,
All for the best! be a man but confiding,
Providence tenderly governs the rest,
And the frail bark of His creature is guiding
Wisely and warily all for the best.

All for the best! then fling away terrors,
Meet all your fears and your foes in the van,
And in the midst of your dangers or errors
Trust like a child, while you strive like a man;
All's for the best!—unbiased, unbounded,
Providence reigns from the East to the West;
And, by both wisdom and mercy surrounded,
Hope and be happy that All's for the best!

Miscellany.

OLIVER CROMWELL.

Such, then, was Oliver's policy. "Be united in faith and love Christ! Suppress everything that is evil, and encourage whatsoever is of godliness."

This is not the policy of the pope. The kingdom of God, says he, is in the Church; the Church is in the hierarchy; hierarchy is in the pope.

The centralization, which is the characteristics of popery, confers on it great strength.—Doubtless the time is past when by a papal bull an interdict was pronounced against a whole people, and when every king were compelled to bend the knee before it. Yet the allocutions, the encyclical letters and the confessional, still possess a certain power, and even in these times, many states (Prussia for instance), which have had to deal with Rome, have experienced ample proof of this.

The servitude, which popery brings on the nations, necessarily leads in their case to a moral and intellectual torpor, which ere long becomes a political and industrial death. Unhappy Ireland, as we have before remarked, is the true substratum of Roman-catholicism. Such is the system which Oliver Cromwell rejected, and for which he substituted the Gospel.

He was wrong when he determined to forbid the mass, and we have seen that afterwards he was willing to tolerate it. Full liberty of conscience to all was his great principle, and it will gradually become the device of the whole world. But that was not properly the question, which was political rather than religious. It was this:—Could the subjects of a foreign prince be active citizens in another state, and take part in its administration? If individuals were excluded from the government of Great Britain, who had made oath of fidelity to the princes of Versailles, of the Escorial, or of the imperial castle of Vienna, why should the subjects of the prince of the Quirinal be admitted? It might have been said that the cases were very different. If there was a difference, was it not in this, that in England, for instance, there was a greater danger from the Pope than from the King of France? The latter had no pretensions on England, while the former had many. A foreign king communicates but seldom with his subjects who may be in London, while the virtue and fidelity of a subject of the prince of the Quirinal consist in being as constantly as possible in communication with that prince or with his agents.

I will not solve the question—it is not my business. Others may consider it their duty to examine it, I content myself with stating it as I could imagine it must have appeared to Oliver Cromwell.

For him there was, however, another element in this question. The prince of the Vatican, as in his eyes a malignant power, the man of sin, who necessarily brings desolation and destruction upon the nations. The statesmen of our days reject this thought, and regard it as silly. We believe that they are mistaken, and that they will see their error before long. Much has been said of Cromwell's ambition, his made him take up arms, this made him become Protector, this agitated him during the discussion on the kingship! The ambition of

one man! . . . and is this all that man can see in his life? It is a paltry manner of viewing history. In truth it was a very different thing, and very different thoughts which filled Oliver's bosom. It was not a feather in his cap that occupied his mind he was fighting the great battle against the papacy and royalty of the Middle Ages,—the greatest that history has had to describe since the establishment of Christianity and the struggle of the Reformation.

The result of this battle was the deliverance of the present age and ages yet to come—Without Cromwell, humanly speaking, liberty would have been lost not only to England, but to Europe. Even Hume in one place ascribes this immense and glorious result to the puritans. We must add that the defeat of liberty would have been the defeat of the Gospel.

In the seventeenth century there were but two men—Louis XIV. and Oliver Cromwell; the former representing absolutism and Roman catholicism; the latter, evangelical Christian liberty. There were certainly in that age other important personages; and who will not recall to mind that generous Gustavus Adolphus? But the two chief figures are Louis and Oliver. Between them—between their systems, if not between their persons,—the struggle was fought; and the victory, although slow and long disputed, particularly in France, remained with Oliver. They are the representatives of two principles,—of two worlds. The gigantic figures are each raised on a lofty pedestal; and their shadows not only fall on their own age, but extend over all future times.

I have been in England; I have seen in her great manufacturing cities the miracles of that activity, which covers the whole world with the productions of petty island in Europe. In the ports of London, of Liverpool, and other places, I have gazed upon those floating isles, those thousands of masts which bear afar over every sea the riches and power of the nation. I have admired in Scotland a simple, energetic, and active people, ready to sacrifice every thing rather than abandon Christ and His Word. I have been present at the debates of the Parliament of three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onward in its great destinies. I have found everywhere, from the lower classes of the people to the exalted stations of nobles and princes, an enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world. Bibles printed in every known language. I have prayed in the churches, and at the religious meetings have been transported by the powerful eloquence of the speakers and the acclamations of the audience. I have found in the families a morality comparatively greater than in other countries; and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of those islands, encompassing the globe, bearing everywhere civilization and Christianity commanding in the most distant seas; and filling the earth with the power and the Word of God.

CHRIST'S TENDERNESS.

The gardener who regards all his ground watcheth over the tenderest plants. Our Keeper riseth early to look after the tender grapes and pomegranate buds. (Cant. vii. 12)—That which is feeble is as much under his care as that which is vigorous. He was ordered to be a Shepherd, whose office is to attend the weak motions of the new fallen lambs. His bosom is appointed a place for them; he gathered them by his arms—that is, converts them by his power—and was to carry them in his bosom. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those who are with young" (Isaiah xl. 11). If you can go, he is to guide you gently, if you cannot, he is to bear you tenderly, not on his shoulders; merely by strength, but in his bosom with tender affection. He is not only the Shepherd, but Bishop of our souls. (1 Peter ii. 25) And our conversion to him makes us part of his diocese: "You are returned to the Shepherd and Bishop of your souls." In all your weakness he was ordained by God for your help (Psalm lxxxix. 19); He laid help upon one that is mighty—mighty to preserve his power, and mighty to use it. Help supporteth persons most in need of, as the objects to whom it is to be offered. Every new creature hath no equal strength, but they have an equal interest in the Redeemer's death and merit; and the weakest may seem more under

his care than the strongest, because they stand more in need of that office which he is intrusted with, and delights to exercise."—Rev. S. Charnock.

ORATORY v. COMMON SENSE.

It would be well that mirth as all ensues from thus speaking nonsense. Alas! many a poor fellow who would be happy as a pedagogue, becomes by sheer vanity a miserable man as a barrister. I have been told of a young man converting the saying of "not throwing stones in a glass-house," into the "not projecting missiles in a frail habitation." And even by barristers of some eminence will slips be made. In a recent trial, an eloquent counselor exclaimed with regard to the defendant, "that viper put his foot amongst them!" Another barrister said of an individual, "he took the bull by the horns, and charged him with perjury!" In an assize court a lawyer thus spoke to a jury: "I smell a rat, I see it brewing in the storm, and with your assistance, gentlemen of the jury, I shall nip it in the bud!" Another has said, "Knocking the hydrahead of faction a rap over the knuckles!" An eminent brow beating barrister has encribed the way of life of one or more individuals, "Living from hand to mouth, like birds of the air!" A mule has been made to have trousers, when a lawyer said of an individual, "He put the key in his pocket in a most mule-ish manner!" And we all have heard of Sergeant Gold's speaking of the "dark oblivion of a brow," and of his having been twitted as speaking nonsense to the jury, and his replying "that it was good enough for them."—From "Irish Oratory," in "Dolman's Magazine" for June.

HOW TO MAKE SLEEP REFRESHING.

1. Take sufficient exercise in the open air during the day.
2. Eat light suppers, always two or three hours before retiring.
3. Avoid tea and coffee, and unnatural stimulants.
4. Retire early. All animals, except those that prowl all night, retire to rest, soon after the sun goes down. The early hours of sleep are the most sweet and refreshing.
5. Eschew leather beds; sleep on hair or cotton mattresses, with a light covering of bed clothes.
6. Be sure and have your room well ventilated. It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a hard narrow pallet; and we believe the couch of her Majesty is also of the simplest possible construction. It is reported that the Duke justifies the narrowness of his resting place, on the plea that when a man wishes to turn, it is then high time to turn out. We seldom hear the laborious peasant complain of restless nights. The indolent pampered epicure, or the man who overtakes his brain and denies himself bodily exercise, is liable to sleeplessness.

THE TONGUE.

For what purpose was the tongue contrived and made; with all its marvellous elasticity and power, but to speak the praises and tell the wonders of its Maker's works and grace! And yet to what sad purposes of injury and detraction are its powers often perverted. Let each one then be watchful over his tongue.

There are but ten precepts of the law of God; says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, one in the first table, and the other in the second—as though it were ready to fly out both against God and man if not thus bridled.

Pythagoras used to say that a wound from the tongue is worse than a wound from a sword, for the latter affects only the body, the former the spirit—the soul.

It was a remark of Anacharsis, that the tongue was at the same time the best part of man and his worst, that with good government, none is more useful, and without it, none more mischievous.

Booth says, Dr. Johnson, was never soured by calumny and detraction, nor even thought it necessary to confute them, "For they are but sparks, which, if you do not blow them, will go out of themselves."

We cannot, says Cato, control the evil tongues of others, but a good life enables us to despise them.

Slander, says Lacon, cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slanderer, he utters makes him worse, the slandered never.

No one, says Jerome, loves to tell a tale of

scandal, except to him that loves to hear it. Learn then to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure.

SCRIPTURE ILLUSTRATION.

"They journeyed from Mount Hor by the way of the Red Sea."—Numbers. xxi. 4.

Down the Wady-el-Araba, towards the head of the Gulf of Akaba. This Wady-el-Araba is undoubtedly the "way of the Red Sea" of the text, and the discouragement which the Israelites felt "because of the way," may be accounted for no less by the natural depressing influence of the obligation of going so far about to their destination, which they had hoped to reach by a shorter and more pleasant route, than by the natural cheerless aspect of the country which they were traversing. The Wady-el-Araba, although a natural road to the countries north and north-west of the Red Sea, is yet as sterile as the desert, although the small bushy tufts, which grow here and there in the sand, retain for some time a little of the verdure which they receive during the rainy season.—It is needed in some respects worse than the common desert, being, to an extent beyond the latitude of Mount Hor, an expanse of shifting sand, of which the surface is broken by innumerable undulations and low hills. This sand appears to have been brought from the shores of the Red Sea by the southerly winds. The few travellers who have visited this region reiterate the complaints of the Israelites as to the scarcity of water in this district. Indeed, when we consider the general want of water in the Arabian deserts, and the vast quantity which the Hebrew host must have required, there is less cause to wonder at their frequent complaints on the subject, than that they were enabled, for so many years, to subsist in a collective body, in regions thus consumed with drought. It is our firm conviction, that they must utterly have perished long before, but for the miraculous supplies which, on occasions of emergency, were granted to them.—*Pictorial Bible.*

OBJECT OF EDUCATION.

Education can have no higher object than the creation of happiness by means of the formation of character. This is the great object of the Deity, himself, and even if the power which education gives is regarded as an instrument, as a means as to some outward result, still the mental and moral culture is a good in itself. It is important, therefore, that the purposes of education should be kept in their proper rank. That which is secondary must not, however good, be thrust into the first place; and above all, that must not be altogether lost sight of, which in reality is in itself a most important result; if not the great end of education.—The formation of character, then, to make (so to speak) true men and women, beings with their faculties complete, and, in consequence with all their internal source of happiness entire, full, and active—this should be an object carefully studied and diligently pursued. But here even superior minds halt behind the truth, making the chief object of education some extrinsic result—such as, in the case of males, fitness for the duties of their station in life; in the case of females, such as may prepare them to be pleasing wives and useful mothers—aims excellent in themselves, but scarcely to hold the first rank, if for no other reason than this, that an outward accomplishment does not of necessity imply such an inward culture as will ensure health and vigor of character, and that durable and growing happiness which attends on genuine personal excellence.—*Schools, by Rev. Dr. Baird.*

LOST IN THE CHURCH.

It is a fearful thing to be lost amid the darkness of heathenism, far away from Sabbaths, and sanctuaries and Bibles, and the sound of the church going bell—so far beyond the farthest outskirts of Christendom, that rumor hath not carried there even the name of Jesus, or the world of salvation; but a deeper, a darker woe is his who is lost in the church, and sits dead before minister and altar, on the seat hallowed by the late presence of the glorified pious, the Bible leaves beside him, marked with texts and tears. There are such in all churches—dead souls at the altar of the living God, lost souls at the redeemer's feast and table. It was an Egyptian custom, at festal banquets, to introduce a corpse, and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life in which those eyes once swam, was extinguished for ever. In such a presence the festivities proceeded.