

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.

MOVE ON.

The march of life should never stay—
All things onward tend;
Man should not clog progression's way,
But strive to move and mend.
The waters move in depths of ocean,
The streams along the dales,
The rivulets with onward motion,
Through sweet and verdant vales,
Move on!

The clouds move gently through the sky,
The earth rolls ever on;
Time swifly in his course runs by,
And years pass, one by one,
Men too, should strive to follow them,
In this their onward way,
Permitting naught the tide to stem,
But ever, day by day,
Move on!

Men may be wiser, if they strive—
More virtuous if they will,
And who, within this world would thrive,
Must aim at higher still!
Let bigots stand by doctrines old,
The wise will pass them by;
Weak minds may cling with subtle hold,
But strong ones valiantly,
Move on!

Like waters rolling to the ocean,
Down mountains piled on high—
Like clouds forever in communion,
That move across the sky—
Will we forever onward press,
Thus fetterless and free,
And deeming virtue happiness,
Our watchword ever be,
Move on!

Miscellany.

TRACES AND INDICATIONS OF THE SABBATH IN THE INSTITUTIONS AND OBSERVANCES OF THE ANCIENT WORLD.

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Let us now observe the course of events, which are as remarkable as they are instructive. The people having come to Sin, murmur for want of food, and God in mercy to them thus addressed Moses;—"Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Now what is the law of God here spoken of, respecting which the people were to be tried and proved? Certainly not that of Sinai, for it is yet eighteen days before the giving of the law there. That it is a law relating to the sabbath is beyond all question, for when some of the people went out upon the seventh day and found no food, the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." But, since it was manifestly a law relating to the sabbath, respecting which the people were to be proved, and since the law of Sinai had not yet been given, therefore the law referred to must have been the primitive one given in paradise; and this is fully confirmed by the words of Moses to the people, when the rulers announced to him the fact, that on the sixth day every man had gathered twice as much as on each of the preceding five days.—"This," said he, "is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord."

In fact, throughout the whole of this narrative there were evidently, in the mind of the writer, two facts assumed, without regard to which the account is unintelligible. The first is, that the people had some knowledge of the law by which they were to be proved, and the purpose of which was now to be indicated to and revived in them, by the deposit of manna during six days, and not on the seventh, the second is, that already, and that previously to the promulgation of the law of Sinai, there existed a law of God relative to the sabbath, the observance of which the people were expected to understand and keep. And both these assumptions plainly evidence an original of the sabbath as a divine ordinance of the Lord previous to the period referred to, and must therefore point back to that when it was first commanded at the creation. But besides the evidence which the Bible

affords us, from its history of the family of Abraham and his posterity, it supplies us with similar proof from other branches of the race of Shem, and forming, therefore, channels of information, altogether independent of the house of Israel, although chronicled with theirs. Thus we find in the customs of other branches of the race just the same kind of evidence that we meet with elsewhere. The history of Job, for example, who lived in the early times of the post-diluvian age, relates that seven bullocks and seven rams were prescribed as the peace offering to be rendered by him in behalf of his friends. So again, Balaam has the same mystical reverence for the number seven, and, on each occasion that he endeavors to propitiate the favor of God by a burnt-offering, he erects seven altars, and sacrifices seven bullocks and seven rams.

To refer once more, before quitting this branch of our inquiry altogether, to the division of time into weeks, we may observe that it has prevailed amongst all the Semic nations, as well as amongst others also, as has been very forcibly stated in the following passage of Miss Somerville's admirable work, the "Connection of the physical Sciences."—"The period of seven days, by far the most permanent division of time, and the most ancient monument of astronomical knowledge, was used in India by the Brahmans with the same denominations employed by us, and was alike found in the customs of the Jews, Egyptians, Arabs, and Assyrians; it has survived the fall of empires, and has existed among all successive generations, a proof of their coming origin." And no less a proof, it may be also added, of the primitive original of that divine institution, from which it is obvious that weeks of seven days have been derived, and of which they are an enduring sign and memorial.

2. Our second channel of information is that which is to be traced amongst the families of Japheth; but as in his race there are no records earlier than Homer, so we must be content to glean what we can from them—presuming, however, that there is no probability whatever of these nations having acquired such a knowledge of the Mosaic sabbath, as that traces of it could have interwoven themselves, as we shall find, in their thoughts and habits, and consequently, we must refer those to an earlier and more primitive period, such as that in which we know from Moses, that the sabbath was first instituted. Hesiod, the celebrated Greek poet of Bœotia, who lived about nine hundred years before the coming of Christ, says, "the seventh day is holy." Homer who flourished about the same period, and Callimachus, also a Greek poet who flourished in the reign of Ptolemy Evergetes, about seven hundred years later, speak of the seventh day as holy. Lucian also a Greek writer, born at Samosata, who flourished about four hundred years after Callimachus, says, "the seventh day is given to the schoolboys as a holiday." Now, it is utterly improbable that such a practice as this should ever have originated amongst the Gentiles, from any acquaintance they might have had with the sabbaths of Israel, for the Jews were never so regarded by the nations, as that they would have adopted and preferred their peculiar and exclusive rites, one of the chief of which was the sabbath, but it is extremely probable that such a thing as the schoolboys' holiday would long have survived all knowledge of the circumstance that had originated it; for we have abundant proofs of this amongst ourselves, where every parish almost has its annual festival, but the origin of most is altogether unknown. And yet while the origin of the scholars' holiday was lost to them, how plainly does its continued observance point back to the period when it commenced out of a general tradition of the sabbath.

Again, in both Greek and Latin poets, we find such frequent use of the number of seven as clearly indicates a mystical use of it, similar to that we have already observed in the Scriptures themselves. The seventh day is spoken of as propitious, the warrior's shield, the most useful weapon of defence, which the apostle employs as the emblem of faith, is constantly represented as sevenfold; vast heaps of snow are said to be piled sevenfold also, and the coils of the serpent, as he lies in the act to spring are sevenfold. Bees are said to live for seven summers, and seven bullocks and seven rams are offerings made by the heathens to their deities.

Our own immediate progenitors, the Saxons, have left us to this day our week of seven days, which evidently must have had its origin in the highest antiquity. They were derived from a different family of Japhethians than the Greeks or Romans were, and their mythology varies greatly from the classical, so that Southey

in his "Book of the Church," remarks "the heathenism which they introduced bears no affinity either to that of the Britons or of the Romans." This clearly establishes them as an independent channel of information, and yet how strikingly amongst them was the legend of the sabbath preserved, which survives amongst ourselves at this day, so that we use the heathen names of the days, derived from the pagan deities of our forefathers, and therein are now enabled to trace a primitive origin of the sabbatical institutions from the very earliest ages of mankind!

The Hindoos, though regarded as Asiatics from their inhabiting Asia, are not of Semic but of Japhetic origin, and their testimony, therefore belongs to the channel we are at present engaged with. Their astronomy is the most ancient in the world, and what is very remarkable respecting it is, that in its earliest periods it is far more accurate than in latter times, evidencing, therefore that it was the result of observations carried on in those early periods. But throughout it their division of time has been into weeks, which we have so often had occasion to notice as indicative of the primitive institution of the sabbath. In some of their oldest and most genuine records, though consisting of fabulous relations, evidently derived from traditional legends, we find the number seven employed by them very much in the same way that we have noticed in the Scriptures and classical writers. Some of their oldest architectural monuments are pyramidal in their structure, plainly pointing, as the reader will presently see more clearly, to a primitive origin, and of these one especially is known, as remarkable alike for its antiquity and plan. The Pagoda of Seringham is thus described by Mr Ome in his History of the Military Transactions of Hindostan; "It is composed of seven square inclosures, one within the other, the walls of which are twenty-five feet high, and four thick," &c. The ruins of another of these temples still remain on the Coromandel coast and give to a mountain at Mavhparam the name of the "Seven Pagodas." Nor is it at all improbable, that, if accurate plans and drawings of these and many other remains of antiquity were within reach, we might detect in them additional traces and indications of the institution we are considering.

III. It behoves us however, to draw our subject to a conclusion, and to state what we rely upon as the results of the whole inquiry, and how far we would press the influence of the facts we have treated of. We do not ask the reader, then, to accept what we have offered as demonstration of the fact, but we beg him to bear in mind that the fact of the institution of the sabbath in Paradise, as recorded by Moses in Genesis, has been and is disputed by some who esteem themselves wise and prudent expositors of Scripture, who have obtained some name and fame as commentators, whose opinion on the point is loudly hailed and echoed by many worldly-minded and lucre-loving persons, who would use it for their own gain; and thus it is, that the fact itself requires to be supported and corroborated by all the evidence we can adduce. It is not, then, as positive proof but as corroborative and substantiating evidence, that the preceding details have been brought before the reader, and we invite him deliberately to weigh their influence, and to determine whether the following conclusion from it is not equitable and just—

Moses states as a fact, that, "On the seventh day God ended his works which he had made; and he rested on the seventh day: from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."—Gen. ii. 2, 3. But it is ingeniously represented, that Moses does not here state the fact which appears upon the very face of the record, for that the sabbath was not then instituted, nor until the law of Sinai was promulgated, and that is a mere account of the circumstances on which the law of the sabbath is founded, and is nothing more than a proof or comment of the fourth commandment, and not a record of the appointment of the sabbath in the primitive ages of the world.—Now, we contend that the record of Moses does contain this very fact—Joes reveal the original and primitive institution of the sabbath and consequently, that the sabbath is an institution appertaining to the whole human race; and in proof of this, we offer all that amount of corroborative evidence which has been set before the reader, and contend that, amongst all nations, and in the earliest ages of the world, long previous to the law of Sinai, there are traces and indications of some such institution as the sabbath, and that these do incontestably confirm our understanding of the record of

Moses, and thereby corroborate and substantiate the fact.

TO BE CONTINUED.

GOD'S VOUCHER OF TRUTH.

A conscience inert is not a conscience dead; yet there is no mistake more common than to suppose so. Its motions may be unheeded, but that proves not that they are unuttered. A wheel composed of numerous spokes may revolve with such rapidity as to appear to stand still; yet each revolution is as really made in a distinct interval of time, as if a century were the measure of its sweep. So it may be that, the very indistinctness of the motions of conscience is because its acts are so rapid and so innumerable that they are noticed.

Yet, what a solemn, impressive thought it is, that each of these voices of the inward monitor is recorded against us, and will re-appear as God's witness of our guilt, and the securities for God's justice. They are God's vouchers for so much truth, so much reproof delivered to the soul, so much instruction, so much light, so much mercy, unheeded, wasted, abused. They are God's vouchers, and must be produced.—Their testimony will be necessary, both to vindicate the Divine justice in the punishment of sin, and to illustrate the Divine mercy in its pardon. The soul, whether saved or lost, will need to travel over the ground of its past experiences, and examine them one by one; to look at itself at each step of its history; to judge calmly, slowly, of what was done so rapidly, heedlessly, insensibly. God will take his stand by us as the wheel slowly retraces its revolutions so that each one shall be seen and understood. As much as this is clearly implied in that striking affirmation of the Saviour, that for every idle word that men shall give account thereof in the day of judgment. We shall tell how it was uttered, when, where, in what state of mind, how occupied, for what purpose, with what motive, with how much knowledge of good and evil, after how long acquaintance with God and duty after what merciful interposition, what manifestations of truth, what strivings of the Spirit.—All the circumstances of guilt necessary for a fair judgment of its character, will be needed; and conscience will present them all faithfully, and its record will be God's voucher for the decisions of that day—to justify his holiness in the case of the lost, and to magnify the unspeakable breadth and beauty of his grace in the case of the ransomed.

EMPLOYMENT BETTER THAN SCOLDING.

Great unkindness and injustices is often done to little children, by treating as mischievous, and scolding them for being troublesome, when the truth is, the little creatures are either weary for want of employment, or else the love of knowledge, or curiosity, has induced them to examine the inside of something they ought not to have meddled with. Find them something to occupy them—work, such as they can do, or some innocent amusement—and they will not trouble you with mischievousness. It has been said the mind of a child is as active as that of a statesman. This must be acknowledged, since it is admitted, that a child learns more the first two years of his life than in any subsequent ones—and only think what the little creatures have to acquire. They have to learn a language, and one might almost say two, if we take into account the unintelligible jargon that some use when talking to infant children; for instance, how it must puzzle the brains of the poor little learner to ascertain that "corn, me ttle name, have a littee bed a buttee"—means the same as, "come, my little man, have a piece of bread and butter." Then they have to learn the use of every thing around them, and the various characters of the persons they meet with.

A father tell us, while he was working in his garden, his little son was very desirous to help him, the hoe, shovel, and rake were each in turn put into requisition, and as might have been expected, he did more harm than good, and the father was under the necessity of arresting him several times by saying—"Little boy, you must not do that, you must not do so." At length the little fellow said—"Well, what may I do?"

MATERIALS FOR THINKING—True friendship cannot exist without perfect confidence; and we can no more form a friendship with a man we suspect than with one we despise.—Miscellan.

Harmless mirth is the best cordial against the consumption of spirits; wherefore jesting is not unlawful if it trespasseth not in quantity, quality, or season.—Tiller.