

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, MARCH 25, 1850.

No. 10.

Poetry.

SO MIGHTILY GRW THE WORD OF GOD AND PREVAILED.

Acts, xix., 20.

Now is complete Heaven's high, majestic plan,
And bleeding love has wrought a cure for man;
Justice no more looks down with vengeful eye,—
It found redress when Jesus came to die.

The Saviour to the heaven of heavens has gone,
To take possession of his rightful throne;
Looks down with pity on his church below,
And arms his champions to assail the foe.

Behold the men! no power to them is given
But power Divine. Ambassadors of heaven,
They answer Pilate's question, "What is truth?"
When asked by sinking age or buoyant youth.

And "What is truth?" let us again enquire—
The answer warms our hearts with holy fire—
Let Truth itself reply—"Look up to me,
Ends of the earth and islands of the sea."

"Believe, be saved! eternal life's the boon;
My opened side affords the sinner room."
Oh, heavenly truth! all-powerful to the soul!
That frees the mind from sin's impure control.

See its effects in Ephesus of old—
A city gleaming with Diana's gold—
To that great idol thousands bend the knee,
And Belial there has many a devotee.

But see what power attends the faithful few!
Their works astound the Greek, confound the Jew;
As night dispels before the orb of day,
So fools, who "came to mock, remain to pray."

So mightily the Word of God prevails,
And Truth o'er Error spreads its shining sails,
And sinks the monster in perdition deep;
Gives to the blind to see, the lame to leap.

Rejoice, oh! then, where'er the torch of truth
Is held with manly hand, though e'en by youth.
Go, light your tapers at its sacred flame,
Then let your lives a Saviour's love proclaim.

E. G.

Miscellany.

THE HISTORY, OFFERING, AND CHARACTER OF ABEL.

CONTINUED FROM PAGE 65.

In viewing the character of Abel, we find it exhibits a contrast to that of Cain, and these two persons may be regarded as the types of resemblances of the two great divisions of mankind—the seed of woman and the seed of the serpent; the people of God, and the men of the world. Notice the marked difference between these two men: Cain was after the flesh; Abel was after the spirit. Cain loved the world; Abel loved God. Cain was wilfully ignorant of his sinfulness of heart and life, and understood not the spirituality of God's law; Abel felt that God's commands reached to the heart, and demanded truth in the inward parts, and knew and owned his guilt. Cain saw no need of repentance or faith; Abel offered in faith, doubtless accompanied with deep contrition. Cain was a lover of himself, proud, high-minded, having a form of godliness, but denying its power; Abel was humble and meek, submitting to the Lord's appointment; "Unto thee shall be his desire, and thou shalt rule over him." In short, Cain was of that Wicked One, a child of Satan; Abel was righteous, and a son of God. His was probably the first spirit received into heaven; and the penitent soul that trusts in that blood which speaketh better things than that of Abel, shall enter into that holy place where he dwells. But woe to the man who fancies his heart and life are good, and that he needs no Saviour! While he is in God's sight an unclean one, he is in "the way of Cain!" J. H.

MEMORY.

It is strange—perhaps the strangest of all the mind's intricacies—the sudden, the instantaneous manner, in which memory, by a signal, casts wide the doors of one of those dark store-houses in which long passed events have been shut up for years. That signal, be it a look, a tone, an order, a single sentence, is the cabalistic word of the Arabian tale; at the potent magic of which, the door of the cave of the robber, Forgetfulness, is cast suddenly wide, and all the treasures that he had concealed are displayed. Upon the memory of the traveller, rush up the visions of his youthful days; the sports of boyhood, the transient cares, the quarrels, soon forgotten, the pains which passed away like summer clouds; and the pure sweet joys of youth, and innocence, and ignorance of ill, that never return when once passed away.

CULTIVATE ENERGY.

Many of the physical evils, the want of vigor, the inaction of system, the languor and hysterical affections which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental power and well-exercised self-control, and to an absence, of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind, by the acquirement of knowledge and the strengthening of its capabilities for effort, the firmness, for endurance of inevitable evils, and for energy in combating such as may be overcome, are the ends which education has to attain; weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of mind and body, will be the result. There is a homely, unpolished saying, that "it is better to wear out than to rust out," but it tells a plain truth, rust consumes faster than use. Better, a million times better, to work hard, even to the shortening of existence, than to sleep and eat away this precious gift of life, giving no other cognizance of its possession. By work, or industry, of whatever kind it may be, we give a practical acknowledgment of the value of life, its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God's great law for moral existence.—*Madame de Wahl.*

EFFECTS OF FEAR.

The peasants of Sardinia are in the constant habit of hunting eagles and vultures, both for profit and as an amusement. In the year 1839, three young men (brethren) living near San Giovanni de Domas Novas, having espied an eagle's nest at the bottom of a steep precipice, they drew lots to decide which of them should descend to take it away. The danger did not arise so much from the depth of the precipice (upwards of a hundred feet), but the apprehension of the numerous birds of prey that inhabited the cavern. However the lot fell upon one of the brothers, a young man of dauntless spirit. He belted a knotted rope round his waist, by which his brothers could lower or raise him at will; and armed with a sharpened infantry sabre, he boldly descended the rock, and reached the nest in safety. It contained four eagles of that peculiar bright plumage called the light Isabella. The difficulty now arose in bearing away the nest. He gave a signal to his brethren, and they began to haul him up, when he was fiercely attacked by two powerful eagles, the parents of the young birds he had captured. The onset was most furious, they darkened the cavern by the flapping of their wings, and it was not without much difficulty that he kept them off with his sword; when on a sudden the rope that suspended him swung round, and on looking up he perceived that he had partly severed it with the sabre. At this fearful sight, he was struck with such a sudden terror, that he was unable to urge his companions to hasten his delivery, although he still kept his fierce antagonists at bay. His brothers continued to haul him up, while their voices endeavoured to encourage him, he soon reached the summit of the rock; but although he continued to grasp the eagle's nest, he was speechless, and his hair, which had before been of a jet black colour, was now as white as snow.—*Millengen's Mind and Matter.*

CHEAP SCHOOL-MASTERS A BAD BARGAIN.

Cheap school-masters are always a bad bargain. A school of six weeks' duration, under a competent and skilful instructor, is worth more than one of three times that period under a novice or ignoramus. Teaching is a profession, and requires also peculiar qualifications—equanimity of temper, steadiness of purpose, patience, quick discernment, and a thorough knowledge of human character, are among the indispensable qualifications of a thorough-bred school-master. The idea that every young man or young woman who can pass a satisfactory or even extraordinary examination in the branches of education required by law to be taught in our common schools can make an approved teacher, is fallacious in the extreme.—Can every body of good talents and respectable literary attainments become an expert mechanic, an accomplished merchant, or a skilful and judicious agriculturalist? Every body will answer—No! and say he must have a taste, a talent, an aptness for the business he undertakes, or he cannot expect to succeed. If this be true, why is it presumed that every one of competent literature and science can become a successful teacher?—

This is a gross mistake, and one from which our schools have essentially suffered, and they will continue to suffer unless trustees can be aroused to a juster apprehension of their duties, and be induced to employ teachers with reference to their fitness.—*Colonial Watchman.*

JOKES AND JOKING.

A joke may change the most resolute. Henry VIII. of England, having some motives of discontent with Francis I. of France, proposed to send to him as ambassador, an English bishop, whom he wished to charge with a message of gall, pride, and menace. This prelate, perceiving all the peril of his mission, sought to excuse himself. "Fear nothing," said Henry to him, "since if the King of France should take your life, I will cut off the heads of as many Frenchmen as I can lay my hands on." "True," replied the bishop, "but among all those heads there would not be one that would fit my bust as well as the one which is there now!" This jest made Henry laugh, and ended causing him to change his resolution. Without this perhaps England and France would have written the history of another war. A jest may sometimes obtain that reward which is denied to reason and importunity. A certain poet every day waited on the Emperor Augustus in a certain walk, with an epigram in hand. He hoped for a recompense, but none came. One day the Emperor, wishing a little pleasant diversion at the expense of the poet, presented him some verses which he, the Emperor, had composed in his honour. The poet, after having read them all, drew some silver from his pocket, and gave it to Augustus, saying; "What I offer you is not worthy of your merit, but I am not able to do more." Augustus, pleased with this new and piquant reply, presented him with a large sum. Here was a good lesson in morals under the veil of a jest.

QUICK WITS.

A celebrated ambassador of the fast age, when told what a clever boy his son was, claimed, "I would rather you had told me how industrious he was." Sir Henry Wotton, the famous Provost of Eton College, we are told by Aubrey, "could not abide wits." When any young scholar was commended to him as a wit, he would say, "Out upon him, I will have nothing to do with him; give me the plodding student; if I would go to Newgate for them; there be the wits." Something similar was the opinion of Hogarth; "I know of no such thing as genius," said he to Mr. Gilbert Cooper; "genius is nothing but labor and diligence." The well-known Judge Doddridge declares that he found by experience, that, "among a number of quick wits in youth, few are found in the end very fortunate for themselves, or very profitable to the commonwealth."—*Sketches and Illustrations of legal History and Biography.*

KNOWLEDGE AND IGNORANCE.

Knowledge and humility go together. Self sufficiency and ignorance are twin sisters. The boughs of the tree which contain the most fruit bend towards the earth. The meager branches flutter most in the breeze. The ripened ear of grain is always bowed, while the empty stalk peers far above it.

If you have a mind stored with true knowledge you will never be vain. You will hesitate to obtrude your advice or opinion.

Have you an empty head? It will cut quite a dash in the world and appear to those who only see you from a distance, as a man of consequence.

We have seen the effect of a little knowledge, coupled with a great deal of brass. It is apparent in our caucuses. It is prominent at the corners of our streets and where there is a small gathering. True knowledge and humility pass on, while bombastic ignorance stops to blubber and show off.

CHARACTER vs TALENT.

Ability without upright principle is a snare to the possessor, and a curse to all connected with him. Without firmness and moral courage, the kindest dispositions and best intentions may be productive of evil rather than good.—in the scale of morals, integrity holds the first place, benevolence the second, and prudence the third. Without the first, the latter two cannot exist: and without the last the two former are often rendered useless. The weight of exalted character will carry it over the want of an exalted station. Nothing will supply the want of prudence; and negligence and irregularity, long continued, will make knowledge useless wit ridiculous, and genius contemptible.

TEMPER AND ITS MANAGEMENT.

The wise King of Israel has said, "Greater is he that ruleth his own spirit than he that taketh a city." Those, therefore, who have a rebellious temper to subdue, have a task before them worthy of the highest ambition: and one which by its fulfilment, will bring a rich reward of peace and love. Still, it is a task to which not many are adequate; and all parents should endeavour to prevent the growth of evil temper among their children, lest when they become men and women they find it too hard a task "to rule their own spirits." Much may be done in infancy and childhood towards marring a naturally good temper, or mending a naturally bad one. Bring up a child among ill-tempered people, and it will become ill-tempered by force of habit and imitation and vice versa. If a child be disposed to certain faults of temper, do not dwell upon them severely; pass them over as slightly as justice to others will permit, and be careful to put out of his way all temptations to a recurrence of them; by those means they may—nay, they certainly will become weakened, by want of opportunity for action. We are so much the creatures of habit, that such a child may grow up a good tempered man because he was prevented from forming a habit of getting into ill-temper when he was a boy.—*Sharp's London Magazine.*

ANECDOTE OF KING WILLIAM III.

A scene occurred at Kensington Palace during the residence of King William, so honorable to the generosity of this monarch and the fidelity of Mr. Carstairs, his confidential secretary, we are surprised it has not been the subject of a picture for its walls. The king, who had been rendered suspicious of the Scottish clergy, during the absence of their steady advocate, Mr. Carstairs, was induced to issue an order that every minister should take the oath of allegiance, and sign an assurance, declaring King William to be the king *de jure*, as well as *de facto*, before he should be allowed to take his seat in the assembly. Lord Carmichael, the commissioner sent to Scotland to execute this decree, perceiving the determined spirit of the Presbyterian ministers against the measure sent despatches to the king, stating that if persisted in, it would endanger the peace of the country. Lord Carmichael's despatches arrived at Kensington a few hours before the return of Mr. Carstairs, who on his arrival found that the courier had been sent back with positive orders to enforce the royal commands. He immediately hastened after the messenger, and overtaking him, demanded his despatches in the king's name, when, though late at night and his majesty in bed, he requested an audience on a matter of the utmost importance. On entering the royal chamber he found the king sound asleep, when he fell upon his knees, and gently awoke his majesty, who, with surprise, demanded his business. "Sire," said Mr. Carstairs, "I come to solicit my life."—"And is it possible," said the king, "that you can have committed a crime that should forfeit it?" He acknowledged he had, and showed the despatches he had taken from the messenger. "And have you," said his majesty sternly looking at him, "presumed to countermand my orders?" "It was to save one of the pillars of your majesty's throne," said the secretary, who was graciously allowed to explain his reasons for an act of such peril; they were quite satisfactory to the amiable monarch, who ordered Mr. Carstairs to throw the despatches into the fire, and prepare fresh instructions, couched in such terms as he deemed advisable, assuring him that he would immediately sign them.

A TRUE GENTLEMAN.

No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner toward them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unquibcal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress we think of the ass in the lion's skin.

TO THE YOUNG.

Drive envious feeling from your minds, and keep a bridle upon that little, but unruly member—the tongue. Speak well of all, more particularly of those absent, ever presenting the good qualities, when the bad ones are spoken of by others.