

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.

THE FATHER AND HIS CHILD.

"PAPA, I've often heard you talk
Of that bright world on high,
Where those who love the Saviour sought,
Are carried when they die.
"I feel so very ill to-day,
Dear Pa, you cannot tell;
Oh tell me of that place, I pray,
Where I, too, hope to dwell.
"Oh tell me if our Saviour there
Will look on one like me;
Will listen to my humble prayer,
And bid my pains to flee?"
"My child, the Saviour is so kind
That he your grief will stay;
Will calm the troubles of your mind,
And wipe your tears away.
"And from that heavenly world so bright
You'll never want to roam,
But there you'll live in sweet delight,
And find a happy home.
"And when I leave this world of woe,
It is my humble prayer,
That I to that blest place may go,
And meet my Henry there."

J. A. C.

Miscellany.

MOTIVES TO A PUBLIC PROFESSION OF RELIGION.

BY THE REV. S. T. GRISWOLD.

The first motive that should actuate a Christian, in making and sustaining a public profession of religion is obedience. A compliance with the commands of the great Head of the Church is the fruit of grace. It is the only acceptable expression of a Christian's fidelity.—There may be partial obedience performed by one who does not make a public profession of religion, or does not connect himself with the visible church, but such obedience is the result of secret friendship, rather than the fruit of open-hearted love. How much more honorable, as the disciples of Jesus, did Joseph of Arimathea and Nicodemus appear, when they went in openly to Pilate and begged the body of Jesus, than when they only manifested a secret attachment to his person and cause, that was half smothered with fear. It should be the study of a Christian to yield an implicit obedience to all the commands of his Lord. In doing this, he should not confer with the flesh, cringe to the tempter, nor, through fear of the world, withhold an open and public acknowledgment of his love and fidelity for Him. There is no way in which a redeemed sinner can so well express his love to his Saviour as by obedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Does a Christian wish to possess an evidence of his personal interest in the Saviour?—he must cultivate the spirit of obedience. "Then are ye my disciples, if ye do whatsoever I command you." The only acceptable evidence we can gain of a person being a Christian is by his obedience. "By their fruits ye shall know them." A person's knowledge of the glorious things of the kingdom of Christ is proportioned to his obedience. "If any man will do his will, he shall know of the doctrine, whether it be of God or of man."—Obedience is the genuine result of the exercise of love in the heart. "If ye love me, keep my commandments." Whilst the spirit of disobedience makes the mind dark, and leaves the soul comfortless and desolate, the spirit of obedience leads the Christian to turn his back upon the disobedient world, and set his face towards the church, that delightful company of saints, who make it the business of their lives to "fear God, and keep his commandments, which is the whole duty of man."

DON'T BE A CAT'S PAW.

There is a story told of a monkey and a cat, that ought to be very instructive to children—the monkey saw some chestnuts roasting on the fire; desiring to taste of them, he borrowed the cat's paw to poke them off the coals. The cat, our readers will suppose, was dreadfully burned, and when it was too late, sent up piteous wails of distress, instead of helping the monkey eat his chestnuts.

Thus it is that wicked persons, when about to engage in mischief of any kind, like to make use of the paw of somebody.

How often are little boys led into sin by the influence of those who are older! Those older boys are practised in doing wrong, and they try

to profit by the simplicity of any whom they can persuade to share their evil deeds. But when punishment comes, it often falls hardest on those who least deserve it. Drunkards, gamblers and thieves, and almost all persons, have their cat's paws, and many of those whom they push into mischief might think themselves well off if they only get their fingers burned, but alas! by contact with sin their conscience become seared as with a hot iron, and their souls are prepared to dwell with the devouring fire and everlasting burnings. We say to our readers, then, beware! Whenever you are tempted by any one to do wrong, remember the cat's paw. S. S. Advocate.

INFLUENCE OF BREATHING ON THE ATMOSPHERE.

It is only the girding and encircling air which flows above and around all that makes the "whole world kin." The carbonic acid with which our breathing fills the air to-morrow will be spreading north and south and striving to make the tour of the world. The date trees that grow round the fountains of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the coconuts of Tahiti will grow riper upon it; and the palms and bananas of Japan will change it into flowers. The oxygen we are breathing was distilled for us some short time ago by the magnolias of the Jusquehanna and the great trees that skirt Orinoko and the Amazon. The rain which we see descending was thawed for us out of icebergs which have watched the polar star for ages; and lotus lilies sucked up from the Nile and enhaled as vapor the snows that are lying on the tops of our hills.—Brit. Quar.

"COALS OF FIRE."

A worthy old colored woman in the city of N. York, was one day walking along the street quietly smoking her pipe. A jovial sailor, rendered a little mischievous by liquor, came sailing down, and, when opposite the woman saucily pushed her aside, and, with a pass of his hand, knocked the pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner; and giving him a dignified look of mingled sorrow, and pity, said, "God forgive you, my son, as I do." It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned and repentant. The tear started in his eye—he must make reparation. He heartily confessed his error, and thrusting both hands into his pockets of change, forced the contents upon her, exclaiming, "God bless you, kind mother! I'll never do so again!"

TEMPERANCE IN AMERICA.

In our three thousand miles tour in the United States, dining at a public table five days in the week on an average, we had occasion to remark how little wine is used. At Boston, New York, and Philadelphia, there was not more than one person in ten indulged in iced champagne, tempting as that beverage was in hot weather. Of malt liquor we saw no consumption but at Saratoga, where one pint bottle was asked for. No spirits were presented at table anywhere. It appeared to us that drinking was eschewed by some as a vulgarity, by many as an immorality, and by most as injurious to health. We found in our own case that abstinence enabled us much better to stand the heat than we could have done had we even moderately followed English custom. Wherever we went except at the smaller hotels in the smaller towns, the bar at which spirits are supplied was banished to some obscure part of the house, that if men went to it, they should not offend the general sense of decency and propriety, and we heard that tipping was considered amongst the working classes generally as a disreputable thing.—Archibald.

GENESIS, vi, 9-22.—The flood was miraculous; but it is remarkable that God is sparing of miracles, and seems to prefer the ordinary process of Nature, if equally effectual, for the accomplishment of his purposes. He might have saved Noah and his family by miracles; but he is not prodigal of these, and so He appointed that an ark should be made to bear up the living cargo, which was to be kept alive, on the surface of the waters, and not only so, but He respects the laws of the animal physiology, as He did those of hydrostatics, in that he put them by pairs into the Ark, male and female, to secure their transmission to after ages, and food was stored up to sustain them during their long confinement. In short, he dispenses with miracles, when these are not requisite for the fulfilment of His ends, and he never dispenses with the ordinary means, when these are fitted.

and at the same time sufficient for the occasion.—Chalmers' Scripture Readings.

NEVER GET ANGRY—[If you can help it.]—It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment, and, when the storm of passion has cleared away, it leaves one to see that he has been a fool. And he has made himself a fool in the eyes of others too. Who thinks well of an ill-natured, churlish man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbour, or a partner in business? He keeps all about him in nearly the same state of mind as if they were living next door to a hornet's nest or a rabid animal.—And, as to prosperity in business, one gets along no better for getting angry. What if business is perplexing and everything goes "by contraries," will a fit of passion make the winds more propitious, the ground more productive, the markets more favourable? Will a bad temper draw customers, pay notes, and make creditors better natured? If men, animals, or senseless matter cause trouble, will getting "mad" help matters, make men more subservient, brutes more docile, wood and stone more tractable? An angry man adds nothing to the welfare of society. He may do some good but more hurt. Heated passion makes him a fire-brand, and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often bereft of reason, he speaketh like the piercing of a sword, and his tongue is an arrow shot out. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?

A LEAP FOR LIFE.

As the supervisor of inland revenue Aberys with, Mr. J. Miller, his nephew, and two professional gentlemen, geologists, were last week examining some strata of rock in the cliffs between Aberyswith and Llanthystid, they proceeded along a narrow ledge of projecting stone on the face of the cliff, about 120 feet above the level of the sea, which providentially happened to be a full flow. In passing round a projecting angle, the professors and the revenue officer had rounded the point, and the young man was in the act of doing so, when the rock suddenly breaking from under his feet he was whirled round with his face towards the sea, and as he descended he seized with one hand the ledge beneath his uncle's feet, whilst he extended the other to him, and as it was firmly clasped by the revenue officer, who held him suspended for full five minutes, during which time he with great difficulty maintained his position, there being not more than six inches to stand upon. At length a breathless pause ensued, whilst Mr. Miller gazed on a rugged projection of the rock about 90 feet below them, on which he concluded the unfortunate youth was inevitably doomed to be dashed. But the uncle at length said, with all the calmness imaginable, "Tom, there is but one way for it; I'll save you, or we will both perish together," and, with a firm voice, he commanded the young man to loose his hold of the rock, which was mechanically obeyed, with a faint reply. "Yes, Uncle."—At this awful moment Mr. Miller horizontally sprang into the air, carrying the young man with him; and such was the force with which he leaped, that the check caused them to perform several summersets over each other as they descended linked together. With the rapidity of a flash of lightning they disappeared beneath the foaming billows, having cleared the craggy ledge, which projected more than sixty feet from the perpendicular of the point over which the youth was suspended. To the delight of their companions, who were horror-struck, they rose about 20 yards apart, buffeting the heavy swells of the flowing and returning waves; at length they struck out for a rock that lay about 70 yards in the sea, on which they were shortly seated, and from which they gave three hearty cheers. Their companions attempted to procure their rescue by obtaining a boat, but owing to the breach in the ledge, found it impossible, and had to proceed onwards for more than three hours before they were able to extricate themselves. To their delight, the geologists then found that their brave and dauntless companions had once more committed themselves to the deep, and swam to an inaccessible part of the cliff, and returned to Llanthystid, where with the exception of the loss of hats, the officer's boots (which he had taken off on first starting on the ledge), and a few

slight cuts and bruises, they appeared not a whit the worse of their perilous adventure.—Welshman.

CORRECT SPEAKING.

We advise all young people to acquire in early life the habit of using good language, both speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power, he has merely to use the language which he reads instead of the slang which he hears, to form his taste from the popular speakers, writers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeaks rather the weakness of a vain ambition, than the polish of an educated mind.

There is no man, however low in rank, who may not materially benefit his financial condition, by following this advice, and cultivating at the same time such morals and manners, as correspond in character with good words.

MURDER DETECTED.

In the month of July, 1801, a woman was murdered in Paris. A magistrate, accompanied by a physician, went to the place where the murder had been committed, to examine the body. It was lying on the floor, and a greyhound who was standing by the corpse licked it from time to time and howled mournfully. When the gentlemen entered the apartment, he ran to them without barking, and then returned, with a melancholy mien, to the body of his murdered mistress. Upon a chest, in a corner of the room, a cat sat motionless, with eyes expressive of furious indignation steadfastly fixed upon the body. Many persons now entered the apartment, but neither the appearance of such a crowd of strangers, nor the confusion that prevailed in the place could make her change her position. In the mean time some persons were apprehended on suspicion of being the murderers, and it was resolved to lead them into the apartment. She sprang towards them with expressions of the most violent rage, but did not attempt to attack them, being probably afraid of the numbers that followed. Having turned towards them several times with a peculiar ferocity of aspect, she crept into a corner, with a mien indicative of the deepest melancholy. This behaviour of the cat astonished every one present. The effect produced on the murderers, was such as almost amounted to an acknowledgment of their guilt. Nor this long remain doubtful, for a train of accessory circumstances was soon discovered, which proved it to be a complete conviction.

BATHING.

Bathing is very conducive to health at all times, but especially in spring; as in winter, while spontaneous perspiration is less free and frequent than in summer, the pores of the skin have become much less active. It is very important that these pores should be opened and restored to healthful exertions and operation; and nothing will serve to effect this desirable object better than frequent bathing of the entire body in either warm or cold water. People have no idea of the beneficial results arising from the practice of this simple and cheap preventive of disease, till they have made trial of its efficacy. In some countries where bathing is almost universal, health prevails with scarcely an exception. Where bathing is one characteristic of a people, health is almost always another. The experience of many who have made trial of the practice, shows that the habitual use of a common bathing tub, plenty of water of a little higher temperature than the blood, a flesh brush and soap, will be found to be the best means of cleansing, opening, and aiding the wonted action of the pores of the skin, and thereby equalizing the circulation of the blood and all the functions, relieve the head, quiet the nerves, remove fatigue and indigestion, and produce an agreeable and pleasant state of both body and mind. Should this become more common, we should hear less complaining.

MORAL.—Never tell a story to the injury of another, unless you are certain that it is true, and not then, unless you are sure that you will do more good than harm by so doing.—Presbyterian Herald.