

# 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.

### METRICAL VERSION OF THE SEVENTY-SECOND PSALM.

BY J. MONTGOMERY ESQ.

Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To let the captive free,  
To take away transgression,  
And reign in equity.

He comes with succor speedy,  
To those who suffer wrong;  
To help the poor and needy,  
And bid the weak be strong;  
To give them songs for sighing,  
Their darkness turn to light,  
Whose souls in misery dying  
Were precious in his sight.

By such shall he be feared,  
While sun and moon endure,  
Beloved, adored, revered,  
For he shall judge the poor,  
Through changing generations,  
With justice, mercy, truth,  
While stars maintain their stations,  
And moons renew their youth.

He shall come down like showers  
Upon the fruitful earth,  
And joy and hope, like flowers,  
Spring in his path to birth:  
Before Him, on the mountains,  
Shall peace, the herald, go,  
And righteousness, in fountains,  
From hill to valley flow.

Arabia's desert—ranger  
To him shall bow the knee  
The Ethiopian stranger  
His glory come to see:  
With offerings of devotion,  
Ships from the isles shall meet  
To pour the wealth of ocean  
In tribute at his feet.

Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him  
His praise all people sing:  
For He shall have dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar.

For Him shall prayer unceasing,  
And daily vows ascend;  
His kingdom still increasing,  
A kingdom without end:  
The mountain dews shall nourish  
A seed in weakness sown,  
Whose fruit shall spread and flourish,  
And shake like Lebanon.

O'er every foe victorious  
He on His throne shall rest,  
From age to age more glorious,  
All-blessing, and all-blest:  
The tide of time shall never,  
His covenant remove;  
His name shall stand for ever,  
His name—what is it?—Love.

## Miscellany.

### THE VALUE OF THE SABBATH.

Continued from Page 81.

A day of rest, of cessation from active and toilsome exertion, is, doubtless, as ministering to the health and vigour of the animal system, as of immense value to working men. I have no hesitation, however, in affirming, that amongst those who view it in no other light than as a day of rest and recreation, as a season set apart to no higher purpose than that of refreshing and invigorating the body, it generally fails of accomplishing even this: they almost invariably devote the day to the service of their divers lusts and pleasures, while the neglected appearance of their families, and the jaded and abused state of their bodies, wofully testify to the degrading effects of mis-using its allowed hours; and clearly demonstrate, that it is "the sabbath of the Lord," the Lord's day alone, as appointed by himself, which is really calculated to benefit mankind, and not a day of man's devising.—And why? Because the sabbath-day is appointed by our all-wise Creator, by him who knoweth what is in man; and what is needful for man.

One important advantage which is connected with the observance of the Lord's day among the labouring population, is the influence which it has in elevating the mind, character, and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is abject in the extreme; but the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of the sabbath. The Lord's day calls her thinking powers into action, gives her a mind and conscience of her own, cultivates her intellectual and moral nature, and gives her to man an helpmate indeed, fitted to become, not merely his slave or his toy, but the companion of his labours and his studies, his devoted friend, and his faithful and judicious adviser; not merely the mother and nurse of his children, but their intelligent instructor and guide: his most efficient assistant in their intellectual and moral training. And if we consider the influence which the training that man receives in his early years has upon his character in after-life; that, for the most part, in the families of working men, infancy and childhood are spent in the society of the mother, the impressions by which the character is in a great measure formed are made by her, we shall feel convinced, that the cultivation of the female mind and character must have an incalculable influence upon the condition of the labouring population.

Let no one be startled when I affirm that it is the sabbath which has bestowed upon the labouring population the civil privileges they enjoy, and raised them to the position they occupy; that it is the Lord's day which is the great, the everlasting bulwark of human freedom. It is that moral force which intelligence and virtue bestow upon a people, which unlooses effectually the iron grasp of the oppressor; which makes their voice heard clearly and distinctly in the legislation of their country, and blots pernicious, partial, and unjust laws out of the statute-book; and it is the knowledge of God obtained from revelation, which awakens man's dormant powers of mind, which leads him onward and upward in virtue and intelligence.

Let those who long for that blissful period when men shall be united in one universal brotherhood: when peace shall make her dwelling among them, and good-will fill every heart; when the reward of the husbandman's toil, the yellow fields of waving grain, shall no more be trampled beneath the hoof of the war-horse, nor his hard-worn earnings wrung from his hand, to keep in repair the machinery of war; when men shall no more study the art of destroying each other, but shall beat their swords into ploughshares, and their spears into pruning-hooks: let those who long for, and labour to introduce this happy era, see in the sabbath the oil which is to still the waves of human strife—in its memorials, its influences, its exercises, the links of that chain of love, which is yet to bind heart to heart, from one end of the earth to the other, and encircle the whole with an unbroken and everlasting bond of union.

Let all, then, of every class and station examine this subject; the more it is viewed in the light of truth, the more its importance will appear. He who is desirous of the well-being of his fellow-men, ought not, and cannot consistently pass it lightly by; and even he, whose contracted mind looks only at his personal interest, may not safely slight it.—From "The Pearl of Days."

### OUR EARTHLY PILGRIMAGE.

A stranger is simply an alien, a subject of another government. He may reside in a strange land for purposes of trade, or other interests. A pilgrim is a stranger; but he is more—he is one who is travelling through a country for religious purposes. Connecting the two characters in the Christian, and viewing him as a stranger and pilgrim, we say to him—

1. *He is one who is the subject of another government.* His efforts, affections, his feelings and hopes, concentrate in another government—it is the government of God his Maker. To it he looks for his protection and reward.

2. *His home and treasures are far away.* Pilgrims do not carry their goods with them.—They only take so much as will answer the expenses of their journey. They do not always do this—they often deposit it with their banker, and draw from it as they have need. So with the Christian; he has his house in heaven. He draws on the bank of heaven for what he needs to meet his expenses through the world.

3. *He conforms not to the customs of the people through whose country he travels.* So with the Christian; he is commanded not to be conformed to this world, but to be transformed by the renewing of his mind.

4. *His stay is short, and his course is progressive.* The Christian is rapidly passing through the world, and will soon be gone. Life is very short as a whole. Is often cut short.

5. *He contemplates the end of his pilgrimage with joyful hope.* He looks upon it as the consummation of all that is desirable in the history of his being.

(1) It will be the end of his welfare, and all his dangers.

(2) It will be the termination of all his toils and weary wanderings, and, and the commencement of an endless rest.

(3) It will be the end of every evil. Hunger, thirst, and nakedness will be known no more, and sickness and death will never more invade.

(4) It will be restoration to his home and kindred. We shall greet our friends there.—We shall see the patriarchs and apostles there.

### THE LAW OF LOVE.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Bear ye one another's burdens, and so fulfil the law of Christ."

Again it is said:

"Be ye followers of God as dear children; and walk in love, as Christ also hath loved us. Let the same mind be in you that was in Christ Jesus; for if we have not the spirit of Christ we are none of his."

Was not Christ forgiving, and meek, and condescending, and tender, and patient, and compassionate?—so should his disciples be.—We are not perfect ourselves, nor should we expect perfection in our bretheren. They are not men, nor angels, nor yet spirits of wise men: made perfect. The day of small things is not to be despised. The broken reed is not to be crushed. If we are strong, we must bear the infirmities of our weaker bretheren.

Our Lord taught his disciples as they were able to bear it. The way to conquer is love.—To be loved we must love. It is the law of kindness that recalls the erring. The feeble-minded must be comforted; the weary must be refreshed; and straight paths made for the feet of the lame, lest they be turned out of the way. Our mission in the world is not to consume, but heal and save. Vengeance belongeth only to the Lord.

Oh! that Christians would follow Christ in truth. Then beholding as in a glass His glory they should be changed in to the same image from glory to glory, as by the Spirit of the Lord.

### LIKE WAGES, LIKE WORK.

The ill-paid man has usually been an inferior workman. Of this the following homely illustration, mentioned at a late farmer's club, is an instance:—"Whilst inspecting a farm in one of those pauperized districts of England, an able agriculturist could not help noticing the slow, drawing motions of one of the labourers there, and said, 'My man, you do not sweat at your work.' 'Why, no, master,' was the reply; 'seven shillings a week is not sweating wages!'"

### TRUTH.

Truth courts investigation; but error shrinks from scrutiny. Truth fears no evils from the most rigid examination, but error always fears the consequence. Truth is immutable, and will stand criticism. Truth, like its Author, is eternal, and will exist amidst the wreck of matter and the crush of worlds, while error will be swept away with the refuge of lies. The more you examine truth, like gold, the brighter it shines. Truth is never tarnished by inspection, but discovers the more splendour. Any system which shrinks from scrutiny, discovered corruption in its premises, and is unworthy the attention of an intelligent mind. A certain writer has said, with the utmost propriety:

"He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave."

### EXAMPLE—LOOK TO IT.

Let every parent look well to his daily and hourly example; for children, says an able writer, make more use of the eye than the ear; and the expressions are clearer and stronger from the one than the other—they will not be influenced so much by what you say as by what you do. In vain do you exhort them to be spiritual while you are worldly; in vain do you point them to the narrow path which leads to heaven, while you decline to walk in it; in vain do you warn them from carnal indulgences in which you seek your gratification. You must live

what you teach; you must be what you desire them to become. This is the necessary price of a happy state of religion in the family; and it is, alas! a price many parents decline to pay.

### WAR.

The following advice was given by Dr. Benjamin Rush, an eminent American physician and philanthropist, who died about thirty years ago:

"In order to impress more deeply the minds of the citizens of the United States with the blessings of peace, by contrasting them with the evils of war, let the following inscription be painted on the sign which is placed over the door of the War-office at Washington, namely:

"An office for butchering the human species.  
"A widow and orphan-making office.  
"A broken-bone-making office.  
"An office for creating public and private vices.

"An office for creating public debt.  
"An office for creating famine.  
"An office for creating pestilential diseases.  
"An office for creating poverty, and for the destruction of liberty and national happiness.

"In the lobby let there be painted representations of the common instruments of death; also human skulls, broken bones, hospitals crowded with sick and wounded soldiers, villages on fire, ships sinking in the ocean, rivers dyed with blood, and extensive plains without a tree or fence, or any other object but the ruins of deserted farm-houses."

### GRAVITY OF BREAKFAST.

Whether breakfast is the most serious and silent meal, because it is first, or because it is the soberest, it is difficult to say; but does generally pass without much talk, or, at all events, without much talk that is worth recording.—Punsters very seldom pun at breakfast; and the narrators of long-winded stories are at that time more sparing of their tales. There is then seldom any argumentative discussion or any play of wit. Breakfast is altogether a matter of business, an affair of life and death; because, if people did not break their fast, they could not live.

Dinner is quite another thing; that is, more a matter of pleasure than business; and they who speak of the pleasures of a table, are supposed to allude to dinner, and not to breakfast. A man may dine with Duke Humphrey five days in the week; but it is a much more serious matter to breakfast with Duke Humphrey.

### "LOVE ONE ANOTHER."

There are times when my interest in Divine things seems to be very small. There are times when my prayers for the progress of the Redeemer's cause seem little else than a mere form. There are times when I can perceive scarcely a spark of devotion in my heart. But, when one who loves the Lord Jesus Christ, and who bears his image, comes where I am, my heart warms towards him. I think I cannot be mistaken in this matter. It must be that I love the bretheren. I know that there is an approbation of excellence which is not confined to the converted soul; but my feelings towards Christians are stronger than those of mere approbation. I am led to bless God that there are Christians, and desire to become more worthy of their goodly fellowship; I am led to think more of watchfulness and prayer; perhaps to watch and pray more.

Oh, what a dreary place this world would be, if there were none to who are like Christ in it!—If there were none to call forth the affections, and to encourage and assist us in our pilgrimage!

"This is my commandment, that ye love one another as I loved you." What a blessed commandment! What a source of spiritual improvement and happiness doth it furnish.

### DID HE DIE FOR ME?

A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was of mingled sadness and joy. Sometimes they scarcely rose above a whisper; but the listening babe caught every sound—the crimson deepened on its little cheek as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

"Did He die for me, mamma?"  
"Yes my child, for you—for all!"