

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.

PROSPERITY AND ADVERSITY; OR, THE CONTRAST.

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PROSPERITY.

Let man amass his thousands how he may—
So they accumulate, no matter how!
And be he Christian, infidel, or Jew—
His creed, his race, his country—this or that,
As sure as earth upon its axis moves,
So sure the world will take him by the hand.
The peasants pay him homage in the street—
The nobles give him welcome to his halls,
And even princes, not forget his name.
The power of gold, like alchemy, is such
That it transmutes the vilest human failing
Into some noble virtue, and designs
As black as Vulcan into motives pure.
It heals the blench of transgression o'er,
And sheds a lustre on the front of crime.
'Twill do such things—may everything and all
Save purchase man's salvation!—there it fails—
And only there its influence is shut out!

ADVERSITY.

When thou hast sunk into the arms of need,
Go not to him, who in the wanton hours
Of thy excesses, played an active part,
And dubbed thee with the quality of honor;
Nor tip the lip in humbleness to one
Who in the noon-day of thy affluence
Lent loan on loan for bare-faced usury.
Sue not the man for succor who hath borne
Thy naked crimes upon his brazen front,
And held thee innocent for golden bribes;
Nor condescend to ask a favor where
Thy substance hath been lavished seat and lot!
For all is unavailing, and a blank.
'Tis to thyself alone thou hast to look,
When the deep winter of adversity
Hath set in upon thee—'tis the time
When sage experience, with a mighty hand
Doth snatch the film from our deluded eyes,
And we behold the treachery of man.

Miscellany.

EJECTION OF THE CLERGY, ON SUNDAY AUGUST, 24, 1862.

Continued from Page 225.

When this Act came in force, those ministers who had any maintenance of their own found out dwellings in obscure villages, or in those market-towns that were not corporations; some, who had nothing left their families, and hid themselves abroad in the day, coming home sometimes secretly by night; but the generally resolved to preach more freely in cities, &c., until sent to prison. Their difficulties were very great, the country being so impoverished that those who were willing to relieve them had generally little ability. However, God very mercifully provided some supplies for them, so that very few perished through want or were exposed to direct beggary; though a few, by these straits, were induced, against their former and better judgments, to conform. But the fire of London, which happened the next year, made their path plainer, for the churches being burnt, and the parish ministers being gone, for want of places and maintenance, the necessities of the people were unquestionable. Accordingly, the Nonconformists opened public meeting-houses, which were very well attended; and in the year 1667, the lord-chancellor Hyde (who had been the grand instrument of state in these proceedings, and had dealt so severely with the Nonconformists), was impeached and discarded, cast out by his friends, and banished. The duke of Buckingham succeeded him as chief favourite, under whom the Nonconformists were connived at, so that persons attended the chapels without fear. This encouraged the country ministers to do the same in many parts of England, and crowds attended to hear the gospel.

In January, 1668, Bridgman, the lord-keeper, sent for Baxter and Dr. Manton, and treated them with toleration: a few days after, he sent them his proposals, and they met with Dr. Wilkins and Burton, to confer about them. After some debate, a bill was drawn up by judge Hale, to be presented to Parliament; but they no sooner sat, than the high-church party made such an interest, that when it was put to the vote, it was carried, that no man should bring an act of this kind into the house. In 1670 the Act against conventicles was renewed, and made more severe than ever. Mr. Baxter was apprehended at Acton, and committed to Clerkewell prison for six months. Dr. Manton was sent prisoner to the Gatehouse for preaching in his own house in the parish where he had been

minister, and the meetings in London were disturbed by bands of soldiers. But in 1672 when the Dutch war began, the court thought it necessary to grant indulgence to the Dissenters, and publicly avowed that very little had been gained by the forcible methods used to reduce dissent; his Majesty, therefore, by virtue of his supreme power in ecclesiastical matters, suspended all penal laws against them, declaring that he would grant a convenient number of public meeting places to men of all views, provided they took out licenses. This, by some of the Nonconformists, was applauded, but others feared the consequences, seeing the toleration was not chiefly for their sakes, but for the Papists, and that they should secure it no longer than their interests would permit. However, a moderate address of thanks was returned, and the ministers of London were now generally settled in their meeting-houses.

Though this privilege was not long continued without interruption, until the glorious Revolution of 1688, an event in which none had a greater share of joy than the Dissenters, who considered it as the era of their liberty, which was secured by law in the beginning of this reign, (William and Mary by passing the Act of Toleration; which, through a kind Providence, has remained inviolate to this day.

SCRIPTURE ILLUSTRATION.

"All things work together for good to them that love God, to them who are called according to his purpose."—Romans viii. 28.

All things for good? Can this be? Surely many things are against even the people of God. The example of an evil world—the temptations of the wicked one—the loss of spiritual privileges; are not these all against them? and do they not work together for evil? Nay, but the spirit speaketh expressly, all things work together for their good. The promise is written in the Word, and is kept in the experience of the saints. Some portion of its fulfilment we can perceive even now; when the books are opened, it will all be seen.

This law, though it seem a paradox when first announced, is not peculiar to the mysteries of redemption; we can trace the operation of a similar principle in the kingdom of providence. Suppose a ship alone in the midst of ocean, with nothing but the deep sky above, and the deep sea below, and the far horizon on every side around. Suppose the aim of its inmates is to gain a certain port, their home distant a thousand miles across the watery waste. What thing would work for their good? A wind, you will readily answer—a wind blowing right in the direction of their home. Yes this is one thing that would certainly work for their good but not the only thing. If the ship were lying unmanaged and unmanageable on the surface of the waters, without helm or compass or skilful steersman, nothing else could work for good. But if the ship is in a manageable trim, with her sails set, and her helm held by experienced mariners—if the master is on the watch, looking now at the compass below, and now at the stars above—let the wind blow from any point of the heavens, and that ship will move on to her destined haven.

You have seen—it is a common sight on the seas that gird this busy isle—you have seen two ships, with full-spread sails, meeting and passing each other—moving in opposite directions, and yet both driven by the same wind. The very same wind which is bearing the vessel homeward, is carrying the other as quickly away. Even so it is with immortal souls driven up and down on this sea of time. Some are moving through it to a home in heaven, others are going farther every day from God. Some are speeding forward to meet the rising light of an eternal day; others are drifting backward, and entering the overhanging cloud which thickens as they proceed, until it issues in the blackness of darkness for ever. In the same circumstances they appear to be. They are at the same spot, and apparently exposed to the same influences. Born and bred in the same country; educated in youth at the same school; taught from the same Scriptures; worshipping on the Sabbath in the same house of prayer. Nay, nearer still they may have been, members of the same family; nursed on the same mother's knee; accustomed to unite their voices morning and evening in the same song of praise, and kneel together while the same father prayed. So near—at the same spot, and exposed to the same influences; and yet moving in opposite paths—hastening to consummate an eternal separation! Ah! but, like two ships that met and passed each other in the impulse of the same breeze, their aims are contrary; these souls are pointed—are set in opposite ways. Hence the same external circumstances that urge the one onward to life, are hurrying the other away into darkness.

This man who getting good from every impulse, is one of those who love God, and are called according to his purpose. He has been quickened by the Spirit. His soul lives. He does not lie like a dog upon the waters, to be driven with the wind; he is so set and so attracted, that all things tend to waft him homeward. He so meets every impulse, that every impulse drives him nearer to God. All things work together for his good. Oh, to be so alive and so bent on home, and our hearts so fixed on God our portion! Then, come what may, the distance between us and our rest is shortening every day. Let the storm come from any quarter; the higher its rising and fiercer its raging, the faster will it urge us on, and the sooner will we arrive in peace at our Father's blest abode.

In our day the horizon is darkening, and the storm is gathering. It behoves us to bear the name of Jesus, to be looking at our compass here, and at our guiding star on high; it behoves us to mark well what our aim is, and whither we are tending. We cannot lie still in the same place. Storms are rising which will move us all. Now more than ever, the question, "Whither bound?" presses for an immediate answer. Reader the winds now blowing will impel you fast and far; in what direction are you pointing when they come? Again I say I care not so much to inquire from what quarter the wind is blowing, as in what direction the vessel is set; for the same wind blows different vessels in opposite ways.

In the present day many gusts are rising, and angrily sweeping our spiritual atmosphere.—Iniquity abounds in the world; strife rages in the Church. Many thousands desert the Lord's house, and profane the Lord's day. Infidelity, bold in its numbers, proclaims open war against the truth. These are influences adverse to the Church of Christ. These are gusts setting in right in the face of those who are travelling to Zion. But adverse though they may be in their own nature, if they may be skilfully met, they will not only pass harmless by, they will actually help us on. In themselves they are evil, and we cannot desire them; but when in God's judgments they are allowed to come, we may meet them in such a way that they will all work together for our good.

Iniquity abounds in the world; come out from among them, my soul, and be thou separate, and touch not the unclean thing. Strife rages in the Church; let me cleave closer to my Saviour, and more strictly watch my own deceitful heart. Many desert the Lord's house and profane the Lord's day; Lord I will count thy Sabbaths a delight, and will enter thy courts with the voice of thanksgiving? Infidelity is bold in its numbers; I will not be ashamed of the Gospel of Christ. The enemies of God's Word make an open avowal of their purpose; I will contend the more earnestly for the faith. All these things are against me the more do I need, and the more do I purpose to cast me on the outstretched arm of an almighty Saviour. These accumulated troubles make life uneasy; henceforth, therefore, my desires shall be set on the rest that remaineth. There is nothing abiding on earth—everything deceives me; therefore let my heart's affections be more intently set on my exalted Lord—Jesus Christ, the same yesterday, and to-day and forever."

In some such way as this do the people of God—those who are renewed by the Spirit and instructed from the Word—contrive to meet every adverse impulse, in such an attitude as not only to escape evil, but actually to get good from all. By an art, analogous to that of the mariner, they can so receive every wind, that from whatever point of the compass it may blow, it will impel them onward in their course.—This is the craft—heaven-taught and heaven-tending—the craft whereby they live.—Rev. William Arnot.

HISTORICAL NOTICE OF THE PRINTING ART.

The first paper mill in America was erected in Boston, in 1730, the Legislature of Massachusetts granting aid. The first type foundry was established at Germantown, Pennsylvania, several years before the Revolution, from which the Bible and other works were printed in the German language. As late as 1810 there were but three type foundries in the United States. The first printing press in the Colonies, and for twenty years the only one in North America, between the gulf of Mexico and the frozen ocean, was established at Cambridge, in 1638. It was nearly a century later, (1727,) before the Virginia colonists permitted a press to be set up. Rev. Jesse Glover procured the press used at Cambridge, by contributions of friends of learning and religion in Amsterdam, and in England, but died on his passage to the New World. Stephen Day was

the first printer, and as such received a grant of 300 acres of land. The third book published was the "The Psalms in metro." In 1661, the New Testament and Baxter's call, translated by Elliot into the Indian language, were printed, at a cost of some £1,200. The title reads thus: "Wasku Wuttusementum Nulordum Jesus Christ Nuppoquohwussuacum." The whole Bible was printed in 1663. The nation speaking this language is now extinct. The first newspaper printed in the North American colonies was called the Boston News Letter, and was issued in 1704, by John Campbell, a Scotchman, who was post-master and a bookseller at Boston. Sometimes it had one advertisement, and often none. After 14 years, when 300 copies were sold, the publisher announced that his weekly half-sheet being insufficient to keep up with the foreign news, he should issue an extra sheet each fortnight; which expedient, he announces, after a year, has enabled the "News letter" to retrieve eight months of the thirteen that was behind in the news from Europe; so that those who would hold on till next January, (five months,) might expect to have all the arrears of intelligence from the old world "needful for to be known in these parts." After sixteen years, the publisher gives notice that copies of the "News-letter" would be printed on a whole sheet of writing paper, the half of which would be blank, on which letters might be written, &c. Such was the infancy of newspapers enterprise in this country. Could John Campbell, look into the office of the American Messenger, and see its edition of 125,000 copies rolling off from the press, or step into the office of one of the "dailies," with a four-cylinder press issuing its 8,000 or 10,000 sheets an hour, what would be his emotion? How would our mercantile community, who can hardly wait for the lightning, that they may get the news, like the promise of instalments of European intelligence thirteen months old? Should we not be grateful to God for a free press! And should we not be untiring in our efforts to spread its blessings, and the blessings of a free gospel through the world?—American Messenger.

I SHOULD BE LAUGHED AT IF I DO IT.

Alas! how many have been hindered from accomplishing great and noble purposes, for fear of being "laughed at," or, to use a more expressive phrase, "they will make fun of me." Let us see if this be a sufficient cause to hinder any one from achieving great and good ends, otherwise within the grasp of the one thus sensitive. One says, if I speak with propriety, that is, observe the laws of language, I shall be "laughed at." Another says, if I appear sober, as I ought, I shall be called a Puritan, a Methodist, a Christian, or some other hard untoward name; and to avoid these, and many more similar charges, I find that it is easier and more conducive to present gratification to fall in with the mass, and become a mere creature of circumstances, than to preserve individuality. So thought not Daniel, when a young man—neither hopes of worldly honour, nor gain, nor threats of the severest suffering, could swerve him one iota from duty—from right. Let his noble example inspire us all to love right and duty more, and to fear ridicule, and scorn, and biting sarcasm less, for these are but the breath of a frail child of morality, and nothing worth.—Geseee Evangelist.

MARKS OF A CHRISTIAN CHURCH.

In the first place it must go and teach all nations. It must be animated with the apostolical, the missionary spirit. It must not rest satisfied that Christ should be preached to those to whom he has been preached of yore. It must not let sloth creep over it, so as to count that it has already attained. It must not be content with taking care of itself, of its own souls, of its own flock. It must so prize the treasure it has received, as to desire above all things to impart that treasure to others. It must have something of that spirit, which will leave the ninety and nine sheep in the fold, to seek after and bring back the hundred that is lost.—of that spirit which moved our blessed Lord himself to leave the throne of heaven, and the choir of the holy angels, and the rule of all the worlds, to seek after and bring back this poor wandering ball of earth to the fold of his heavenly Father. It must have something of that spirit with which Jesus Christ yearned for the salvation of souls, for the conversion of sinners, for the showing and spreading of the glory of God.—Archdeacon Hare.

Dr Holland says, "that if persons are always supposing that they are liable to a certain disorder, the nerves will so act on the part that it is very likely to seize upon them."