

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.

GO FORWARD.

Go forward!—'tis folly behind to be glancing,
We cannot recover the days that are past;
The future our joys will, perchance, be enhancing,
Tho' dark clouds of care o'er the present are cast.
There is never a night but there comes a to-morrow,
There is never a cloud but a sunbeam succeeds;
We should feel not the balm, if we know not the sor-
row—
Go forward!—the RIGHT PATH to happiness leads.

Go forward!—the future MUST yield to the power
That justice, and goodness, and truth can convey;
The base and the false may succeed for the hour,
But reason, at last, will but honor obey!
True courage consists but in facing a danger:
Ne'er harbor injustice by word or in deed:
As you'd be to a friend, be the same to a stranger—
Go forward and HOPE,—you'll be sure to succeed!

Miscellany.

ANECDOTE OF DR. CHALMERS.

A poor old woman, bed-ridden and almost blind, who occupied a miserable bed opposite the fire-place, was the object of the Doctor's visit. Seating himself by her side, he entered at once, after a few general inquiries as to her health, &c., into religious conversation with her. Alas! it seemed in vain. The mind which he strove to enlighten had been so long closed and dark, that it appeared impossible to thrust into it a single ray of light. Still on the part of the woman there was an evident anxiety to lay hold upon something of what he was telling her, and encouraged by this he persevered, plying her, to use his own expression with the offers of the gospel, and urging her to trust in Christ. At length she said, "Ah! Sir, I would fain do as you bid me, but I dinna ken how; how can I trust in Christ?" "Oh, woman!" was his expressive answer, in the dialect of the district, "just lippen him." "Eh, sir," was the reply, "and is that a?" "Yes, yes," was his gratified response, "just lippen to him, and lean on him, and you'll never perish." To some, perhaps, this language may be obscure, but to that poor dying woman it was as light from heaven: it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven.

YOU WILL BE WANTED.

Take courage, young man. What if you are but an humble and obscure apprentice—a poor neglected orphan; a scoff and a by-word to the thoughtless and gay, who despise virtue in rags because of its tatters. Have you an intelligent mind, all untutored though it may be? Have you a virtuous aim, a pure desire and an honest heart? Depend upon it, one of these days you will be wanted. The time may be long deferred. You may grow to manhood, and you may even reach your prime, ere the call is made: but virtuous aims, pure desires and honest hearts, are too few and sacred not to be wanted. Your virtues shall not always be hidden; your poverty shall not always wrap you about as with a mantle; obscurity shall not always veil you from the multitude. Be chivalric in your combat with circumstances.—Be ever active, however small may be your sphere of action. It will surely enlarge with every movement, and your influence will have constant increase.

"In the world's broad field of battle
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife."

Work on for surely you will be wanted, and then comes your reward. Lean upon the sacred verity, "I have never seen the righteous forsaken, nor his seed begging bread." Never despair; for the lives of good men abundantly testify that often when the clouds are blackest and the tempest fiercest, and hope is faintest, a "still small voice" will be heard saying "come hither,—you are wanted," and your powers will find employment. Therefore, take heart, young man, for ere long you will be wanted.

POLITICS AND RELIGION.

A Christian has no right, anywhere or under any circumstances, to be anything else than a Christian. He must ask about a political, as well as about any other act, the question, "Is it right or wrong?" And by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandize. It is just as immoral to act without reference to the law of God at a caucus, as anywhere else. To prefer our own interests of party

to that of our country, is treason against that country, and sin against God. And it matters not whether that treason be perpetrated with a ballot or with a bayonet, at the caucus or in the field. And still more, no man can rrore surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling."—Wayland.

I HAVE NO TIME TO STUDY.

The idea about the want of time is a mere phantom. Franklin found time in the midst of all his labors, to dive into the hidden recesses of philosophy, and to explore the untrodden path of science. The great Frederick, with an Empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal, with kings in his ante-chamber begging for vacant thrones, with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time to converse with books. Cæsar, when he had curbed the spirits of the Roman people, and was thronged with visitors from the remotest kindgdoms, found time for intellectual pursuits. Every man has time if he is careful to improve it; and if he does improve as well as he might, he can reap a three-fold reward.

SANATORY REFORM.

Indeed there is little can be done towards improving the morals of the people until some of these physical evils shall be effectually removed. We ask too much of any one, and particularly of the young, when we charge them to retain their purity of heart, their regard for decency of manners and propriety of conduct, while compelled to associate in close connexion with characters by whom the common decencies of life are neither observed nor valued. We ask too much of human nature, and especially of the unhealthy, the overworked, and the feeble in constitution of either mind or body, when we require them to retain their strict mastery over their tempers, passions, dishonest or selfish propensities, when pressed on every hand, irritated, tempted or wronged by the tempers, passions, dishonest or selfish propensities of others—pressed, too, without the possibility of escape, at all times, and all seasons, in sickness in sorrow, in want and in shame—without a hiding-place, without a shelter, except what has to be struggled for at the risk of dispossession—without food, except what is grudging, envied, and sometimes stolen, by those who are more hungry than themselves—greedy from sheer destitution, and spiteful from the very soreness of unmitigated suffering—yet crowded together as in a pest-house, the injured and the injurer, the hated and the hater. Oh! we know not the acuteness, the frequency, and the bitterness of those trials with which the poor are so sorely beset, or we should be more pitiful to their faults and more attentive to their strong claims upon our efforts to relieve them at least from some of their physical disqualifications for becoming better citizens, and more contented and peaceable members of society.—Mrs. Ellis.

HE WENT ABOUT DOING GOOD.

This is the pattern for every Christian. He is a counterfeit who does not strive to imitate it. The strength, the alacrity, the joy of the soul is connected with this imitation. Religious people are heavy and moping and cast down, because they are idle and selfish. The active, benevolent spirit of watching for opportunities to do essential service to our fellow-creatures, they often feel no more than the profane.—What then avail doctrines believed to no good purpose? Usefulness is the very excellency of life. No man in the real church of Christ liveth unto himself. Every true Christian is a tree of righteousness, whose righteousness, whose fruits are good and profitable unto men. He is glad to help and to comfort others. He is diligent and industrious. He speaks to edification, dwells in peace, and gentleness, and love. He reproves what is wrong by an excellent example, and recommends by his own practice what is pleasing to God.—Venn.

PERSEVERING.

Senator Cameron, of Philadelphia, uses a letter stamp on which is engraved a printing press and over which is the motto "Persevere."—Twenty-five years ago this same senator of the United States Congress was seen to enter a printing office at Harrisburgh, Pennsylvania, with a small bundle of clothing slung across his shoulder on a stick, asking for labor, whereby

he might earn sufficient to support himself and indigent parents. He was taken as an apprentice to the business—served his employers faithfully; and now (twenty five years afterwards) we find that he has graduated from an obscure printing office to the Chamber of the United States Senate. Then he was a poor boy—now he is a distinguished senator from one of the largest and noblest States in the Federal Union! So much for republican origin of our statesmen, and so much for the fostering and congenial influence of that humble and excellent institution of learning a printing office.—Mr Cameron may feel justly proud of his letter stamp, with its characteristic engraving, and still more so of that noble motto, "Persevere."—Woonsocket Patriot.

PRINCIPLES.

A lad drove his team four miles to a mill to get a load of flour, to haul to the canal. When he arrived at the mill, the miller told him they had no loadings; the mill was out of repair, but he would help him to a load, so that he might not lose his half day's work, which would amount to one dollar. Said he, "you may drive across the way to the distillery, and load and I will pay you just the same for hauling the load of whiskey that we do for hauling a load of flour." The lad thought a moment and said, "I don't know what father will say, but our horses don't haul whiskey," and so he wheeled them off, and drove home and told his father. "Right," said the father, "you've done right, John. It's money well spent John. Support your principles anywhere and everywhere, and be kind about it, but decided."

WATCH FIRST DECLININGS.

He that will find his house in good repair must stop every chink as soon as discovered; and he that will keep his heart must not let a vain thought be long neglected; the serpent of heart-apostacy is best killed in the egg of a small remission of care. Oh! if many poor decayed Christians had looked to their hearts in time, they had never come to that sad pass they now are in! We may say of heart-neglects, as the apostle doth of vain babblings, that they increase to more and more ungodliness. Little sins neglected will quickly become great and unconquerable; the greatest crocodile once was an egg.—Old Author.

GETTING RID OF FALSE FRIENDS.

"I weeded my friends," said an old eccentric friend, "by hanging a piece of stair carpet out of my first floor window, with a broker's announcement affixed. It had the desired effect. I soon saw who were my friends. It was like firing a gun near a pigeon-house; they all forsook the building at the first report, and I have not had occasion to use the extra flaps of my dining table since."

"Give me," says a recent vigorous writer, "the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child, in an attire that kings and queens would be proud of. I will build a school-house upon every hill-side and in every valley over the whole habitable earth; I will supply that school-house with a competent teacher; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the Gospel of Peace; I will support in its pulpit an able teacher of righteousness so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference; and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven."

MR JUSTICE JONES ON DRUNKENNESS.

During the recent gaol delivery for York-shire, two young men were convicted of a highway robbery. They received excellent characters from several witnesses, and on the night of the robbery it appeared that they, and also the prosecutor, were in a state of intoxication. The jury found them both guilty, but recommended them to mercy on account of their previous good character and because they, as well as the prosecutor, were all drunk at the time. His Lordship, addressing the prisoners said, "The jury, on account of your previous good characters, and because all the parties were drunk at the time, have recommended you to mercy. I must say that the first ground is an exceedingly good one; but I think if the jury had considered the mischief and crime that result in this country as well as in every other part of England, from the

use of liquor to excess, they would have hardly considered that as any extenuation of your offence. True, you would not perhaps have committed this offence if you had not been in liquor, but if a man will commit crime when drunk he should take care not to get drunk. I venture to say that, in much more than half the offences which have been brought before this assize, liquor had something to do. Liquor has either been the temptation beforehand to robbery to get something to purchase it, or it is the provocation under the influence of liquor that causes them to quarrel, and perhaps to commit murder; or it is liquor upon which the fruits obtained by robbery are generally spent; and it seems to me that, but for the cases where offences are brought on by the excessive use of intoxicating liquors, the courts of justice might be nearly shut up. I am sure that a great deal more than half the time of criminal courts is taken up in consequence of offences which have something to do with liquor. The first recommendation of the jury I shall take into consideration, but the second I cannot. The old laws of this country do not allow drunkenness to be either a justification or extenuation of any offence. The old law said that if a man killed another when drunk, he should be hung when sober. It must not be for a moment heard that intoxication is to be anything like excuse for crime."

PATRICK HENRY'S WILL.

The following is the closing paragraph of the will of Patrick Henry:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the christian religion. If they had this, and I had not given them one shilling, they would be rich, and if they had not that, and I had given them all the world, they would be poor." This opinion of that celebrated man, may perhaps be called his death-bed opinion, and is on that account alone of great value. It seems to us that Patrick Henry made a successful effort to paraphrase, perhaps we should say to answer the question propounded by the author of our holy religion, "What shall it profit a man, if he gain the whole world and loose his own soul?"

THE MORNING.

The sweetness of the morning is perhaps its least charm. It is the renewed vigor it implants in all around that affects us—man, animals, birds, plants, vegetation. Refreshed and soothed with sleep man opens his heart; he is alive Nature and Nature's God, and his mind is more intelligent, because more fresh. He seems to drink of the dew like the flowers, and feels the same reviving effect.—Illustrations of Human Life.

SCRIPTURE ILLUSTRATION.

"That he may come and sit upon my throne."
[1 Kings i. 35.]

The ancient and modern customs of the East and indeed of the west, afford many instances of kings securing, or endeavouring to secure the throne to the destined successor, by causing him to be proclaimed, crowned, or publicly recognized in his own lifetime. It was a regular practice for the ancient monarchs of Persia to have the heir solemnly inaugurated and acknowledged when they went on any dangerous expeditions. On the same principle, the late king of Persia presented his second son to his court, as the future king and caused him to be publicly acknowledged; nor was the required acknowledgement and homage refused by any except the eldest son, who, even on that solemn occasion alleged his claim to the rights of the first born, and his determination to refer the result to the decision of the sword.—Pictorial Bible.

ATHEISM.

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause: a motion without a mover; a circle without a centre; a time without an eternity; a second, without a first; are things so against philosophy and natural reason that he must be a beast in his understanding, who does assent to them. The thing formed says, that nothing formed it; and that which is made is, and that which made it, is not. This folly is infinite.—Jeremy Taylor.

Any rough hand can break a bone, whereas much art and care are required to set it right again, and restore it to its first strength and proportions. So 'tis an easy part in a minister of State to engage in war; but 'tis given to few to know the times and to find the ways of keeping peace.—Sir William Temple.