

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, JANUARY 6, 1861.

No. 51.

Poetry.

THE WATCHER.

The night was dark and fearful,
The blast swept wailing by;
A watcher pale and tearful,
Looked forth with anxious eye:
How wistfully she gazeth!
No gleam of morn is there;
Her eyes to heaven she raiseth,
In agony of prayer.

Within that dwelling lonely,
Where want and darkness reign,
Her precious child—her only,
Lay moaning in his pain.
And death alone can free him—
She feels that this must be;
But O, for morn to see him
Smile once again on me.

A hundred lights are glancing,
In yonder mansion fair,
And many feet are dancing;
They heed not mourning there.
O, young and joyous creatures,
One lamp from out your store,
Would give that poor boy's features
To his mother's gaze once more.

The morning sun is shining,
She heedeth not its ray;
Beside her bed reclining,
The pale dead mother lay.
A smile her lips were wreathing,
A smile of hope and love,
As though she still were breathing,
"There's light for us above."

Miscellany.

From the True Wesleyan.

TO BE RIGHT IS TO SUCCEED.

There is no pleasure in imaginary or real life, that affords so much comfort, such constant and ever-growing peace, as a consciousness that *I am right*. It liquidates all agitating fears, and becomes the sheet anchor of the most turbulent inquiries of the Christian and philanthropist, in the arduous and sublime work of religion and humanity, when by numerous enemies their position is alleged to be in error, their character and reputation most fallaciously assailed, and the most formidable obstacles set in array before them, to know that *I am right*. An undoubted evidence that *I am right*, secures to its possessors that invincible fortitude and perseverance, which although for a time may be crushed in conflicting obscurity, and long retarded its holy and heaven-aspiring work, that must and will rise to victory; amid the shouts of triumph they will unfurl their banners of love to its halcyon zephyrs. It is the only safe position that they can occupy in their war, (for the Christian's life in this world is a continual warfare), and this world may be contemplated as one vast battle-field in which the opposers of religion and the subverters of man's rights, are vastly more numerous than those who are engaged in their promotion and security. Of these enemies, among the most formidable are those who, under a false garb of church membership, and a hypocritical pretence in the performance of religion, claim to be friends and not enemies, and at the same time are robbing religion of its brightest gems, by crushing the souls, reducing to an article of property, and trafficking in the blood and flesh of their own kind, and insulting the Almighty by defacing and making speculative gain of his image.

Yet the few may look for certain success, because they are right. This gives them a commanding position, a fort of safety. Its battlements are invincible, its vestments are sacerdotal. It was on this battle-field, that God the Almighty first marshalled, all equipped, "not with carnal weapons, but spiritual, mighty through God," and led them forth to the glorious war, of bringing peace to man, and obedience to himself. It was upon this high, holy, and eternal pedestal that Jesus Christ, the dead but risen Saviour, placed the beacon of the world, the lamp of life, even the light of the Gentile nations. Although thousands have boasted in their rage, and exhausted all their malignant powers and fiendish acts, to extinguish it, praise God, it still burns, the light of the world, and though thousands of others by their studied theories, and false reasonings, have attempted to enshroud it in mystery, and obscure it in thick clouds of darkness, yet thanks to Him that overruleth the nations of the earth, it still illumines the path of salvation to the lost sinner, beams forth the star of hope to the Christian all along life's thorny pathway, and it will continue to shine more and more through

all coming ages, until the numbering annals of time are forever closed, because it was fixed upon the immutability of right. Around this the disciples of Christ clustered, as the nucleus of their faith, and the hope of their success. Many might have predicted that they very soon would forsake their hazardous undertaking or that their cause would die with them, but they went around with the Holy Ghost sitting upon them, in cloven tongues of fire, following the effulgent, emollient, and quickening rays thereof, "whose goings forth are as the morning," (over all the world.) What a graphic thought, almost beyond the powers of human reason to comprehend. What! a few ignorant, despised apostles, to set at naught Judaism, to grapple with infidelity, to meet and vanquish Paganism, in short to oppose, enlighten, and revolutionize the whole world, with all their hatred, hardness of heart, superstition, ignorance, and long continued habits, fed and urged on by their infernal aspiration! Yes, all this they thought to do, for they knew their cause was right, and must triumph. That they were not mistaken, time has fully demonstrated. In success, onward they went, unfurling the banner of love, Andrew in Scythia, Bartholomew in Judea, John in lesser Asia, Paul in Spain and Briton.

"Thus their sound went through all the earth, and their words unto the end of the world"—Rom. x. 8. Although one by one were slain, they fell all covered o'er with glory. While they suffered as victims to anti Christ, the most cruel martyrdom, their enemies could not long exult in their triumph, for they could with certainty adopt the language, "Rejoice not against me, O mine enemies, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me." They have fallen in the contest, but others have risen in its defence, and while empires have risen and fallen, still the rose of Sharon blooms on Mount Zion, pouring forth a rich fragrance in all her avenues. Long since her predicted downfall, have mighty nations arisen in their pomp and grandeur, and their spacious halls have crumbled, leaving not a wreck, or trace, of her mouldered ruins, to tell the enquirer upon what spot her pillars reared their proud columns. Nay, more churches have apostatized, the sons of Levi have become corrupted the dark mantle of apostacy and Popery has been cast all around, and yet again light has arisen out of obscurity, and reformers have gone forth, such as Luther, and Wesley. Once more retrograde has taken up her march, and anon reformers have come forth, until we as Wesleyans have raised the standard and while the tug of war is heavy, and the battle waxed hotter and hotter, let us not grow faint and discouraged, for we shall succeed because we are right; our cause is a righteous cause. Has not great success attended our efforts already—have not the feeble few been greatly strengthened and increased—and has not God made us wiser than our enemies who predicted our speedy termination in the work of reform? Yes, yes, truly to be right is to succeed. O my brethren let us keep humble and God will guide us in our righteous undertaking, until the last manacle shall fall from the limb of the slave, and Christ the Saviour shall be preached to those that sit in darkness, and redeemed millions will shout the high praises of God, who liveth and reigneth for ever and ever.

IMPORTANCE OF EARLY PIETY.

Religion is everywhere lovely, but in the young it is peculiarly so. What is more beautiful than to see the youth of our country even at a very early age engaged in forming religious habits, and faithfully practising out the principles of Christianity. Religion will prepare us for every emergency in life. It is good in prosperity and particularly so in days of adversity; it will arm us for our trials and sooth our afflictions.

Many are the afflicting scenes through which we have to pass in this life; we may be called to part with the bosom companion of our youth, a loving affectionate father, a pious mother, a beloved brother or sister; and under these afflictions we may be almost ready to sink in despair, or our way may be hedged up on every side; we may be brought low in poverty's vale, and may be neglected and despised by the great ones of the earth, yet religion can soothe us in all those afflictions, and enable us to preserve that equanimity and peace of mind so essential to true and permanent happiness.

Religion, then, is good in youth, and as there are trials to which the young are liable. And when we are to act our parts as parents; when we are thrown on the busy circles of society, engaged in the various occupations of life, religion is good; it will make us industrious, contented and happy. And when old age steals

upon us, and we are convinced that we must soon give up whatever may have seemed attracting here, convinced that the day of our dissolution is near at hand, even in the critical and trying hour of death religion makes us happy. It takes away the sting of death, it gives us a title to our inheritance that is incorruptible, far beyond the reach of sin, sickness, sorrow, pain, or death, there to associate with angels and the spirits of just men made perfect, to engage with them in praising God and the Lamb forever.

THE GREAT ECONOMY OF IMPROVING OUR SCHOOLS.

In this view, and as a mere matter of public economy, saying nothing of higher motives, we must endeavor to stimulate and perfect our schools. To unfold the creative talent and genius of our people, must be one of our first studies; for in this our best hopes of prosperity lie. We can better afford any waste than the waste of talent, and it is deplorable to reflect on the immense fund of talent we have slumbering in unconsciousness, or only half awakened, by reason of the defectiveness of our schools. The great first problem at the root of all prosperity, is to produce the most condensed virtue and intellectual capacity possible; for if we may give to one man the capacity of three, then he will produce three times as much, without consuming any more. So if you can open as much of manhood in ten as in thirty thousand people, (which is far from difficult,) you will have only ten for expenditure and thirty for production. Therefore, if you wish to make a city of ten thousand swell to a population of thirty thousand the readiest and surest way is to make the ten thousand worth thirty thousand by the stimulus of right education. Neither need you be concerned to find out beforehand how the ten thousand will produce a three-fold value by their industry. They will determine that for themselves. Having so much of manhood in them, as a creative power, it will be sure to appear in ways of its own. Nothing is better understood than that a dull family of mechanics, receiving low wages, will barely subsist, while a family that is quickened to inventions and skill, will command as much higher wages, as the values they produce are greater, and these will thrive in property, rise in character, become influential citizens, and act as stimulants to every kind of prosperity. An active, and scientific body of mechanics, is a want everywhere. Many we have, beyond all question, whose fine native capacity is rusting in dull obscurity and depression, never to be made conscious of itself, for want of a sufficiently quickening stimulus in our schools to bring it into action. For it is not nature alone that makes the man. Neither is it enough for us, when once a promising talent is unfolded, to detain it, if possible, among us by adequate encouragements, and aids to success.—If we yielded all the encouragement to talent that we might, we should doubtless have more to encourage. But the living spark can be first kindled only by schools. It is the school that quickens curious thought, fills the minds with principles of science, and starts the inventive and creative powers into action. Therefore, I say, push your schools to the highest possible limit of perfection. Spare no pains, count no expense; for rely upon it, whatever you may do to make a city of men will go to make a city. Let every talent, every type of genius in every child be watched and nurtured by the city, as by a mother watching for the signs of promise in her sons.—*Dr. Bushnell.*

HISTORICAL NOTICES OF PRINTING.

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 colonist 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 England, but died on his passage to the New World. Stephen Day was the first printer, and as such received a grant of three hundred acres of land. The third book published was the "Psalms in metre." 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: "Wusku Wuttustamen tum Nul Lordum Jesus Christ Nuppoquohwassuanemum." The whole bible was printed in 1663. The nation speaking this lan-

guage is now extinct. The first newspaper printed in the North American colonies was called the Boston News-Letter, and was issued in 1791, by John Campbell, a Scotchman, who was Post-master and a book-seller at Boston. Sometimes it had one advertisement, and often none. After fourteen years, when three hundred 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 elapsed the "News-Letter" to retrieve eight months of the thirteen that it 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 arrearages of intelligence from the old world "needful 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, one half of which would be blank, on which letters might be written, &c. Such was the infancy of newspaper enterprise in this country.

Could John Campbell look into the office of the American Messenger, and see its edition of one hundred and twenty-five thousand copies rolling off from the press, or step into the office of one of our "dailies," with a four cylinder press issuing its eight or ten thousand sheets an hour, what would be his emotion? How would our merchantile community, who can hardly wait for the lightning, that they may get the news, like the promise of instalments of European intelligence 13 months old? Should not we 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 Mes.*

WHO ARE THE LOWER CLASSES?—The toiling millions, the laboring man and woman, the farmer, the mechanic, the artisan, the inventor, the producer? Far from it! These are nature's nobility—God's favorites—the salt of the earth. No matter whether they are high or low in station, rich or poor in pelf, conspicuous or humble in position—they are surely the "upper circles" in the order of nature, whatever the fictitious distinctions of society, fashionable or unfashionable decree. It is not low—it is the duty, privileges, and pleasures for the great man and whole souled woman, to earn what they possess, to work their own way through life, to be the architect of their own fortunes. Some may rank the classes we have alluded to as only relatively low, and in fact the middling classes. We insist they are absolutely the very highest. If there is a class of human beings on earth, who may be properly denominated low, it is those who spend without earning, who consume without producing, who dissipate the earnings of their fathers or relatives without doing anything in aid of themselves.

A GREAT MAN'S PREFERENCE.—I envy no quality of mind or intellect in others,—not genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing, for it makes a life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame, the ladder of ascent to paradise; and far above all combination of earthly hopes, calls up the most delightful visions, palms, and amaranths, the gardens of the blessed, the security of everlasting joys; where the sensualist and sceptic view only gloom, decay, and annihilation.—*Sir Humphrey Davy.*

HOW USE FAMILIARISES.—When railways were first established, every living being gazed at a passing train with astonishment and fear; ploughmen held their breath; the loose horse galloped from it, and, suddenly stopping, turned round, stared at it, and, at last, snorted aloud. But the "nine days' wonder" soon came to an end. As the train now flies through our verdant fields, the cattle grazing on each side do not even raise their heads to look at it; the timid sheep fear it no more than the wind; indeed, the hen patridge, running with her brood along the embankment of a deep cutting, does not even crouch as it passes close by her.—It is the same with mankind. On entering a railway station we merely mutter to the clerk where we want to go, say, "How much?"—see him horizontally poke a card into a little machine that pinches it, receive our ticket, take our place, read our newspapers, and on reaching our terminus drive away perfectly careless of all or any of the innumerable arrangements necessary for the astonishing luxury we have enjoyed.—*Quarterly Review.*