

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.

WHERE CAN THE SOUL FIND REST?

Tell me, ye winged winds that round my pathway roar,
Do ye not know some spot, where mortals weep no more,
Some lone and pleasant cell, some valley in the west,
Where free from toil and pain, the weary soul may rest?
The loud wind whistled to a whisper low,
And sighed for pity as it answered, No! No!

Tell me, thou mighty deep, whose billows round me play,
Know'st thou some favored spot, some island far away,
Where weary man may find the bliss for which he sighs,
Where sorrow cannot live, and friendship never dies?
The loud waves roiling in perpetual flow,
Stopped for a while and sighed to answer, No! No!

And thou, serenest moon, that with such bold face
Dost look upon the earth, asleep in night's embrace;
Tell me in all the rounds, hast thou not found some spot
Where we poor wretched men may find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet but sad responded, No! No!

Tell me, my secret soul, oh! tell me hope and faith,
Is there no resting place from sorrow, sin, and death;
Is there no happy spot where mortals may be blessed,
Where grief may find a balm, and weariness a rest?
Faith, Hope, and Love, best boons to mortals giv'n,
Wav'd their bright wings and whisper'd, "Yes, in
Heav'n."

Miscellany.

TEMPERANCE CELEBRATION.

For the Watchman.

A Temperance celebration took place at Simcoe on Thursday, August 29th, 1850. The day was most favorable: the sun shone brightly, and was very warm—though in the grove where the meeting was held it was most pleasant, being beautifully shaded with trees. The meeting was numerously attended; at the lowest calculation there were two thousand people present. Every countenance seemed to smile, and every eye beamed with gladness.

What added to the interest of the meeting was, that the Sons of Temperance were specially invited to attend on the occasion, when the Order from Simcoe and Waterford attended in their regalia. They met in the morning at 10 o'clock, in the Temperance Hall, Simcoe; then they marched in procession about a mile to the Grove, headed by a splendid banner presented by the ladies of Simcoe. This speaks well for the cause; when the ladies become so interested in it, we need entertain no fears of its ultimate success, but look forward to the day when the laws of intemperance shall be free, and we be blessed with a sober world.

A choir of singers were in attendance, who favored us with beautiful odes appropriate for the occasion. The first business of the meeting, after singing and prayer, was the presentation of the banner, with a short and suitable address from the ladies of Simcoe, by the Rev. Mr. Bell; when the Rev. Mr. Clark, W. P., of the Sons of Temperance, acknowledged the same with an appropriate address to the ladies, where was quite a supply of Ministers and gentlemen of different denominations, who addressed the meeting with good humor, interest, and wit.

About one o'clock there was an intermission of one hour, when the Sons of Temperance and ladies were invited to partake of an excellent dinner, which had been most generously provided for them by Mr. Beamer, of Simcoe. For which the choir favored us with a few beautiful Temperance Odes; then a number of appropriate addresses were delivered on the subject of Temperance, which occupied the time until about half-past four o'clock, when the singing dismissed in peace and harmony, which characterized all the proceedings of the day. The happy result of this Temperance celebration will be witnessed for days and years to come!

B. HAIGH.

Waterford, August 30, 1850.

The foes that attack a good man, are by the magic wand of his goodness, transformed into angels, which encamp about his dwelling and guard him from sloth and pride,

A CORPSE IN A BALL DRESS.

The gay circles of London have been rendered the subjects of a momentary stupor, by the death of a young lady at a ball, which has just appeared in the public papers. This circumstance brings to our remembrance an article we recently read in a Foreign Journal, in which the writer says:

"I was present, a few days since, at the funeral of a young lady who had suddenly fallen a victim to that fearful disease, which has been so prevalent the past season, the dysentery. After the usual religious services, and before the coffin was closed, I approached with others to view the lifeless remains. Judge of my astonishment, when I found the corpse arrayed in the fashionable finery of a ball dress! I subsequently learned that she had a few weeks before attended a dancing assembly in the neighborhood, for which occasion this dress was procured; and that just before her death she had requested that she might be buried in it. Her wish was obeyed; and there, as her friends and associates gathered around to gaze on the countenance they should behold no more, there met them the strange spectacle of death tricked off in the attire and ornaments which had so recently been displayed in the ball-room.

"A corpse in a ball dress! And why not? If it were a proper garb to be worn at all, if prepared for an occasion in which it is fitting for an immortal and accountable being to participate, it was proper for the body when about to be laid away for the resurrection morn. We feel it no incongruity for the bride who is smitten in death as she comes from the altar, at which she has pledged her affections, in God's own ordinance, to the companion of her choice, to be laid to rest in her bridal white. The soldier, who has died gallantly in the defence of his country, may be buried on the battle-field,

"With his martial cloak around him," with no shock to our sense of decorum. Why not, then, the lover of the world in the costume of pleasure? If the business of the ball-room be appropriate for the employment of the solemn hours of probation, why not use its decorations to give a fitting adornment to their close?

"A corpse in a ball dress! Why not? She is going to a banquet. The festive hall is prepared, and its guests awaiting her coming. That beautiful face, those once blooming lips, that graceful form which moved so lightly in the mazy dance, are soon to be a prey to corruption and worms. The ribbons and roses will then adorn it well. The snowy robe of the latest Parisian fashion will set off her charms in the most becoming manner. There will be feasting and riot in that 'narrow house'; why not wear there the finery devoted to pleasure? Who seeks not to honor it and its guests, by appearing in a costume worthy of it and of them?"

"A corpse in a ball dress! Yes let her strange request be complied with. She would doubtless afford consolation to those parents who had educated her to love these gaities, who had taught her to prefer them to the pleasures of God's service, and the adorning of a meek and quiet spirit in Christ. They will need support in this hour of affliction. She was their youngest child, their best beloved. As they come to take a last look of one so dear, how soothing will be the thought awakened by that attire! How cheering a token of her preparation for death, and of the felicity of that state upon which she has entered in eternity! How satisfying the recollections it will call up in their minds of their own parental faithfulness in training her for immortality, and the destinies of the future life! How welcome the premonition it will afford of that hour in which she and they will meet before the judgment-seat of Christ! Yes, if they can gain any comfort in their grief from beholding it, let the admired dress be put upon that lifeless frame, and let Death, for once, show to the fairest advantage, under the recognized garb of Pleasure!

"A corpse in a ball dress! She would, it may be, address her companions—and among them him to whom she was betrothed, and who was present in the circle of mourners—and would bid them continue in the amusements in which they had so recently mingled. She would, perhaps, have them behold how fitting those amusements to those who are so rapidly descending to the grave. She would have them see their value to cheer a dying hour, and prepare the soul for its approach into the presence of its Maker. She would incite them, by the impressions of the scene before them, to pursue the gaieties of life with renewed zest, and when they had thus filled up a few more days of mirth and folly, get ready to come and lie down beside her.

"A corpse in a ball dress! Let the young

and the gay consider the spectacle. If they see in it congruity—if in the juxta position there witnessed between the pleasures of life and its end, they see ought to enhance their admiration of those pleasures, then let them follow them without restraint. If they can feel that it is wise, it is becoming, for those who are hastening to eternity to spend thus its precious hours—that it will fit them the better for death and the judgment, let them dance on, and fear not the issue. But if not, if they feel that they could not die thus, if they would shrink from wearing the habiliments of their gaiety when borne to their last resting-place, then let them pause, reflect, and hasten to secure, instead of the unfading robe of a Saviour's righteousness. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for ALL THESE THINGS GOD WILL BRING THEE INTO JUDGMENT."

MERCY AND LOVE IN AFFLICTION.

How simple, and yet how beautifully expressive, is that promise of the Lord to his servant, "He shall make all thy bed in thy sickness!" By affording us the image of a person who as suitously and tenderly watches over another who is sick, arranges the clothes of his bed for warmth and comfort, and smooths down the pillow when it is ruffled, the inspired writer shows forth the tenderness and care which the Redeemer exercises towards his people in the time of suffering. The Lord, by these severe and protracted trials, is chiselling you into his own likeness; by each stroke he is removing something that diminished the resemblance, and he is making the symmetry and beauty of the Christian character to shine out more and more by every painful dispensation. A figure that is designed to occupy but a comparatively low position in the house of the Lord, receives but little chiselling, and is soon finished; but a figure destined to occupy a more conspicuous niche, requires the hand of the sculptor to be busy day after day, and month after month, continually shaping and modelling it into a more perfect likeness, till the last requisite touch is given, and it is removed from the humiliating circumstances of the workshop below, in order to shine in faultless symmetry and beauty in the temple above.

THE BELIEVER SATISFIED.

"They behold his face in righteousness; and they are satisfied, when they awake with his likeness," Psal. xvii. 15. When they leave this world of dreams and shadows, and awake in that bright world of spirits, they behold the face of God, and are made like him, as well as when their bodies shall awake out of the dust of death, in the morning of the resurrection, formed in the image of the blessed Jesus. That glorious Scripture, Rev. xxi. 3, 4, be the sense of it what it may, can never be fulfilled in more glory on earth than belongs to the state of heaven. "The tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." The saints above see their blessed Lord and Saviour in all his exalted power; and "they are with him where he is," according to his own prayer and his own promise, John xiv. 3, and xvii. 24: "They are absent from the body and present with the Lord." They have esteemed him on earth above all things; and longed after the sight of his face, whom having not seen they loved, 1 Pet. i. 8; but now they behold him—the dear Redeemer that gave his life and blood for them; they rejoice with joy much more unspeakable, and full of superior glory."—Watts.

TRACES AND INDICATIONS OF THE SABBATH IN THE INSTITUTIONS AND OBSERVANCES OF THE ANCIENT WORLD.

BY REV. JOHN JORDAN, VICAR OF ENSTONE, OXON.

Continued from Page 257.

1. We purpose first to attempt this in the family of Shem. The Jews, to whom were committed the oracles of God, were of the race of Shem, and upon his family specially rested, in these early ages, "the blessing of the Lord his God," Gen. ix. 26. It is, therefore, but reasonable to expect that a Divine institution like the sabbath was more likely to survive and be honored amongst these people than amongst others, and the more because the sacred volume is the only authentic record that can be relied on of these very ancient times. In the absence of all direct evidence of sabbath observance, we yet find indications of its institution in certain well-known customs and usages. And first amongst

these is to be noticed the division of time into weeks of seven days—a system suited neither to their months, which consisted of 30 days, nor to their years, which consisted of 360 days, and which could not therefore result from any subdivision of these, nor they from multiplication of seven days. Such a week is, in fact, altogether unsuited to any natural year like the solar, or to a month such as the lunar, and could not therefore have originated with them. We seek in vain, therefore, among natural phenomena for such an origin of it, while the institution of the sabbath, and the reasons of that institution taught by Moses, at once point to one which there is no disputing. Now that this mode of dividing time was well known in the ages referred to is obvious from the fact mentioned respecting Jacob, who, marrying two sisters, first fulfilled the bridal week to one and then to the other, Gen. xxix. 21—30. That these were weeks of seven days is certain from the fact that the same Hebrew word is employed here to mean week that is everywhere else used throughout the Bible, and is further evidenced from what occurs at the bridal feast of Samson, who puts forth a riddle for a reward, "if it can be certainly declared within the seven days of the feast." Such a division, then, of time we feel justified in presenting as a traditional custom, indicative of the primitive institution of the sabbath.

Equally remarkable is the fact that, amongst the very family and people we have now been referring to, the number seven was regarded with a mystical and superstitious reverence. Seven ewe lambs did Abraham present to Abimelech in token of his forgiveness for the injury done to him regarding Beersheba. Seven times did Jacob bow before Esau in proof of his submission to him. Seven years did he serve Laban for Rachel, and seven more for Leah. Thus the number had, for some reason or other, obtained special favor in the family of Abraham, Isaac, and Jacob; and what is more natural than the conclusion, that all this had its origin in that institution which commemorated the course and progress of God's great and gracious work of the creation of the world?

The institution of the ordinance of the Passover furnishes us with another example of the division of time into weeks. Seven days are the people commanded to eat unleavened bread in all their houses, and whatsoever eateth leavened bread from the first day to the seventh should be cut off. Now it might be pretended that this appointment was made, in anticipation of what was to be enacted at Sinai; but, besides that such a plan seems inconsistent with God's general dealing with man, it is much more agreeable, with the condescension he has always mercifully shown, to understand, that this division of time was already well known to the people: for it is spoken of as if it were, and that God therefore graciously adopted it as the period of the ordinance, because it was one, with which the people were well conversant. But this being so, it is therein implied that the people had amongst them the use of this division of time, which, as we have already seen, must have its origin in that primitive institution, which appointed the seventh day as one of holy rest.

To bring down our evidence from this source to the latest period possible, we must refer to the circumstances that occurred in the camp of Israel, immediately antecedent to the giving of the law at Sinai, and the relation of which will be found in Exodus xvi. There can be no doubt whatever that the facts here narrated took place nearly a fortnight—that is, they commenced more than a fortnight—and had all occurred more than a week, before the giving of the law at Sinai. The people came to the wilderness of Sin, where they occurred, on the fifteenth day of the second month after their coming out of Egypt, and the circumstances referred to then immediately took place. But the law was not given at Sinai until the third month after the Exodus—that is, the eighteenth day after they came to Sin. But, as the facts we are about to refer to took place during the first seven of these days, so they had all occurred at least ten days before the giving of the law. Now this is most important, for since, as we shall have occasion to see, the circumstances plainly indicate an acquaintance with the sabbath, so is it thereby made evident, that such their acquaintance with it was previous to the giving of the law, independent, therefore, of it and plainly indicative of an origin of the sabbath antecedent to the law of Sinai.

TO BE CONTINUED.

Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as am now enabled by the power of grace, composedly and with joy, to look death in the face.—Haliburton.