

# 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.

### COME TO THE WATERS.

BY R. A. RHEES.

"What absolute necessity is there for my drinking out of an earthen vessel, when the waters are gushing from the smitten rock? I can go on my hands and knees, sir, and drink it fresh from the living spring!"—*Rev. Edward Neville.*

Lo! on the smitten rock the stream is flowing!  
Freshness and bloom on all around bestowing;  
May we not drink?  
May we not kneel beside the gushing river?  
Or does our God, the All-Wise and bounteous Giver  
Forbid the brink  
To those who from earth's arid deserts flee,  
Helpless and poor—their thirst their only plea?

Praise to His name! who first its source unsealing,  
Sent forth His word of grace, that truth revealing,  
Which saves our souls.  
Free as the air—exhaustless as the fountain  
Springing of old from Horeb's holy mountain,  
Unchecked it rolls;  
And rich and poor—yea, whosoever will—  
May to the waters come and drink his fill.

Onward it flows, through every clime and nation  
Bearing the news of full and free salvation  
Upon its wave.  
To all who, by its waters humbly kneeling,  
Send up their cry to Heaven, for aid appealing  
To Him who gave  
The life none could take from Him, to redeem  
All who should taste and trust this blessed stream.

Blessings it bears to all! rest to the weary—  
Comfort to those whose stricken homes are dreary—  
Light to the blind—  
Strength to the weak—salvation to the lowly—  
Hope to the lost—absolution to the unholy—  
Food to the mind;  
God to this living spring the power has given  
To gladden earth, yet lead us on to Heaven.

No human aid, no earthen vessel needing,  
Father, thy words of gracious promise pleading,  
We come to Thee!  
Lo! in our midst the fount of life is gushing,  
Pure and un sullied as the streamlet rushing  
Along the lea:  
Thou from whose love its waters first sprang forth,  
Teach us to know and feel its priceless worth.

And as we kneel beside the fountain flowing  
From the rent rock, light on our lives bestowing,  
Be this our prayer:  
"Hasten the day when all shall share its blessings,  
Send forth thy light and truth, all power possessing,  
Lord, everywhere,  
Till all beside this blessed river bend,  
And ceaseless praise from the whole earth ascend."  
—*Christian Chronicle.*

## Miscellany.

### MOTIVES TO FERVENT PRAYER ADDRESSED TO FEAR, HOPE, INTEREST, AMBITION, GLORY, AND PLEASURE.

#### I. Motives addressed to Fear.

A prayerless soul is certainly a graceless soul; and a graceless soul is in danger of hell fire sixty times in every minute: the question is, put every second, whether the sinner shall live here, or in hell fire with those who are eternally lost?

A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain, or death; no guard against sin, lust, drunkenness, or any of the snares of the devil.

#### II. Motives to Hope.

1. Prayer produces habitual seriousness of spirit, and ability to govern our thoughts and passions: this ability is real virtue, true virtue, beautiful virtue!

2. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion and the pleasures and happiness of the religious soul depend. Such graces are.

Fervent love to God.  
Gratitude for all his rich tender mercies.  
Trust in the providence of God under all troubles, trials, afflictions, losses, crosses, and changes of the present life.  
Contentment with our lot; hope in the precious blood and righteousness of Christ.  
Expectation and desire of mercy.  
Heavenly mindedness, or flaming aspirations of soul after joy in God. Charity, or love, or

expansion of heart towards all God's people, diffusive benevolence. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and atheism.

3. Prayer will surely engage us to the vigorous use of all proper means to attain our desires. Prayer allows of no neglect of means. Prayer without the means is presumption; as using the means without prayer is atheism.

4. Prayer has a thousand commands and promises.

5. Prayer has a thousand examples of rich success. Prayer has divided seas—rolled up flowing rivers—made stony rocks gush into fountains—quenched flames of fire—muzzled lions—disarmed vipers and poisons—marshalled the stars against the wicked—stopped the course of the moon—arrested the rapid sun in his giant's race—burst open iron gates—recalled souls from eternity—conquered the strongest devils—commanded legions of angels down from heaven—overcome Christ himself, the mighty God!

#### Sudden appearances of Christ in providence, in times of distress.

1. Abraham's knife lifted up—the angel appears.
2. Lot near destruction—angels interpose.
3. Hagar and her son dying—the angel discovers water.
4. Jacob wrestles with Christ—Esau meets and kisses him.
5. Moses on the brink of the sea—the waters divide.
6. Saul's sword at David's heart—the phillitines invade the land.
7. Rabshakeh insults God—his army destroyed in twelve hours.
8. Haman forms a plot—the king cannot sleep; lots are cast for a lucky day, the day thrown eleven months off.
9. Paul on the brink of death by murder—God turns the governor's heart to travel forty miles.
10. Peter on the margin of ruin—an angel bursts his prison.

#### III. Motives to Prayer addressed to our deepest and dearest interest.

1. Prayer will greatly promote and increase godly repentance.
2. Prayer will help to give us more keen and distinct apprehensions of the presence, perfections, and providence of God—Prayer will enable us to combine all providences, and make them subservient to, and conspire in, our temporal deliverance, supplies, victories over all sad troubles and trials—Prayer binds down providences to our best desires.
3. Prayer will inspire and increase a constant and lively sense of our dependence on God, and on Jesus, his eternal Son—dependence on him, in the constitution and order of nature, in the order and wise settlements of grace.

#### IV. Motives to Prayer, addressed to Ambition.

Have you a desire to conquer devils, men bad, men good, angels, and Christ our God himself? Have you a desire to conquer all providences, and even the world?

#### V. Motives to Prayer, addressed to Glory and Pleasure.

Glory is a strong vivid mixture of joy in a vast and durable good, and a most ardent and high-spirited self-love.

What a glory to be connected with all the infinite good in Christ—and to love ourselves in him.

#### SHAME KILLED HIM.

Some years since, a certain man in one of our Atlantic cities, was charged with a very base act—was charged with opening a letter which had been put into the post office, and divulging some family secrets which that letter contained. He denied the charge. A committee was appointed to investigate the charge and made a report. I was present when the report was made. In the presence of some one or two hundred citizens, the chairman of the committee came forward and said—"We have investigated the charge alleged against the gentleman, and find it to be true." I saw the man the moment his character was thus blasted forever. After one frantic effort with a pistol to take the life of a person who had thus exposed him, he dropped his head; he could not bear to look upon man or woman any more; and, returning to his lodgings, he laid himself down upon his bed, and died of a broken heart. Shame killed him. And now, if the divulging of one base act in such an assembly on earth occasioned him such overwhelming, heart-braking shame, O! what intolerable shame must

come upon the sinner when every base act, when every impure thought, when every unlawful deed shall be revealed, as we have said, before God, and angels, and men! Methinks, in anguish, he will exclaim—"O that I had never had a being!" or "O that I could now hide me beneath the mountain's base or the ocean's wave!" Shame shall be the promotion of fools!

#### SOMETHING WORTH TRYING

##### ADVANTAGES OF SYSTEMATIC BENEVOLENCE.

Christians believe and they often say, that their all belongs to Christ. Why then, is so small a portion of their property given to promote their Redeemer's cause? The poor are "always" with us; the poor in this world's riches, and the poor in spiritual things. Many, not only feel the impulses of a generous and renovated heart; they wish, also, to honor Christ. Still, they do comparatively little. Why is this? Not to mention other reasons, a leading cause of serious deficiency and delinquency is, a want of system in taxing our incomes; a want that in many cases is even a sad proof that religion is profession, not principle.

Few Christians, at least in the United States, are long destitute of a stated and regular employment, from which money is derived; and this money comes into their hands at certain periods, more or less regular. Let such try the following, or some better plan of self-taxation. Let them, when one or more dollars of their own money comes first into their hands, instantly deduct the discount and lay it immediately away in a box, or a drawer, or a purse. If the believer be a very poor man, let him tax the dollar one-fourth, or even one-eighth of a cent; if less indigent, let him begin with a tax of half a cent, or one cent. Should he be somewhat removed from poverty, let him try two or three cents; and should he be in easy circumstances, or affluent, let him try from five to fifteen cents on the dollar.

Many advantages would arise from such a scheme:

1. The tax would be proportionate to the daily, weekly, monthly, or annual sums that came into our hands. If but one dollar came, that dollar only would pay tax—it is all we vowed. God, in his providence, gave no more. We give "as we are prospered."
2. Whatever we gave at any time, from our consecrated store, would be "not grudgingly;" it would be what God delights in, the gift of a "cheerful giver." Persons who have a treasury of this sort in the house, become as anxious to find suitable objects for gifts, as ever they were to shun the face of an agent.
3. A treasure-box of this sort, is somewhat like the widow's oil vessel and meal barrel.—You may take out all the time, and it still has something left within. A cent or two on a dollar keeps a little stream always flowing into the box. If allowed to accumulate, it would soon overflow. Persons, in even moderate circumstances, are delighted to find that, instead of doing harm, like "Alexander the copper-smith," they have actually bestowed in the year a hundred dollars, where they used to dole out niggardly as many cents.

4. The disposition to give grows by cultivation. The man that began timidly, but yet honestly, with five or ten cents on the dollar, is startled and yet delighted, to find his heart swelling out, and helping him to tax the dollar twenty, or even thirty per cent. He has learned a curious secret—how to make "friends out of the unrighteous mammon."

5. The last advantage we shall note is, that all the grand and god-like schemes of Christian benevolence, if our plan were adopted, would start as suddenly ahead, as if a new steam-generator had been set at work.

Brethren, "the kingdoms of the earth shall become the Lord's;" but not, we apprehend, till the vast majority of Christians give systematically and generously, as well as pray perseveringly and earnestly.—*American Messenger.*

#### CHRISTIANS AND SLAVERY.

A published celebration—how accurate we do not know—states that 250,000 slaves are held by Methodists, 225,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 for all other denominations, and you have 600,000 held by religious men. The average number to each may be about ten, which will give us 60,000 religious men holding slaves. What ought those religious slaveholders to do? Some will say, immediately and at all hazards, emancipate their slaves. Others will say, go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the slave laws. Others will say, commence immediately

and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves, and making no effort in any way to give them their freedom?

Since the above was written, we see that the National Era estimates all the slaveholders in the United States at 250,000 which would give about the same proportion, between slaves and slaveholders, as the above calculation. Think of the immense mischief these 250,000 slaveholders are doing in the midst of a population of 20,000,000!—*Zion's Advocate.*

#### SCRIPTURE ILLUSTRATION.

"Thy father made our yoke grievous."—1 Kings xii. 4.

The fact seems to be, that it was under Solomon that the Israelites first strongly experienced the consequences which Samuel had long before told them would result from their determination to have a King to reign over them. It is clear that Solomon's vast establishments and expensive undertakings required a very large revenue, and that no means were left untried to raise it to the highest possible amount. The tribute of the subject nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to his wants; and hence he was obliged to establish a regular system of taxation over the country, so that every one was more or less subject to its operation, such as we now find established in the European nations; besides which, it would seem from chap. ix. 15, that he required extraordinary grants for particular undertakings. Now, we do not feel that the grounds of discontent arising from this source have ever been properly discriminated. In the first place, Oriental feeling is altogether opposed to an organized system of taxation, from which none can escape. Although in the long run the people may pay more than such a system would exact, they prefer the contingencies of uncertain demand—in which they do not know beforehand what they shall have to pay, and have room to hope that nothing will be required, or that the demand being unequal, may not fall individually on themselves—to the certainty that, at such a time, such a proportion of their income will be taken from them, without any hope of postponement or exemption. This kind of feeling extends even to the person who benefits by such demands; for instances have been known of Oriental governors of cities, who have preferred to trust for their income to the chance results of fines and exactions, than to receive from their prince a regular salary, equal or superior to what they might thus hope to secure. Another circumstance, is that all the taxes of the Israelites were taken directly from the produce of their grounds and cattle—and under this form even a light contribution will always be felt more onerous in its pressure, and will occasion more discontent than one much heavier, raised indirectly by duties on articles of consumption—which is a refinement in finance that does not appear to have been understood in the time of Solomon.—*Pictorial Bible.*

SIR JOHN MASON.—This celebrated courtier was born in the reign of Henry VII., and was privy counsellor to Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth. He was a man of great talents, and greater probity, which he displayed in very treacherous and turbulent times. On his death bed, he called his family together, and thus addressed them: "Lo, I have lived to see five princes, and have been privy counsellor to four of them. I have seen the most remarkable things in foreign parts; and have been present in most state transactions for thirty years at home. After so much experience, I have learned that seriousness is the greatest wisdom; temperance the best physician; and a good conscience the best estate; and were I to live again, I would change the court for a cloister; my privy counsellor's bustle for the retirement of a hermit; and my whole life in the palace for an hour's enjoyment of God in my closet. All things now forsake me except my God, my duty, and my prayers."

#### RULES FOR THE JOURNEY OF LIFE.

To aim at cheerfulness without levity.  
Not to obtrude my advice unasked.  
Never to court the favor of the rich by flatterer either their vanity or their vices.  
To speak with calmness and deliberation on all occasions; especially in circumstances which tend to irritate.  
Frequently to review my conduct and note my failings.  
On all occasions to have in prospect the end of life and a future state.