

The Watchman

"I HAVE SET WATCHMEN UPON THE WALLS OF JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

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Poetry.

CHRISTIAN WARFARE.

Soldier go—but not to elum
Mouldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
He is not that the thorns are roses;
Turn no wishful eye of youth,
Thou hast sterner work to do,
Hosts to cut thy passage through,
Close behind thee guilts are burning—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow:
Thine must be a watchful sleep
Warrior than another's walking;
Such a charge as thou dost keep,
Brooks no moment of forsaking
Sleep, as on the battle-field.
Girded—grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo! the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquish'd them by dying.
Pass the stream—before thee lies
All the conquer'd land of glory;
Hark what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword and take the crown;
Triumph! all thy foes are banish'd,
Death is slain, and earth has vanish'd.

Miscellany.

AMERICAN FACTS.

A Civilian—A gentleman, highly gifted, classical, a respected citizen, and much distinguished by civil honours, soon after the Erie canal was opened, invested many thousand dollars in a line of packet-boats, which he, against the wishes and remonstrances of many of his friends, run on Sundays. The receipts were large, and promised great and speedy acquisitions to his already competent fortune—Not long after, the friends of the sabbath made a united and public effort to arrest its desecration. This gentleman opposed them with all his gigantic powers: and on one occasion, at the head of a mob he had collected, entered a meeting convened to consider what could be done to promote the better observance of that day, and broke it up. Thus things went on from bad to worse. At length, suddenly, as in a moment, his whole system was paralyzed; his mind lost its vigor and sunk into a morbid state of deplorable melancholy—a more unhappy mortal apparently never existed. A dreadful sense of sin, especially the sin of Sabbath-breaking, rested upon him. This he confessed to his minister, adding, that he expected to go to hell; everything was against him; what he felt was a judgment direct from heaven, in consequence of his opposition to the sabbath and sabbath efforts. He seemed to feel, he said, for such wickedness the arrows of the Almighty, barbed and pointed as the lightnings of heaven, penetrating his vitals, and he waring and pressing against them, the poison whereof drank up his spirits. After remaining in this situation eight or ten years, a terror to himself and an object of inexpressible anxiety to his family and numerous friends, a kind Providence restored him to his right mind, to his family, and to happiness, a monument of mercy as well as of judgment.

A Lawyer—A distinguished and wealthy lawyer was kindly reproved for drawing declarations and doing other official business on Sunday, for he was surrounded with applicants and crowded with business. At this he was offended, when the following conversation took place. Sir, you, too, have a case to be tried in the court of heaven, which will come sooner or later, and you are not prepared for it. Your witnesses are not summoned, your advocate is not secured, and all of any importance in ensuring success remains undone. The case is not a pretty one, but involves your all—your eternal life; and it may come on to-morrow. The sabbath is given you," (for the conversation took place on Sunday,) "that you may secure your counsel, and make every necessary preparation for the important trial; but here you sit drawing this declaration for your client, devoting the precious hours to the comparatively worth-

less interests of your client, to the entire neglect of your eternal well-being. Now, would you, if you knew the summons would be sent to call you to that dread trial to-morrow, sit here and finish this declaration?" After a moment's pause, for he had been religiously educated, and could not easily do the violence to his conscience he was about to do, he tremblingly replied, "If I neglect the interests of my clients, I shall lose all my business." And here again he hesitated. The speaker beholding the struggle in his countenance, and fearing lest he would now seal his damnation for ever, was about to relieve him from this difficult and embarrassing position when he resolutely proceeded, "Yes, I would, I would first do my duty to my client!" This was some fifteen years ago, and though he still lives, doing very little in his professional business, from that time he began, like the sturdy oak smitten by the fires of heaven, to waste; his beauty has faded, his heart is hardened, long has he been nearly bankrupt in character, and quite so, in present and future prospects, as to the riches of this world. His ambition and covetousness have done him no good. The world is against him, and he, a poor miserable misanthrope, seems to be against both and himself also. He complains of every thing—nothing gives him pleasure, and it is to be feared that he will at last appear at the judgment unrobed and without an advocate.

A Captain—The captain of a long line of packet-boats being much labored with to keep him from contracting to run them on Sunday, said, "If I should cause the teams to be by on Sunday, it would cost me three hundred dollars at least, and I am not able to sustain the loss." "But, sir," it was answered, "there will be nothing lost in a long run in obeying the laws of God and of our country touching the sabbath." "I don't know that there would be; but I cannot now sustain any loss." "But, sir," it was replied, "if you violate in this way the law of God, and infringe the rights of those you employ, how will you answer it at the bar of God?" As quick as thought he replied, "Oh I expect to repent before I die!" Poor man, and so he did; but the repentance was not into life. The next day, being a civil man, he called to apologize for the remark. No doubt his conscience sent home the answer that he might die suddenly, lose his reason, or become hardened in iniquity and die accursed. Nevertheless, his line was fitted out in fine style, run on Sundays as on other days, but, as we are informed, at a loss of nine thousand dollars. The next spring the entire concern, horses, boats, furniture, &c., was sold at auction to the highest bidder. Much of it we saw thus sold, and we doubt not all of it was. The captain was a bankrupt, nine thousand dollars worse off, at least, than he was when he said, "I expect to repent before I die."

A Forwarding House—A few years since, in a northern city, great effort was made to persuade forwarders, sailors, and boatmen to give up their Sunday occupations. Most of the forwarders readily consented. One of the firms that did not, among the largest, and supposed to be very wealthy, raised many objections which called for much labor with them and from many individuals; but all without success. They opened their warehouse, run their steam-boats, vessels, and canal-boats on Sundays notwithstanding all remonstrances, and that one of the firm was not in favor of it, and another was a member of a Christian church. But before the year came round, their large warehouse, with everything in it, was burnt to ashes. Their steam-boat was much damaged. During a heavy gale it is said that they lost a vessel and twenty thousand dollars worth of goods. Upon hearing this, one of them exclaimed, "It is because we break the sabbath." Everything seemed to go against them. The firm was dissolved, and two of it, we believe, became bankrupt.

Nine Stage-men—We have the names of nine stage-men, all of whom except one have pursued their occupation in the same section of country, and were often re-proved for violating the sabbath, but to no apparent benefit, for they impudently refused to let their stages rest on that day. Long since they have all been bankrupt, and some of them over and over again. A few are dead; a few, it is hoped, have repented and found mercy, and a number are strolling about without character or friends.

A Good Answer—A Ceylonese boy, about thirteen years old, applied for baptism. The missionary said to him "You are too young and too small." "Sir," said the boy, "my body is small, but my soul is not. And though I am young in years, I know that I am a great sinner, and that no one but Jesus Christ

can save me." Some time afterward having again applied, he was asked why he was so anxious to be baptized. He replied, "I know baptism will not save me, but Christ has commanded it, and how can I call him Saviour, if I live disobedient to his commandments?"

TYPES AND SHADOWS.

There is something very beautiful and striking in some of the types of the old Testament like the institution of the Passover. There was the Lamb. We hear an inspired voice saying "Behold the Lamb of God!" a nobler sacrifice. This is the Lamb slain from the foundation of the world. The Paschal lamb must be without blemish. So Christ was "holy, harmless, undefiled." He was the incarnation of purity, the perfection of holiness "I find no fault in him," said the judge, who delivered him up to be condemned and crucified. Thus he offered himself "without spot" unto God; and the offering was accepted, for it was his beloved Son, in whom he was well pleased. Again; the Lamb was set apart four days before the day of the feast, that is, on the tenth day of the month. Christ was set apart to his work and suffering by the Father, who is said to have fore-ordained him before the foundation of the world, to have "sanctified and sent him into the world," by the Spirit, who descended upon him at his baptism, and by himself, when he said, "Lo, I come!" and when, in his intercessory prayer, he dedicated himself anew to the glory of God and the salvation of men: "For their sakes I sanctify myself." Oh, wonderful offering! Oh, costly sacrifice! Further, the Lamb was to be slain and roasted with fire. "And they shall eat the flesh in that night, roast with fire." Here was the suffering and death of the innocent, and so Christ was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." The fires of Divine justice were kindled on his soul, till it was "poured out unto death." Then was the living sacrifice offered unto God. Another typical item is seen in the strict observance of that injunction. "Neither shall ye break a bone thereof." How was it with the victim that was bound to the altar of the cross? Contrary to all usage, and to their treatment of the malefactors associated with Jesus, "they brake not his legs," for the sufferer had already expired; he had accomplished the tremendous work "given him to do," and had dismissed his spirit to God—that the Scriptures should be fulfilled, "a bone of him shall not be broken." How wondrous the providence of God! The Lamb was also to be eaten: "And they shall eat the flesh in that night, roast with fire." There was meaning in this; for the Saviour himself said, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Who-so eateth my flesh and drinketh my blood hath eternal life." It is thus we obtain spiritual subsistence, and receive strength to labor and to run the Christian race with vigor and success.

The Paschal lamb was to be eaten with bitter herbs; suggesting the idea, and animating the reminiscence of that bitter bondage from which the Lord delivered them; and how this is applicable to the case of the Christian is manifest. When he approaches the table of his Lord, he should remember "the wormwood and the gall" of his unconverted state, giving thanks to God that he has been released, not only from the gall of bitterness, but from the bonds of iniquity; and when he looks by faith on that crucified Saviour whom his sins have pierced, he will mourn and be in bitterness, as one is in bitterness for a first-born—his heart will melt, and his soul be poured out in gratitude to God. "Weeping may endure for a night, but joy will come in the morning."

Another incident of the Passover was, that the Israelites partook of it in a *wailing posture*. "And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste." So should the Christian ever partake of the Christian Passover, with his "loins girt about, and his lights burning," and so should he ever be ready, with his staff in his hand, to depart from this region of Egyptian bondage, and to go to the promised land; "Be ye also ready, for in such an hour as you think not the Son of man cometh." Nor should it be forgotten, that "the whole congregation of Israel" were considered as killing the lamb. So the sins of men slew the Lamb of God; and thus Christ tasted death for every man, being the propitiatory sacrifice, not only for our sins, but for the sins of the whole world. And that sacrifice, like that of the Paschal lamb, was completed in the evening of the day—the memorable day

when the sun was preternaturally eclipsed, and three hours of darkness mantled as with a pall the face of the earth. Never were more pregnant words uttered. "It is finished!"

It may be added that the institution was to be observed as long as that *desperate vessel*: "And this day shall be unto you as a memorial. And ye shall keep it as a feast to the Lord throughout all your generations; ye shall keep it a feast by an ordinance for ever." So are we to celebrate the death of Christ, till he shall come a second time without sin unto salvation.

Finally, the Israelites were commanded "to instruct their children in the nature and design of the ordinance," Exod. xii. 26-27. So should Christian parents, when their children ask, "What mean ye by this service?" explain illustrate, and enforce the sublime and impressive institution of the Sufferer. Hast thou done this duty, O Christian father or mother, whose eyes rest on this page?

AN ASTONISHING FACT.

All that mankind acknowledge the greatest, they care about the least,—as, first, on the summit of all greatness, the Deity! It is acknowledged he reigns over all, is present always here; prevails in each atom and each star; observes us as an awful Judge; claims infinite regard; is supremely good. What, then? Why, think nothing at all about him! There is eternity; you, at the utmost, will very soon, very soon, die! What follows? Eternity!—a boundless region; inextinguishable life; myriads of mighty and strange spirits; vision of God; glories, horrors. Well, what then? Why, think nothing at all about it! There is the great affair—moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action, to resemble the Divinity! It is acknowledged who denies or doubts it? What, then? Why, care nothing at all about it! Sacrifice to trifles the energies of the heart, and the short and fleeting time allotted for Divine attainments! Such is the actual course of the world. What a thing is mankind!—J. Foster.

SOMETHING FOR LADS.

"Beware," said Elihu, "lest he take thee away with a stroke!" Since the days of Ananias and Saphira God hath often done so as a warning to the wicked. An awful instance lately occurred at Liverpool where a Mr. John Donnelly, of Newry, dropped down dead in Rarlagh-street with a carpet bag in his hand containing £2,989 in cash. The deceased was fleeing from his creditors, and intended to sail for America in the Cambria on the following day. One of his creditors applied to Mr. Rushton, in the police-court, and asked whether the money found upon the deceased would be distributed amongst the creditors. Mr. Rushton replied, that the £2,989 had been deposited by Mr. Fowling in the bank of England, and that the creditors of the deceased would certainly have that amount distributed among them at the proper time. Mr. superintendent Brown announced that the son of the deceased had arrived in Liverpool on the morning of that day.

What a lesson! What an exposure! What a disgrace! What a judgment!

Reader! do no deed which might not safely and honorably be your last deed. Enter no place where it would be infamous to be found a dead man! Be this your standing motto:

"Thou, God, SEEST ME!"

THE SUDDEN GLORY OF THE DEPARTED SAINT.

There lies my friend; he hastens to depart; death is upon him; the change has well nigh come. How little intervenes between his present humiliations and his awaiting glories! I tremble to think what, in an instant, he must be! how unlike all he was! how extreme to all he is! I bend over thee, and mark thy wasted, pallid frame; I look up, and there is ascending above me an angel's form! I stoop to thee, and just can catch thy feeble gasping whisper; I listen, and there floats around me a seraph's song! I take thine hand, tremulous and cold,—it is waving to me from yonder skies! I wipe thy brow, deep and furrowed,—it is enwreathed with the garland of victory! I slake thy lip, bloodless and parched,—it is drinking the living fountains, the overflowing springs of heaven!—Dr. Hamilton.

In the voyage of life, it is not always the man who has the most skull, that skulls his way most successfully.