

# 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.

### HAPPINESS.

BY LINDA HEBER.

One morning in the month of May  
I wonder'd o'er the fall;  
Though nature all around was gay,  
My heart was heavy still.

Can God, I thought the good, the great,  
These meaner creatures ble,  
And yet deny our human state  
The boon of happiness?

Tell me, ye woods, ye smiling plains,  
Ye blessed birds around,  
Where, in creation's wide domains,  
Can perfect bliss be found?

The birds wild carroll'd over head,  
The breeze around me blew,  
And nature's awful chorus said,  
No bliss for man she knew!

I question'd love, whose early ray  
So heavenly bright appears;  
And love, in answer, seem'd to say,  
His light was dimm'd by tears.

I question'd friendship—friendship mourn'd  
And thus her answer gave:  
The friends whom fortune had not turn'd  
Were vanish'd in the grave!

I ask'd of feeling,—if her skill  
Could heal the wounded breast?  
And found her sorrows streaming still,  
For others' griefs distress.

I ask'd if vice could bliss bestow  
Vice boasted loud and well;  
But, fading from her pallid brow,  
The venom'd roses fell.

I question'd virtue,—virtue sigh'd,  
No boon could she dispense;  
Nor virtue was her name, she cried,  
But humble penitence!

I question'd Death—the grisly shade  
Relax'd his brow severe;  
And, "I am happiness," he said,  
"If virtue guides thee here!"

## Miscellany.

### Original.

For the Watchman.

### THIS WORLD AND HEAVEN.

BY THE REV. E. P. BROWNE.

Many are the excellencies and beauties of the present world. By it are made known its Author's eternal power and Godhead, His wisdom and love. How delightful are many of its scenes! The verdant spring with its fragrant flowers; the blooming summer with its cheering prospects; and the plentiful autumn with its diversified fruits. Valleys perpetually green with herbage, fields white for harvest, hills crowned with woods, mountains penetrating the skies, silvery brooks fertilizing the plains, majestic rivers rushing in torrents to the stupendous deep, and the mighty ocean dashing in fury its billows from shore to shore; the radiant morning and the shades of evening; by day, the sun shedding warmth and lustre from age to age; by night the moon and stars diffusing a feeble but more solemn light; the earth, the air, and the sea, swarming with numerous inhabitants, ministering to the comforts of man. All this profusion of beauty and bounty declares the power and goodness of God. Yet the world thus crowned with good is intended for man's advantage, through a limited space of time—a space, which, contrasted with the boundless future, is as nothing. What then must be the eternal world, what "the realms of the blest," the beauty, the joy and glory of which are durable as eternal ages. Various are the expressions employed in Scripture to furnish our idea of its dignity and blessedness. It is described as the "Christian's future happy home," a "City which hath foundations, whose builder and maker is God"—A City adorned with superlative splendor; whose walls are asper; whose gates are pearl; whose streets are pure gold; whose temple are God and the

Lamb; and whose light is the glory of the Father and Son. To it will apply the sublime language of the Prophet—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation and thy gates praise, thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended." Heaven is described as a "better country" prepared for God's people; as a Kingdom reserved for his saints; as a land exempt from all evil, there, not a tear shed; not a groan or sigh uttered, hunger and thirst felt no more, sin and sorrow extinct, sickness, disease and death unknown. Its inhabitants no more distracted with the cares and perplexities of life; "There the wicked cease from troubling and the weary are at rest;" the mourner has forgotten his sorrows, and the endangered are for ever safe. In that bright region incorruption assumes the image of Christ, and "sees him as he is," the sanctified realize the presence of God, and the riches of his infinite glory; "they shall shine forth as the sun in the Kingdom of their Father;" and "as the brightness of the firmament, and as the stars forever and ever;" and "they shall be pillars in the temple of God to go out no more," but

"Shall bear in heaven's bright courts above,  
Inscriptions of immortal love."

Picton, Feb. 13th, 1850.

### THE RECHABITES.

The Total-abstinence Enterprise has benefited, in numerous ways, the present generation; and we conceive that much more good may be effected in the future, than our fondest hopes ever led us to expect. The discussion of the principle of the Pledge, orally and through the press, has thrown a flood of light upon the unmeaning, foolish, and wicked system of drinking toasts in intoxicating Drinks, presenting them as a token of favor, or as an act of hospitality, and resorting to them in nearly all cases of sickness, as a *panacea*, a *cure-all*, or certain remedy. Facts of the most astounding character (see Parliamentary Report, 1834—Dunlop's drinking usages—Beecher's Sermons, &c.) showed that social, physical, and moral ruin, existed everywhere throughout the British Empire, at home and in her Colonies, in consequence of the use of vinous, distilled and malt-liquors. Science lent her aid to the great work and proved that these drinks were *poisonous*, not merely in the element called *Alcohol*, but also from the extensive use, in large quantities, of drugs of the most dangerous tendency, (such as *coccus Indicus*, *nux vomica*, *Sugar of lead*, &c.) employed for flavoring, coloring, masking defects, and increasing the potency of the inebriating principle. The Bible, which uttered the voice of the Almighty, no less clearly and distinctly, condemning the use as a beverage of either fermented or drug-ged wines, was more closely searched and examined—here was discovered the history of a family of teetotalers (Jer. xxxv.), not indeed bearing that name, but nevertheless, practising the total abstinence principle.

From Jethro, Moses' father-in-law, who was a Kenite, (Judges i. 16 and 1 Chron. ii. 55) belonging to the ancient family of Schem, the son of Noah, descended Rechab, whose son Jehonadab (2 Kings v. 15) or Jonadab (Jer. xxxv. 67), gave the following commandment to his sons and their male descendants to all generations—"Ye shall drink no wine, neither ye, nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers." When this commandment was given is not certain—probably in the year 3200, or 800 years before the birth of Christ. If this date be correct, then, at the period referred to in the prophecy of Jeremiah, this family of teetotalers or Rechabites, had kept their pledge for about 200 years (read verses 8, 9, 10, 14, 18, 19); and their act of obedience and the things in which they obeyed, pleased the "Lord of hosts, the God of Israel." The promise made to "Jaazaniah the son of Jeremiah, the son of Habazinah, and his brethren, and all his sons, and the whole house of the Rechabites," recorded in this chapter (v. 18, 19), is now fulfilling. The celebrated eastern traveller, Rev. Joseph Wolf, when in Mesopotamia, was introduc-

ed by a Jew to one of the Ancient Rechabites, named Mousa, who resided at Mecca in Arabia, (Mecca in Gen. x. 27) a man of noble stature and bearing, who was acquainted with the Jewish scriptures, and could read them in Hebrew and Arabic. He referred to the ancient prophecy concerning his house, and said, "we are 60,000 in number and live at Hadoram, Uzal and Meshu; and we obey the commandment of Jonadab the son of Rechab our father." It is not unreasonable to suppose that many of these faithful Rechabites not only "stand before the Lord," as a distinct race and family on the earth, but also in the higher sense, referred to in Jer. xv. 1 and 19, with favor and acceptance.

The Association, known as the *Independent Order of Rechabites in North America*, pretend not to be a branch of the ancient house of Rechab, neither do they profess to carry out any part of the command of Jonadab, save and except the first precept of that command "Ye shall drink no wine, neither ye, nor your sons for ever." Their places of weekly resort are called Tent-rooms, and the members of this brotherhood, in their associate character, are denominated Tents; thus the one at Cooksville, Toronto Township, C. W., is hailed, "*Guardian Tent No. 204.*" The Modern Order is a Teetotal Mutual Aid Society, each member pays an entry or initiation fee and also a regular weekly sum from 3d to 73d; in consideration of which, after he has been a year in good standing, he draws from the funds so raised, when he is sick, a weekly allowance of 10s to 20s. When he dies, from \$15 to \$30 is granted to defray funeral expenses; or should his wife die first, from \$10 to \$20 is voted for the same purpose. At the sick couch his faithful brethren watch, and minister to his necessities; if he recovers they rejoice,—when he dies, his still faithful brethren, with mourning badges, follow his remains to the silent tomb; and at the first opportunity contribute from the "Widow and Orphan's Fund," for the relief of his bereaved partner. Should she not be living, his orphan children derive the same benefit. The requisites of membership are, *Signing the Teetotal Pledge, possessing a healthy body, and bearing a good moral character;*—with these qualifications, and by the consent of the members, any man over 18 years of age, no matter what are his political or religious views, can join the Sons of Rechab, and enjoy the advantages of the Order. Breaching the pledge or Immoral conduct, subjects a member to expulsion and a forfeiture of his interest in the funds, raised to aid worthy members only. The objection urged against this Association, on the ground of having *secret signs and pass-words*, is not after all so weighty as to obtain with those, who are willing to examine the General Laws, and judge of them with an unbiased and unprejudiced mind. That there have been and may now be in existence, *Secret Societies*, of an objectionable class, is admitted; but, that "*secrecy*," in the dangerous and criminal sense, is required or enforced by the I. O. R., is positively denied. In proof of this assertion, we have pleasure in stating,

- 1st. We do not conceal the objects we have in view.
- 2nd. We contemplate the good of the whole community.
- 3rd. We are anxious publicly to expound our Principles and Rules, not fearing the severest criticism.
- 4th. We are not ashamed of one another, and therefore make no attempt to hide the names of our registered members.
- 5th. We publish from time to time the proceedings of our Primary, District and High Tents, with the state of our Funds, the number of members, &c. &c. &c.
- 6th. While Initiating members we do not seek to impress an awe, respect, or veneration by the adventitious aid of rattling chains, or mimic thunder—by the sight of horrid forms, or instruments of death; nor are we bound by illegal oaths, but trust to solemn affirmation, and the truth, justice and benevolence of our intentions.

We are forbidden to say what those *secrets* are, which protect us from the imposture of the designing. This is our veil, impenetrable to all but those deemed worthy to partake our labors, and share in our rewards. What institution or community, civil or religious,—what trading or commercial company,—what family, friends, or individuals, but have some circumstances connected with them, or their affairs, that they wish not to have blared in the open front of day?—because such conduct would be productive of irremediable confusion, continuous bickerings, animosities, and heartaches. Why

then should we be denied the most suitable means of shielding ourselves against those evils.

We meet weekly to receive new members,—to encourage one another in the practice of the principles of Temperance, Fortitude, Justice,—to recover the fallen,—to carry out the various duties, voluntarily imposed upon ourselves, with a view to individual and general benefit in a pecuniary and moral sense. If we neglect those duties to ourselves, our families or to community—then will, trial, censure, or expulsion, restore the erring, or cast off the unfaithful member.

Our officers are termed Shepherd, Chief Ruler, Recording and Financial Secretaries, Treasurer, Lovie, Outside and Inside Guardians, Trustees, and Supporters. The Tent meetings are opened with prayer. No discussion of political or religious questions, is allowed at any meeting. Every qualified member is eligible to the highest office in the Tent to which he belongs, without having to pay more for his promotion.

In conclusion, let those who are Rechabites, be faithful, zealous, and consistent men, in all the relations in which they stand to their fellow creatures; let those who look upon us with distrust, judge us by our works, for, "*by their fruits ye shall know them.*" Men do not gather grapes of thorns, nor figs of thistles.

R. D. WADSWORTH,  
Past Chief Ruler.  
I. O. R.

### CASE OF SOMNAMBULISM.

Altogether the most interesting case of somnambulism on record is that of a young ecclesiastic, the narrative of which, from the immediate communication of an archbishop of Bordeaux, is given under the head of "Somnambulism," in the French Encyclopædia. This young ecclesiastic, when the archbishop was at the same seminar, used to rise every night, and write out either sermons or pieces of music. To study his condition the archbishop betook himself several nights to the chamber of the young man, where he made the observations. The young man used to rise, to take paper, and to write. Before he wrote music, he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness; or when he had written the words too wide he altered them. The notes that were to be black he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him he erased it, and wrote another passage correctly over the other; on one occasion he had to substitute the word "adorable" for "divine," but he did not omit to alter the preceding "ce" into "cet," by adding the letter "t" with exact precision to the word first written. To ascertain whether he had used his eyes, the archbishop interposed a sheet of pastboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about is very curious. A bit of aniseed cake that he had sought for, he ate approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spat it out without observation.

The following instance of the dependence of his perceptions upon, or rather their subordination to his preconceived ideas, is truly wonderful. It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers when he was writing, he knew it, if the sheet substituted was of a different size from the former; he appeared embarrassed in that case. But if the first sheet of paper which was substituted for that written on was exactly the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition from the blank sheet of paper as fluently as when the manuscript lay before him; nay, more, he would continue his corrections, and introduce his amended passages, writing it upon exactly the place on the blank sheet which it would have occupied on the written paper.—*Blackwood's Magazine.*

### HOW TO BECOME SHORT-SIGHTED.

Dr. Reade states, that a person with the best sight may make himself short sighted by merely wearing concave glasses. "I have," says he, "met with some simple young gentlemen at college who produced the disease by this assertion, and become permanently short-sighted.—The retina, accustomed to the stimulus of light, becomes insensible to those more remote, and consequently, less powerful. Hence watchmakers are short-sighted, and sailors the reverse