

# 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, AUGUST 26, 1850.

No. 32.

## Poetry.

### GOD HELP US TO THE LAST.

Lag not the oar when skies are clear,  
Nor leave the trusty helm;  
We cannot tell how fierce and near  
Are blasts to overwhelm.

Though dark the night to watchful eyes,  
The stars will never fail;  
And clouds, when morning lights the skies,  
Bring tidings of the gale.

The calm should ne'er be idly spent,  
While sleep the threatening seas,  
Trim up the sails the storm has rent,  
And fling them to the breeze.

The tide is not an even tide,  
Though smooth the track behind—  
O'er which our venturesome vessels glide  
Before the sweeping wind.

With trusty hearts through night and day,  
Till rock and shoal are past,  
Keep, "wait and watch," and ever pray,  
God help us to the last.

## Miscellany.

### FRIENDLY HINTS TO ALL WHO MAY BE DISPOSED TO READ.

BY AN AGED MISSIONARY.

Upwards of forty years ago, I preached the Gospel and gave tracts to the population of this and other cities in Canada. Since that period, I visited Great Britain six times to procure teachers and books for aiding the rising race.

I found no Sunday School in this Colony nor in the United States, at that time; but, now, I bless God, I find Sunday and week day schools greatly multiplied under both Governments.

I have lately visited Rochester, Buffalo, Detroit, Chicago and Milwaukee; and it is truly wonderful to see and hear what the Lord has done in these cities. It is also very delightful to witness the great improvement which, in forty years, have been made in Canada. On my first visit to little York, as this place was then called, in 1808, I found nothing that was worthy of being called a city; but now, we behold a well built city, full of inhabitants collected from all parts of the world, and find the Parliament in session, and the notice which has been taken of the temperance cause by this Legislature, reflects honor on their proceedings.

It is a most painful reflection that more than the national revenue, both in the United States and in Great Britain, is expended in strong drink at an annual sacrifice of eighty thousand lives, filling the land with crime and suffering.

In the capital of the United States, a plan of a christian union for suppressing vice, and procuring useful knowledge, has been signed by ministers of religion, and members of the Legislature. It is devoutly hoped, that in Great Britain and all her colonies, the same may be adopted.—The pledge that has been signed is in the following words,

We the undersigned promise by Divine assistance, that we will abstain from everything hurtful and unnecessary, doing to all as we wish others to do to us making the Bible to be the rule of our faith and practice.

Should the whole population of Great Britain and the United States, sign and keep such a pledge, the result would be truly delightful; those that have tried the experiment, will testify that their health and happiness have been improved. If all ministers of the Gospel and teachers of the rising race will sign this pledge, and recommend it to those under their care, the work will be shortly accomplished. The great importance of this moral reformation ought to command the attention of the whole community.

The Seamens' and Strangers' Friends Society of Canada has strong claims upon christian benevolence as will be seen by those who may examine the last report that is exhibited on the front of a charity box left at Mr. Leslie's shop, King Street.

Lord Elgin has kindly consented to be the

patron of this Society. It has for ten years past furnished christian instruction to Seamen in the port of Montreal; also given gratuitous education to upwards of 2,500 children of emigrants and others needing assistance. It affords equal privileges to the children of all denominations.

Their institution is recommended and assisted by the benevolent of Great Britain and America. This Society is in great want of a Bethel and School-house. By donations which have been sent to — Court, Esq., the Treasurer, a part of the necessary funds have been furnished, and those to whom God has given more than their necessary wants require, are respectfully requested to assist the Society.

That all may be disposed to imitate him who came from Heaven, and went about doing good is the prayer of,

THADDEUS OSGOOD,  
Agent of the M. S. F. Society.  
Toronto, Aug 8, 1850.

### THE NAZARITES.

The institution of the Nazarites originated, not by the appointment of the Lawgiver, but it is implied in Num. chap. vi., as an existing institution, and is there only sanctioned.

If we examine the matter more closely, we perceive indications of Egyptian influence; yet it is less conspicuous here than in the institution of the holy women. For the institution in general, Egypt furnishes no parallel. An Egyptian reference can be pointed out for only a single feature of the system, the leaving of the hair to grow; and that is one which has no connexion with religion, but with the customs of the people. Finally, the single allusion to Egypt, although truly worthy of notice, is still not so characteristic that we could, with full certainty, assert its existence.

It is necessary for our purpose, that we first determine the significance of leaving the hair unshorn by the Nazarite. We begin with an examination of the view of Bahr. The obligation of the Nazarite, he asserts, to let the hair grow freely, has its basis in the idea of holiness. Among the Orientals, and especially among the Hebrews, the hair of the head is the same as the products of the earth, the grass of the field, and the growth of the trees. Especially in accordance with this is the naming of the vine in the year of jubilee. *nazyr*, in Lev. xxv. 5, since they prune it not this year, but allow its leaves and branches to grow freely. From this it is evident, that the growth of the hair, according to oriental view, signifies grass, shoots, blossoms of men. But in so far as the Hebrew looked upon men as distinctively moral beings, the human blossoms and shoots represent holiness.

This view is by no means new; but it is discarded by all judicious investigators, as mere mystical refinement. The following reasons are especially decisive against it:—

1. The proofs which are brought for the position, that, according to oriental and especially Israelitish views, the growth of hair is a symbol for the thriving condition of man, are very weak. The one derived from Lev. xxv. is the only one which is worth the trouble of a closer examination. It is there said of the sabbatical year, in verse 5: "The grain which groweth of its own accord thou shalt not reap, and the grapes of thy undressed vines (Nazarites) thou shalt not gather: a year of rest is for the land;" after that it had been said before, in verse 4, "Thy field thou shalt not sow, and thy vineyard thou shalt not prune." Then in verse 11, concerning the year of jubilee: "You shall not sow, neither reap that which groweth of itself, neither gather its Nazarites." It is not entirely certain that there is a special reference in these passages to the leaving of the hair to grow in the case of the Nazarites.

The general idea of separation, which lies at the basis of the whole institution of the Nazarites, might here also apply. As the Nazarites were separated from the world, so was the vine from the use of man in the sabbatical year and the year of jubilee. But if we suppose a reference to the unshorn hair of the Nazarites, which the "not gathering" and "not pruning" in verse 4, 5 yet at any rate the point of comparison is only with respect to the separation. That the unpruned vine is not better, but worse, is decidedly the opinion of Bahr. It shoots out in wood, and an injury is done to its true growth (John xv. 2) This is decisive against the opinion that the growth of the hair among the Israelites is a symbol of prosperity, namely, that it belongs to the propriety among the Israelites to go with shorn hair, whereas according to this view, long hair must have been considered an ornament, as among most nations of antiquity.

2. The fundamental institution of the Nazarite is, that of separation from the world, with its enjoyments, which oppose holiness, and its corrupting influences. This negative point of separation involves the positive one of sanctification; the separate person is, at the same time, holy to the Lord; since the world stands in opposition to the Lord, every renunciation of it is, at the same time, a union with the Lord, and the separation is here made directly for the sake of the foundation. That the idea of separation lies at the foundation, the name, by which the significance of the institution must be expressed, indicates, (*nazyr*) means, "the separate one."—Equally in favor of this idea is Num. vi. 2: "The vow of a Nazarite is for a separating to the Lord. This fundamental idea of the institution must be traceable in all of its separate points. That especially the command to leave the hair unshorn rests upon it, we have even the express explanation of the lawgiver. It is said, in verse 5, "All the days of the vow of his separation no razor shall come upon his head: until the days be fulfilled, in which he separateth himself unto the Lord, he shall be holy; he shall let the hair of his head grow." The separation is here given as a reason for allowing the hair to grow. Even the hair of the Nazarite is, in verses 9 and 18, named "separation"; but with the accompanying idea of designation. Now, according to the view of Bahr, the idea of separation is entirely lost. The negative idea, which, as has been alleged, must form the foundation upon which the positive is supported, falls entirely away. Thereby, then, this element of the institution of the Nazarite will be entirely separated from both the others in which the negative idea, as can be demonstrated, and is allowed, prevails.

At the same time, with the view of Bahr, that which Winer (after the authority of Lump) has proposed falls to the ground.—The head of the Nazarite, with its natural ornament, was regarded as specially devoted; and the touching of it with a razor is, consequently, a profanation of that which belongs to Jehovah." The negative idea, according to this view, is also robbed of its just right.—Long hair cannot, according to the notions of the Israelites, be considered as "a natural ornament."

The proof for the interpretation of the right claimed by us, is given in the confutation of other views. We believe that long hair is a symbol of separation from the world. It belongs, as we have already seen, to the Israelitish ideas of propriety, to go with shorn head; and he who left his hair to grow, furnished, by this act, a practical confession that he renounced the world, and abandoned all intercourse with men. That also, on other occasions, those who considered themselves as separated from men suffered their hair to grow, is shown by Deut. xxi. 12; where, concerning the captive which an Israelite determined to marry, it is said, "And thou shalt bring her into thine house, and she shall shear her head and pare her nails." By shearing her head and paring her nails she enters again into human society.

If the significance of leaving the hair unshorn is determined, the Egyptian reference in this rite lies on the surface. Indeed, it must appear remarkable that the Israelites agree with the Egyptians, almost against the whole of the rest of the world, in considering short hair as belonging to social propriety. In deed, this agreement is explained most easily by the long-continued residence of the Israelites in Egypt. But it is a point of more importance, that among the Egyptians, not less than among the Israelites, the temporary withdrawal from the world, the going out of society, was symbolized by leaving the hair to grow. We see this from Gen. xli. 14,—according to which the captives in Egypt left their hair unshorn; and also from Herodotus, ii. 36, "The Priests of the gods wear, in other lands, long hair; but in Egypt they cut it off." Among other nations it is the custom to shear the beard when a relative dies; but when any of their friends die, the Egyptians leave the hair, which was before cut, to grow both on the head and chin.

Whilst the proof that the leaving of the hair to grow, among the Nazarites, was a sign of separation, shows, on the one hand, that the rite stood in an external relation to Egyptian customs, it serves, on the other hand, for confuting the hypothesis of Spencer concerning the heathenish origin of the whole rite. The cases in which the Heathen devoted the hair of their head and the beard to their divinities appears, from this point of view, as entirely different.—Hengstenberg.

### HARVEST REJOICINGS.

"And they of Bethshemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it." 1 SAM. vi. 13.

That I may help you to understand this part of Scripture history, and gain instruction therefrom, I would begin by asking three simple questions upon it, and then, taking up those questions one by one, try to provide you with suitable answers to each of them. I ask,

I. What was this ark?

II. Where was it coming from?

III. Why did the people of Bethshemesh rejoice to see it?

1. Let us see what this ark was. You may read in Scripture of Noah's ark; that was a kind of large ship, which floated on the waters when the earth was overflowed, and by which means Noah and his family were saved, all others being drowned. Then again we read of the little ark made of bulrushes in which the child Moses was laid in the brink of the river, because of cruel Pharaoh's law. The ark we have now to do with was very unlike either of these; it was called the ark of the Lord, and was a kind of large chest, which God commanded Moses to make according to the certain directions given him, which we may read in Ex. xxx. 10. If you ask for what purpose it was made, I may perhaps say, that when God had set apart the family of Abraham to be his own people, he taught them his laws. At that time perhaps, all the other nations then living on the earth were idolaters; they worshipped idols,—gods which they could look upon and behold with their eyes. Now God strictly charged the Israelites that they should worship him alone; but they could not see their God as other people could, and they were even forbidden to make any image or likeness of him. Yet the great and wise God was willing they should have some signs of his presence, some tokens of his being among them: for this purpose, perhaps he ordered the ark to be made. In it was placed, among other things, the two tables of stone, on which were written by God himself what we call the Ten Commandments. The top or covering of this ark formed the mercy-seat, having the figures of two cherubim or angels: here it was that God showed the sign of his presence, by causing a cloud of glory to overshadow it. Such was the ark. Now I would ask, when those reapers saw it.

II. Where was it coming from? The Israelites were used to keep it as their choicest treasure. Before Solomon built the great temple at Jerusalem, it was for many years kept at a place called Shiloh. There the people continually gathered for worship; there they sought advice of the Lord; and there, by the ark, he made known his will. But the people had greatly sinned against him; they provoked him to leave them alone, and give their enemies power over them. The Philistines came against them in battle, overcame them, and many are slain. In their trouble they bethink them of their God; and remembering, it might be, what had happened when the ark of the Lord their God was carried round the city of Jericho, they determined to fetch that ark, and carry it out before their army to battle. But, ah! the Lord had forsaken his people: they have the ark, but not his presence among them. The Philistines join battle with them again; many, very many of the Israelites are slain, and the ark of God is taken. The Philistines look on it as the very God of the Israelites; so they carry it to their chief city, and place it in the temple of their own God. But, lo! when they the next morning look into the temple, Dagon, their god, is fallen down before the ark of the Lord God of Israel. They raise the helpless idol up again, but the same thing happens again on the morrow.—God has once more returned to his ark in his power. The Philistines also of the city are stricken with a sad disease, and they find out that the God of Israel is too mighty for them; so the people of Ashdod send the ark to another of their cities, where the like thing befalls the inhabitants. It is removed again and again, until at last they can bear it no longer; they meet together, and consult how they may send it back again to Israel. Of this we read from the 6th verse of the chapter. You now understand where it was coming from. I have often fancied myself among the reapers in the valley of Bethshemesh, on a fine summer's day. The men are all hard at work cutting down the corn, the women binding the sheaves, the children picking up the scattered ears, when, looking up, something is seen coming over the top of the hill. What is it? A cart. What is on it? It is not laden with corn. No; it is the ark of the Lord, coming back again.—The people rejoice; they all rejoice together at the sight of it. The question remains to be answered.—To be continued.