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A MORNING HYMN FOR MAY.

BY J. HICKS.

The fount of the morning is beaming
From orient regions afar;
The spires of the city are gleaming,
Like well-burnished weapons of war;
The gold-tinged vapors are flying
O'er mountain and dew-spangled vale;
The hawk and the raven are crying,
And floating along in the gale:
The landscape looks cheerful and blooming—
How beautiful the blossoming trees!
Sweet odors the woodlands perfuming
Are wafted along in the breeze:
The lark, from his low arbor springing,
Exults in the sun's cheering rays—
The choirs of the forest are singing
Their sweet morning anthems of praise.
The scene all around contemplating,
What grateful emotions arise!
And holiest thoughts concentrating,
We bless the great King of the skies:
From him, the most bounteous Creator,
The light of salvation has shone,
Dispelling the darkness of nature,
And lighting the way to his throne.
The Lord, from the regions of glory,
Descended to suffer and die—
Ye ransom'd, rehearse the glad story,
Resound it, ye seraphs on high!
And now, from the earth and the ocean,
Let columns of incense arise,
With songs of enraptured devotion
Commingling with those in the skies.

SPIRIT RAPPINGS.

[CONCLUDED.]

"This is a very clear case, and much more opposite than most readers, at first view of it, can perceive. The fact is conceded, that such spirits may have a true prescience of future events; may give signs of coming events, and of truths beyond human ken. For the horizon of spirits is vastly beyond that of men, incased in flesh and blood. Do not the utterances and the responses of mediums, now give true and veritable oracles? We are constrained to admit it, or to admit that which is more incredible. And do not these modern spirits, like those of Holy Writ, seek to draw away their votaries from the belief of the threatenings of the Lord with respect to the future state of the dead? Have they yet reported any spirit in hell, or in absolute torment? Not one. They are all Universalists. They are as unequivocally evil demons as were those who declared that "Jesus was the holy one of God;" or of those who said, "These are the servants of the Most High God, who show unto you the way of salvation." Those evil demons spoke the most important truths ever uttered. But they spoke them with an evil intent—to people hell rather than to people heaven.

We have heard it alleged that the modern demons or spirits (for these spirits are confessedly the demons of dead men) declare the truth and honor of the Bible, and this is given in evidence of their goodness, from Boston to San Francisco. I admit the fact, that they speak in honor of the Bible, just as the demons were wont to do in the days of the Messiah and his Apostles. Take two or three cases: Matthew viii. 29, two demons, or persons possessed of demons, addressed Jesus as the Son of God—"Jesus, thou Son of God." Again, even a Jewish Synagogue, before all the people, another medium said—a man with an unclean spirit—"Jesus of Nazareth, I know thee who thou art, the Holy One of God." Did Jesus thank him for this confession? Perceiving the intent of it—the animus of that spiritual response—he said, "Hold thy peace and come out of him."—Mark i. 24. He then showed himself to be a wicked demon—a liar telling the truth.

A somewhat more fierce demon medium, meeting the Lord on his landing at Gadara, seeing Jesus afar off, ran to him and worship-

ed him, crying with intense feeling, "What have I to do with thee, Jesus, thou son of God—I adjure thee by God, do not torment me." This was called an "unclean spirit," Math. v. 7-8, Luke viii. 28; yet he confessed the truth!

But, still more striking: The Apostles, during their mission, were assailed by truth-speaking evil demons. In the book of their acts and deeds, we are told a certain damsel medium, a young lady of high standing as a medium, brought much gain to her masters, (for sundry persons had taken stock in her,) bore most truthful and honorable witness to the Bible authors, saying, "These men are the servants of the Most High God, which show unto us the way of salvation. This was a most orthodox medium demon—a truly learned and evangelical spirit. She preached for many days, as an auxiliary missionary, co-operating with Paul and Silas in attesting the truth of the gospel. Who could have suspected her divine inspiration? None but one, who had the rare gift of discerning spirits, Paul, grieved with her co-operation, commanded the spirit to depart from its medium and leave her powerless. It soon felt the power of his rebuke. It was, however, a resentful demon, and stirred up the magistrates to imprison the two great evangelists, Paul and Silas.

From this induction of cases and of mediums, we may learn the value of the apostolic injunction, "believe not every spirit;" for there is "the spirit of error," "the spirit of antichrist," "the spirit of divination," a "foul spirit," and a "dumb spirit," as well as the Spirit of God. The Devil himself, too, transforms himself into an "angel of light," and would deceive, "were it possible," the very elect themselves.

But having established two facts—first, the existence of such evil spirits, and secondly, their truthful inspirations, and these for deception and destruction—I proceed to show the sinfulness of having any recourse to them.

From the earliest annals of the world till now, we have the most authentic evidence that God, for reasons inappreciable, in all their solemn significance, by an uninspired man, has permitted the wily and antagonistic assaults of evil spirits, in the solemn and awful drama of human life. We are informed by our great Gentile Apostle, that our great Adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." As early as the days of Job, the most excellent and distinguished patriarch of the East, we learn that on a certain day the saints of that epoch, called "THE SONS OF GOD," held a solemn meeting in the presence of the Lord, and that Satan, the adversary of all saints of all ages, had such impudence and insolence as to present himself among them, and to answer the Lord on the challenge of his presence there. He affirmed that he had been on a tour throughout the earth—"going to and fro, and walking up and down in it." On challenging the piety of Job, permission was given to him to try the faith and piety of that Patriarch.

On the suggestion that Job, like all other men, served God more from interest than from love, he was permitted to prove his assertion. On that occasion he gave full proof of his power, yet Job triumphed—the grandest spectacle in all the scenes of that grand drama of human life, for in all that sad siege of affliction, "Job sinned not, nor charged God foolishly."

The great Apostle to us Gentiles, in his grand field marshal survey of "the good fight of faith," detailed in his letter to the church of Ephesus, describes the allied forces of the enemy under four heads of departments, styled Principalities, Powers, Rulers of the Worlds, Paganism, capping his climax with

"wicked spirits in the regions of the air." These last give policy and potency to the first three. These fell spirits are ever at work, sometimes in the splendid habiliments of angels of light. They are just as busily employed in Gentile and "Christian lands," as they were in the days of Noah, Daniel and Job, and of Paul, Peter and John. Was not even Jesus, the Messiah, assailed by Satan in person, under the combined powers of the lusts of the flesh, the lusts of the eye, and the pride of life, in the most specious and plausible forms ever suggested to mortal man!

Who that believes the Bible, can for a moment imagine that Satan is either mollified, reformed, or restrained in his power; his nature, or his wiles, than he was in the days of Pharaoh and his magicians, in the days of the Pagan emperors, the Popes of the dark ages, or now, in the wars of Pagandom, Papaldom, Mohammedanism, or even Protestantdom? Is it not yet true, that man's adversary still goeth about as a roaring lion, ravening for his prey? Nor is he less dangerous when arrayed in the costume of an angel of light, than when he exhibits his beastly foot, in trampling the Bible in the mire of mystic Babylon, or when perverting, by a false philosophy, the wisdom of God, corrupting the bread of life, and poisoning its living water, as it gushes forth from the smitten rock of our salvation."

Seed Sowing.

We have most of us seen the sower in the field, striding along the furrowy ground, and scattering the ruddy grain from his well-filled hopper; while the rooks and crows waiting on the neighboring high elms seemed to say, "Our turn will come by-and-by." The sower unconsciously performs an act of faith, fearlessly committing his seed to the ground, nothing doubting, that it will bring forth fifty and a hundred fold. This act of faith we should do well to imitate in other things.

When a man sows wheat he never expects barley to spring up. Whatever may be the grain he flings into the furrows, he looks for a crop of the same kind. This is a little fact that may be turned to very great advantage, for every man is a sower. Oh, ye thistlesowers of the earth! ye oppressors of your fellow-men! ye scrapers after wealth, renown and selfish pleasures! would that ye were within hearing, that I might speak a word to you out of the fulness of my heart.

Yes, every man is a sower! Hear it; ye careless ones, and hear too, on the authority of God's holy word, that "whatsoever a man soweth, that shall he also reap."—Gal. vi. 7. You may doubt it, you may not believe it; nay, you may deny it, but that will not alter it. Cain, Gehazi, and Judas were sowers; evil was the seed that they sowed, and evil was the crop that sprang from it. Though for a season sin may appear to prosper—

Ere long, each evil deep and black intent,
Springs up and blossoms into punishment.

Abram, Joseph, and Paul, were sowers. Like them—

Sow faith, and love, and duty, and your eyes
Shall see a goodly, glorious, harvest rise

It is a profitable employment to look back on the seeds we have sown; for if we have been gladdened with a crop that has ministered to our joy, we are sure to be encouraged in pursuing the same course. While, on the other hand, if we see around us thorns and briars of our own procuring, we shall be feelingly persuaded of the folly, as well as of the wickedness, of wandering in by-path meadows, and mazes of error.

How many seeds of bitterness have I seen sown by others: nay, in the course of a long life, how many have I sown myself, that have blanched my cheek, thrown a shadow on my path, and given sorrow to my heart!

One of the saddest delusions into which any one can fall, is that of being led to believe that his transgressions will not be known. Yet sad as is this delusion, it is almost as common as the air we breathe. If I could once deeply impress on the minds of my readers, the conviction that our thoughts, words, and deeds, whether good or evil, are seeds that will be sure to spring up again in the shape of joy or sorrow, hardly could I do them a greater service.

Though there are many seeds which ought never to be sown, there are some that are indispensable. Sow them at all hazards. If I mention a few of them, you will very likely give a shrewd guess at the remainder.

Sow the seed of *humility* with a liberal hand, for you will never have occasion to regret it. The crop may not be showy to the eye, nothing of the gaudiness of the tulip and the peony will appear, but never mind that. Humility is more like the violet, that springs up under a hedge unseen, or the mignonette, whose flower is very small, but whose perfume is very delightful; and then it is excellent preservation from many stubborn distempers, such as pride, envy, hatred, malice, and uncharitableness. Let the seed of humility be freely sown.

If you have not already sown the seeds of *forbearance* and *forgiveness*, it is high time that you had, for they ought to be in full blossom very early in the year. He that neglects to sow this necessary sort of seed must needs bring a heavy penalty on himself, for

Thus speaks the righteous Lord of earth and heaven,
"Forgive or thou shalt never be forgiven."

The earlier good seed is sown the better, and *patience*, *zeal*, and *perseverance*, are all of this kind. Get them into your hearts at once if possible, for when once they spring up, which they soon will do, your griefs will become lighter, your joys brighter, and you will wonder how how any one in his right mind can neglect the great advantages they bestow upon their possessor.

The very name of one of the seeds that I shall mention, will, I hope, recommend itself at once to your notice; it is *content*. Sow it freely, for its produce has a wonderful virtue in making the bitter sweet, the hard easy, the crooked straight, and the rough plain. "Let your conversation be without covetousness; and be content with such things as ye have," (Heb. xiii. 5.)

Faith is one of the most valuable of all seeds: lose no opportunity of adding it to your stock, for often when most needed it cannot be had. Sow it, though it be no bigger than a mustard seed, for if well watched and watered, and prayed over, it will spring up into a large tree, the shadow of which will be pleasant to your soul.

Nor must you omit to sow the seeds of *love* and *kindness*, for these, when they spring up in perfection, throw around us such a sweet, gentle influence, and attractive beauty, that they win the regard of the beholder, and make even a man's "enemies to be at peace with him." They spread a charm throughout our dwellings, and heal the bruised and broken hearts of others, while they add to the happiness of our own.

The seed of *piety* must on no account be forgotten, for there is no substitute for it, though some spurious seeds for a time resemble it. Many who have neglected this seed in their youth would give the world, were in theirs, to obtain it in their age. But worlds could not buy it, even though they were numberless. Seek, then, and sow the seed of piety, for its growth shall smooth your earthly paths, and help you on your way to heaven.

Though riches fail, and health and strength decrease,
Sow piety, and you shall gather peace.

Are you sowing the seeds of *prayer* and *praise*? I hope so, for no seeds that are sown produce a more abundant harvest, nor