

# CHRISTIAN VISITOR.

A Family Newspaper: devoted to Religious and General Intelligence.

REV'DS. I. E. BILL & R. THOMSON,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS.

VOL. 6.

SAINT JOHN, NEW-BRUNSWICK, SEPTEMBER 2, 1853.

NO. 33.

## THE LORD'S PRAYER.

Our Lord and King who reign'st enthroned on high,

Father of Light! Mysterious Deity!  
Who art the great I AM—the last the first—  
Art righteous, holy, merciful and just—  
In realms of glory, scenes where angels sing,  
Heaven is the dwelling-place of God our King;  
Hallowed thy name, which doth all names transcend;

Be thou adored, our great Almighty Friend;  
Thy glory shines beyond creation's space,  
Named in the book of justice and of grace;  
Thy kingdom towers beyond thy starry skies;  
Kingdom satanic falls, but thine shall rise.  
Come let thine empire, O thou Holy One,  
Thy great and everlasting will be done!  
Will God make known his will, his power display!  
Be it the work of mortals to obey.

Done is the great, the wondrous work of love—  
On Calvary's cross he died, but reigns above—  
Earth bears the record in thy holy word.  
As heaven adores thy love, let earth, O Lord;  
It shines transcendent in the eternal skies,  
Is praised in heaven; for man the Saviour dies!  
In songs immortal, angels laud his name,  
Heaven shouts with joy, and saints his love proclaim.

Give us, O Lord, our food, nor cease to give  
Us proper food, on which our souls may live.  
This be our boon to-day and days to come,  
Day without end, in our eternal home;  
Our needy souls supply from day to day,  
Daily assist, and aid us when we pray;  
Bread though we ask, yet, Lord, thy blessing lend,  
And make us grateful when thy gifts descend.  
Forgive our sins, which in destruction place  
Us, the vile rebels of a rebel race.

Our follies, fruits and trespasses forgive—  
Debts which we ne'er can pay nor thou receive.  
As we, O Lord, our neighbor's faults o'erlook,  
We beg thou'dst blot ours from thy memory's book;  
Forgive our enemies; extend thy grace  
Our souls to save, e'en Adam's guilty race.  
Debtors to thee in gratitude and love,  
And in that duty paid thy saints above.

Lead us from sin, and in thy mercy raise  
Us from the tempter and his hellish ways;  
Not in our own, but in His name who bled,  
Into thine ear we pour our every need.  
Temptation's fatal charm help us to shun,  
But may we conquer through thy conquering Son.  
Deliver us from all which can annoy  
Us in this world, and may our souls destroy;  
From all calamities which men betide,  
Evil and death, oh! turn our feet aside,  
For we are mortal worms, and cleave to clay;  
Thine 'tis to rule, and mortals' to obey.

Is not thy mercy, Lord, for ever free?  
The whole creation knows no God but thee.  
Kingdom and empire in thy presence fall;  
The King Eternal reigns the King of all.  
Power is with thee—to thee be glory given,  
And be thy name adored by earth and heaven.  
The praise of saints and angels is thy own:  
Glory to thee, the Everlasting One,  
For ever be thy triune name adored.  
Amen! Hosanna! blessed be the Lord!

## "PRAY WITHOUT CEASING."

A number of ministers were assembled for the discussion of difficult questions, and among others, it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; which being overheard by a female servant, she exclaimed, "What! a whole month wanting to tell the meaning of that text? It is one of the easiest and best texts in the Bible." "Well, well," said an

old minister, "Mary, what can you say about it? Let us know how you understand it; can you pray all the time?" "Oh yes, sir." "What! when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed! well, Mary, do let us know how it is, for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my Father, and pray for the Spirit of adoption, that I may be his child; and so on all day; every thing I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine; "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will He guide in judgement.'" The essay, as a matter of course, was not considered necessary after this little event occurred.

## HOPE PHRENOLOGICÆ.

BY J. EPPS, M. D., LONDON.

(CONCLUDED.)

Approbation has already been adverted to, as a source of outward morality. Its imperfection, in even the same point of observation, is easily shown. While a man, not internally moral, is surrounded by moral men, he will, of course, be himself externally moral, under the influence of approbation; for he would fall under the scourge of their disapprobation, were he otherwise. But change his situation, and surround him by those who laugh at the restraints of morality; and not only will his former principle of virtuous conduct not avail to secure his integrity, but will, itself, impel him to forsake it. Now, he cannot secure the approbation of his associates, but by crime; his strongest impulse will, therefore, lead him to the commission of it. Let parents, who make it a principle to inculcate on their children a supreme regard to the opinion of others as a rule of conduct, reflect on this, and remember, that they are increasing a power, which, under circumstances likely to occur in the case of every child, will actually impel him to the commission of immorality, and even crime!

Self-esteem is, also, an imperfect source of morality. The persons in whom it predominates, are at some times just, and at others unjust. Where honor is concerned, or any thing which men call by that name, it will be found powerful; but if that be not touched, these persons are not to be depended on. Thus, gamblers will pay their losses in play, but will yet cheat in their play, that they may gain. They pay their debts of honor, if their families perish for want; but without scruple, will defraud those creditors who have trusted them with the very necessities of existence!

National morality, also, is affected by self-esteem, acting in conjunction with inabitiveness, and thus producing patriotism. But their activity, in conjunction with that of acquisitiveness, may impel to wars of aggression; and thus benevolence and justice may be sacrificed.

Acquisitiveness may keep a man outwardly moral; for the expensiveness of the sins to

which he is inclined, may effectually prevent indulgence. But the imperfection of the animal feeling, as a source of even outward morality, appears from the fact, that it is this, which leads him to sacrifice benevolence, and to be an oppressor of the hireling in his wages; or to deprive his body, his family, or his dependents, of the requisite supplies of food and clothing.

But, indispensable as it is, that the higher sentiments should be the moving springs of morality, in order to its genuineness, it is no less indispensable, that they be enlightened by the intellect; for, even these sentiments are blind in themselves. Benevolence, for example, impels to the relief of distress; but justice must not, in its relief, be sacrificed to benevolence; and the enlightened intellect says to excited benevolence, "Pay that thou owest, and of the surplus give to him that needeth." Benevolence alone would so compassionate suffering, as to allow the guilty to escape punishment; and it is thus that some parents spoil their children, because they cannot themselves bear the pains of wounded benevolence, in correcting or reproofing them. Such a parent was Eli; and such an one, also, was David, towards Adonijah (1 Kings 1: 6), and, not improbably, towards Absalom and Amnon.

Against some of the evils just enumerated, benevolence would be guarded, if united with conscientiousness; and, especially, if these were sustained by firmness. But, even here, there is danger, that they may impel in a wrong direction. To give is not, in itself, good; nor even to give where justice is not compromised. It is to give to the deserving, which is good; and of the merits of a case, the intellect must judge; for this is not the province of the moral sentiments. Without the light of intellect, the sentiments under consideration may really give a premium to vice, and a bounty to laziness.

Veneration, too, may be superadded to the before mentioned sentiments; but, unless enlightened by intellect, will not originate either true morality or religion. It is blind,—as blind as the propensities; and may make those devout, who are not holy; religious, who are not righteous;—in one word, the Pharisees of our own times. It may originate zeal; but unenlightened, it will be misdirected; it will not be "according to knowledge;" but in connexion with a conscientiousness, a benevolence, and a firmness, also blind, may kindle the fagot, and employ the rack, for the glory of God (veneration), and the good of mankind (benevolence); and think they do God service (conscientiousness), when they consign the souls of the sufferers to the devil (firmness).

We have now arrived at our author's last proposition, which is substantially this,—that as Christianity enlightens intellect by the facts which it announces, and as these facts are such, in their nature, as are calculated to excite to activity a greater number of faculties than any other system of morality; and as the faculties thus excited are of the higher order, Christianity is the best system of morality. On this part of his subject, our author would suffer by being epitomized; we shall, therefore, present our readers with an extract from the essay itself:

"Christianity states, that the Creator of the world is of such a character, that he cannot look upon sin (comprising all violations of the moral law), but with the greatest abhorrence and detestation. Christianity states, that this Deity has established certain moral and religious laws, embodied in the ten commandments; which are farther compressed into the two laws published by Jesus Christ: 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbor as thyself.'

"The intellectual faculties, acting with be-

nevolence and conscientiousness, discover these laws to be just and good. But Christianity states, in addition, that attention to these laws has LIFE attached thereto; that non-attention has DEATH: a life, consisting in the enjoyment, for ever, of this blessed Being's favor; a death, an everlasting exclusion from his presence. It, moreover, adds, that all men have violated these laws; and, consequently, are exposed to the punishment attached to the violation. But then, it still declares, that this great, good, and just Being looked down in mercy on the sons of men, and sent his EQUAL, whom he calls his 'beloved Son,' to receive the punishment due to the children of men, the violators of his laws. These facts being believed, the exceeding enormity of the offence of the violation is seen, by the greatness of the Being who suffers,—the Lawgiver's equal. Conscientiousness, enlightened by the intellect, is awakened into powerful activity, and, with it, cautiousness. But Christianity adds still more; viz., that EVERY ONE is invited to lay claim to a share in the benefits accruing from the death of the Lawgiver's equal; namely, freedom from punishment, and from sin, and the possession of glory. Here benevolence is called into activity, and sees somewhat of the immensity of the benevolent love of this great Being. Hope is awakened, and cautiousness, ceasing its forebodings, acts only in unison with the higher feelings, producing an anxiety never to offend so kind a Being again. But Christianity farther adds, that this kind, holy and just Deity is EVER PRESENT; that he sees the inmost thoughts. Love of approbation, ideality, and individuality, the first, in seeking the approval of this ever present Being, the second and the third in the contemplation of him as ever present, are called into powerful activity; and as this Being loves what is good, and hates the evil, the desire to gain his approbation, by doing what is pleasing, and avoiding what is displeasing to him, becomes established in the mind. But Christianity presents other facts. It presents the terrors of HELL, on the one hand, appealing to cautiousness, and, also, to benevolence at the same time, showing the greatness of the deliverance; and, on the other hand, the inexpressible joys of HEAVEN; thus appealing to hope and to acquisitiveness. And, lest the mind should be oppressed with a sense of its own inability to resist the temptations to a neglect of the holy, just and good laws, established by this Being, Christianity informs man, that the Lawgiver's equal has risen to glory and to power, to impart strength sufficient for every time of need. Here the faculty of hope rests in delightful complacency."

Should we have interested our readers by these remarks, we may at some future time give other papers on this subject. R. T.

## A Good Parson.

One of the most zealous and active of the Howards is the Rev. James C. Whitall, who is known to many of our readers as the sailor-preacher. Having served for a long time before the mast, he has for some years past devoted his talents and energies to the enlightenment and improvement of the minds and hearts of those with whom he has been so long identified. Besides preaching, the worthy pastor employs himself actively in deeds of practical benevolence and charity. During a pestilence like this, his services are invaluable. We heard of an incident, which occurred a few days ago, illustrative of his character, which combines a certain off-handed bluntness with the most lively sensibility to human distress, and the most active philanthropy in aiding the afflicted.

Passing along the levee, a few days ago, Mr. Whitall observed a poor Irish laborer, lying on his wheelbarrow, apparently quite sick. Hundreds had passed the poor fellow without observing much less turning aside to render any assistance to the sick man, but the quick eye of the Bethel Pastor discovered the signs of the pestilence in the flushed and darkened face of the man, and