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

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[For the Christian Visitor.

LINES,

In answer to those on "The Language of Flowers," in the *Christian Visitor*, March 3rd, 1854.

BY REV. J. D. CASEWELL.

Not believe that the language of love!
Is tenderly spoken by flowers;
Is heard in bright regions above,
But not on this Planet of ours.

To the Author of Truth we now go;
Whose doctrines distil as the dew,
"Consider the Lilies that grow,"
And learn, it is Love, that clothes you.

Then we'll use as Love's type, this fair flower,
For glory does gleam from its tints;
And so taught; in our life's saddest hour,
Recline on the Love which it hints.

For the Rose and the Lily are us'd,
As types of Love changeless and free;
That died! And all nature confus'd!
To save guilty creatures like me.

Then how truly, these sweet flowers speak,
Of that Love, now risen from the tomb;
That now Lives! the wretched to seek,
And save them from guilt and its doom.

Then, believe me, the language of love,
Is tenderly spoken by flowers;
And points to bright regions above,
And preserves from the dangers of ours.

Character of God in the Bible.

We are so accustomed to contemplate God as invested with all those paternal and perfect moral attributes with which Christianity clothes him,—to see him in that amazing attitude of holy sovereignty and paternal goodness in which it represents him,—that this perfect combination of moral attributes, this completeness of moral character, in the Sovereign of the universe, such that we should as soon think of adding to infinite space as of adding anything to its perfection, seems as a matter of course, and we do not remember how difficult it must have been to carry out the fragmentary revelation of nature to its absolute completeness, and to combine with those tremendous natural attributes, shadowed forth in the agencies of nature, the benignity and mercy, the justice and compassion, that form the character of our Father in heaven. We forget that Nature has her terrific and fearful aspects, her barren wastes, her regions of wild disorder, her lightning and thunder, her tornadoes and earthquakes, and her breath of pestilence, as well as her glad voices and her quiet sunshine that rests like a smile on the face of creation, and her waving harvests,—and that it is by her terrific aspects that men are most impressed, and that hence they have been led to form gloomy ideas of God, and not unfrequently to impersonate the principle of evil into a sovereign divinity, whose wrath they were chiefly desirous of propitiating. We forget the distressing perplexity in which the greatest and best men of antiquity were respecting the moral attributes of God, and the important fact that they never so conceived of him as to make the love of God a duty. All this, I say, we seem to forget, and to think it was a matter of course that Christianity should thus carry out, into all conceivable perfection, the dim revelations of nature concerning God. This indeed it does with such ease, so incidentally, so little with the pride or in the forms of philosophic disquisition, that we scarcely give it credit for what it does, though all this but renders it the more remarkable. It is related of a palace built by Genii, that all the treasures of a great monarch were inadequate to complete one of the windows purposely left unfinished.

And when I see how fragmentary the structure of religious knowledge was left by nature,—when I see how inadequate all the labours of man had proved for its completion, and when I look at the glorious and completed dome reared by Christianity, I cannot but feel that other than human hands have been employed in the structure. The first and fundamental condition of a perfect religion—one which can do all for the moral powers that can be done for them—is a perfect character in the object of worship. The mind is naturally assimilated to the object which it contemplates with delight, and especially which it worships; and it is demonstrable, on principles of reason, that, unless the character of the God of Christianity is absolutely perfect, then that character not only will not meet the demands of the conscience, but can never do for man, in the elevation and perfection of his character, all that could be done for him. But, the more we dwell on it, the more we shall see that the character of the God of the Bible is absolutely perfect, and therefore, either the God of Christianity is the true God, or there can be no being who shall be God to us—none who shall meet that conception of absolute perfection which we form in our minds, and feel that we must transfer to him.—*President Hopkins.*

CHARITY.

O, Charity, thou fairest gift of heaven; thou family link between nations; thou rock of their security; thou deliverer of the oppressed: when comes thy real? Where is the man whom the Lord has chosen to establish thy realm? Who is the man whom the Lord has chosen to realize the religion, the tenets of which the most beloved disciple of the Saviour has recorded from his divine lips; who is the man to reform, not Christian creeds, but Christian morality? Man! No, that is no task for a man, but for a nation. Man may teach a doctrine; but that doctrine of charity is taught, and taught with such sublime simplicity that no sectarian has yet disputed its truth. Historians have been quarrelling about mysteries, and lost empires through their disputes. The Greeks were controversially disputing whether the Holy Ghost descends from the Father alone, or from the Father and the Son; and Mahomet battered the walls of Byzantium, they heard it not; he witnessed the cross from Santa Sophia; they saw it not, till the scimitar of the Turk stopped the rage of quarrel with the blow of death—in other quarters they went on disputing and deciding with mutual anathemas the question of transfiguration, and many other mysteries, which being mysteries, constitute the private dominion of belief; but the doctrine of charity none of them disputes; there they all agree—nay, in the idle times of scholastic subtlety, they have been quarrelling about the most extravagant fancies of a scorched imagination. Mighty folios have been written about the problem, how many angels could dance upon the top of a needle without touching each other? The folly of subtlety went so far, as to profane the sacred name of God, by disputing if he, being omnipotent, has the power to sin? If, in the holy wafer, he be present dressed or undressed? If the Saviour would have chosen the incarnation in the shape of a gourd, instead of a man, how would he have preached; how acted miracles, and how had been crucified? And when they went to the theme of investigating if it was a whip or a lash with which the angels have whipped St. Jerome for trying to imitate in his writings the pagan Cicero, it was but after centuries that Abbot Cartant dare to write that if St. Jerome was whipped at all he was whipped for having badly imitated Cicero. Still the doctrine of Christian charity is so sublime in its simplicity, that not even the subtlety of scholasticism dared ever

to profane it by any controversy, and still that sublime doctrine is not executed, and the religion of charity not realized yet. The task of this glorious progress is only to be done by a free and powerful nation, because it is a task of action, and not of teaching; individual man can but execute it in the narrow compass of the small relations of private life: it is only the power of a nation which can raise it to become a ruling law on earth; and before this is done the triumph of Christianity is not arrived—and without that triumph, freedom and prosperity even of the mightiest nation is not for a moment safe from internal decay or from foreign violence.

Which is the nation to achieve that triumph of Christianity by protecting justice out of charity? Which shall do it, if not yours? Whom the Lord has blessed above all, and from whom he much expects, because he has given her much.—*Kossuth's Farewell Speech at New York.*

The Men to Make a State.

"The men to make a State must be intelligent men. I do not mean that they must know that two and two make four; or that six per cent. a year is a half per cent. a month. I take a wider and a higher range. I limit myself to no mere utilitarian intelligence. This has its place. And this will come, almost unsought. The contact of the rough and rugged world will force men to it in self-defence. The lust for worldly gain will drag men to it for self-aggrandizement; but men so made will never make a State. The intelligence which that demands will take a wider and a higher range. Its study will be man. It will make history its cheap experience. It will read hearts. It will know men. It will, first, know itself. Who else can govern men? Who else can know the men, to govern men? The right of suffrage is a fearful thing. It calls for wisdom, and discretion, and intelligence, of no ordinary standard. It takes in, at every exercise, the interests of all the nation. Its results reach forward, through time, into eternity. Its discharge must be accounted for, among the dread responsibilities of the great day of judgment. Who will go to it blindly? Who will go to it passionately? Who will go to it as a sycophant, a tool, a slave? How many do! These are not men to make a State.

"The men to make a State must be honest men. I do not mean men that would never steal. I do not mean men that would scorn to cheat in making change. I mean men with a single face. I mean men with a single eye. I mean men that consider always what is right; and do it, at whatever cost. I mean men who can dine, like Andrew Marvel, on a neck of mutton; and whom, therefore, no king on earth can buy. Men that are in the market for the highest bidder; men that make politics their trade, and look to office for a living; men that will crawl, where they cannot climb: these are not men to make a State.

"The men to make a State must be brave men. I do not mean the men that pick a quarrel. I do not mean men that carry dirks. I do not mean the men that call themselves hard names; as Bouncers, Killers, and the like. I mean the men that walk with open face and unprotected breast. I mean the men that do, but do not talk. I mean the men that dare to stand alone. I mean the men that are to-day where they were yesterday, and will be there to-morrow. I mean the men that can stand still and take the storm. I mean the men that are afraid to kill, but not afraid to die. The man that calls hard names, and uses threats; the man that stabs in secret, with his tongue or with his pen; the man that moves a mob to deeds of violence and self-destruction; the man that freely offers his last drop of blood, but never loses the first; these are not the men to make a State.

"The men to make a State, are themselves made by obedience. Obedience is the health of human hearts; obedience to God; obedience to father and to mother, who are to children in the place of God; obedience to teachers and to masters, who are in the place of father and mother; obedience to spiritual pastors, who are God's ministers; and to the powers that be, which are ordained of God. Obedience is but self-government in action; and he can never govern men, who does not govern first himself. Only such men can make a State.—*Bishop Doane.*

The Eternity of God.

This sublime doctrine was the subject of the first of the doctrinal series of discourses now being delivered in the Bowdoin Street, and Essex Street churches of this city, the preacher being Rev. Dr. Adams. The text of Dr. A. was the first verse of the 90th Psalm. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." We quote from the Puritan Recorder:

He defined the Eternity of God, his existence without beginning and without end. The argument to prove God's eternity, is this. If nothing had existed from eternity, nothing would have existed still. The fact that things actually exist, necessarily presupposes the existence of an intelligent, designing mind that contrived and produced them.

God is self-existent. He has eternally been the same. The scriptures every where ascribe eternity to God. The result of all our inquiries is, that there must have been an eternal first cause, and this first cause is God. After the lecturer had proved the truth of his subject, he applied it practically.

1. If we believe in the eternity of God, we cannot reject anything because it is a mystery. The doctrine of the Trinity is admitted to be mysterious; but not more so than the eternity of God. He who rejects the Trinity on account of its mystery, to be consistent must reject the eternity of God.

2. The eternity of God forbids the belief that creation was contemporaneous with Deity.

3. The doctrine of the Trinity affords us a kind relief in contemplating the eternity of God. The sacred Three did not exist in solitude, but had high and holy intercourse. Their determination to create man was the result of consultation. "Let us make man in our image and after our likeness."

4. The doctrine of God's eternity lays a foundation for our progress in the future world. The eternity of God is now a mystery, a mighty deep that cannot be fathomed. As the ages of eternity roll on, the soul will be ever learning something new, constantly advancing and yet never have exhausted the boundless field of knowledge.

5. Our future existence will be like the existence of God, eternal.

6. This truth calls upon the impenitent immediately to turn to God.

7. The infinite eternity of God makes religion the highest duty of man.

The impression made by the sermon was deeply solemn.

HOLY LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures, but none so good, so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember