

# CHRISTIAN VISITOR.

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REV. I. E. BILL,

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

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### MY MOTHER.

My Mother!—Manhood's anxious brow  
And sterner cares have long been mine;  
Yet turn I to thee fondly now,  
As when upon thy bosom's shrine  
My infant griefs were gently hushed to rest,  
And thy low whispered prayers my slumbers bless'd.

I never call that gentle name,  
My Mother!—but I am again  
Men as a child; the very same  
That prattled at thy knee; and fain  
Would I forget, in momentary joy,  
That I no more can be thy happy boy;—

The artless boy, to whom thy smile  
Was sunshine, and thy frown sad night,  
(Though rare that frown, and brief the while  
It veiled from us thy loving light);  
For well-won'd task, ambition's highest bliss,  
To win from thine approving lips a kiss.

I've loved through foreign lands to roam,  
And gaz'd o'er many a classic scene;  
Yet would the thought of that dear home,  
Which once was ours, oft intervene,  
And bid me close again my weary eyes,  
To think of thee, and those sweet days gone by.

That pleasant home of fruits and flowers,  
Where, by the Hudson's verdant side,  
My sisters wave the jasmine bowers,  
And he, we loved, at eventide  
Would hastening come from distant toil to bless  
Thine, and his children's radiant happiness.

Ah, the change! the rattling ear  
On flint-paved streets, profane the spot,  
Where o'er the sod, we sowed the Star  
Of Bethlehem, and forget-me-not,  
Oh, wo to Mammon's desolating reign!  
We ne'er shall find on earth a home again!

I've pored o'er many a yellow page  
Of ancient wisdom, and have won,  
Perchance, a scholar's name—but sage  
Or bard have never taught thy son  
Lessons so dear, so fraught with holy truth,  
As those his mother's faith shed on his youth.

If, by the Saviour's grace made meet,  
My God will bless my life and love,  
Methinks, when sitting at His feet,  
Amid the ransomed throng above,  
Thy name, upon my glowing lips shall be,  
And I will bless that grace for heaven and thee.

For thee and heaven; for thou didst tread  
The way that leads us heavenward, and  
My often wayward footsteps led  
In the same path, with patient hand;  
And when I wandered far, thy earnest call  
Restored my soul from sin's deceitful thrall.

I have been bless'd with other ties,  
Fond ties and true, yet never deem  
That I the less thy fondness prize;  
No, Mother! in my warmest dream  
Of answer'd passion, through this heart of mine,  
One chord will vibrate to no name but thine.

Mother! thy name is widow—well  
Within one sacred recess; still  
Lean on the faithful bosom of thy son,  
My parent, thou art mine, my only one!

### HALLOW THE SABBATH.

In his Lectures on the seven churches, Dr. Cumming takes occasion from the phrase, "I was in the Spirit on the Lord's day," to offer some very important considerations, showing the value of the institution. "There is," says he, "far more involved in the hallowing of the Sabbath than many are disposed to allow. The enemies of the Christian faith have failed to extirpate Christianity from the world. They have signally failed to invalidate the claims of the Bible to be a communication from God; they therefore try now to degrade and blot out and expunge the Sabbath from the veneration of saints and from the fear of sinners. They do so, not by force and flouts, which, thanks be to God, in our country, they cannot employ; nor yet by argument and logic, and fact, which, thanks to the same God for the reason he has given us, they cannot successfully employ; but they have endeavored to extinguish the Sabbath by other and more seductive means—by the railway, the steamboat, the tea-gardens, the various scenes of folly and dissipation; and amusement, and profit in

the neighbourhood of a great metropolis. It is a painful fact, that more people leave London on Sunday morning by mail and the steamboat, than meet together in all the churches and chapels that are in it. Sad it is that God in his providence should have given us such instruments of rapid communication, and instead of making the additional time they leave us a reason for hallowing his Sabbath, we turn them into reasons for greater desecration of it. It was not Voltaire alone that deluged Paris with atheism, but the extinction of its Sabbaths before he was born. It was not Frederick the Great that destroyed Christianity in Vienna, but it was the desecration of its Sabbaths before he was placed on the throne. Get the Sabbath embosomed in the hearts of a Christian people; and there is a guarantee and pledge stronger than acts of parliament can confer, that Christianity will bloom and flourish in their land."

Reasons why certain classes wish for the extinction of the Sabbath, may be gathered from the following paragraph:—"Greater efforts have been made at various times to sap the foundations of the Sabbath than directly and ostensibly to destroy the claims of Christianity, or the obligations of baptism and the Lord's Supper. The Puseyite longs for the Maypole and the Book of Sports as soon as the morning service is over; the Roman Catholic desires to see the playhouse open when mass is finished; the skeptic hopes for the extinction of the Sabbath, because it reasons in his conscience of righteousness, temperance, and judgment to come; the debauchee votes for the cessation of the Sabbath in order that he may have full swing for all the passions of his depraved heart without a solitary check; and the covetous man prefers to have the Post-office open and the shutters of his shop window down, that he may buy and sell, and get gain, though the result will be that he will fall probably in the earthly aim he has in view, and will lose his own soul in seeking to be rich at the expense of the commandments of God."

The matter of the following paragraph has been stated and expanded, fortified by arguments and invincible array of facts, by the late Dr. Edwards; but on a subject so essential to man, for whom the Sabbath was made, it can hardly be superfluous to introduce a foreign witness. Besides, the mass of citizens need "line upon line."

"It is a well-known law that man must have a steadily returning respite from labor. It has been found and proved that a horse worked seven days in a week, year after year, will not do so much work, nor live so long, as a horse worked only six days in a week. And it has been proved with equal satisfaction, that a man with mind and body ceaselessly on the stretch, will not only not long enjoy health, but will soon be the inmate of a premature grave. This is not fancy, but fact, the result of extensive experiment and induction. The heathens felt that they must have periods of relaxation, and therefore they had their holidays dedicated to their gods. The atheists of France could not do without a Sabbath, and therefore they had *decades*, or a period at the end of ten days instead of seven. It is wrought into the very constitution of humanity that man must have an alternation of toil and rest, before he can do the greatest work and enjoy the greatest happiness. If then man must have a respite, the question is, how shall that respite best be regulated, so that man shall enjoy health and strength on the one hand, and that season of rest not to be abused or perverted by man's wickedness on the other hand. Take away the restraints of the Christian Sabbath, and we shall have the Saturnalia of the heathen, or the abominations of the continent of Europe; but retain all the sanctifying influences of the Christian Sabbath, and we shall have man refreshed by the

change of subject, his mind turned from the cares of business to the hopes, the prospects, the joys, the truths of the gospel; and it will be found that long life is the accompaniment of righteousness, and they who seek first the kingdom of God and his righteousness, shall have all things added unto them. I speak this of the Sabbath, because it is more assailed at this moment, probably, than any one institution in society."

To secure the observance of the Sabbath, by men in power, Dr. Cumming recommends the following course:—

Be assured that the best way to make the Sabbath respected by our statesmen and legislators, is to make it seen that it is loved, and cherished, and revered by ourselves. If all Christians would only reverence the Sabbath, and show in all respects and under all circumstances, their thankfulness for it, we may depend upon it we should not need—however valuable they might be in their place—acts of Parliament, or the countenance of Cæsar to enforce it. It rests with the Christian church, whether the Sabbath shall be expunged from the days of England, or revered for years to come, as it has been for years past, as the pearl of days, and valued as the princess of the week.—*Christian Mirror*.

[Written for the Visitor.]

### Encourage Young Men.

MR. EDITOR,—  
There doubtless exist in our churches many young men of talent that might be employed actively for the edification of the church and otherwise. This talent, however, is often hidden for a long season, or lies dormant for life, because proper means are not employed for its development; it is therefore a duty to encourage young men.

1. Encourage their early efforts by kind words. There will be room to criticise the first attempts of every young man and it would be easy to shut up a timid youth by a severe or sarcastic remark, and often, this to be feared, this has been done thoughtlessly by many who have nevertheless very sincerely and very frequently offered up the prayer "thy kingdom come," and have importuned Jehovah to "send forth labourers into the harvest."

2. Encourage their desires for usefulness, by affording them opportunities for exercising their talent. Sometimes there may be inaccuracy or even inappropriety in their expressions, but by the continued exercise of their gifts they will gain confidence. Many of their seniors can remember in their own experience, awkward expressions which arose from confusion caused by the novelty of their position. Care should be taken, on the one hand, not to treat young men injudiciously by making so much of them as to inflate them with vanity and puff them up with pride, but on the other hand, let us not neglect them and suffer their talent to lie useless for want of proper encouragement.

3. Encourage young men by kind counsel and direct aid. Great care will be required that counsel be given with the kindest spirit and at appropriate seasons. Decree may be pointed out and useful hints suggested, but a young man may be seriously injured by remarks well intended but harshly expressed just at a season when he is suffering dejection from having been cramped in his mind by some public exercise, at such a time our discouraging word may occasion much distress and perplexity. Counsel, to be useful, must be kind and timely. "A word spoken in season how good it is." Useful books may be lent to young men of slender means, that those who cannot with comfort to themselves or profit to others say five words in the church may further the work of God by assisting young men who can.

4. Encourage young men, by assisting them in obtaining such an education as may promote the efficiency of their ministerial work. No college nor educational establishment can make an efficient minister of one whom God has not called to the work and to whom he has not given the necessary natural talents; but such institutions can render invaluable help to pious young men who believe themselves called to the sacred ministry. Excellent young men of limited means are often compelled to enter upon the work without a preliminary education, and, as a consequence, are seriously impeded in the prosecution of their labour, and being unable to keep pace with the growing intelligence of the age, they are compelled to occupy limited spheres instead of positions where their natural talents, properly trained and educated, would have rendered them more extensively useful. Wealthy men and churches have a duty to discharge to young men in assisting those who wish to obtain advantages which their own resources are not sufficient to procure.

Young men, themselves, may take courage by considering how others have grappled with difficulties and surmounted them. The late Rev. William Jay, of Bath, furnished to young men a striking example of this kind. He was the son of a stone mason, and followed in early youth the same trade himself, his friends judging that he had talents for usefulness encouraged him to preach; he soon became a popular favourite and during a long life of usefulness exerted a beneficial influence beyond what falls to the lot of ministers generally. The great and the noble deeming it a privilege to listen to his instructions. Had he from any cause refused to avail himself of the valuable aid afforded by the Rev. Cornelius Winter, tutor of the congregational academy, and simply relied upon his powerful natural talent to bear him through, or had he from indolence shrunk from the fatigues of close study, the world would probably have heard but little of him, and those valuable works that form a portion of our standard practical theology would never have appeared, but, modestly and thankfully availing himself of the assistance of this affectionate tutor, his talents received a tone and direction that enabled him to shine before the world, and powerfully to assist the church in carrying on her benevolent enterprises.

To encourage young men of very limited education, below is given Mr. Jay's letter to Mr. Winter previous to his entering the academy, by which it will be seen how defective was the early education of this useful and honored minister of Christ.

To Mr. Winter, Marlborough, Tisbury, January 30th, 1785.

DUTIFUL FRIEND,—this comes with my kind love to you hoping it will find you in good health as it left me and all my friends at Tisbury thanks be to God for his mercy and goodness in preserving us to this moment in health and strength, health is the honey that sweetens every temporal mercy to be well in body is a great blessing but to be well in Soul is a much greater Blessing than this what is the body when compared with the Soul it is no more than the Candle's Sinner Light to the great illuminary, the Sun in its meridian Splendor and beauty.

I received your Letter and was very thankful for your kindness to me in it. You desired to hear from me by Mr. Seriman's return and if I could write you something of my Christian Experience. My experience is that I desire to Love the Lord above all and desire to Live more to his Glory and honour. I hope I can say that he is the Chiefest to my Soul of ten thousand and altogether lovely I desire to know nothing but Jesus and desire to be found in him not having my own righteousness which is of god which is for