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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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The Bank of Faith.

I have a never failing Bank,
A more than golden store;
No earthly Bank is half so rich
How then can I be poor.

When my stock is spent and gone;
And I without a groat:
I'm glad to hasten to my Bank,
And beg a little note!

Sometimes my Banker smiling says
"Why don't you oftener come?"
"And when you draw a little note
"Why not a larger sum!"

"Why live so niggardly and poor
"Your Bank contains a plenty!"
"Why come and take a one pound note
"When you might have a twenty!"

"Yea twenty thousand, ten times told
"Is but a trifling sum
"To what the Father has laid up
"Secure in Christ his son!

Blind unbelief will lead the child
To say what is not true;
I tell the soul who feels self-lost
These notes belong to you.

The Bank is full of precious notes
All signed, and sealed and free,
Tho' many doubting souls will say—
There is not one for me.

I've been a thousand times before,
And never was neglected,
Sometimes my Banker gives me more
Than asked for—or expected.

Sometimes with blushes in my face,
Just at the door I stand;
I know if Moses keeps me back
I surely must be damned.

Sometimes I've felt a little proud
I've managed things so clever—
But ah! before the day was gone
I've felt as poor as ever.

Since then my Banker is so rich
I have no cause to borrow;
I live upon my cash to-day
And draw again to-morrow.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the Bank of grace,
The Banker is within.

The Leper had a little note,
Lord, if thou wilt thou can;
The Banker cashed this little note
And healed the sickly man.

We read of one young man indeed—
Whose riches did abound;
But in the Banker's book of grace
This man was never found.

But see the wretched, dying thief
Hang by the Banker's side—
He cried—dear Lord—remember me—
He got his cash and—died.

Should all the Banks of Britain break,
The Bank of England smash;
Bring in your notes to "Zion's Bank,"
You'll surely get your cash.

[Written for the Visitor.]

CONFLICT OF AGES.

MR. EDITOR,—

Doubtless some of your readers have seen and read, a work quite recently published by Edward Beecher, D.D., entitled *The Conflict of Ages*, in which the Author attempts to show that the whole Christian world has ever maintained erroneous views, respecting our fall in Adam. He asserts that any, and every solution that has ever been—or that ever can be given, of this matter clothes the Divine Being in garments of the blackest injustice, inasmuch as it represents Him as entailing sorrow, and woe, on the human family, for an act, over which they had no control,—namely the act of Adam, and that the intuitive

principles of "honor and right," implanted in the mind of every man, revolts at such an act of injustice. The object of Dr. Beecher in writing this work was, to *readjust* the whole system, and present it in its true light. This he does in his estimation, by endeavouring to prove, that we all *existed and transgressed individually* in a previous state or world—and that we came into this world, not as *new created beings*, but as new-born beings under a system of sovereignty. Now, after reading this newly propounded doctrine of Dr. Beecher's, I must say there are many things connected with it, about which, I am very much in the dark, and some of which—so far from divesting the Divine Being of every vestige of that injustice about which he talks, appear to augment it in a ten-fold degree. I am very much in the dark.

1st. As to the *time*—as to the *locality*—and as to the *constitution* of our previous existence.

2. As to the *possibility* of so many *hundreds of millions of beings*, all committing an *individual transgression* the penalty of which, is the same in every case—which finally is eternal death, unless redeemed in the present life.

3. As to the *abode* of this vast host of rebels, subsequent to the "individual transgression," and previous to their introduction into the plains of earth. It cannot be *heaven*, for they are *criminals*. It cannot be *hell*, for they are destined to pass through the womb before their consignment, to that wretched abode. Where is it then? do they wander around our planet? or are they closed within the dark walls of some prepared prison, anxiously waiting their individual union to *clods* of earth.

4. I know not *why it is* that we are not conscious of our *previous existence*. I have no recollection of having lived in a past world—and I never heard of any person who had.

5. I know not what *justice* there is in our being introduced into this world, under circumstances, that render it perfectly impossible—during our whole mortal career—to have any consciousness of the *woeful cause* of our present—and it may be our eternal ruin, and become apprized of it for the first time when we awake up, among the wailings of the lost in hell.

6. I do not see the *justice* there was in introducing a number of these guilty spirits into this world—and taking them to the mansions of glory in the very morning of time—while thousands and millions are left in their unhappy abodes, (for unhappy they must be, wherever they reside as they are sinners,) for six and it may be ten thousand years before they are permitted to gaze on the bright lights of earth—as they are all under the *same penalty* in a previous state.

7. I do not know whether these spirits are united to their respective bodies by a *voluntary act* on the part of the *spirit*, or by the *special direction* of the Divine Being. If by a voluntary act on the part of the spirit, one would suppose it could *retain its consciousness*. If by a special direction on the part of God, then such a thing as an *illegitimate birth* is not known in our world.

8. Dr. Beecher in speaking of the curse of Adam says (page 412.) "On the woman great pain in childbirth, &c. On man a curse on the ground, &c., and finally, natural or temporal death, dust thou art, &c." Again (page 417,) "Through the sin of Adam all men were condemned to natural death as a type of the justification of the church, and her restoration to eternal life, &c."

Now I do not understand what *justice* there was in entailing hard labor on man—the pains and throws of childbirth on woman—and all the struggles and agonies of natural death, upon both man and woman—"for an act over which they had no control."

9. In illustrating the injustice of God ac-

ording to the usual view of the case Dr. Beecher says, "If a king because of some sin of a viceroy of which his subjects were entirely ignorant, should send out his armies and exterminate with extreme torment, every man, woman and child in the province of that viceroy, and then should proclaim that he did it to show his indignation against sin, in view of its enormous evil, and his fixed purpose to punish it, what natural human being, could be found, upon whom, such a proceeding would not revolt—and rather create abhorrence of the king's injustice than of the viceroy's sin." Now the Bible contains some instances parallel to this in my view, and Dr. Beecher professes to believe the Bible—turn to the last chapter of second Samuel, and you find recorded, that David as a *viceroy* committed a sin in numbering the people—a sin "over which the people had no control," and for this sin of David's, God sent an angel and cut off in one day seventy thousand of the inhabitants of Israel and Judah—"from Dan even to Beer Shebar," our blessed Jesus says, (Luke 16 10) "He that is unjust in that which is least is unjust also in much." Now if he is *willing* to charge God with injustice in this case—and in many more of the same kind found in the book of Revelation, of course he can on the same principle in the case of Adam.

10. Dr. Beecher argues to the following effect—"If the human family were so long deceived respecting the solar system—supposing the earth to stand still—and the planets to revolve around it, though deriving their chief ideas upon the subject from the Bible, why not be deceived in the same manner upon the present subject?" With respect to this—it is well to remember that the object of the Bible was *not* to teach astronomy or philosophy, they are only mentioned *incidentally* in the Scriptures, while its object was to teach the fall of man, and his recovery through our Lord Jesus Christ.

11. It appears somewhat strange to me that no mention of this new doctrine has ever been given—to this now old and hoary world either by God, angels, patriarchs, prophets, apostles or by the great teacher himself, notwithstanding they have all been engaged in the momentous subject of man's fall and eternal redemption through faith in Christ.

12. The whole trouble lies in *this* in my opinion, Dr. Beecher has almost taken for granted, so much so, that his proofs appear few and weak—what I think yet remains to be *proved*, namely that we all possess a vast amount of *intuitive knowledge* of "honor and right." He bases the whole superstructure on this. Now I have never read in the history of any nation or in the labors of any missionary in any country—I say I have never read anything concerning the heathen that led me to conclude that they possessed intuitive principles of what was right; but on the contrary every thing to show, that their moral perceptions were exceedingly blunt—so much so—that it has always taken a Divine Revelation together with the operation of the Almighty spirit to bring them to a knowledge of what was *right*. I cannot mention his arguments as I must close this article, you will find them in his first book. If Dr. Beecher's doctrine be true, then the sooner these guilty spirits are introduced to the gospel lit plains of earth the better, and really I should love to see a nation *litterally* born in a day.

PROGRESS.

TEMPERANCE APPEAL.

The members of the "Committee on the State of the Order," from whom this Appeal emanates, address you as one who, they sincerely hope, will esteem it no trival privilege to be recognized as a Son of Temperance. Under such conviction they venture to solicit your serious consideration upon matters which

they deem intimately interwoven with the welfare of Society, and particularly connected with the prosperity of our beloved and beneficent Association.

It must be clearly patent to every man observant of Temperance affairs, that in the present era of the great Temperance Reformation, more than ordinary fraternal care and solicitude should be evinced for the permanent establishment of Our Order, and for the effectual suppression and annihilation of that traffic against which the weapons of that order are, and of right should be continually directed. Upon a dis-united organization as upon a broken reed, no one can depend; but in the undivided and indivisible co-operation of an Association, whose principles are firmly based upon the Eternal Rock of unerring and immutable truth, there is ever existent the germ and guarantee of complete success. The eye of the world are upon us! "Armed with the power of combination," and steadfastly relying upon the ever present remembrance of the purity of our motives, and the pre-eminent importance of our mission, we should be determined that not alone the puissant arm of an individual division should be brought to bear upon the degrading and demoralizing traffic in strong drink, but that before the unanimity of our action, and before the might and majesty and irresistible potency of our universal organization it should be compelled to tremble and totter into ruin. Intemperance is fearfully prevalent in our beloved city! Dram-shops and wholesale rum-selling establishments on every side boldly confront the house of the living God; billiard saloons, card-playing circles and bowling alleys, those fearful but certain channels or avenues to the great ocean of intemperance yawn for the young, the noble and the brave; and hungry boards of rum-made paupers daily counteract the influence of our Christian Sabbath schools. From the most aristocratic of those brilliant arranged hotel saloons, decked with all the faded pomp and tinsel of a foolish fashion, down to the most degraded den or brothel in the most depraved parts of our city, the economy of them all is to produce misery, disease and death, amid every horrid species of blasphemy, irreligion and infidelity. They are all on one common level; each a hot-bed or nursery for the alms house, penitentiary, lunatic asylum, and scaffold; each infamous half-way houses to hell; death-dealing depots on the great railroad to destruction.

Your nearest and dearest friends are at the mercy of the upholders and supporters of these iniquity-pools; the brightest and most darling of your hopes are subject to the blasting influence of such law-tolerated "nuisance."

Have you a father or mother—a sister or brother—a wife or daughter—a friend or relation? they have all paramount claims upon you. Their destiny, in the eye of God, may now be dependant upon your watchfulness and zeal as a son of Temperance. Fearful Responsibility!

We ask, therefore, your continual, regular and punctual attendance at your division meetings.

We ask your earnest labor to render your division attractive, particularly to young men.

We ask you to throw the mantle of virtuous protection around your hearts—your homes—your heritage.

We ask you to assist to defend domestic circles and family groupings now at the mercy and subject to the invasions of "the unclean things."

We ask you in all friendship—to guard your own steps, least while you preach to others you, yourself, should become a castaway.

We ask you, finally, to cease not in your labours to discountenance and destroy a traffic which prostrates the human form; debased