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Poetry.

IMMORTALITY.

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Am I immortal! Shall my soul
Survive yon glorious sun!
And, while unceasing ages roll,
Shall my existence run,
As far from its eternal goal,
As when 'twas first begun?

Immense idea. 'Tis in vain
I strive its breadth to grasp:
As soon might I the swelling main
Within my fingers clasp;
Or bid yon column sweep the plain
As limber as the asp.

Time was, I on my parents' knees,
Was laid a helpless child;
Time is, I woo the mountain breeze
Upon the desert wild;
Time will be, leaves from quivering trees
Shall on my tomb be piled.

But when the desert and the tomb,
And trees and all are gone;
When sins and stars are wrapt in gloom,
And earth's startled zone
The hurricane has ceased to boom,
My soul shall still live on!

On, on, when heaven has passed away,
My stream of life shall flow;
On, on, when time and night and day,
No lifting shadows throw,
Yet neither languor nor decay
Shall my young spirit know!

But ah! when nature is no more,
And dropt this body's load,
On what unknown, untravelled shore
Shall I have mine abode?
Or with what new-born powers explore
The mysteries of God?

I know not, and I ne'er shall know,
Whilst here I drag my chain;
But if God's spirit o'er me blow,
And I am born again,
Where'er my Saviour is I'll go,
And with him live and reign.

There, there, where death shall ne'er destroy,
Nor suns shall set at even;
New strains of everlasting joy
Shall to my tongue be given;
My Maker's praise my sole employ,
His presence all my heaven.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

DRAWING OF THE FATHER.

Jesus Christ, in teaching this doctrine, puts it into the form of an affirmative proposition. "No man can come to me, except the Father, which has sent me, draw him."

Man, considered as a rational and intelligent being, is, to a great extent, the creature of circumstances. His motives and actions are the result of material influences. The soul, with all its far-seeing, and lofty aspirations, cannot rise above matter and motion as they are developed in the works of creation. Christ was God, made manifest in human nature; the motive being to redeem it from its bondage of sin into union with God.

Man possesses certain powers of mind, such as intellectual perception, imagination, understanding, will, and the judgment. These can act to a given extent from the inspiration of natural life; but they possess no inherent power of emancipation from its controul. If consciousness be carefully examined, it will be found that the desire to escape from the bondage of this thralldom exists in the mind. But the perception of the way, or the means to be employed, or the power to execute this desire, exists not in the human soul. In this condition the soul is dead in transgression and sin. From this desire in the soul proceeds self-righteousness, and every act of false worship on the part of the creature. These efforts demonstrate the strength of the feeling, and the want of power on the part of mankind, to accomplish their own redemption. The drawing of the Father plants this consciousness in the soul that power is wanting. Then the cry arises in the soul, "God be merciful to me a sinner." The Father's influence is then felt to be love, drawing the sinner to Christ.

In the sixth chapter of John's Gospel, is found the full development of this doctrine. The people addressed at this time by the Saviour, were acting under a selfish motive. He had fed five thousand people by means unknown to their past and present experience. The influence of this miracle upon those who had received its immediate benefit, moved them to make Christ a king.

This being foreign to the object he had in view, when he took upon himself our nature, in pity to their weakness, he withdrew from their sight. Still impelled by this selfish motive they follow him through many difficulties until they find him. This will illustrate one, among many, of the means used by the Father in bringing sinners to the Son. Not to tantalize or to deceive them: the motive in the Divine mind being love, and pity for their lost condition: it was ordinary means employed to draw them from their false position, and awaken them from the sleep of spiritual death. This drawing influence gives to them a partial awakening. Christ, ever faithful, now addresses them in language suited to their condition: "Ye seek me, not because ye saw the miracles, but ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." This is another step in the Divine process of awakening sinners, in drawing them to the Son. The first step is to find Christ, that they might find an earthly leader and protector; the second is on their part, an attempt to understand how they are to work the work of God. In the reply of Christ, he shows them what is the work of God; and that their efforts to serve him with human motives and natural powers, were unavailing. "Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." Their answer to this plain statement, reveals the state of mind in the sinner. He will not believe confirmatory proof of what universal experience teaches, that every creature out of Christ denies the total depravity of the human soul, in their indifference to the blessing of the gospel. While in this state of mind, resisting the drawing of the Father, they neither can, nor will believe, that they can do nothing to change their nature, or save their own soul. They sincerely believe that they are equal to God; and upon the ground of this equality, that their ability ought to be considered, that they have a right to be consulted as a party as to the way and manner of being saved. The pride of human nature, in their claims to this equality is forcibly brought out in their answer to Christ: "What sign shewest thou then, that we may see, and believe thee; what dost thou work?" The proof of the fall consists in the fact, that whether