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Poetry.

LINES

WRITTEN BY PROFESSOR DAVID PEABODY, A FEW DAYS PREVIOUS TO HIS DEATH.

Mourn not for me when I am gone;
Nor round my bier,
Shed one sad tear,
Nor put for me your sable on.

I go to Him who died to save;
In Him I trust,
And though to dust,
My flesh shall moulder in the grave;

Yet soft and sweet shall be its rest;
While far on high,
My soul shall fly,
To be forever with the blest.

And at the last great day, the earth
Shall yield its trust;
And then my dust
Shall rise in glad and glorious birth.

I fear not death; why should I? tell;
Death hath no sting,
Since Christ my King,
Hath died, and conquered death and hell.

The cold dark grave—there is no care,
Nor pain, nor gloom,
Within the tomb;
The wicked cease from troubling there.

Then let me go; I see the throng
Of happy ones,
Upon their thrones;
I hear the ever-pealing song.

Mourn not for me, when I am gone;
Nor shed one tear,
Around my bier;
But meet me, meet me round the Throne.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE BENEVOLENCE OF THE PLAN OF JESUS.

(Concluded.)

It has been observed, there are two classes of philanthropists, the feelers and the thinkers, the impulsive and the systematic: those who devote themselves to the relief or the mitigation of existing misery, and

those who with a larger patience, a deeper insight, and a wider vision, endeavour to prevent its recurrence and perpetuation by an investigation and eradication of its causes. Now, it is a remarkable proof of the philanthropic nature of Jesus, that both classes find sanction for their respective courses in his scheme. He does not project for future ages, so as to overlook immediate attempts at relief, nor does he so intensely set himself on immediate relief as to forget to enforce great principles which will produce permanent cure.

Nor can we omit to observe, that the subject to which genius is now turning attention is that to which from the very beginning Jesus did turn the attention of men;—*The amelioration of the human race.* And whether we consider the circumstances of his birth, the station in life which he chose, the great principles inculcated, the death he died, the commission he gave, and the messengers whom he selected and sent forth to publish his gospel, we see how the whole bears on the broad surface of humanity. "To the poor is the gospel preached." He does not allow his disciples, in the mysticism of spirituality to overlook the natural necessities of man, Matt. xxv. 35. Nor, on the other hand, does he ever for a moment admit that in such comforts are the chief elements of human happiness. "Seek first the kingdom of God and his righteousness, and these things shall be added." Were men morally right, there would be much more physical comfort; and perhaps all our sufferings and evils (so far as they exceed those inseparable from a finite and imperfect nature) may be traced to ignorance, or neglect of those laws of nature which God has established for our good, and has displayed for our instruction. Jesus does not ignore our material necessities, but turns to them an enlightened and moral attention.

It is matter of deep regret that so much of human genius has moved through narrow channels, has been confined so much to class interests, and has operated so little towards the *whole* of our race; well is it, however, to see that a more than usual attention to man as such, is awakened, and is now hailed as a token for good that better times are coming. Meanwhile this awakening attention reflects beautifully on the long admitted benevolence of the plan of Jesus; and well will it be if the philan-

thropists of our day guide and modify their plans of usefulness; by the great principles of the Christian scheme.

"Genius, which is always welling up in copious streams from the great field of humanity flows in different channels at different eras. In early times it took a warlike form, and the men of genius were conquerors and heroes; in more peaceful periods the art of government became more important than the art of conquest, and the men of genius became statesmen and civilians. Again it flows through the channel of poetry, painting and sculpture; but of recent years, it develops itself in the sphere of physical science, and the application of scientific discoveries to the furtherance of material civilization, and natural philosophers, and engineers have been the wonder workers of our day. And now when turf is being made into candles, and water into gas; when the Isthmus of Panama is about to be cut through; and Paris and London are united by continuous wires; when we travel with the speed of wings; and communicate with the speed of light; it does seem as if the time had come for genius to find a new field for its development. And there are many hopeful indications that the same glorious faculty is about to be turned to the amelioration of the condition of man." But to the accomplishment of this very object Jesus turned the attention of men eighteen hundred years ago, and published a system gloriously adapted to introduce this order of things. The gospel is made known unto *all nations* for the obedience of faith. It blesses the individual of whatever nation; of whatever station, of whatever class. It peers above all human barriers, and sweeps along all ages of time. It sanctions the ties of kindredship, but lifts its disciples into a region of purer and more expansive affection, and is destined to hush the contentions of men into the inoffensiveness of love. How benevolent the plan of Jesus.

Peterboro', July, 1851.

The great thing in religion, is to receive Christ; and, having received him, to live upon him, and walk in him.

Nothing will preserve our sense of acceptance with God, or sustain our assurance of interest in his favour, but close walking with God. He that would be happy, must be holy; and he that would be holy, must live upon Christ.