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## Poetry.

### A PRAYER FOR DEAR PAPA.

BY MRS. EMILY C. JUDSON.

The following inexpressibly touching lines were written by this excellent lady, in April, 1851, after the departure of Dr. Judson for Maulmain, on the voyage from which he never returned:—

Poor and needy little children,  
Saviour, God we come to thee,  
For our hearts are full of sorrow,  
And no other hope have we.  
Out upon a restless ocean,  
There is one we dearly love—  
Fold him in thine arms of pity,  
Spread thy guardian wings above.

When the winds are howling round him,  
When the angry waves are high,  
When the black and midnight shadows  
On his trackless pathway lie,  
Guide and guard him blessed Saviour,  
Bid the hurrying tempest stay;  
Plant thy foot upon the waters,  
Send thy omie to light his way.

When he lies all pale and suffering,  
Stretched upon his narrow bed,  
With no loving face bent o'er him,  
No soft hand about his head;  
O, let kind and pitying angels  
Their kind forms around him bow:  
Let them kiss his heavy eyelids,  
Let them fan his fevered brow.

Poor and needy little children,  
Still we raise our cry to Thee:  
We have nestled in his bosom,  
We have sported by his knee,  
Dearly, dearly do we love him—  
We, who on his breast have lain;  
Pity now our desolation,  
Bring him back to us again!

If it please thee, heavenly Father,  
We would see him come once more,  
With his olden step of vigor,  
With the love-lit smile he wore;  
But if we must tread life's valley,  
Orphaned, guideless, and alone,  
Let us loose not, 'mid the shadows,  
His dear foot prints to thy throne.

EVIL THOUGHTS.—Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after,

and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy!

Bad thought's a thief! He acts his part;  
Creeps through the window of the heart;  
And, if he once his way can win,  
He lets a hundred robbers in.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### PERSONAL INFLUENCE.

A bare glance at the above caption, may induce the remark by many a reader—"Well, that don't apply to me"—and by a sort of logical deduction, reached at one bound, concludes—"for I haven't any." To this inference, we must put in a total disclaimer, as calculated to reflect upon Him who is the source of all intelligence. No mortal, gifted with rational mind, can possess such, and be inoperative in the relations which he sustains to his fellow creatures. Daily evidence admonishes to the contrary, and establishes the fact, that much which has been interwoven into our own nature, whether it consist of pleasure or pain—whether the occasion of a thrill of joy or a throb of anguish—has a derivative source, and is traceable circumstantially, and point by point. And the extent of this social feature is universal and unexceptional; inasmuch, as to leave none beyond the range of its compass. For, even the idiot, though seemingly, a unit useless to his kind, with vacant stare and indiscriminating gaze, cannot be contemplated, but with singularly marked and imparted impressions, and contrast necessarily instituted; and the character of the thoughts at such a time, especially if commingled with pious emotion, are morally healthful, lasting, and tuned with a gratefulness of which no harmonious language is an adequate vehicle for full utterance.

The Scriptures of Truth frequently advert to the immortality of our being—"to the life which now is and that which is to come,"—and, as moral intelligences, our position is prominently conspicuous for good or evil. Mind, by consent, takes precedence of all natural instrumentalities, and its productions must be corresponding and determinate. The Apostle in elucidating the moral by the

natural, forcibly illustrates this thought in the practical declaration—"A little leaven leaveneth the whole lump." The Saviour, again—"Beware of the leaven of the Pharisees and of the Sadducees." These lessons are fraught with meaning and general import. And if a natural cause possesses such a propelling and diffusive energy, and reacts until it produces a likeness of the whole to itself, what can be the commensurate effect of the action of mind upon mind—boundless in its reach—affecting the present and embracing all future.

It is the part of judicious wisdom to institute an enquiry as to the character of the influence we do exercise, for such is our province—and it is attended with responsibility of moment. In life's daily journey, what is there that is tinctured with the leaven of unrighteousness, which communicates and reproduces with such sedulous energy? A thought deposited in a circle is not a dormant thing, with its periods of life alone; but is, when uttered, a moving agent, an intellectual essence—an influential messenger, bearing a torchlight of improvement and attraction, or a seed productive of tares and growing evil.

As endowed, our capacities are peculiarly adapted both to the receiving and communicating impressions. From this, arises so much of the favored privileges of life, resulting from interchange—a blessing which still exalts us. And with it, all mankind are identified as participants; and from it, results, pregnant with blessings or fruitful with misery, flow.

Our education in this life is but a succession of modifications, which wisdom and experience should contribute to make more perfect. And the model of character finally exhibited, is in a measure dependant upon associated influences and habits. In these two sources are to be found a whirlpool of iniquity, which counteract the most holy resolves and neutralize the most devout purposes. And although sin begets misery, still a wedded evil is ever ready for the sacrifice. Conscience is but a feeble barrier to inveterate personal or united transgression. The incentives to that which is pure and that which is forbidden, are linked and closely allied with our personal relations, and are powerful or feeble, from the incorporative bias arising from them.

In order to the exercise of an influence for good, it is absolutely requisite, that we