

ORIGINAL POETRY.

MIZPAH.

Therefore the name of it was called Mizpah, for he said, "The Lord watch between me and thee, when we are absent one from another."
—GENESIS XXXI. 49.

WHEN the two patriarchs parted on the mount,
They reared a pillar for a mutual token;
Of Love—and called it Mizpah—to account,
That this agreement never should be broken;
And Jacob prayed,
Jehovah's aid,
To ratify the solemn compact they had made.

This was their watch-tower, here sat jealous Love,
Watching the varied course of each one's life;
Careful each fond affection to approve,
Anxious to check the first out-break of strife;
A common guard
By Love prepared
Whose sympathetic influence each household shared.

Thus two fond hearts united,—mark the spot
Where in life's journey they are forced to part,
This pledge in after scenes is ne'er forgot,
Though parted they—they still are one in heart,
In acts of prayer,
Their spirits share
The mutual assurance of a Saviour's care.

This spot is consecrated to their Lord,
One faith, one hope, one common grace they claim;
There, memory lingers oft time to record
His mercy—who has formed their joys the same.
Thus lost to time,
Their spirits climb
The Mizpah of their hopes, and soar to things sublime.

We raise our Mizpah—on this watch-tower sits
An holy keeper, with his eyes of fire,
Whose watchfulness no weariness admits,
Whose overshadowing pinions never tire.
Continually,
The Lord shall be
A watch between our souls when I am far from thee.

THE CHRISTIAN CABINET.

FAITH.

I HAVE sometimes watched the progressive workings of a mind, which dealt uprightly with itself, whose changes were almost visible, and which, after all its false reasonings, had seen the necessity and duty of an immediate and implicit reliance on the word and the grace of the Lord Jesus Christ: and I have thought of the resemblance of such a case to that of the petitioner who said, 'I believe; help my unbelief.' Mark ix. 23, 24. Acceptable prayer implies real faith, though it may be weak, and though the object sought by that prayer be faith itself. In this instance, the applicant indicates a sincere belief in the power and sufficiency of Christ, while he implores assistance against his unbelief. He did what the disciples had done before him when they said, 'Lord, increase our faith!'

It is thus that the awakened sinner, in sight of his lost condition, in view of the sufficiency of Christ, and with the conviction of his own natural infidelity, cries, 'Help my unbelief!' This is the cry of a burdened soul, attempting to rest the weight of its cares on the Saviour, seeking assistance to do so, and complaining of that hardness of heart which weakens confidence. The light of heaven now poured into the mind, discovers more fully the depravity which it laments; while it reveals, so much more extensively, the inducements to an unconditional surrender of all its affections. There is, probably, not a single prayer adopted by successful inquirers more general than this; nor one, if this arise from the heart, which is more frequently

the immediate precursor of the all-important change.
—Dr. T. C. Henry's Letter.

If we have been made sensible of our lost condition by nature, of our misery by sin, of our unbelief; if we have been made weary and heavy laden with sin, as to be truly willing to part with all sin: if we have been convinced of our absolute need of Christ, and of his incomparable excellency, of his all-sufficiency, and willingness to save us; if Christ be most precious to us; if those convictions have been powerful in us, to drive us from ourselves, and the creature, and sin; if we have hereupon been persuaded and enabled sincerely to come unto Christ upon his call in the Gospel, to accept of him upon his terms, and to receive him, as he is offered to us in the Gospel; if our whole hearts have opened to him, and closed with him, and we have given up our whole selves entirely to him, and taken him for our only Lord and Saviour, as the only way to God, and do most sincerely resign ourselves to his government, trusting in him alone, and relying upon him for life and righteousness, for grace and glory; then we do believe in him, then have we this true faith. This genuine belief is further to be known thus, that it works in us true, sincere love to him, and to all that is his, his word, and his people; our hearts will run out after him, all our affections will centre in him. This true faith draws virtue from Christ to purify the heart, and works sanctification and holiness; it crucifies our affections to the world, it works true repentance; it enables us to overcome the world, to realize the glory of heaven, and to bear us up under all the troubles in our way thither.—*Bunyan's Heart's Ease.*

DIVINE POWER AND MERCY.

If the Divine forbearance were owing to impotence, or a want of means for the infliction of punishment, our admiration would cease. But all the elements of nature are under the control of the Almighty; and in a thousand modes, incomprehensible by us, he could make them the instruments of his mercy to chastise a guilty world. "For in his hand is the soul of every living thing, and the breath of all mankind." Let us consider, for a little, some of the agents which lie within the sphere of our knowledge, in the system of nature.

Of all the elements of nature, there is none more delightful in its effects than LIGHT. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It diffuses a thousand shades of colouring over the hills, the vales, the rivers and the boundless deep, and opens to our view the glorious host of heaven. Yet this delightful visitant, by a slight modification from the hand of Omnipotence, is capable of being transformed into the most tremendous and destructive element in nature. Light flies from the sun at the rate of 200,000 miles in a second of time; and it is owing to its particles being almost infinitely small, that we feel no inconvenience from its velocity. But were the Creator to condense several millions of these particles into one, or impel them with a still greater velocity, the solid crust of our globe would be perforated and shattered in every point by this celestial artillery, and its inhabitants would soon be battered to atoms.

Again, the atmosphere which surrounds us, and in which we live and breathe, which contains the principles of life, which fans us with its gentle gales, and wafts to our ears the harmonies of music, is capable of being converted into an instrument of terror and destruction. It is composed chiefly of two different ingredients: one of them is the principal of flame; and were the other ingredient left to exert its native energy without control, instantly the forests would be in a blaze; the hardest metals and the most solid rocks would melt like wax; the waters of the ocean would add fuel to the raging element; and in a few minutes, the whole expanse of our globe would be enveloped in one devouring flame.

Again, the globe, round its axis, and round the sun, that Almighty power, cause these would be turning their roots, cities and nature would be and destruction of the world. Nations, but even rotation, would facts.

The earth's points of the horizon, but in a very Omnipotence different directions sent bed, and a universal deluge of human graces into a world.

Not only the sun, but celestial bodies, removed to thousands of miles, might annihilate. There are directions, and the other planets, in its reaction to that mena would globe, larger first announce every day this, till it appeared its tremendous eclipsed; the would be thro billows to the like a drunkard would seize length this accelerated crash, as if would shiver exterminate.

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