

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL xii. 4.

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POETRY.

CRÉATION AND REDEMPTION.

LET THERE BE LIGHT, AND THERE WAS LIGHT.

"LET there be light!" were the words of creation,
That broke on the chaos and silence of night;
The creatures of mercy invoked to their station,
Suffused into being, and kindled to light.

"Let there be light!"—The Great Spirit descended,
And flash'd on the waves that in darkness had slept;
The sun in his glory a giant ascended,
The dews on the earth their mild radiance wept.

"Let there be light!"—And the fruits and the flowers
Responded in smiles to the new lighted sky,—
There was scent in the gale, there was bloom in the
bowers,
Sweet sound for the ear, and soft hue for the eye.

"Let there be light!"—And the mild eye of woman
Beam'd joy on the man who this Paradise sway'd;
There was joy—'til the foe of all happiness human
Crept into those bowers—was heard and obey'd.

"Let there be light!"—were the words of salvation,
When man had defeated life's object and end,—
Had waned from his glorious and glad elevation,
Abandoned a God and conform'd to a fiend.

"Let there be light!"—The same Spirit supernal
That lighted the torch when creation began,
Laid aside the bright beams of his Godhead eternal,
And wrought as a servant, and wept as a man.

"Let there be light!"—From Gethsemane springing,
From Golgotha's darkness, from Calvary's tomb,
Joy, joy unto mortals, good angels are singing,
The Shiloh has triumph'd and death is overcome.

THE USE OF RICHES.

THE good which is in riches, lieth altogether in their use; like the woman's box of ointment, if it be not broken and poured out for the refreshment of Jesus Christ, in his distressed members, they lose their worth. The covetous man may therefore truly write upon his rusting heaps, "these are good for nothing." He is not rich, who lays up much, but lays out much; for it is all one, not to have, as not to use. I will therefore be the richer by a charitable laying out, while the worldling shall be poorer, by his covetous hoarding up.—*Old Author.*

GENERAL LITERATURE.

TESTIMONY OF HEATHENS IN FAVOUR OF DEPRAVITY.

WHEN evidence of the most opposite interest agree in their deposition of a fact, its truth is greatly corroborated. So the last argument we shall therefore add is drawn from the religious rites of paganism, the confessions of ancient heathens, and the testimony of modern deists.

When the heathens made their temples stream with the blood of slaughtered hecatombs, did they not often explicitly deprecate the wrath of heaven and impending destruction? And was it not a sense of their guilt and danger, and a hope that the punishment they deserved might be transferred to their bleeding victims? If this must be granted, it is plain these sacrifices were so many proofs that the considerate heathens were not utter strangers to their corruption and danger.

But let them speak their own sentiments. The iron age of Ovid is a picture of our consummate wickedness. If the ancients had no idea of this corruption, what did Plato mean by our natural wickedness? Pythagoras, by "the fatal companion, the noxious strife that lurks within us, and was born with us." Socrates, the prince of the Greek sages, acknowledged he was naturally prone to the grossest vices. Seneca, the best of the Roman philosophers, observes, "We are born in such a condition that we are not subject to fewer disorders of the mind than of the body." Yea, that "all vices are in all men, though they do not break out in all men;" and that "to confess them is the beginning of a cure." Cicero lamented that "men are brought into life by nature as a step-mother, with a naked, frail, and infirm body, and a soul prone to divers lusts." Even the sprightliest poets bear witness to the same truth. "Everybody," says Propertius, "has a vice to which he is inclined by nature." Horace declared that "No man is born free from vices, and that he is the best man who is oppressed with the least; that mankind rush into wickedness, and always desire what is forbidden; that youth hath the softness of wax to receive vicious impressions, and the hardness of a rock to resist virtuous admonitions; and that we are mad enough to attack heaven itself, and that our repeated crimes do not suffer the God of heaven to lay by his wrathful thunderbolts." And Juvenal affirms that "nature, unchangeably fixed, teuds, yea runs back, to wickedness." Thus the depositions of heathens in their lucid moments, as well as their sacrifices, prove the depravity and danger of mankind. And so does likewise the testimony of some of our modern deistical writers.

And yet, O strange to tell! vain man would be wise, and wicked man pretend to be righteous. Far from repenting in dust and ashes, he pleads his innocence, and claims the reward of imaginary merit. Incredible as the assertion is, a thousand witnesses are ready to confirm it. Some thank God that they are not as other men, that they have good hearts and a

clear conscience. Others become merit-mongers, make a stock of their works of supererogation, and expose to sale indulgences and pardons out of their pretended treasury. Such is the condition of those self-righteous persons concerning whom Christ declared, that publicans and harlots shall enter into the kingdom of heaven before them. If we call in these reasons to prove the desperate deceitfulness and wickedness of the human heart, it is not because we esteem this testimony as weak, but because they are the strongest of our witnesses.—*Wes. Chris. Advocate.*

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

From the Jewish Intelligence, April, 1842.

WE have often had occasion to refer to the great pain and distress which is felt by Jewish parents when their children publicly confess their faith in Jesus, as the Saviour of the world. The bigoted Rabbinit has so long been accustomed to look upon his own nation as being in possession of great peculiar and exclusive privileges, that he cannot imagine why any member of his family should for a moment entertain the thought that any real blessing can possibly be obtained by joining any class or body of Gentiles whatever. He thinks that not only the land of Canaan, but the peculiar favour of God is the especial inheritance of the sons of Abraham; and he cannot forgive that which he considers to be downright wickedness and folly in every Jew who seeks for salvation and peace beyond the pale of the synagogue. He thinks that baptism is an insult to his own people, and a mark of unqualified contempt for everything most dear to his own hopes and feelings.

This misunderstanding is indeed most inexcusable. Nothing but the most wilful and persevering refusal to hear and learn concerning the truth as it is in Jesus, can lead to such a continuance in complete and deplorable error. For many ages indeed the Jews have lived in such ignorance of the New Testament, and their Rabbinical guides have been so determined in their opposition to its humbling doctrines, and have clung so closely to that self-righteousness which it directly condemns, that it is not easy for the aged father, who has spent a long life in careful compliance with the laws which have been taught him by corrupted tradition, to understand that Christianity should show how the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, do indeed in all their rich fulness of blessing still belong to his people; and that the privileges are not done away by Christ, but realized and confirmed in him and in him alone.

The aged mother in Israel thinks that there cannot be any just or proper reason why her beloved son should bow the knee, and worship one whom she has been taught to despise; and as long as there is this obstinate refusal to inquire and to understand on the one side, much unnecessary pain and distress must be expected and endured. The thoughtless may, indeed, at first sight be almost inclined to blame