

POETRY.

"TIS HARD TO DIE IN SPRING."

"A short time after this, he was laid upon a sick-bed, when a bright sun reminded him of his favourite time of year, and he said, 'I shall never see the peach blossom, or the flowers of spring. It is hard to die in spring.'"

"God," he said, "had placed him in a Paradise, and he had every thing that could make a man happy."

"Yet, eminently calculated as he was to enjoy such blessings, and nervous as his constitution was, he met the nearer approach of death with composure—with gratitude, and resignation to the will of Him, whose beneficence had given, and whose pleasure it now was to take away."—*Memoirs of Robert Surtees, Esq. By Geo. Taylor, Esq.*

"'Tis hard to die in spring!" were the touching words he said,
As cheerfully the light stole in—the sunshine round his bed.

"'Tis hard to die in spring, when the green earth looks so gay;
I shall not see the peach blossom." 'Twas thus they heard him say.

'Twas thus the gentle spirit—oh! deem it not offence—

Departing, fondly linger'd among the things of sense:
Among the pleasant places, where God his lot had cast,

To walk in peace and honour—bless'd, and blessing to the last.

While some (though heavenward wending) go mourning all their years,

Their meat (so Wisdom willeth) the bitter bread of tears;

And some, resisting proudly the soft persuasive word,
Must feel—in mercy made to feel—the terrors of the Lord.

There are whom He leads lovingly, by safe and pleasant ways,

Whose service—yea, whose very life—is gratitude and praise;

Diffusive, useful, kindly, enjoying to impart,
Receiving to distribute—the service of the heart!

To such, this earthly frame of things, is not "a vale of tears,"

Some vestige of its primal form amid the wreck appears;

And though immortal longings of in secret soar above,
The heart awhile contented fills its lower sphere of love

"God placed me in a Paradise!" so spake his grateful heart—

As grateful still from all he loved when summon'd to depart;

And blessed he in life and death, to whom, so call'd,
'twas given,

Before aught faded here, to pass from Paradise to Heaven.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 2, 1842.

WHERE is the Christian who has not felt, at some time or other, the withering influence of the world—but especially, when it is allowed to engross the attention, and fully to occupy the mind? Surely, all who are not emphatically "worldly-minded," must acknowledge the truth and propriety of the scriptural declaration,—“If any man love the world, the love of the Father is not in him.” Whilst we are exhorted to be “diligent in business,” we are at the same time commanded to be “servant in spirit, serving the Lord.” Now, it is a natural deduction, that if the whole fervency of the spirit is employed in amassing the riches

of this world, the mind is totally incapable of engaging in the service of the Lord, here enjoined—for we “can not serve God and mammon.” We would not be understood to depreciate that diligence and activity so essential in the transactions of ordinary life. Not at all. Our object is simply to warn the professor of religion of the imminent danger of an *undue* and *inordinate* attachment to the world. We, therefore, earnestly recommend to the serious perusal of the reader the following admirable remarks on this subject, which we copy from the *New York Observer*:—

WHEN the business of spring opens on the world, the spirituality of the church is often lost. Many a revival of religion has been arrested and dissipated by the influx of worldly cares, at this stirring season of the year.—Almost every class of business men hope for a *revival of business*, and as a common result the concerns of the Church must be neglected, while the world is worshipped. Thus God and Mammon come in conflict, and too frequently does the latter gain the victory. We cannot serve them both at once, and fearing to acknowledge the god of this world as our God, we make a compromise, seeking to follow Mammon for a season, with the understanding, implied if not expressed, that God's claims shall be met and answered as soon as the busy season is over.

Wisely have many pastors improved the months of comparative rest, by making a vigorous onset upon the kingdom of Satan. They have redoubled their diligence to bring sinners to the knowledge of the truth, and that, not because God is more willing or the sinner less stubborn in winter than in summer, but because it is more easy to persuade men to turn their attention to the subject of religion at such times, than when the world's demands are stronger and more urgent. The imperfection of Christians is also regarded; they are more ready to serve God without sacrifice than with, and will therefore give their time and attention more freely to the promotion of the church, in those seasons of the year when little can be done in the way of making money.

To some men, to some classes of men these remarks do not apply. Perhaps to them the winter is the harvest time. Perhaps they are equally driven with business through the year. But the great majority of men, nine out of ten probably, look to the winter for rest from the pressing cares of the world, and in the spring they expect to plunge with fresh energy into the vortex of business, and struggle with it till the earth is chilled with frost, the avenues of transportation are choked with ice, and the rest of another winter sets in and allows them time to serve the Lord.

Against this periodical religion we wish to protest. Against this compromise on the part of the Christian, we would bear solemn testimony, while we call on the friends of God to let the friends of Mammon know that our God lives all the year, and has a claim to the undivided heart and service of those who are called by his name. But in spite of this call, in spite of the explicit warnings of the word of God, in spite of conscientious convictions of duty, unless the season on which we are entering differs materially from those that have past, there will be a sad declension in the churches. It will appear at first in the meetings for social prayer. They will be more formal and less fervent; their numbers will diminish, and perhaps the meetings themselves will be suspended; the solemnity of the public services of the sanctuary will in many cases appear to be less deep; anxious inquirers will be rare, and conversions very few; Christians will not speak so often one to another as they have been wont, concerning the interests of the Redeemer's kingdom; the world will crowd even into the Christian's closet, and chill his devotions and make them short and few; many a family altar, especially for the *morning* sacrifice, will be broken down; and thus the spirituality of individuals, and consequently of the whole church, will be gradually worn away. Sad and mortifying as such a prophecy is, it is too probable to be doubted, and is uttered with the hope that the churches may determine to *make it*

false.—Scoffers will doubtless glory in such predictions, and urge them as evidence that revivals are mere animal excitements, which vary with the weather; but the truth should be told that it may prove, though the enemy make it an occasion to blaspheme. And there are reasons why we are encouraged to hope that this opening year will not be marked by a declension of religion so general as that which has been the feature of past years.

Revivals are just beginning in many churches. We have been looking out for them, expecting to hear of the stately steppings of the Most High in various parts of the land. The tidings are coming. From the north and the south, the east and the west, the glad news are brought that God is visiting his people, reviving the heart of the contrite ones, and winning sinners to himself. These seasons of refreshing have commenced at such a period that it is natural to cherish the hope of their continuance, notwithstanding the unfavourable circumstances with which they may be encompassed.

Christians are also less inclined than formerly to depend on *periodical excitements*. The importance of steady effort is acknowledged and felt.—Spiritual health is not marked by fits and starts. And this truth gains rapidly on the church, and under its influence the people of God will gird themselves for prolonged and ceaseless exertions in the cause of Christ. Rest is not to be expected this side of eternity; and if Christians adopt this sentiment, revivals will multiply and spread and meet revivals, the sun of righteousness will never go down, but shine with brighter and still brighter lustre till the perfect day of millennial glory pours its radiance over an evangelized world. The church is looking for the coming of the Son of Man. The sound of his chariot wheels is heard in the distance, and surely the servants will not slumber when the Lord is at hand.

And another reason why we look for more attention to religion during the spring and summer is found in the fact that there is no prospect that business will be very pressing through the present season. Business men are daily and hourly complaining of dull times, and if there is nothing to do for this world why not do something for the next? We know of facts that occurred in 1837 which encourage us in the hope that temporal adversity may be overruled for spiritual good. Let those who find their business dull, inquire sincerely, "Lord, what wilt thou have me to do?" and an answer may be returned which shall call into the active service of Christ, a host of those who have hitherto been recreant to their Master, in the very hour when their aid was most loudly demanded.

As the subject of Education engrosses public attention at the present moment, we cannot do better than make a few observations, which have occurred to us since the appearance of our last number.

That desultory and inefficient is, generally, the present system of education in Canada, must be acknowledged on all hands, and the public mind seems at last to be fairly aroused on this important matter. We shall, however, confine ourselves at this time to one particular point, and that is, the use of the Bible in our schools. We are not under apprehension that such a step as its positive prohibition will be adopted in toto; but that it may be partially so, remains uncertain. God forbid, that ever such a stain should blot our moral character. Are we tamely to yield up that Christian character for the promulgation of which hecatombs of noble martyrs have sacrificed their lives? Is the principal bulwark that defends our moral constitution to be swept away, to gratify the sinister purposes of a party whose object for centuries has been to prevent the dissemination of the Sacred Scriptures, if not to banish them altogether from our world? Rather let the natural sun be extinguished from the firmament. To make any remark on the beauty, truth, simplicity, and importance of the inspired volume abstractedly, would be superfluous. In preference, we would quote the opinion of one of the earliest Popes of Rome, who