

## POETRY.

[THE following lines were composed by the late Mr. ADAM MILLER, on hearing that truly eminent servant of God, the Rev. JOHN SUMMERFIELD, preach from Psalm cxvii. 5.]

—THEY THAT SOW IN TEARS SHALL REAP IN JOY.—

This vale of tears while passing through,  
Those cheering words be kept in view,  
Let them our constant thoughts employ.—  
Who sow in tears shall reap in joy."

We hear resounded from on high,  
"The soul that sinneth it shall die;"—  
This truth alarms our guilty fears :  
By grace convinced, we sow in tears.

In dead temptation's fiercest hour,  
Tho' trusting in Almighty power,  
In tears we sow, and idly grow,  
Till Christ in us his power makes known.

In tribulation's painful night,  
Immur'd in darkness, without light,  
In tears we sow, distress'd we sigh,  
Nor can we find salvation nigh.

In sore affliction's darksome gloom,  
Humanity's most certain doom,  
We sow in tears, lament our fate,  
And calmly for deliverance wait.

When in the light of grace we see  
Our innate heart's depravity,  
We sow in tears, and long to prove  
The glorious power of perfect love.

When death's dark vale we travel through,  
With immortality in view,  
With trembling then in tears we sow,  
Thus ending all our grief and woe.

We reap in joy, his grace to prove—  
The triumph of re-becoming love :  
Quickened to see our Jesus' face,  
Supported by Almighty grace.

We reap in joy while here below,  
Up into Christ our head we grow ;  
The fellowship divine we prove,  
And anticipate the joys above.

We reap in joy, and loud proclaim  
The honours of Immanuel's name :  
Our Zion's glorious state we see,  
And joy in her prosperity.

We reap in joy, in death's dread hour,  
And triumph o'er the monster's power :  
Exulting shout the Saviour's name,  
And victory through Christ proclaim.

Absorb'd in transport, endless, sweet,  
In heaven our joy shall be complete ;  
This shall eternity employ :  
"Who sow in tears, shall reap in joy."

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 19, 1842.

IN our last number, we made a few brief remarks on the desecration of the Christian Sabbath, and its open and shameless prostitution, which prevails to an alarming extent around us. We might enumerate various other ways in which the Sabbath-breaker dares the Majesty of Heaven, and provokes the Holy One of Israel to anger; but enough, we trust, has been said to convince all that this sin is not only disgraceful to a Christian community, but highly offensive to the Most High.

Let there be a united and strenuous effort put forth by Christians, of every name, to put

down the evil; and the Sabbath-breaker, whom you may now meet with almost at every step, will be as rarely seen as is the drunkard, thanks to the influence which the friends of temperance have exerted upon the community at large.

The following very appropriate remarks on this important subject, are copied from the *New York Christian Intelligencer* of the 7th instant—and will, we doubt not, be read with interest :—

## THE SABBATH.

How many interesting and delightful associations are connected with the day. It is the day which commemorates God's resting from his work of creation : and this is urged as the reason why we should rest from all our earthly toil and labor.

In view of the rest it enjoins on earthly cares it is a blessed institution. So all experience and observation prove. The laborer, the merchant, the lawyer, and all of all callings, by it are refreshed and invigorated for prosecuting their wonted business : when but for it, tired exhausted nature, would faint and fail. One day out of seven, set apart to be held as sacred time, is a merciful appointment for our bodies, as well as our souls. But for the rest, and the conservative influence of this day, the world would run mad.

The day also commemorates the resurrection of the Redeemer. He arose from the grave—was declared to be the Son of God with power, and so gave conclusive evidence of his divine character and mission—and as oft as this day returns, we are reminded of this fact, so animating to our faith and so consoling to our hopes. We believe that if Jesus be raised from the dead, so shall all who sleep in him be raised and be conformed to him.

We rest on this day from bodily toil—but more than on the other days of the week, we are called to enter into the spiritual service of the Lord. In imitation of the first disciples, we meet for the worship of God, we read and hear his word. We have our fellowship with the saints, and more than all, with the Father and the Son. A day spent in the courts of the Lord's house is better than a thousand.

How many are the benefits connected with the religious observance of this day ! We are instructed, animated, comforted on it. We are anew fortified against temptation, and prepared to encounter a wicked and perishing world. We are reminded of the rapidity with which we are borne to the end of our Sabbaths, and to the retributions which follow. Soon the last Sabbath shall come—the last sermon be preached and heard—and an account sealed for eternity. The Christian, by the rest of this day, and the holy duties to which he is called, is led to anticipate that Sabbath of rest, which, the apostle says, remaineth for the people of God. If our earthly Sabbaths be so full of interest, what may we not expect that Sabbath will be, when we shall worship in the temple not made with hands, and when we shall see Jesus, and be made perfect in holiness ? If the Sabbath on earth be so precious and so full of blessing, what will not the Sabbath be which shall run parallel with eternity ? If it be sweet on the one to think of what Jesus has done for us, what will it be to enter on the full fruition on the other ? If sanctified affections endear to us the worship we hold on it, with our friends, how much more delightful will it be to reunite with our sainted friends, in the heavenly worship which shall never terminate ?

The Sabbath, we say, is a most blessed institution. So all Christians find it. We hail its return. On it, more than on any other day, we come nearest to heaven. Then let us cherish it, religiously observe it, and seek to promote its observance by all around us. How much do they lose, who neglect and profane this holy day ! What guilt do they contract, by breaking an express command of Heaven ! But what blessing do they renounce—how they forego influences which might lead them to life ! Unhappy they—guilty, blind, hardened wretches they—who make this a day of business, diversion, feasting, and the like. Their Sabbaths will soon be past, and they haste to a place where abused Sabbaths can never be recalled, nor their slighted mercies ever

be regained. Earthly Sabbaths spent profanely, more than any thing, indicates that a soul will fall short of the great salvation of the Gospel, and sink into perdition at the last.

We have to acknowledge the receipt of the first of a series of articles of a useful and practical character, from the pen of a literary gentleman of this city. The one before us is entitled, "Power and Responsibility of Thought"—which, with the introduction to the series, may be expected to appear in our next.

The poetry in another column, signed "Overbury," is from the same pen.

We are sorry to learn from the *New York Christian Intelligencer*, that the "Rev. Geo. Scott has encountered a violent opposition since his return to Stockholm. The Swedes seem to have taken it in high dudgeon that he should have begged funds in the United States for the support of a mission among the heathens in Sweden. His 'Defence' has been met by a 'burst of indignation.' His position is declared to be 'perfectly illegal.'"

## GIVING ENLARGES THE HEART.

This truth, (says the *New York Observer*) so encouraging under the necessity for repeated and importunate applications in support of the Cross of Christ, is forcibly illustrated by Dr. Chalmers, in the following extract of his address to Dr. Duff, on the return of that zealous Missionary to his labours in India :—

Jealousy has been sometimes felt by the advocates of different Societies. This jealousy proceeds on a false arithmetic; or rather on a misapprehension, by virtue of which it is that natural and moral arithmetic are confounded together. By natural arithmetic, we estimate the means; by moral, we estimate the motives; and it is quite a natural thing, that by the very process by which the means of benevolence are alienated from our Society, a tenfold force is given to the motive. Nothing can be more palpably true, than that the guinea which is parted with for one charity is no longer in reserve for another; but that application, which drew the guinea from the hand, sent at the same time an impulse to the heart; so that he who has been operated upon, has become a much more hopeful subject for a fresh application, than the man whose purse has never been opened, and that because his sensibilities have never been addressed in the cause of liberality.

It is thus that our different schemes might work, and in fact do work, to one another's hands. Should the first have preceded, and gone over the whole of Scotland, the second only finds the ground the more softened and prepared. It acts not by exhaustion—it acts by fermentation. Exhaustion!—the notion is preposterous. Who exhausts himself? Who has abridged one item of his expense in the cause of Christ? Who has cast more into the treasury of the Lord, than a very small fraction of that, which is familiarly known by the name of pocket-money? They are mainly the same names which are to be found over and over again in all our great Charities. We do not count on the power of alchemy, which would transmute every thing into gold; ours is a higher and nobler alchemy—the alchemy of the heart; by virtue of which it is that the charity given for one object expands to another, till the giver exercises a wide and wakeful eye on all the sufferings and wants of humanity. Those who would cast jealousy between two Societies have never attended to the facts or the philosophy of the subject. They display an equally gross want of philosophy with those who would repress the liberality of the working classes in favour of our Bible and Missionary Institutions, lest it should bring them nearer the workhouse, and hasten their descent to pauperism: the fact is, it widens their distance from pauperism; and translates them into the dignity of givers, from that degenerate sloth and sordidness which turn many of them into receivers.