

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

THE MISSIONARIES' FAREWELL.

Land of our fathers! in grief we forsake thee;
Land of our friends! may Jehovah protect thee;
Land of the Church! may the light shine around thee.
Nor darkness, nor trouble, nor sorrow confound thee.

God is thy God; thou shalt wake in His brightness!
Gird thee with joy! let thy robes be of whiteness!
God is thy God; let thy hills shout for gladness!
But ah! we must leave thee—we leave thee in sadness.

Dark is our path o'er the wild rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within;—and a far distant nation
Shall learn from our lips the glad song of salvation.

Hail to the land of our toil and our sorrows!
Land of our rest! when a few more to-morrows
Pass o'er our heads, we shall seek our cold pillows,
And rest in our graves, far away o'er the billows.

Land where the bones of our fathers are sleeping!
Land where our dear ones and fond ones are weeping;
Land where the light of Jehovah is shining;
We leave thee lamenting, but not with repining.

THE CASKET.

CHILDREN OF THE RICH AND POOR.

What changes are wrought in a few years!—The young man, who, a short time since, had not a sixpence that he could call his own, is now the possessor of thousands; while he who was heir to unbounded wealth, is now so poor that he is dependant on charity for a living. We find very few rich men, who did not commence life in poverty, and who have not by degrees acquired their wealth, being prudent and industrious; while, on the other hand, the majority of those who are poor and destitute, were blest with rich parents and had every wish of their hearts gratified. Not being industrious, and brought up to extravagant habits, they soon fell through with their property, and are now miserably poor.

It is singular that people will not learn wisdom from the past. Those very men, who were so excessively poor, and were obliged at an early age to be put to trades, but who have acquired property, are bringing up their children in those extravagant habits which may eventually lead to poverty, if nothing worse. Instead of teaching them to be prudent and industrious, they indulge them in all their hearts' desire. They must not be put to trades; it is not genteel. A counting room or a lawyer's office is pitched upon for the sons, while the girls are taught to play upon the piano, and to exclude themselves almost entirely from the kitchen. A few years will show the lack of wisdom in such parents. Their children will inevitably be poor, and the third generation will begin where the grandparents commenced some fifty years before. If parents were wise, they would look less to the fashions of the day, and more to the future welfare of their children. There is nothing like teaching them to be industrious, and to be economical in their dress and mode of living.—*Portland Tribune.*

A SOLEMN APPEAL.

Were a messenger from the world of spirits now to enter this house, to announce your eternal doom—say, child of death and sin, could you

calmly hear your sentence? Say, thou who art walking in the dark, over a thousand apertures opening into eternity, are you prepared to hear your doom? Say, thou who hast a soul which must live to all eternity in heaven or hell, are you prepared to burst into eternity and know the worst? Poor, impenitent, prayerless sinner, are you ready to appear before God with all your guilt upon you, and to arm an infinite enemy against you? Consider, I beseech you, the end for which you were sent into the world. By all the love which a minister ought to bear to the people of his charge, with whom he expects soon to appear before God; by all the future sensibilities of your immortal souls, by all the mercy of a pleading Saviour, I do beseech you to awake out of sleep, and to fix your eager eyes on these specific points; for what end did God send you into the world? for what end did He endow you with these godlike faculties, and invest you with these heavenly privileges? what is the work which He assigns you on earth? Was it to pursue your own objects and forget Him? Can you believe that infinite munificence laid out so much expense and care upon a world, and placed immortal creatures in it, for no higher end than this? Your Bible tells you no; the conscience which God has placed in your breast tells you no; the very stones in the street almost tell you no; You were sent into the world as the servants of God. You received all these talents with a command to occupy till he shall come.

OUR OWN GARDEN.

We have a garden, and weeds often grow in it. One of these weeds is *Disobedience*. This makes us rebellious towards God and inattentive to his commands. Another weed is *Bad Temper*. It produces anger, passion, wilfulness, revenge. Then there is the weed of *Lying*. It begins with small perversions of the truth; but it grows fast, spreads its roots far and wide under ground, and injures many a fine flower and stately tree. And the weed of *Slander*; this is always associated with another called *Unkindness*, and together they make sad havoc among the fragrant plants of Love, Peace Good Will.

Who would like to have such weeds as these in his garden? Who would not root them up and plant useful seeds or fragrant flowers in their place? Take then the spade and the pruning-knife and set about it.

This garden is your own immortal mind. When you feel an angry passion rising, or an unholy thought taking root, go to God for grace to check it at once, before it gets possession of the ground. This is rooting up weeds. The soil will then be in a proper state for the cultivation of the fruits of the Spirit—such as love, joy, peace, long-suffering, gentleness, meekness.

In Paradise, before our first parents fell, there were no weeds. Heaven is sometimes compared to a Garden where grows the *Tree of Life*, whose leaves are for the healing of the nations, and whose boughs are laden with "twelve manner of fruits." Without boliness no man shall see this *Garden of the Lord*. But who will not strive to become a plant of the Lord's planting, accepted of Him and through Christ our only Saviour, planted by the river of life, to flourish for ever in immortal beauty?

"Not Lebanon with all its trees,
Yields such a comely sight as these."
—N. Y. Evangelist.

WORLDLY GRANDEUR.—To a Christian, living and walking as becomes his heavenly calling, how poor and creeping, how idle and vain, how foolish and wretched, is the common eager pursuit after high dis-

tinctions in the world! They not only come up, and are cut down, like the grass, withering into dust and oblivion; but while they appear, they are empty and fleeting shadows, or (if it can be conceived) the very "shadows of a shadow." If viewed at a distance, they seem solid as a mountain; if embraced closely, they are found but a cloud. Their possessors are poor, because ever in want. One blast of honour will not serve him that wishes for two: nor a thousand, him that can hope for more.

The real Christian is enabled to pity the anxious and vexatious vanity of those things, which are the great jet and concern of the worldly great and worldly wise. He looketh indeed for a name, but it is for "an everlasting name, which cannot be cut off." He is not content to be happy only for a few days or years, but desires to be blessed and joyful for thousands and millions of ages to come. He longs for a crown, but it is for "a crown of glory, that fadeth not away." He pants for a kingdom, but it is for the kingdom of Christ and of God. He is really a person of boundless ambition; for nothing less will serve him than the infinite realms of everlasting glory. Riches are much upon his heart; but they are the durable, the unsearchable riches of Christ.

O what is Earth, if Heaven be mine,
Or what its dying toys!
I seek, I burn for wealth divine,
For God's immortal joys.

SURRENDER OF THE SOUL TO GOD.—Faith rolls the soul over on God, ventures it into his hand, and rests satisfied concerning it, being there. And there is no way but this to be quiet within, to be impregnable and immovable in all assaults, and fixed in all changes, believing in his free love. Therefore, be persuaded to resolve on that; not doubting and disputing, whether shall I believe or not? Shall I think he will suffer me to lay my soul upon him to keep, so unworthy, so guilty a soul? Were it not presumption? Oh, what sayest thou? Why dost thou thus dishonour him, and disquiet thyself? If thou hast a purpose to walk in any way of wickedness, indeed thou art not for him; yea, thou comest not near him to give him thy soul. But wouldest thou have it delivered from sin rather than from hell? Is that the chief safety thou seekest, to be kept from iniquity, from thine own iniquity, thy beloved sins? Dost thou desire to dwell in him, and walk with him? Then, whatsoever be thy guiltiness and unworthiness, come forward and give him thy soul to keep. If he should seem to refuse it, press it on him. If he stretch not forth his hand, lay it down at his foot, and leave it there, and resolve not to take it back. Say, Lord, thou hast made us these souls; thou callest for them again to be committed to thee: here is one. It is unworthy, but what soul is not so? It is most unworthy, but therein will the riches of thy grace appear most in receiving it. And thus leave it with him, and know he will make thee a good account of it. Now should you lose goods, or credit, or friends, or life itself, it imports not; the main concern is sure, if so be thy soul is out of hazard. "I suffer these things for the gospel," says the apostle; "nevertheless I am not ashamed."—Why?—"for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—2 Tim. i. 12.

A GEM OF THOUGHT.—Religion is the final centre of repose; the goal to which all things tend, apart from which, man is a shadow, his very existence a riddle, and the stupendous scenes of nature which surround him as unmeaning as the leaves which the Sybil scattered in the wind.—*Robert Hall.*

Elegant dissertations upon virtue and vice, upon the evidences of revelation, or upon any other general subject, may entertain the prosperous and the gay; but they will not "mortify our members which are upon the earth;" they will not unstring calamity, nor feed the heart with an imperishable hope.

It is not our own ease and comfort, but our usefulness, that we should always have in view.