

presentation. The world is a wreck. Millions are clinging to a frail support, and are momentarily sinking into the abyss of woe. They implore help from those who have been saved from the ruin. But alas! how few of those who profess to have been rescued by divine grace, are actively engaged in efforts to save the perishing. The missionary enterprise is as yet but like a small life-boat, poorly manned, able only to pick up one here and there of the drowning thousands, as they struggle in the agitated ocean. When will the listlessness of Christians be overcome?—When will they be induced to make adequate exertions to save the millions who are perishing without hope?

THE SINNER'S FRIEND.

Now, O Sinner! I put this question—it will be thought a strange one—Have you a friend in the world? I put it in seriousness, and with a desire that you should answer it to yourself with truth. Have you one in the world that loves and cares for you? Do you think you have a friend, I say? I do not believe you do. Look through your godless associates, and does one love you? I am sure you think not one. You are friendless; many acquaintances, but not one friend!—neither father nor mother nor sister nor brother, nor relative nor acquaintance, is a friend to you. You may be a great man; you may be a rich man; thousands may admire—thousands applaud; does one solitary individual love you? You believe not. I am sure this is a common case. Now, why is it that you believe that no one loves you? I shall tell you the reason—because you know you don't deserve it. You know your own heart; and you are convinced that you are so vile, so unlovely, so unloving, that you naturally conclude that you are without a friend. Have you never felt this press heavy on you?

Well, would you desire to have a friend? Yes. Then arise and return to your father!—Though you have spent all, wasted your substance in riotous living, and are utterly worthless, I promise you acceptance—happiness—peace. As God's ordained minister, I bear a message of mercy from God. As Christ's ambassador, and on God's behalf, I am authorised to offer you, through Christ, free pardon, if you return unto God.—*Rev. T. D. Gregg.*

"TREES WHOSE FRUIT WITHERETH."

"I find worldly and gay professors of religion to be, generally, more dangerous society than those who make no pretensions to religion: for when we are in the company of the latter, we are on our guard lest we dishonour our profession, and observe the least deviation from rectitude. But when we are in the company of professors, we are apt to take their example for our standard, instead of the word of God. And when off our guard, we suppose they are not watching for our halting, and are insensibly left to lukewarmness. L."

THE above was sent us by a valued correspondent, requesting our opinion in reference to it; which we have no objection to give if it may prove useful.

In the first place, we think it necessary to entertain a practical sense of the fact, that there is one witness of our conduct wherever we are, and that no circumstances will excuse or extenuate the turpitude of a voluntary or thoughtless deviation from duty.

Secondly, that those who measure themselves by themselves, and by others, are not wise, as no rule of judgment differing from the law and word of God, will receive any attention, except to be condemned, in the day when an impartial and exact decision shall be made respecting all characters and conduct. As for the readiness with which non-professors volunteer their valuations of religious character, it may be said, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "Thou that teachest another, teachest thou not thyself?" Their impenitence is no excuse for them, and if they know what a Christian ought to be, they have no excuse, and are to blame for not being altogether such.

It can neither be concealed nor denied, that worldly and gay professors of religion are a greater mischief to the church, individually as well as collectively, than if they were out of it. They should be lights in the world, adorning their profession by a consistent and holy life. But the light in them is darkness, and the darkness is great; for their conduct renders the gospel more obscure

and inexplicable to the impenitent, whose minds are clouded already. They wound Christ, while professing to be his friends, and bring reproach on his name. The ungodly and loose walk of men in the church, is a more terrible and baneful scourge, than the malice and enmity of open foes. Enemies are avoided and watched, while friends in profession only, send forth a pestilential influence, more destructive, because unlooked for. The Head of the Church has pretty fully indicated a preventive of the evils complained of: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another DAILY, while it is called TO-DAY—lest any be hardened through the deceitfulness of sin."

SEVERAL EVIDENCES OF LOVE TO CHRIST.

By seven tokens a man may suppose that he hath the love of Christ.

The first is, when all coveting of earthly things and fleshly lusts is slackened in him; for where coveting is, there is not the love of Christ.

The second is, burning desire of heaven; for when he hath felt aught of that Saviour, the more he feeleth the more he coveteth, and he that hath felt nought desireth nought.

The third token is, if his tongue be changed; that which was wont to speak of earth now speaketh of heaven.

The fourth is, exercising or practising what is for spiritual good; as when a man, leaving all other things, hath good will and devotion to prayer, and findeth sweetness therein.

The fifth is, when things which are hard in themselves, through love, seem light to be done.

The sixth is, hardness of soul to suffer all anguishes and troubles that befall.

The seventh is, joyfulness of soul when he is in tribulation, and that he loves God and thanks him, in all diseases that he suffers. It is the greatest token that he hath the love of God, when no work, tribulation, or persecution, can bring him down from this love.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 10, 1842.

THERE never was a period in the history of the Christian Church, when the zeal, activity, and liberality of Christians were more needed than at the present day—not only in furtherance of the great and important efforts which are now in progress for the evangelization of the heathen nations, for the restoration of the Jews to their forfeited inheritance, and for spreading the knowledge of the Saviour to earth's remotest bounds—but also in checking the tide of iniquity which everywhere abounds, on the right hand and on the left.

We earnestly recommend to the serious attention of our readers the following admirable remarks, respecting which we cannot do better than adopt the language of an esteemed contemporary, (the *Halifax Guardian*) who says: "We have often seen the duty of Christian liberality explained and enforced with great plainness, and earnestness, and eloquence, and we have heard the evils of covetousness openly and loudly exposed and condemned—the claims of the different religious and benevolent Societies which distinguish and adorn the age in which we live, are annually brought before the public, and often very strong and forcible appeals made to the friendly and patriotic feelings of the wealthier members of the community, for their continued and enlarged assistance and support. But we have seldom met with a more faithful and striking delineation of the duties which the rich owe to the poor, more especially as regards their spiritual necessities, than that which is contained in a letter lately addressed by the Bishop of Lincoln to the Committee of the Church Building Society for Nottingham and Nottinghamshire, when requested by them to

take upon himself the office of their President. We hope that the salutary but unwelcome truths which he has here promulgated, will not be lost upon the wealthy in our own city and Province."

"The Author of our Being," says the zealous and public spirited Bishop of Lincoln, "has been pleased to place the rich and poor in a state of mutual dependence on each other; and though in countries like our own, which have made great advances in wealth and civilisation, this dependence may be less apparent than where society is in a ruder state, on account of the extent to which the division of labour is carried, yet it is not the less true that the rich derive all their means of temporal enjoyment, all their conveniences and luxuries, from the labour, and are consequently bound to minister to the wants, both temporal and spiritual, of the poor. This is an obligation inseparable from the possession of wealth, not the less real, not involving a less serious responsibility, because human laws do not prescribe by positive enactments the manner in which it is to be discharged, nor annex penalties to the neglect of discharging it.

"How, then, let us ask ourselves, have we discharged this obligation—how have we acquitted ourselves of this responsibility, with reference to the spiritual wants of our poorer brethren?—While we have seen the population increasing on all sides, have we made any corresponding exertion to provide for its religious instruction, for its accommodation in the house of God? Can we look around without humiliation and self-reproach, on the churches of our ancestors, scattered over the face of this land, without painfully feeling how condemnatory of the age in which we have lived the comparison between their zeal for the honour of God, and our lukewarmness, our apathy in his cause? I mean not to include all in this censure. I know that there are splendid exceptions—instances of Christian liberality not unworthy of the best ages of the Church; but these splendid exceptions are as oases in the desert, serving only to render the surrounding barrenness more striking by contrast; they are not sufficient to redeem the age from the charge of apathy—of insensibility to the religious wants of the growing population. Of that insensibility we are now reaping the bitter fruits. We complain of the spirit of insubordination, of the intemperance, the licentiousness, the irreligion, prevailing on all sides, and especially in the manufacturing districts, and we are not slow in calling on the Legislature to interfere, and remedy the evil. We forget to inquire whether we are not ourselves the parties whom the law ought first to visit with its penalties—whether this melancholy state of things has not been produced by our own neglect of duty? If the voice of blasphemy! and impiety is heard in our streets—if the laws of God and man are held in contempt—is it not because we have taken little pains to send forth ministers to instruct our poorer brethren in their religious duties, to set before them the promises and threatenings of the Gospel, to infuse into their bosoms those principles which can alone render them proof against temptation—the fear and the love of God? If the Lord's day is openly and grossly profaned, is it not because we have taken little pains to enable them to pass it in a manner befitting its sacred character, by affording them the means of access to the house of God? If punishment is to fall, it should fall on us, who have neglected our duty—not upon the unhappy victims of our neglect."

THE present age, we rejoice to notice, is characterised by an increased union and liberality of feeling and sentiment throughout the various sections into which the Church of Christ is divided—all blending their influence and exertions together for the promotion of one common object—the glory of God and the salvation of man. This may be regarded as one of the most remarkable "signs of the times," and it warrants the indulgence of a hope, that "the latter day glory" is about to dawn upon our world, ushering in that glorious blaze of gospel light, when "the knowledge of the Lord shall cover the earth as the waters cover the sea." If the sentiment, "Union is strength," be correct in any instance, it must be peculiarly so when applied to Christian ef-