

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

From the Year Book.

THE SOUL OF LUTHER.

BY A DISTINGUISHED MINISTER OF THE DUTCH REFORMED CHURCH.

O that the soul of Luther
Were on the earth again!
The mighty soul whose mightier faith
Burst ancient error's chain;

And flash'd the rays of God's own word
Through superstition's night,
Till the church of God, that sleeping lay,
Awoke in Christ's own light.

For there are banded traitors strong,
Who fain would round us cast
The fetters that our fathers wore.
In those dark ages past.

The church! the church! they loudly boast;
The cross! the cross! they cry;
But it is not God's pure church they love,
Nor the cross of Calvary.

They would knot again the painful scourge,
And fire the martyr's pile,
And the simple poor, of God's free grace,
With mystic words beguile.

They would tear the Bible from our hearts,
And bid us blindly turn
From the holy page and the Spirit's power,
At the feet of men to learn.

They darken e'en the house of prayer
With gothic shadows dim,
Lest the Sun of truth and righteousness
Should shine on us from Him.

They open lying legends old,
And claim their right to rule,
Through lines of tyrant prelates long,
From the mock apostles' school.

They stand between us and our God,
In their robes of bigot-pride,
And swear that none who servenot them,
Shall serve the Crucified.

O! that the soul of Luther
Were on the earth once more,
And his mighty faith in the word of truth
Those floods of light to pour.

For the church his holy zeal once led
From worse than Egypt free,
Is wandering from the GLORY back
To foul captivity!

THE CASKET.

CHARITY.

Christianity is a fraternity, a brotherhood, that should overpower all relations, bring down him of high degree, and exalt him of low degree; it should level all ranks, in this one respect, into the rule of charity and love. In Christ there is neither Jew nor Gentile; there all differences of tongues and nations are drowned in this one interest of Christ. Are we not all called to one high calling? Our common duty is to war under Christ's banner against sin and Satan. Why, then, do we leave our station, forget our calling, and neglect that employment which concerns us all; and fall at odds with our fellow-soldiers, and bite and devour one another? Doth not this give advantage to our common enemies? While we consume the edge of our zeal and strength of our spirits one upon another, they must needs be blunted and weakened towards our deadly enemies. If our brother be represented unto us under the covering of many faults, failings, and obstinacy in his errors, or such like; if

we can behold nothing but spots on his outside, while we judge after some outward appearances.—then, I say, we ought to consider him again under another notion and relation, as he stands in Christ's account: as he is radically and virtually of that seed which hath more real worth in it than all worldly privileges and dignities. Consider him as he once shall be, when mortality shall be put off; learn to strip him naked of all infirmities in the consideration, and imagine him to be clothed with immortality and glory; and think how thou wouldest then love him. If either thou uncliothe him of his infirmities, and consider him as vested now with the robe of Christ's righteousness, and "all glorious within," or adorned with immortality and incorruption a little hence; or else, if thou clothe thyself with such infirmities as thou seest in him, and consider that thou art not less subject to falling, and "compassed with infirmity," then shalt thou put on, and keep on, that "bond of perfection—charity."—*Binning's Essay on Christian Love.*

THE SABBATH.

It is alike obvious that the Sabbath exerts its salutary power by making the population acquainted with the being, perfections and laws of God; with our relations to Him as his creatures; with our obligation to Him as rational, accountable subjects, and with our character as sinners, for whom His mercy has provided a Saviour; under whose government we live to be restrained from sin and reconciled to God, and fitted by His word and Spirit for the inheritance above.

It is by the reiterated instructions and impressions which the Sabbath imparts to the population of a nation—by the moral principle which it forms—by the conscience which it maintains by the habits of method cleanliness and industry it creates—by the rest and renovated vigour it bestows on exhausted animal nature—by the lengthened life and higher health it affords—by the holiness it inspires, and the cheering hopes of heaven, and the protection and favour of God which its observance insures—that the Sabbath is rendered the moral conservator of nations.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious action upon masses of unthinking minds; but by arresting the stream of worldly thoughts, interests and affections—stopping the din of business—unloading the mind of its cares and responsibilities, and the body of its burdens, while God speaks to men, and they attend and hear and fear, and learn to do His will.

"You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers, as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God."

THE "SEX" IN CHINA.

LET every Christian lady read this extract from Harris:—"Of the Chinese women Gutzlaff writes, they are the slaves and concubines of their master, live and die in ignorance, and every attempt to raise themselves above the rank assigned them is regarded as impious arrogance. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. And a large proportion of their new-born female children are destroyed. Even in Pekin, the residence of the emperor, about four thousand are annually murdered; and to ask a man of any distinction whether he has daughters is a mark of great rudeness. The condition of the Hindoo women is, if possible, worse—'Any thing,' says Bishop Heber, 'is thought good enough for them; and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion.' And yet China and India alone are at this moment holding two hundred millions of immortal beings in this abject condition." What American lady, who enjoys the privileges and immunities of her elevated station in society can read the foregoing without using all her influence to send the "shield of women," as the Caffres denominate the missionary, to every part of that vast empire, to protect the defenceless and the distressed! O let us, "Burdened, with the afflicted sigh!"

SLANDER.

"He that uttereth a slander is a fool." Proverbs 10th part of 13th verse.

I know of nothing so pernicious to the happiness of human society, as slander. The highwayman may sometimes be disappointed in his booty by superior flight or power; but in most cases he makes it evident he is not wanting in courage. The pick-pocket, though more sly may yet be baffled in his design by a proper care.—The robber, by a due vigilance on our part, and careful attention to our fastenings, may in most cases be kept without. But the slanderer, like the vile assassin, cannot well be guarded against. It has its origin in envy; its determination is to destroy the victim it has selected. No tongue can tell what mischief it has done in the world; neither will it ever be known until that day when the secrets of all hearts shall be made manifest before an assembled universe. It is not confined to cities or towns, but finds its way into what ought to be the peaceful hamlet. It takes its range among the highest and most polished circles of society, as among the lowest order. It intrudes into the palace of the monarch and the hut of the peasant; and alas, but too often, it has found its way into the Churches of the living God—Prophets and martyrs have felt its sting. The Son of God, while one earth, suffered much from detraction and slander. The apostles were vilified and slandered every where they went.—"These men who have turned the world upside down, have come hither also." And, ever since it has found its way into the church, how many of Christ's ministers have writhed under its lash! Some umbrage unconsciously given to some of the members, or some trifling thing said or done in an unguarded moment, enlarged and magnified by the tongue of slander, has been made the unpardonable sin; when perhaps not one of those who are thus instrumental in condemning him, can lay their hands on their hearts and say "I am perfectly innocent." But it more frequently happens, they are far more guilty than those they have thus calumniated; strictly observing the mote in their brother's eye, without at all regarding the beam that is in their own. Church members have been often arrayed against each other by some foul calumny thrown out. Families have been broken up by it, and thousands to the present day, are suffering from its venomous tongue.

The sin of slander, is a triple sin; it is a sin against God, against the peace and happiness of society, and against the slanderer himself; for he that uttereth a slander is a fool, and it will recoil on him eventually, if not in this world, it may in the world to come.

"Blessed are the peacemakers, for they shall be called the children of God; and blessed are the pure in heart, for they shall see God."—*Zion's Advocate.*

BEAUTIFUL EXTRACT.

"We rejoice in hope of the glory of God." (Rom. v. 2.) Hope, by a mystery and spiritual kind of magic, fetcheth heaven from heaven, and makes it exist in the heart of a believer. It doth not only, like the spies, bring us tidings and a glorious report of that heaven, but makes heaven to stoop and earth to ascend, and brings the believer into the company of the blessed, and brings down the joys of the Spirit into the heart of the believer. We cannot hope for anything, but we must in part possess the thing hoped for; much more in spiritual things. Faith doth not only unite you to Christ, but puts Christ and heaven into the soul by hope. There is the Lamb, the white throne, the glorified spirits, the upper paradise, and the tree of life in the soul, made really present to us by faith and watchful hope.—*Manton on Hebrews xi.*

THE WIDOW'S MITE.—A lady in genteel but moderate circumstances, when presenting the clergyman of— with a small sum for a charitable object, said, "You may put it down as a widow's mite, Sir." "Not so my friend" replied the worthy pastor. "I beg you may," the lady earnestly added; "it is but a trifle." "I am aware of that, madam, but it is not all your living." How very few have in truth presented the widow's mite, although many apply the passage to themselves.