

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6D. PER AN.

VOL. III.

MONTREAL, THURSDAY, JUNE 13, 1844.

No. 39.—N. S. No. 33.

## POETRY.

### THE FREE CHURCH INDIAN MISSION.

BY THE AUTHORESS OF "THE COVENANT."

REJOICE! rejoice! where the palm tufts wave—  
Where the red coral glows in its ocean cave—  
Where the gems that may gleam on a regal brow  
In lonely brightness are slumbering now—  
Where flowers for the tresses of beauty meet  
Shed o'er the jungles their odours sweet—  
Where the mosque and the minaret glitter fair—  
The free flag of Scotland is floating there!

Rejoice! rejoice! for the dusky brow  
Shall be lit with a glory of gladness now;  
And each prisoned soul though with gyves bound down  
Shall shine as a gem in Immanuel's crown.  
Then fearless and fetterless, on!—speed on—  
Till the idols are shattered, the bright goal won;  
For the banner ye wave is of azure fair—  
"Christ's Crown and Covenant" is blazoned there!

Rejoice! rejoice! on your high career  
Forward ye go, though 'mid rocks ye steer.  
Ye who were bound by all kindly ties  
To your homes, to your hearths, to your own blue  
skies,  
Christ called you forth from each wild-wood glen;  
To rush to the battle like buckler'd men;  
And the ensigns ye rear to the eastern skies  
Over the shrines of your country triumphant arise!

Yes; the sire and the brothers ye left afar,  
They have burst the bond—they have wrenched the bar;  
They could not brook that an iron chain  
Should hang o'er the altars of Scotland's fame;  
And the captives are freed by a heaven-sent might,  
And the dwellers in darkness have seen the light!  
And still hath our Zion one deep joy more.  
For her pennons wave free o'er Gunga's shore.

*Free Church Magazine.*

"THE FOOL HATH SAID IN HIS HEART, THERE  
IS NO GOD."—Psalm XIV. 1.

No God! each muscle of our frame  
Doth the Omnipotent proclaim;  
'The wondrous structure of the mind.  
The Eye, the Heart, the whole combin'd,  
Teach us to raise our thoughts above  
And praise that Power in whom we move.

No God! do we not see his power  
In every plant, in every flower;  
Doth not the lion of the wood,  
The whale—the monarch of the flood,  
Alike with Nature's meanest thing,  
Of their Eternal Author sing.

Deny a God—the Lightning's flash,  
The Earthquake's shock, the Thunder's crash,  
Are preachers of his Name.  
The Sun that lights yon boundless arch,  
The Planets in their nightly march  
Are heralds of the same.  
Go, impious wretch, whilst yet you may,  
Time flies, life's lease flies fast away:  
Absolve thy folly, guilt and pride  
By prayer to Him you have denied.

*Sackville.*

*Hal. Guardian.*

### THE PRESENT IS THE ONLY TIME.

If a man will but glance over his yesterday, he will at once see how foolish it is to fret one's self about the time to come; for he will find in every yesterday, a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store of daily happiness. Men slight the good they have, in their anxiety for the good to come. They waste their oil for to-day in fruitless attempts to procure a supply for the morrow, forgetting that He who replenished the cruse is inexhaustible. Trust in Him, and He will never fail you.

## THE CASKET.

### NATURAL DISPOSITIONS.

WE have frequently heard clergymen teaching from the pulpit that in the operations of grace on the heart, it was not to be expected that so entire a change was to be produced as would efface the native traits of a man's character. Illustrative cases have been adduced in support of that opinion, as for instance, that a passionate man would after his gracious change still be impetuous, the covetous one still inclined to accumulate wealth, the haughty man still disposed to treat others contemptuously. This doctrine has been urged not only to inspirit Christians who were apt to be discouraged by their slow progress in subduing their easily besetting sins, but to obviate the objections of cavillers who found an argument against Christianity upon the little apparent change produced in a man's character by the operations of grace. While it is freely admitted that regeneration does not imply perfection, and that the sins which have become habitual by the indulgence of years, are not subdued by a single effort, the public teaching of the doctrine adverted to must still be regarded as pernicious. It is likely to produce the very opposite effects from those designed, inasmuch as it affords to formalists and careless Christians a very plausible justification of their inconsistencies, and lowers the dignity of religion in the estimation of the world. If religion is not to produce a marked and signal change in the whole frame and temper of a man's mind and heart, what is it worth? If its effect is to be evinced merely in the increased attention of its subject to the outward forms of religion, how low should be its pretensions! If after a professed change by the Holy Ghost on a man's character, the proud man may still be supercilious, the avaricious, still covetous, the irascible man still remain in a measure, unclean, and the drunkard still occasionally give himself up to his cups?

All the representations which the Holy Scriptures give of the nature and effects of regeneration, would, if simply interpreted, convey a very different view. To be translated from darkness to light, to be created anew in Christ Jesus, to be quickened from the dead, are either exaggerated phrases, or they mean a very radical change of character; and they are not to be softened down to quiet the uneasy apprehensions of those whose conversion is merely outward, and who have merely exchanged the forms of the world, for the forms of godliness. Men should be taught from the sacred desk, as the Scriptures evidently teach, that the change wrought in regeneration is great and radical, and that he that has experienced it will put off the old man which after God is created in righteousness and true holiness. The effect of religion is especially to be seen in the change effected in the prominent traits of a man's character, and in his triumph over easily besetting sins. If implacable, he must become merciful; if proud, he must become humble; if avaricious and worldly minded, he must become liberal and spiritually minded; if passionate, he must become meek and not easily excited to anger; if unclean, he must become pure; or else he must be taught to doubt the reality of his change. Paul in address to the Corinthians, after an enumeration of the works of the flesh to which the natural man is addicted and the indulgence of which excludes from salvation, says expressly to the converts, "and such were some of you, but ye are washed, ye are sanctified" from these very vices. The high standard of Christian qualification is not to be lowered for any one's accommodation and encouragement, and he that needs such a diminution of the claims of the gospel to palliate his defi-

ciencies, should be told in all plainness of speech, his grace is questionable, and that he should again lay the foundation of repentance from dead works and of faith towards God.—*Presbyterian.*

### AN AFFECTIONATE SPIRIT.

WE sometimes meet with men who seem to think that any indulgence in affectionate feelings is a weakness. They will return from a journey, and greet their families with distant dignity, and move among their children with the cold and lofty splendour of an iceberg, surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of these families without hearts. The children who are reared in such families are usually moral deformities. They are but half human. They have understanding without affections. And when they leave home, if a place without a heart may be called by this sacred name, they enter upon life, exposed to all its dangers, and deprived of one of the most effectual shields to temptation and guides to virtue.

A father had better extinguish his boy's eyes than take away his heart. Who that has the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of his heart? Who would not rather bury his wife than bury his love for her? Who would not rather follow his child to the grave, than entomb his parental affection? Yes! God has a heart; and he loves, tenderly loves, his children. Jesus Christ has a heart, so warm and fervent that he could die upon the cross to save the unworthy, whom he loved. Love is heaven's element, and the joys of affection, of congenial spirits, are the joys which animate the songs and inspire the harps of that best world. Whatever else man may be robbed of, oh! leave him his heart. Without this he is a human hyena, unfit for earth or heaven.

Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, fraternal love. Think it not a weakness. God has the largest and warmest heart in the universe. He is all heart. God is love. Fear not then to enlarge your heart's capacities, to give vigor to its exercises. Love as extensively and as intensely as you can. Love God. Love every body and everything that is lovely. Teach your children to love; to love the rose, to love the robin, to love their parents, to love their God. Let it be the studied object of your domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love,—love to God,—love to man. And he who has no heart can no more be a Christian, can no more be admitted to heaven, than a Bengal tiger.

### THE GOLDEN CHAIN.

It is related of Dr. Payson that once, in the progress of a revival at his church, in Portland, after having repeatedly invited meetings at his house, for those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, said nothing about the subject of religion until just as they were about to leave, he closed a few plain and simple remarks in the following manner:—

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come, and very gently attach itself to you. You know, we suppose, that it came from God. Should you dare to put out your hand and brush it away?"

He dwelt a few minutes on this idea, until every one had a clear and fixed conception of it, and of the hardship which any one would manifest, who should openly break off over such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little thread upon you all; it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it became a golden chain to bind you forever to God."