

Christian Mirror.

NEW SERIES.

WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL XII. 1.

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POETRY.

APRIL.

"Thou hast caused the day-spring to know its place."

Capricious month of smiles and tears!
There's beauty in thy varied reign;
Emblem of Being's hopes and fears—
Its hours of joy, and days of pain.
A false inconstant scene is thine,
Changeful with light and shadow deep—
Of-times thy clouds with pure sunshine
Are painted—then in gloom they sleep.

Yet is there gladness in thy hours,
Frail courier of a brighter scene—
Thou fragrant guide to buds and flowers,
To meadows fresh and pastures green:
For as thy days grow few and brief,
The radiant looks of spring appear,
With swelling glow, and opening leaf,
To deck the morning of the year.

Yes! though thy light is quenched oft
With drifting showers of sorrowing rain—
Yet balmy airs and breezes soft,
Are lingering richly in thy train;
And for thy eddying gusts will come
The lay of the rejoicing bird,
That tries his new and brightening plume—
'Mid the void sky's recesses heard.

And soon the many clouds that hang
Their solemn drapery o'er thy sky,
Will pass in shadowy folds away—
Lo! mark them now! they break, they fly,
And o'er earth in one broad smile
Looks forth the glorious eye of Day—
White hill, and dale, and ocean isle,
Are laughing in the breath of May.

Type of existence! may'st thou be
The emblem of the Christian's race—
Through all whose trials may we see
The sunshine of undying grace;
The calm and heaven-unkindled eye,
The faith that mounts on ardent wing—
That looks beyond th' o'er-arching sky,
To Heaven's undimmed and golden spring.

CHOICE EXTRACTS.

CHRISTIAN ZEAL.

By few circumstances has the cause of Christ been so grievously injured as by the remissness and supineness of its professed adherents. Instead of imitating the ardent zeal and unceasing activity of the children of the world, how apt are they, coldly and negligently, to devote upon others duties in which they ought to take a deep and lively interest.

In few things does this spirit more culpably manifest itself, than in their conduct towards those who are appointed to minister to them in holy things.

Should they be blessed with a faithful, devoted pastor, a man of faith, zeal, and piety, who strives by every means to warn transgressors of their guilt and danger, and to rouse a guilty and slumbering world from its deep and fatal lethargy, before that swift and everlasting destruction come upon it,—who boldly sounds the alarm from the watch-towers of Zion, that they may be apprized of the approach of danger, and the presence and stratagems of their spiritual adversaries, and gird on the armour of light; and fight the good fight of faith, and lay hold on eternal life,—then how incumbent is it upon them by every means to strengthen the hands and encourage the hearts of those who earnestly long for their salvation, and strive to promote the cause and kingdom of God in the world,

—that, cheered by their deep and lively sympathy, and borne up by their fervent and united supplications, they make one successful inroad after another upon the domains of the Prince of darkness.

Not only the members of the congregation, who may be associated with the pastor in bearing spiritual rule over the people, and the managers or other active and influential persons, who may assist them in the various external or internal offices of the household of God, but also the humblest individual, should come joyfully forward and esteem himself honoured in being permitted to further so great and glorious a cause. And should any people, as there was one traitor to the cause of God among the small band of the Apostles, labor under the heavy calamity of having a careless and faithless pastor, who, unmoved by abounding iniquity, folds his hands in stupid apathy, and is like those who are lying down and love to slumber, while dreary desolation and spiritual death reign all around,—then how necessary it is that they should strive to awaken such idle shepherds to a sense of their duty,—that they should ply them with every argument, and use every means which can be supposed to influence the human mind, to arouse them to a deep sense of their awful responsibility,—that the blood of souls may not be required at their hands, and the doom of the unfaithful servant who hid his Lord's talent in the earth may not come upon them,—but that they may be stirred up diligently to attend to their own personal salvation, as well as to strive that Christ may be formed in the hearts of their people the hope of glory. Were professing Christians to act in this manner, what a powerful impulse would be given the cause of Christ. The streams of religion, we might hope, would be increased and purified among ourselves, and the blessing of heaven would flow out to water other lands; so that the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose.

PATIENCE.

PATIENCE is defined by Webster to be "the suffering of afflictions, pain, toil, calamity, provocation, or other evil, with a calm unruffled temper; endurance without murmur or fretfulness." And Dr. Clarke, in his note on 2 Peter i. 6, defines it to be "bearing all trials and difficulties with an even mind; enduring in all, and persevering through all."—These definitions are nearly the same in substance.

The Scriptures teach us to exercise patience. "In your patience, possess ye your souls." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Other passages need not be quoted.

And why should we not be patient? Suffering is the lot of mortals. As long as we remain in the flesh we shall be subject to trials and difficulties. Impatience will never free us from them. So far from impatience tending to release us from our sufferings, or even to alleviate them, it will greatly augment them—render us the more miserable.

The apostle James says, "Behold, we count them happy which endure;" but how is it with the man who gives way to murmuring and fretfulness? He cannot be otherwise than unhappy; and so in proportion as he is impatient.

They who profess to be the followers of our Lord Jesus Christ should exercise patience, because, if this they fail to do, they will weaken the confidence of others in themselves, and thereby, in no small degree, curtail their usefulness. See that parent. In the morning he prays with his family, and gives them religious instruction, but during the day he manifests a spirit quite the opposite of that which the Bible teaches. Now, must not this man, by pursuing such a course, greatly lessen his influence for good in his family?

Again, Do not some ministers of the gospel injure their standing and usefulness, by showing such a want of patience? It is frequently said, in substance, that brother such an one preaches a good sermon, but then he has very little patience, or forbearance, and will show his temper almost as soon as any body else. This ought not to be; for, to say the least, it will partially destroy the effect of his preaching. Let every minister bear in mind the words of St. Paul to Timothy, "Be thou an example of believers."

"The servant of the Lord must not strive; but be gentle to all men, apt to teach, patient."

But, how shall we be enabled to exercise patience? "Our sufficiency is of God." "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them."—*Richmond Christian Advocate.*

DYING RICH.

The following lines from the *United States Gazette* have the eloquence of truth to recommend them:—
"An active business man is a rational man, and a blessing to the community. He keeps in gratifying exercise the talents which God has given him, which, of itself, is a blessing to him. He gives employment to the hand of industry, which is far better than giving alms to the unemployed. These are the legitimate and rational ends of active business pursuits and wealth-getting—the gratification of the active powers and promotion of industry. But the desire of growing rich merely to die rich, is one of the most foolish intentions that ever entered the heart of foolish man. Experience has fully and emphatically taught the lesson, that much wealth left to heirs is, eight times out of ten, not a blessing, but a curse. Its expectation beguiles and spoils all the manly powers—its possession leads to misjudgment, excess, and finally exhaustion and ruin. The time will yet come, when men of wealth will be wise enough to make a gradual disposition of the property while living—not prospective, but operative—thereby have an eye to the use which is made of it, and participate in the greatest enjoyment that wealth is capable of giving, that of seeing it do good to others. They will dismiss the foolish aspiration of 'dying rich,' with the almost certain reflection that their heirs, sooner or later, will die poor."

HEAVEN LOST.—"What," says our Saviour, "shall a man be profited if he gain the whole world, and lose his soul?" 'Tis an incalculable, an infinite loss. As any one, by the grace of God, may gain heaven, what must be the reflection of one who shall lose his soul with this fact looking him in the face? I knew salvation was free—that through the sufferings and intercessions of Christ I might have been saved. I gained the pleasures of an unholy world—but lost the pleasures of heaven. I made friends with the wicked, and was the enemy of God. I had offer of pardon, but I rejected life, and Christ, and heaven. I heard a Saviour's voice, but deafened my ear that I might hear no more. O that those calls might not perplex me here—that the slumbers of eternal night might hush them still—that oblivion might snatch the views I have had of a crucified Saviour from this aching heart! But remembrance, imperishable and acute, stings my guilty soul. Heaven is lost. I might have been in heaven, but now heaven is forever lost! Can any tell what a man is profited, should he possess the world and yet lose heaven? Was the curtain of the world of endless woe and blackness removed, and all hell summoned to answer the Saviour's question, after stretching their horrid imaginations to the utmost, none could tell.

Man is great as he is wise; and knowledge is essential to wisdom; and education furnishes the rudiments of knowledge and the principles of wisdom.

CONVERSATIONAL POWERS.

FLUENCY in conversation must not be ascribed as a test of talent. Men of genius and wisdom have often been found deficient in its graces. Adam Smith ever retained in company the embarrassed manners of a student. Neither Buffon nor Rousseau carried their eloquence into society. The silence of the poet Chaucer was held more desirable than his speech. The conversation of Goldsmith did not evince the grace and tenderness that characterize his compositions. Thomson was diffident and uninteresting. Dante was taciturn, and all the brilliancy of Tasso was in his pen. Descartes seemed formed for solitude. Cowley was a quaint observed. Hogarth and Smith were absent-minded, and the studious Thomas Parker said that he was fit for no communion, save with the dead. Our own Hamilton, Franklin, and a host of others, were deficient in that fluency which often acquires a promiscuous circle.