

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, MARCH 23, 1844.

No. 28.—N. S. No. 22.

POETRY.

JESUS.

THE LOOK—THE WORD—THE SMILE.

He looked—and the wing of darkness had
O'erspread the noble mind,
And it worshipped at an idol throne—
Its powers debased and blind ;
And the soul of man was dark with crime—
His thoughts were up in fear,
And from the gathering threatening storm,
There seemed no refuge near.

He spoke—and the blackening clouds of gloom
Roll'd back before the sound,
And the idol gods and pagan thrones
Fell thundering to the ground ;
And the chains of error, dark as night,
And firm as the moveless rock—
And the bars of death and gates of hell
Were loosed in the dreadful shock.

He smiled—and the widow's heart was glad,
The orphan's tears were dry,
And soon from the mourner's lips went up
To heaven a joyous cry ;
The blind could see and the dumb could sing,
The lame could leap for joy,
And "Praise to God henceforth," they cried,
"Shall be our sweet employ."

OUR BRETHREN.

Hast thou a brother unreclaimed,
A sister yet in sin,
Who, though they listen to the truth,
Feel not its power within ?
O pray for them ! pray day and night,
That they may yet discern aright.

Thou answerest, "All my father's house
Are servants of the Lord,
They bless the Father for his Son
And reverence the word."
Are all thy father's house, O youth,
Humble adorers of the truth ?

Nay, nay, I tell thee they are not.
"O yes they are." What all ?
Whom dost thou then thy brethren term,
And whom thy father call ?
God is the sire of all men named ;
Say, are thy brethren all reclaimed ?

CHOICE EXTRACTS.

HUMILITY.

"And when he saw them, he ran to meet them from the tent-door, and bowed himself towards the ground."

Go and do thou likewise : if thou seest any beauty in the humbling grace of our Lord Jesus Christ, in the sanctifying love of God, and in the comfortable fellowship of the Holy Ghost, let thy free will run to meet them, and bow itself towards the ground. O for a speedy going out of thy tent—thy sinful self ! O for a race of desire in the way of faith ! O for incessant prostrations ! O for a meek and deep bowing of thyself before thy divine Deliverer ! "And Abraham said, my Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." O for the humble pressing of a loving faith ! O

for the faith which stooped the sun, when God avenged his people in the days of Joshua ; O for the importunate faith of the two disciples who detained Christ, when "he made as though he would have gone farther ! They constrained him," saying, "abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them." He soon, indeed, vanished out of their bodily sight, because they were not called always to enjoy his bodily presence. Far from promising them that blessing, he had said, "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you,—that he may abide with you for ever. He dwelleth with you, and shall be in you." This promise is *yea* and *amen* in Christ ; only plead it according to the preceding directions, and as sure as our Lord is the true and faithful witness, so sure will the God of hope and love fill you with all joy and peace, that ye may abound in pure love as well as in confirmed hope *through the power of the Holy Ghost*.

CONSCIENCE.

"If," says an able writer, "truth press hard upon the heart of a fellow-man,—if a fact fall like a thunder-bolt upon his head,—he is not to be offended with me. Did I make the truth, or the fact ? Have I led him to do the act, which gives to truth all its cutting power ? Or have I made him the author of the fact, the mere statement of which is as the bursting of thunder upon his ear ? Has not he performed the action, which gives to truth its sword of double edge ? and has not himself been guilty of the fact, the very hearing of which is as the pouncing of a vulture upon his vitals ? Should he not be angry with himself, and at once enter upon the way of reformation ? And, if the little I can say produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment ? If the truth I tell raises such a storm in his bosom,—if he quail before the glow-worm light shed around him by fellow-man,—if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet,—how will such a man stand before the bar of ineffable light, and truth, and rectitude ? Let him tremble now, while he reflects what God is, and before what judgment-seat he will soon be summoned, when the summons must and will be heard and obeyed."

NOTHING MADE IN VAIN.

THE Creator has made nothing that is useless, nothing so insulated as to have no relations with anything else—nothing which is not serviceable or instrumental to other purposes besides its own existence—noting that is not to be applicable or convertible to the benefit of His sentient creatures in some respect or other. The mineral has a connection of this sort with both the vegetable and animal kingdoms, and these with each other. The same principle has been pursued throughout the animated classes of nature. No one species of living beings has been formed only for itself, or can subsist in absolute uselessness to others. This is one grand purpose for causing so many races of animal beings to subsist on each other. By this system each enjoys the gift of life, and each is made to contribute, by the termination of that gift, to the well-being of others. Fishes are thus useful to each other, to many birds, to some animals, and to man. Birds have their period of happiness for themselves, and are serviceable to others of their kind, and to man, and to some quadrupeds, in their

mode of death, instead of mouldering through corruption into their material dissolution. Quadrupeds have the same double use in their existence ; their own enjoyment, and the benefit of their death, to those of their own order, and to the birds and reptiles, worms and insects that have been appointed to derive nutrition from their substance. All the kingdoms of nature have been likewise so constructed, as to be beneficial to the human race, not as nutriment only, but in the thousand conveniences to which they are convertible. The amphibious order of nature is no exception to these general results. Its various genera contribute in their proportions to the common stock of mutual utilities. They have their own gratification from their personal existence ; they contribute by their substance to the maintenance of others of their fellow-creatures ; and some of their genera serve to multiply the conveniences and pleasures of man. He derives advantages from all that exists in as much larger a degree to any other animal as he is superior to any in his intellectual exertions and universal capacity.—*Sharon Turner*.

A GOOD DAUGHTER.

A GOOD daughter !—there are other ministries of love more conspicuous than hers, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond.—There is no such thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him abroad, and he lives more among temptations which hardly permit the affection that is following him perhaps over half the globe to be wholly unmingled with anxiety, until the time when he comes to relinquish the shelter of his father's roof for one of his own ; while a good daughter is the steady light of her parent's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight, and his evening star. The grace, and vivacity, and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which she reads with her eyes, come to his mind with a new charm as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless numberless acts of kindness which one cares to have rendered because they are unpretending, but all expressive proofs of love. And then, what a cheerful sharer is she, and what an able lightener of a mother's cares !—what an ever present delight and triumph to a mother's affection ! Oh how little do those daughters know of the power which God has committed to them, and the happiness God would have them enjoy, who do not every time that a parent's eye rests upon them, bring raptures to a parent's heart. A true love will almost certainly always greet their approaching steps. That they will hardly alienate. But their ambition should be, not to have it a love merely which feelings implanted by nature excite, but one made intense and overflowing by approbation of worthy conduct ; and she is strangely blind to her own happiness, as well as ungrateful to them to whom she owes the most, in whom the perpetual appeals of paternal disinterestedness do not call forth the prompt and full echo of filial devotion.—*Dr. Palfrey*.

CAREFULLY observe every action of a child, which is praiseworthy, and let, if possible, a reward accompany it ; for the encouragement of one virtuous impulse will have a much happier effect, than the correction of a hundred faults.

Lockman, the Ethiopian, was once asked from whom he had received the first lesson of wisdom.

"From the blind," replied he, "who never take a step until they have first felt the ground before them."