

REMEMBER THE ROCK WHENCE YE HAVE BEEN
HEWN.

THE saints in heaven, whose salvation is perfected, and beyond the reach of injury, look back on the sinfulness in which they were involved, but from which they were mercifully rescued, and employ the recollection of it to inflame the gratitude which animates their bosoms, and pour from their lips, as they sing: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." And if the gratitude of the saints in heaven is kept alive, and increased by the remembrance of that redemption which they experienced here below, as well as by the communication of that felicity which they participate above, surely it becomes the saints upon earth to be mindful of the change which their spiritual circumstances have undergone—to compare their present comforts and safety with their past disquietudes and danger—to meditate on the guilt, the pollution, the fears, the distresses, the ruin from which they have been emancipated, no less than upon the rich consolations which they enjoy, and the precious hopes with which they are inspired; so that by the contrast they may be led to set a higher value on the salvation of the Gospel, have a stronger sense of the obligation to him who is the author of it, and sing with a warmer heart, and in a higher strain, the song of thanksgiving and praise.—"Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever."—Rev. Dr. Thomson.

THE GLORIOUS FULLNESS OF CHRIST.

If the Lord Jesus Christ were not glorious in himself—strip him of the light he dwells in, silence the praises of heaven, remove far away the ten thousand adoring spirits who worship at his footstool, veil him once again in a body of humiliation—yet this one fact, that all blessedness which sinners ever knew has sprung from him, lays the believer at his feet in adoration and wonder. We esteem him rich, who after supplying his own wants, has still wherewith to relieve the wants of others; we call him great, who has preserved a nation; but here are riches that have unnumbered millions blessed for ever, and a power that has saved a world. It is this, which causes the Church below to glory in nothing save the Redeemer's cross;—it is this, which the Church above takes as the subject of its loudest praise.—It was the prospect of this glory, that enabled Christ himself to "endure the cross, and despite the shame;" it is the enjoyment of this, which now fills and satisfies his soul. And when the Son of man, at the last great day, shall "sit on the throne of his glory," what is it that will make him so glorious there? the hosts of mighty angels around him? an assembled world at his feet? the melting away before his presence of the earth he suffered on, and of the sun which beheld his reproach? No; the salvation of the lost. "He shall come to be glorified in his saints, and to be admired in all them that believe."—Rev. C. Bradley.

CLEANINGS.

LET no day pass without inwardly digesting some portion of Scripture: it will prove a guardian angel to you, and be the means of chasing away many an evil spirit from you.—Marsh.

The prosperous soul is a soul where the doctrinal and practical parts of religion are united in lovely proportion.—A. Fuller.

Truth, it is said, ought not to be spoken at all times. But there is a dangerous ambiguity in the aphorism, and hence it is employed to a pernicious purpose. It has two senses, one a bad, the other a good one. "Falseness ought sometimes to be spoken,"—this is the bad and perilous sense. Cases there are in which truth ought not to be spoken. What, then, ought to be spoken? Falseness? No! nothing at all. That is the good sense. And this is the sense in which only it should be employed as an aphorism by the moralist.—Benjamin's Deontology.

The best way to please all, or displease any with the least danger, is to please Him, who is all in all.—Anon.

For the Christian Mirror.

ON THE SUDDEN DEATH OF A BEAUTIFUL
GIRL.

O THUS it is, the fairest and the best,
Are ever summoned earliest to their rest,
As if too pure to share the varying strife—
The thousand ills that mark man's chequer'd life;
As if the impress of their heavenly birth,
Too brightly shone to bear the chains of earth.
Thus with the maid, who lies on yonder bier,
Whose death is mourned by sorrow's bitterest tear;
Like some fair spirit from the world above,
Unstained by sin, and all her nature love,
She sought to soothe, to comfort, and to bless,
And found her own in others' happiness.
Meek, gentle, kind, in all her words and ways,
No tongue spoke of her were it not to praise.
Pure as the white bird laying on her breast,
By which her early doom is well express'd,
Plucked from its parent stem, ere yet the flower
Had shown its beauty at the noontide hour—
Before rude winds had bowed its gentle head,
Or scorching suns a baneful influence shed.
With tender care, and with a Father's love,
God claimed this flower, and planted it above,
Above, in heaven, to bear immortal bloom,
And smoothed her passage to the silent tomb.
Death came disarmed of all his dreadful state,
His victim sank unconscious of her fate,
Her spotless spirit scarcely felt the rod
That called her to the presence of her God.

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M. S.

THE CHRISTIAN MIRROR.

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CONVERSING recently with a friend on the importance of union and co-operation amongst the true disciples of the Saviour, in whatsoever section of the Christian Church they may be found, and on the advantages which naturally would flow therefrom—advantages which, we are free to say, would be felt and seen, not only in our own immediate community, but throughout the length and breadth of the land, nay, to the utmost extent of the habitable globe;—he remarked, that his mind had been occupied for some time with a plan, that, if fairly tried, he thought would greatly assist in bringing about so happy a consummation: which was, the association of the pious and zealous of the different Protestant Churches in our city, by assembling together, statally, for the purposes of religious conversation and mutual edification and improvement.

The plan is a novel one; but is, nevertheless, worthy of a trial. Inasmuch as the "excellent of the earth" are not confined to this or that particular body of Christians; the experience and knowledge of those who, though not in immediate communion with ourselves, are remarkable for their piety, their works of active benevolence, and their untiring zeal in the spread of the blessings of practical religion; could not fail of quickening our zeal, and encouraging our hearts,—and thus, with the Divine blessing, would an increased energy and impetus be given to the combined exertions of Christians of every name, to spread the knowledge of the world's Redeemer on every side.

Never, in the history of the Christian Church, was there greater need for united and strenuous exertion on the part of Christians,

than in the present day. Whilst bigotry and superstition, in various forms, unblushingly raise their brazen fronts, and endeavour to fetter the consciences, and blind the minds of all who come within their influence; the friends of our common Christianity should rally round the standard of Immanuel, and heartily embrace every opportunity to spread pure and undefiled religion to earth's remotest bounds.

We would earnestly recommend this subject to the prayerful attention of the reader—fervently praying, that every species of bigotry and superstition may speedily disappear, and there shall be but "one fold under one Shepherd."

THE intensely important subject of Education, upon which principally depends the well-being of society, cannot be too carefully investigated.

In resuming this extensive field of discussion, apology were needless. We have, in our preceding number, touched only upon one topic, and we shall now take a general view of the present system, as it exists in the country parts of Canada, and endeavour to bring before the public the pernicious tendency of the system as it there obtains.

It seems to be the general feeling that a very superficial and elementary education is sufficient for the farmer; and this principle is too generally carried out in practice. This is a great error,—it is tantamount to the idea, that the animal part of a man is to hold intellectual improvement in bondage. This, in fact, is the sequence. Now, it must be very plain to any person, that man would not have had bestowed upon him reasoning powers and reflecting faculties, had they not been intended for cultivation and improvement, as a relief to manual labour.

What disgrace would attach itself to a farmer, were he to leave his grounds unploughed and unsown, and squander his precious time away. We should justly condemn him. Be it recollected, he who neglects the education of his children, when the means are within reach—(and there is scarcely a village in Canada where such means may not be enjoyed if exertion be put forth)—is far more culpable of an increasing, irredeemable error. The mind left to nature—the passions uncontrolled—and every impediment removed, that vicious principles may grow and flourish! Doubtless, Satan perceives a rich harvest in perspective. Here is a startling consideration, that should arouse the dormant energies of the country.

Nor is this a tithe of the mischief caused. Society is literally burdened with an ignorant generation, vicious and corrupt; and the very purpose for which man was created is inverted. Where a partial education takes place, the child perhaps does not attend, on an average, in the winter months, above three, or, at the furthest, four days in the week—in the summer, not at all; so that what is gained in winter, is lost in the successive season. Besides, the continual semi-annual change of masters and mistresses, in nine cases out of ten utterly incapable, presents another disadvantage of no small magnitude.

We might here point out other prevailing evils; but as that would not correct the folly of past years, we refrain from saying more than is requisite to form a striking contrast with a better state of things.

The laws of Prussia recognise the education of youth as a duty that every parent or guardian owes not only to the child, but to the state, and obliges them to "keep them at school from their