

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 Christian Souvenir for 1843.

CHRIST, THE PHYSICIAN.

BY MISS H. F. GOULD.

"Now when the sun was setting, all they that had any sick with divers diseases, brought them unto Him."—Luke iv. 40.

The hills of Judea with sunset are bright,
Their fountain-streams flashing like gold, in its light;
The flower of the valley is closing its eye,
The shadows are lengthened, and dwindle to die;

While o'er the lake comes the bland summer air,
Its freight of the mountain aroma to bear;
The bird, flying home, furls her wing by her nest,
To sing her sweet hymn where her little ones rest.

The scene is all peaceful in beauty and love,
Serene and adoring while earth looks above
To Him, who, withdrawing the glory of day,
With stars in bright armies her faith will repay.

But why, at this hour, comes yon impotent throng,
With nature refusing to bear them along;
Their voices enfeebled, while onward they urge,
And thus from afar to our centre converge?

The palsied, the crippled, the deaf, and the blind,
The wasted in body, the tortured in mind;
The wild-fire of frenzy, the frost of despair,
With many-formed ills in assembly are there.

And lo! the Physician! benign doth he stand,
With myrrh in his vesture—with life in his hand;
And those who draw near, shall find healing for them,
Although of his garment they touch but the hem.

Now, o'er the wan cheek see the health-roses come!
The blind receive sight; there is speech from the dumb;
The palsied walk forth; every form is made whole;
The demon possessor is chased from the soul.

But who is this mighty Physician, so sure
At once every evil to reach and to cure?
From what secret source are his miracles brought?
In whose holy name are his miracles wrought?

O, Christ is the healer! the balm he bestows
From his heart of pity for man ever flows;
"I will," is the name, the prescription he gives,
When healed are the sick, and the dead again lives!

Yet not for this only doth Jesus appear;
To wo's latest heir in all time to be near,
Himself must be wounded, a life-giving tree,
With balsam for all, ever-flowing and free.

And down through all ages these balm-drops shall fall,
Till earth's farthest borders respond to his call;
"Ye wounded, ye weary, ye sorrow-oppressed,
Come all unto me, and find healing and rest!"

He would little children should hasten to him,
Ere life's morning beams with earth's vapor be dim;
But none may despair—there is time even yet,
Though low be our sun, if we come ere it set.

At length from Mount Zion will Jesus look down,
And death melt away in the light of his crown;
While they who in faith now their wants to him bring,
In glory surround him, adoring their King.

CHOICE EXTRACTS.

WINNING SOULS.

Of uninspired ministers, no two probably have better comprehended the object of their mission, or more gloriously secured it, than Richard Baxter, and Joseph Alleine. Contemporary in life, kindred in spirit, richly if not equally endowed in intellect and learning, they lived not only for the salvation of the crowds who were the fruits of their ministry, but for examples of what the ministry might be, and should be, in power and accomplishment. The pastor, who desires productive labours, may learn the conditions of success by studying their writings and memoirs, better than by reading all the works which have been written, and learned all the lectures which have been delivered from their day to this.

Their writings are but the continuation of their ministry, and like the living voice, will convert to the end of time.

On the review of his ministry, Baxter remarks:—

"Of all the personal mercies that I ever received, next to the love of God in Christ to my own soul, I must joyfully bless Him for the plentiful success of my endeavours upon others. O what fruits, then, might I have seen, if I had been more faithful! I know we need be very jealous of our deceitful hearts on this point, lest our rejoicing should come from our pride. Naturally we would have the praise of every good work ascribed to ourselves: yet to imitate our Father in goodness and mercy, and to rejoice in the degree of them we attain to, is the duty of every child of God. I therefore tell you my own experience, to persuade you, that if you did but know what a joyful thing it is, you would follow it night and day through the greatest discouragements."

Mr. Alleine, in urging private Christians as well as ministers, to engage in the work of saving souls from death, thus exostulates:—

"Where is the Christian! almost that seriously bethinks himself, what might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbour, who you see is living in a sinful state, and tell him of his danger, and labour to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?"

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Surely the lives of too many Christians speak the language of Cain, "Am I my brother's keeper? Do you not know how to get into a poor neighbour's door? Carry an alms with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbour. O! see your neglect in this. Do not think it enough to keep your own vineyard; let your friends and neighbours have no quiet from you till you see them settling in good earnest to seek after heaven. O! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him!"

Does any one ask the cause of the success, which signalized their ministry? It is indicated by the passages we have quoted. The object they proposed was the conversion of men. For

this they read and thought, and conceived their sermons in the study, and prayed in their closets, and conversed in their visits, and wept in their secret places. Nothing less than this could satisfy them; reformed morals, intellectual orthodoxy, large congregations, with no stint of popular applause, were nothing in their regard, without the practical influences of the gospel sinking into the hearts of their hearers. They sighed for "souls for their hire," ashamed of the sermon which brought them nothing of this reward. They told nothing of "Platonism," "Eclecticism," or "German philosophy;" or better named mythology, like the learned preachers and great Doctors of our day, leaving the congregation to doubt, as they conclude their discourses, whether the gospel is not a part of the "Gentile dispensation," instead of a revelation of light and love. Affectation has no place; popularity they never sought; around them was lying a world in sin; before them was the judgment; they had felt the power of the gospel; they heard an imperious call to do something—a call from above, which they could not refuse; it sounded in the deep places of their souls, and came back in echoes from the groaning and travailing creation, which needed the supplicated relief. They wrote, they preached, they prayed, with this single object before them, whose accomplishment became even a passion. The success did not come without "strong crying and tears," will come, who desire it as strongly and seek it as directly. A ministry which instructs and edifies is to be coveted, but more that which saves souls from death, and fills heaven with joy. Next to the assurance of his own salvation, it was the joy of Baxter that he had won others to the Saviour. It was also the joy of Paul; "for what is our hope, our joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ? For ye are our glory and joy."—*Congregational Journal.*

A DYING THOUGHT OF SELDEN.

JOHN SELDEN, distinguished for eminent learning, a few days before his death, sent for Archbishop Usher, and Dr. Langbaine, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of the infinite volumes that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirit: "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

ETERNITY.

The following striking passage is published in the Memoir of Leigh Richmond, as taken from one of the discourses of that eminent divine:—

"What a scene does eternity present!—the years of life past—early connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ a frowning Judge or a welcome Saviour—all mistakes and errors in religion at an end—every false foundation undermined—a world in flames, and consumed as though it had never been—time itself no more—eternal ages rolling on in ceaseless bliss or woe—who is sufficient to speak even on these things?"