

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

THE BLIND BOY'S LAMENT.

The Summer comes, but not for me, each flow'ret
lifts its head,
I cannot see the glorious things, with which the earth
is spread;
Oh God! how earnest is the prayer, each morn I
breathe to thee,
That thou would'st in thy mercy send thy blessed
light to me.
They say the earth is beautiful, that now the fields
are seen,
Decked with a thousand flow'ry gems, and clothed in
glittering sheen;
Alas! I'm sad, and oft times wish, my weary race
was run—
These sightless orbs have never gazed upon a sum-
mer's sun.
Beneath the elm that shades the green, there is a moss
grown seat
And round it on a summer's eve the village children
meet;
With aching heart I listen to each burst of careless
joy,
While bitter tears steal down the cheek of the poor
sightless Boy.
The fragrance of the summer flower comes in each
passing breeze—
The love songs of the little birds are heard among the
trees—
The murmuring of the mountain brook is music to
mine ear;
Ah me! I've still one blessing left—I can acutely
hear.
I've numbered but few summers, yet my feelings all
are old—
I'm not as other children are, my heart is chilled and
cold—
Friends, kindred, father, mother, were taken one by
one,
And now I'm in this heartless world, poor friendless,
and alone.
My own, my gentle mother, oh would I were at rest,
Pillowed as oft, in happier days, I've laid upon thy
breast;
Thou'rt lumbering in a foreign land, far o'er the
western wave—
There's none now left to shed one tear on the Blind
Boy's nameless grave.

CHOICE EXTRACTS.

THE BLIND PREACHER.

The first sentence with which he broke the awful silence was a quotation from Rousseau:—"Socrates died like a philosopher, but Jesus Christ like a God."

I despair of giving you any idea of the effect produced by this short sentence; unless you could perfectly conceive the whole figure of the man, as well as the peculiar crisis in the discourse. Never before did I understand what Demosthenes meant by laying a stress on delivery.

You are to bring before you the venerable figure of the Preacher; his blindness, constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance the melancholy grandeur of their genius; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice-affecting melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and the few minutes of portentous, death like silence which reigned throughout the assembly; the preacher removes the white handkerchief from his aged face (even yet wet from the torrent of tears,) and slowly stretching forth the palsied hand which holds it, begins the sentence—"Socrates died like a philosopher,"—then pausing; rising his other hand, pressing them both clasped together, with warmth and energy, to his breast, lifting his sightless balls to

Heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ—like a God!" If he had been, in deed and in truth, an angel of light, the effect could scarcely have been more divine.—*Wirt.*

A CHRISTIAN is like the firmament, and it is the darkness of affliction that makes his grace to shine out. He is like those herbs and plants that best effuse their odours when bruised.—*Jay.*

If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has; they serve him better than others, and receive no wages.—*Lacon.*

STRIKING ILLUSTRATION.

A VALUABLE minister of the Gospel recently made use of the following illustration to impress on the minds of the members of his church, that they ought to exert all the influence they have on the side of Christ, however little influence that may be. Suppose, said he, that the small fibres of which a cable-ropes is composed were each a living creature, and suppose that one of these fibres, or threads, when the anchor is cast out, and the ship tossed by winds and waves, should say, I will not hold, my strength is small, it will not bear an ounce. It cannot be of much consequence that it be exerted in holding the large ship: I will let go; and so that fibre or thread lets go. Another reasons in the same way, comes to the same conclusion, that its strength is so small that it can be of little use, and lets go; and so another and another, until two thirds of them have let go, and the rest of the fibres or threads composing the cable-ropes are broken in twain and the ship is driven ashore and wrecked. The application is obvious. Let Christians, when they are disposed to imagine that they can have but little influence—too little to be of any use, and therefore they will strive to exert themselves none at all—think of the fibres or threads of the cable-ropes, and beware of letting go, lest for want of these little influences, the Church is driven from its steadfastness, great detriment is received, and souls are lost.—*S. S. School.*

WORDS OF TRUTH.

"It is the cowardice of Christians that spoils their fortune."—*Dr. Mc'Crie.*

"The having very simple thoughts of what grace is, is the true source of our strength as Christians, and the abiding in the sense of grace in the presence of God, is the secret of holiness, peace, and quietness of spirit."—*Anon.*

"The principle of every false religion, is the furnishing man with something as a substitute for trusting in God,—something from which to take that comfort which should be derived directly from God himself."—*Anon.*

"Oh! how great is the glory of God, that we should be able to say of every thing that is morally bad in this world, that "the fear of God" would remove it!"—*Anon.*

"Liberty of conscience is of the very essence of true worship. Not what men call liberty of conscience, but the ability to approach God without any sense of guilt upon the conscience—because of the one sacrifice of Christ."—*Anon.*

"It is an awful evil that has come to pass in our day, the people have ceased to expect to hear the words of God from the lips of men. This is not the sin of ministers any more than of people, nor of the people any more than of the ministers. It is the sin of both,—and an awful sin it is, that men come to hear the word of God as one man would come to another, and so they have their own opinions: each leans on himself, and feels all the self-consequence of one who thinks himself a judge of what is right and wise."—*Anon.*

GENERAL LITERATURE.

THE ENTRANCED FEMALE;

OR, THE REMARKABLE DISCLOSURES OF A LADY CONCERNING ANOTHER WORLD.

By the Rev. Robt. Young, Wesleyan Minister, Eng. From the 2th London Edition.

RECOMMENDATORY NOTICES.

Extract of a Letter to the Author from the Rev. Richard Treffly, dated Institution-House, Hoxton, June 19, 1841.

"I think you do well in publishing the narrative which you kindly submitted to my perusal. It is altogether of an extraordinary character; and while it makes a large demand on our credulity, it can scarcely fail to awaken serious thoughts and devout desires in the minds of all who read it with attention. Infidelity is fearfully prevalent; and the opinion that the whole of a man dies with his body is so widely disseminated, that every means to check its progress, and to convince men of the existence of another world, should be called into requisition."

Extract of a Letter from the Rev. John Crofts, dated Manchester, August 4, 1841.

"Being a few days since in company where your interesting little book, "The Entranced Female," was the subject of conversation, a remark was made which led me to mention that I was in the place where the young person resided, about the time when the extraordinary occurrence took place; and not only recollected the excitement it produced; but some additional circumstances not stated by you."

ADVERTISEMENT.

The disclosures of Miss D—, contained in the following pages, are thus made public by the repeated and urgent request of several valued friends. If they should excite a more diligent attention to eternal things, the writer will greatly rejoice, and the design of their publication will be fully accomplished. R. Y.

London, July, 1841.

EXTRACT FROM THE PREFACE.

Miss D—, whose disclosures have excited considerable interest and inquiry, was not at all imaginative; but possessed much sobriety of mind, and had, for some time previous to the period of being entranced, lived according to the Gospel of Christ. Nor did she ever vary her statements of what she had heard and seen in the spiritual world; for, although closely catechised by different persons on the subject, she invariably gave the same testimony, and a short time before her death solemnly attested its truth to the author in the presence of several witnesses.

Her attendants, to whom she first made the disclosure, were also persons of established religious character, well known to the writer; and so far from being a party to an imposture, they evinced very great reluctance to have Miss D.'s communications made public—knowing, as they did, that such communications could not but deeply affect some parties with whom they were on terms of friendship, and whose feelings they manifestly wished to spare. For the same reason this small work has not appeared sooner.

The author is happy to state that, although some have perused his pamphlet with skeptical minds, and laid it down with a sneer, others, by the blessing of God, have derived from it much spiritual good; for he has heard of many persons in different parts of the country who have, on reading it, been awakened, and ultimately led to the Saviour; so far, therefore, has the design of the publication been happily accomplished.