

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### A DIRGE.

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"  
Here the evil and the just,  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the matron and the maid  
In one silent bed are laid;  
Here the vassal and the king  
Side by side lie withering;  
Here the sword and sceptre rust,—  
"Earth to earth, and dust to dust!"

Age on age shall roll along  
O'er this pale and mighty throng;  
Those that wept them, those that weep,  
All shall with these sleepers sleep.  
Brothers, sisters of the worm,  
Summer's sun or winter's storm,  
Songs of peace or battle's roar,  
Ne'er shall break their slumbers more,  
Death shall keep his sullen trust,—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth, thy mightiest and thy last!  
It shall come in fear and wonder,  
Heralded by trump and thunder;  
It shall come in strife and toil,  
It shall come in blood and spoil,  
It shall come in empires' groans,  
Burning temples, trampled thrones:  
Then, ambition rue thy lust!  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,  
In the east the King shall shine;  
Flashing from Heaven's golden gate,  
Thousands, thousands, round his state;  
Spirits with the crown and plume;  
Tremble, then, thou sullen tomb!  
Heaven shall open on our sight,  
Earth be turn'd to living light,  
Kingdom of the ransom'd Just,—  
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than Paradise,  
Earth by angel feet be trod,  
One great garden of her God!  
Till are dried the martyr's tears  
Through a thousand glorious years!  
Now in hope of Him we trust,  
"Earth to earth, and dust to dust."

## CHOICE EXTRACTS.

### THE POWER OF THE ATONEMENT.

THE eternal Word, God manifest in the flesh, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuatives from sin, than any other consideration which the Christian religion offers. "Greater love than this hath no man, that he lay down his life for his friends;" but Christ has far surpassed this. The same Apostle says, "When we were enemies, we were reconciled to God by the death of his Son." Here then is a consideration which will make every heart to vibrate, that is not lost to all sense of gratitude and mercy. How many thousands have heard the thunders of Sinai unmoved; and even while their awful power has made the very ground to rock, how many have turned a deaf ear to all the admonitions and threatenings which they conveyed, and grown more desperate in their resolutions to persist in rebellion against God; who have yet been melted down under

the proclamation of Jesus' dying love, and fallen humble suppliants at the foot of his cross. I appeal to fact. When the missionaries of the United Brethren undertook to preach the eternal power and Godhead of the Deity, as displayed in the creation, to the poor benighted Greenlanders, they listened, they gazed, they turned away with silent neglect. The faithful disciples urged on them still more vehemently the attributes of the Creator and Judge of all, and their moral accountability to him. They listened, but their hearts remained like the eternal ice with which their region is overspread. Compassion for their perishing condition made the servants of Jesus more urgent still. One other chord there was, which, perhaps, when touched might be made to vibrate. They touched it with a faithful hand. They proclaimed to the poor, gazing, perishing, heathen, a Saviour, bleeding, groaning, dying for them. They pointed them to his bleeding hands; his wounded side; they bid them look to that Lamb of God that taketh away the sins of the world. The sight prostrated them to the earth. Their stubborn hearts melted like wax before the fire. They fell at the foot of a dying Saviour's cross, and exclaimed: Lord Jesus, save us, or we perish forever!"

Yes, and millions of the ransomed, who have gone to Zion with songs and everlasting joy upon their heads, can testify to the power of this truth on their rebellious hearts. "Speak ye redeemed, encircling his throne above, and casting your crowns at his feet: is not this he who drew your souls to him by bonds stronger than death; which many waters could not quench; nor floods drown? Hark! I hear the harmony. It echoes back even to this distant world: "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us kings and priests unto God forever and ever." O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above.

### THE FIRST LOVE.

THIS sweet and delightful state, is generally experienced in the early period of conversion. Under the almighty influence of the Spirit of God, the delusions that hath obscured the barrenness of our heart, gradually melt away like snow. It rends the veil of self-deception; and, before we are aware, our entire destitution of peace and joy is presented to our view, though we had till then deemed ourselves full and in need of nothing. We feel voids that must be filled up, and spiritual wants that must be satisfied. We find it is not with us as it should be, and we become deeply impressed with the necessity of a change. Words and actions, sentiments and pursuits, which have hitherto appeared correct and good, begin to disturb us: and we feel an inward gnawing, like a worm that dieth not, and the fire that is not quenched. Then we run to and fro to seek a cure and how we may still the raging thirst of the soul. But this world is not Gilead, and its reliefs, counsels, and consolations are broken cisterns, that can hold no water. The stronger this feeling becomes the greater our depression and grief, till at length there is an end of all joy, the sluices of sorrow are opened, and laughing is turned into weeping. The Spirit breathes upon the soul; the icy bands of natural pride and impenitence begin to fall asunder; and the sinner beholds his misery divested of every covering. Where now shall he look for help? Behold even here the work of grace: a Hand in the cloud which guides securely and never leads astray. He comes to Jesus, sighs and implores

for mercy; and having received an answer in his soul, that sweet season commences, when like the Bride, he has the Lord upon his couch. How delightful his sensations! What is life compared with the miserable existence afforded by the world? Let us call to mind our experience, when our spiritual affections possessed their early freshness. We could then, like children, shed tears of joyful emotion, as often as we perused the scriptures, or reflected on the faithfulness of the Lord, on his word and history. How great was then our joy, when we heard his name preached, and his people bear testimony to his faithfulness? With what ardour we were filled when his praises were sung; with what fervor we prayed, with what necessity, with what desire and love? How strongly we were then inclined to speak of him, and thought to convert the world at once, and to proclaim his name from the house-tops, and in the streets? Then we gloried in difficulties, that we might overcome them in the strength of the Lord, and we sought for living stones, wherewith speedily to erect a temple to our God. How incomprehensible it appeared to us, that other Christians were so still, so calm and composed; that they did not participate in the fulness of our joy, or join in our triumphal complaints, while we imagined that with sighing and complaining we had done for ever! Do you still recollect this time? Then, in this sense, in which the Bride in the text meant it, we had the Lord upon our couch.—*Krummacher's Solomon.*

ADVICE TO YOUNG LADIES.—Never be afraid of blushing. Accept no present of value from men. Avoid lightness of carriage. Be modest and moderate in dress. Be not often seen in public. Affect no languishing. Don't talk loud. Never deal in scandal. Receive a salute modestly. Be affable with the men, but not familiar. Sympathize with the unfortunate. Be not always talking and laughing. Be discreet.—Suppose not all men to be in love with you that show you civilities. Let not love begin on your part. Speak not your mind on all occasions. Seem not to hear improper conversation.

CHRISTIAN FORTITUDE.—Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than stoicism: he is pleased with every thing that happens because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the favour of a Father who will prove him with no affliction that resignation cannot conquer or that death cannot cure.—*Pittsburgh Christian Advocate.*

### INFLUENCE.

"Thus may the influence of your instructions extend to thousands yet unborn."  
How little do we think of the tremendous responsibilities which are resting upon us, and of the wide influence, either for good or evil, which we are exerting! We are setting in operation a train of causes which will go down through all coming time. Long after we are gone to our eternal home, our words and our actions will be aiding in the formation of a character. We cannot then arrest the course which our lives have set in progress, and they will go on elevating immortals to virtue and to heaven, or urging them onwards in passion, and sin, and woe.—*Mother at Home.*

WOMAN.—It is due to truth to say, that since Christian morals have given to women her just influence, the world have never taken one step in the advancement of human happiness without her aid.