

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 TIME IS SHORT."

SHORT is the time of man below,
His time of weal and woe;
Few are the steps, and brief the space
Allotted for his earthly race.

The time is short to follow gain,
The time experience to attain,
To buy and sell, to plough and reap,
To watch and toil, to rest and sleep.

The time is short; then judge aright,
And learn the lesson of its flight;
For in that time, and that alone,
Eternity is lost or won!

Nor think, though time be short, O man,
That life is measured by its span;
The patriarch still a child may die,
And full of years the infant lie.

Short is the time of sinners here
To riot in their mad career,
Short-lived the fool's ungodly mirth
As thorns that crackle on the hearth.

Christian! the time is short to prove
Thy work of labour and of love;
The talent which thy Master gave
Brings no revenue in the grave.

The time is short to bear thy cross,
And scorn endure, and suffer loss;
That time of trial soon will close,
And soon the vaunting of thy foes.

Short is the time; the road of life
Too short for variance and for strife;
Shall pilgrim travellers of a day
Fall out and wrangle by the way?

Now to the earth, with dread import,
The voice proclaims that "time is short!"
For when again it shakes the sky,
"Time is no more!" that voice will cry.

HYMN.

BY G. M. BELL.

"WHOM have I in the heavens high,"
Or in the star-bespangled sky;
Who on the earth, who on the sea?
None, mighty Lord of Hosts, but thee!

Where'er I wander, there thou art,
In all my thoughts thou shar'st a part;
I could not breathe, I could not be,
One moment, Lord, apart from thee.

In silent watches of the night,
When all is dark, my mind is light,
And in ten thousand ways I see
The goodness of the Lord to me.

At early morn my humble prayer
Is wafted on the ambient air;
At closing eve I love to be
An humble suppliant, Lord, to thee:

I am a stranger in the land,
Lord guide me by thy gracious hand,
And may at last my dwelling be
In endless glory, Lord, with thee.

CHOICE EXTRACTS.

CHRISTIANITY.

CHRISTIANITY has been journeying, for the last eighteen hundred years, through unceasing trials; while as yet an infant in a land of almost Egyptian darkness, a Jewish Pharaoh attempted to strangle her in the cradle. She grew up in contempt and poverty, and began her course, like Israel of old, through a Red Sea of relentless persecution. Bitter waters awaited her subsequent progress. Amalek, with all the principalities and powers of earth, during more than three centuries, opposed her march. Fiery serpents in the wilderness of sin have ever been stinging at her feet. The world has opened no fountain, nor vouchsafed any bread, to sustain her. What alliance the nations have ever made with her cause have only given them the greater power to encumber and divide her strength. Her drink has been drawn from the rock; her bread has been gathered in the desert. Nothing that malice, or learning, or power, or perseverance, could do to arrest her goings has been wanting. Even treachery in her own household has often endeavoured to betray her into the hands of the enemy. No age has encountered her advance with such a dangerous variety of force, or with a more boastful confidence of success, than the present, and yet in none, since that of the primitive Christians, has her triumph been so glorious, or her conquest so extensive. At a time of life when, considering her fiery trials, one ignorant of her nature, would expect to see her wrinkled with age and crippled with manifold infirmities, it may be said of her with perfect truth, that though for more than eighteen hundred years she has been journeying through conflicts and trials innumerable, "her eye is not dim, nor her natural force abated." She remains unchanged by time, the same precisely as when first proclaimed in the streets of Jerusalem. The shield of faith, the breast-plate of righteousness, the helmet of salvation, the sword of the Spirit, are neither broken nor decayed, but as ready as in the beginning, to go forth "conquering and to conquer." This long and hard experiment proves that she is made for eternity.—BISHOP McLVAYNE.

ARGUMENT AGAINST INFIDELITY.

THE works of God are glorious, and bear the impress of his excellency. Shall we presume to call the heavenly Majesty to account? Must He render a satisfactory reason of his ways to every worm? Is it not enough to assure us that they are the best, in that he is their author, who is infinitely good? We, who are in the valley of mortality, and the shadow of death, are yet incapable of seeing that which, on the mount of immortality, we shall see to our satisfactions. We see but pieces of the works of God, both as to their extent and duration. As all the letters make one word, and all the words make one sentence, and all the sentences and sections and chapters make one book; and the use of the letters, syllables, words, and sentences cannot be rightly understood or valued if taken separated from the whole; no more can we rightly understand and value the works of God, when we see not their relations to the whole.

As the whole creation is one entire frame, and no part perfectly known to any, but the comprehensive wisdom that knoweth all; and as the holy Scripture is an entire frame of holy doctrine, and the work of sanctification is one new man; so also the works of disposing Providence are perfectly harmonious, and make up one admirable system, which our non-age hindereth us from un-

derstanding. We must learn the books of God by degrees, word by word, and line by line, and leaf by leaf. But we shall never be scholars till we have learned all; and then we shall see that nature and grace, Scripture and creatures, physics and morals, and all the works of God for man, do constitute one most perfect frame, which we shall admire for ever.

CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

THE obligation to please a benefactor is felt, amidst the varied circumstances of human life, in proportion as kindness is felt; and if the benefactor be wise and good, his kindness will induce a desire to please him, by the display of a right spirit and corresponding rectitude. Moral situation, as we know from experience, as well as from the Word of God, cannot, of itself, awaken the feeling of obligation to redeeming love; but we also know, that when this feeling is awakened, through the means of grace, it has great influence in the regulation of the believer's desires, and purposes and actions. The love of Christ constrains,—and his disciples obey, when he says, "If any man will come after me let him deny himself." "Whatever ye do, do all to the glory of God." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Because he "first loved them,"—because he moved them to accept of the blessings of redemption,—because he is "pacified towards them notwithstanding all they have done," his disciples are drawn into his service by "cords of love, and the bands of a man." In contemplation of the wisdom which has set forth a principle on which they are accepted for the sake of another on whom they have been made willing to depend,—they are "lost in wonder and praise." The author and finisher of such a system is indeed worthy of all glory from every soul redeemed.

CHRISTIAN CONTENTMENT.

I SEE there is no man so happy as to have all things, and no man so miserable as not to have some. Why should I look for a better condition than all others? If I have somewhat, and that of the best things, I will in thankfulness enjoy them, and want the rest with contentment.

THE INRENSIBILITY OF SPIRITUAL SICKNESS.

AS I see in the body, so I know in the soul, they are oft most desperately sick, who are least sensible of their disease; whereas, he that fears each light wound for mortal, seeks a timely cure, and is healed. I will not reckon it my happiness, that I have many sores, but since I have them, I am glad they grieve me. I know the cure is not the more dangerous, because my wounds are more grievous; I should be more sick if I complained less.

TRIALS.—The earth must be ploughed, and sown, and harrowed, and weeded, and endure many frosty nights and scorching days, in order to its being made and preserved fruitful. Gentle showers, soft dews, and moderate sunshine will not suffice always. So is it with the soul of a faithful Christian. In a long sunshine of outward prosperity the dust of our inward corruptions is apt to fly about, and lift itself up. Sanctified affliction, like seasonable rain, lays the dust and softens the soul, and keeps us from carrying our heads too high.

DIVINE MERCIES.

To bless God for mercies is the way to increase them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.