

THE CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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POETRY.

THE MISSIONARY.

Upon Tahiti's shore,
With aspect sad, a Missionary stood;
And as he gaz'd on scenes yet deep with gore,
He wept, in pity, o'er that isle of blood.

For, oh! 'twas sad to mark
Unhallowed rites and murder-stained abodes,
And man, debased by superstition dark,
Invoking aid from vile and bloody gods.

Those hills were fair to see,
And there the bread-fruit tree might bud and bloom;
But those rich plains, by foul idolatry,
Were heaped with carnage, and were filled with gloom.

Again, upon that strand,
After long years of toil had passed away,
I saw the faithful Missionary stand,
With looks of joy, upon the Sabbath-day.

Oh, what a blissful scene!
Those who were wont the war-cry loud to raise,
Within a leaf-roofed Christian fan were seen,
And now were heard to sing Jehovah's praise!

Those who, besmeared with blood,
Were wont to kneel at cruel Oro's shrine,
In prayerful attitude now mildly stood,
Or drank in love the sacramental wine!

'Mid mockery and pain,
The Missionary taught within that isle,
And long his labours fruitless seem'd, and vain,—
At last he reaped the harvest of his toil.

Then far more blest was he
Than victor deck'd with crowns and palms of peace,
When that fair island of the western sea
Lay brightening 'neath the Sun of Righteousness.

The warrior's wreath may fade,
And earthly pomp and grandeur pass away;
But that bright crown which shines upon the head
Of him who saveth souls, shall ne'er decay!

RELIGIOUS LITERATURE.

A DOUBLE PORTION OF THE SPIRIT.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

It was no common scene! By the waters of Jordan, there stood two men, like to whom the world had not seen many—Elijah the Tishbite, and his faithful disciple, Elisha the son of Shaphat. The man of God, who, in dark times, had been in Israel a bright and shining light—Elijah, who had approved himself "very zealous for the Lord God of Hosts," was about to depart, and stood on tip-toe, ready to mount up aloft to his house in the heavens. He who had walked before the people, for many years, the boldest and the wisest of them, who bowed not the knee to Baal—he at whose word the heavens were shut up, so that it rained

not upon the earth; who had raised the dead, had discomfited the eight hundred false prophets, had communed with the Lord on the mount; he who had brought down fire from heaven, who had divided the waters with his mantle, and who, in dark and idolatrous times, had not defiled his garments,—even this Elijah, his mission being fulfilled, is just about to rise from off the earth. The whirlwind is sounding that is to bear him up aloft. The chariot of fire, and the winged coursers, are standing by, ready to transport this second Enoch, to the abode which he is to reach without tasting the bitterness of death. At his side is that Elisha, whom he had found at the plough, on whom he had cast his mantle, anointing him to be a prophet in his stead,—the zealous disciple, who had left kinsfolk and home, that he might follow his gifted master, and witness his mighty works. He who had walked along with him, with clinging tenderness and reverent humility, and who had refused an order to leave him, though thrice repeated, is now, at length, to be severed from his wise and holy master.

Grievous season! Terrible separation! The times are very dark. On every side there are wars and commotions—violent and ungodly men sit on the throne of David. The worshippers of Baal and Moloch perform their bloody rites in every grove, and on every high hill. Who now shall guide the disciple, when his inspired teacher has gone away?—on what arm shall he now lean, standing alone amid a perverse and crooked generation? Dismal prospect! But Elijah stays for an instant, before he mounts his chariot, and mindful of the attached follower that forsook him not, said, "Ask what I shall do for thee, before I be taken away from thee." The disciple asked not wealth, he had no care for it; he asked not power or fame, he valued them as little; nor yet did he ask for many children, and length of days—blessings which were in high account among his people. But he had beheld the fervent and devoted spirit, that burned in his master; he had seen the boldness with which he stood out from among an impious generation; he had witnessed the close communion which he enjoyed with his Maker; he had observed the singular purity of his life and feelings; he had looked upon the mighty prodigies that he was empowered to work; he feared to be left alone among evil men, and smit by the devotion which had burned in the soul of Elijah, he replied, with passionate eagerness, "I pray thee that a double portion of thy spirit be upon me."

And now Elijah walks no more with men, being transferred into the dwelling-place of Saints. His affectionate pupil gives way to some bursts of feeling natural on the occasion—he cries out, "My father, my father! the chariot of Israel, and the horsemen thereof!" Moreover, "He took hold of his own clothes, and rent them in two pieces." Having thus testified his sorrow, he walks forth, with the mantle of Elijah upon him, and with his spirit lighting up his mind. Like his master, he smites the waters of Jordan with his mantle, and said, "Where is the Lord God of Elijah?" and as before, "the waters parted hither and thither, and he passed over." As he went through Bethel, there were young men that mocked him; at his command, "there came forth two she bears out of the wood, and tare forty and two of them."

The three kings of Israel, Judah, and Edom, with their hosts, were like to perish for want of water. They made known their condition to the man with whom was the spirit of Elijah, and he, having consulted the will of the Lord, caused the rain to descend, until the valley before them was filled with water; whilst he signified to them,

that the Lord would deliver their enemies, the Moabites, into their hands.

Walking forth in his errand of love and mercy, a woman, "of the wives of the prophets," informs him of her indigence; he fills her vessels with oil, until they sufficed to pay her debts, and enough is left over to maintain herself and her children. A woman of Shunem receives him kindly, and entertains him in her dwelling. She too was given to feel that she had seen a messenger of the Lord. She needed not substance, for she was "a great woman" of the place,—but she was desolate, and without offspring. At the intercession of the prophet, a son is born to her. The child falls sick, and dies on his mother's knees, and the household is plunged in sorrow. The man of God is sent for—he despatches his servant; but finding that he failed to work the miracle, he himself hastens to the house, casts himself before the Lord, and his prayers being heard, the little one is restored to life. His fame is noised abroad in other lands. A captain of the host of Syria is afflicted with leprosy, and hearing of the wonderful prophet, journeys into Palestine. He is commanded to wash in the waters of Jordan, and the malady leaves him; whilst the servant of the prophet, having betrayed his master through thirst of gold, has the disease inflicted on him, from which Naaman was delivered. A Syrian host is sent to seize on the prophet, who had given umbrage to their king, by his good services to his native country. He stretches forth his hand, and his enemies are struck with blindness, so that they cannot seize on him. And when he had evinced his power, by this signal miracle, he evinced his generosity and goodness, by forbidding the king of Israel to wreck his cruel purposes on the discomfited Syrians—for he said, "Thou shalt not smite them; wouldst thou smite them whom thou hast taken captive, with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master."

Empowered: not only to act, but to foresee, he predicts a famine of seven years, which should afflict the land, and true to the claims of friendship, the Shunamite, who had shown him kindness, is warned by him to flee from the impending scourge. He journeys into Syria, predicts the death of its king, informs Hazeel that he would mount the throne, and announces to him the cruelties which he would perpetrate upon Israel, in spite of the Syrian's disclaimer, "Is thy servant a dog, that he should do these great things?" He accomplishes the commands that Elijah had left unfulfilled—oints Jehu to be king, and denounces on the house of Ahab, the bloody doom which awaited it. His career of wonders and holiness drew to an end, but his death-bed was a scene as glorious as had been any of the occasions of his active life.

A king was among the mourners—a wicked prince was constrained to pay a tribute to departing goodness.—Joash, the king of Israel, came down unto him, and wept over his face,—and as he wept, he said of him, as Elisha had sometime said of his master, "The chariot of Israel, and the horsemen thereof." The spirit of prophecy was strong on him, though the life was ebbing fast away. He commanded the king to take a bow, and to shoot the arrows eastward, and as he shot, he said, "the arrow of the Lord's deliverance, and the arrow of deliverance from Syria, for thou shalt smite the Syrians in Aphek, till thou hast consumed them." Nay, an honour was reserved for him, which happened not in the case of any other prophet: for after he was gathered to his fathers, yea after he was laid in the tomb, it was shewn that a virtue was imparted to his