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NEW SERIES.

WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL III. 57.

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POETRY.

COMFORT IN AFFLICTION

LEARNING her rarest treasures may unfold;
 Riches may yield their amplest showers of gold;
 Beauty upon the brow, in dazzling light
 Her radiance pour, to charm the enraptured sight;
 E'en Kindness, Goodness, may inform the heart,
 And all the graces ever taught by art.
 Invest the person and the mind with charm
 To win applause, and jealousy disarm.
 But what can these avail in Trouble's hour?
 Or in the day of Death's relentless power,
 When "flesh and heart shall fail," and all shall
 cease
 That now delights, to yield one moment's peace?
 Oh! nothing then will give the soul relief,
 Or stay the tide of overwhelming grief,
 But peace with God, thro' Jesus' blood obtained,
 And hope of heaven, by HIM, for sinners gained.

WHEN Affliction hath cast o'er our bosoms a sadness,
 Our bright joys exchanged for darkness and gloom;
 Our hearts filled with grief, which once bounded with
 gladness,
 And our dear cherished hopes are laid low in the tomb.
 Where then shall we look for true consolation,
 Our spirits so saddened and drooping to cheer;
 To what friend shall we go in our great tribulation,
 To beguile us of grief, and res-ruin every tear?

One friend, and one only can grant us relief;
 'Tis the Saviour of Sinners, with heart full of love,
 Who "hath carried our sorrows and bare all our
 grief,"
 And will perfect our bliss in the mansions above.

THE CASKET.

From a Charge by the Bishop of Durham.

THE EXAMPLE OF OUR SAVIOUR AND HIS APOSTLES AS PREACHERS.

CONSIDER, I beseech you, my brethren, the points upon which our blessed Saviour's own discourses turn—with what earnestness he seizes every opportunity to explain matters of duty, and to enforce obedience to them. Compare the proportion in which He treats of practical topics, and of such as are doctrinal or speculative; and then let us ask ourselves, whether the exhortations of a Christian Minister should not in some degree be given forth in a similar proportion. Look at the writings of the Apostles, which necessarily abound in discussions of a controversial and temporary kind. The very object of many of the epistles was to refute some growing "error in religion," or to check some local "viciousness in life;" to satisfy applications for advice on some doubts long since set at rest; or to mediate between those who differed upon subjects which can no longer rouse the attention, or disturb the repose of Christian communities. But when they have treated on questions, many of which are no longer to us matters of concernment, other wise than as connected with ecclesiastical history, with what eagerness do they think themselves to the explanation and enforcement of Christian practice! Nay, more; I may refer you to the example of St. Paul, as I have already to that of his Master and our Master Jesus Christ himself. When the Apostle of the Gentiles was called to preach before "Felix and his wife Drusilla, which was a Jewess concerning the faith in Christ," (Acts xxiv. 24, &c.) what were the subjects handled by this mighty adept in Gospel eloquence, this inspired reasoner on a Christian's faith? Did he avail himself of the tempting opportunity to refute the errors and expose the mischiefs of Polytheism, when haranguing in the presence of a distinguished heathen? Or did he remonstrate against Jewish prejudices, and

point out the mistaken interpretation of Jewish prophecy, to his unconverted country-woman? None of all these. Boldly, as well as wisely, he took his stand upon practical truths, and the general conduct of life. He preached Gospel morality, enforced by Gospel motives, in the strictest conformity with Gospel doctrine. "He reasoned of righteousness," or rather "justice and temperance," while he taught the awful certainty of a "judgment to come." He inculcated the indispensable necessity of attention to every duty here; of duty to our neighbour, and duty to ourselves; as marks of grace and gratitude and obedience to God; while upon the performance or neglect of such attention depended the everlasting destiny of his hearers. Redemption, he preached, had now been purchased for all men by the atoning sacrifice of Him who died upon the cross; by that sacrifice immortality was offered to every faithful follower; while the unbewailing and unrepentant, the unjust and intemperate, must abide the inevitable consequences of a "judgment to come."

TO PREACH WELL WE MUST LIVE WELL.

When a man delineates religion not so much as the result of study and reasoning, as a matter of his own history; when he unfolds it with that inexpressible character of life and earnestness which accompany truth drawn from one's own bosom, he cannot be powerless. There is nothing vague and uncertain, nothing obscure or intelligible in the speech of such an one. He preaches earnestly towards his object. His heart's desire is that his hearers may be saved. The power of that inward emotion he cannot conceal. Gleanings cannot head it. Mountains cannot bury it. It thaws through the most icy habits. It bursts from the lip. It speaks from the eye. It indelicates the tone. It pervades the manner. It possesses and controls the whole man. He is seen to be in earnest; he convinces; he persuades.

It is a most important service which religion has rendered not only to the eloquence of the pulpit, but to every department of Christian literature, by putting the faculties under the pressure and power of a grand motive. The heart of man must be pressed and well-nigh crushed before it will give out its wine and its oil. "Woe to me," said Paul, "if I preach not the Gospel of Christ." He who would preach with force and effect must subject himself to that religious sense of responsibility which is alone competent to bring into action every dormant faculty; and bear about with him the solemn and weighty reflection that he watches for souls as one that must give an account. Whenever the heart and conscience exert their combined power in this direction, every talent will be employed; the whole man is urged to full and efficient action. Can such a man into prison, and like Bunyan, "ingenious dreamer," will he describe the progress of the soul to God; confine him to a bed of sickness, and like Baxter will he sweetly muse and write of the rest of the souls in heaven; blind his eyes in total night, and "celestial light" will shine inward, enabling him, like glorious Milton, to

"See and tell
 Of things invisible to mortal sight."

Fetter him with chains, and in the very presence of kings and governors, he will, like Paul, reason about a judgment to come; nail him to the cross, his heart will still palpitate with inexhaustible love, and his latest breath will be spent, like his Master's, in praying and speaking for other's good.—*Waterloo.*

MINISTRY OF ANGELS.

ALTHOUGH angelic ministry is no longer openly continued, we are nevertheless taught to believe that it exists, and that many of the blessings at full upon our daily path are shed from hands which have been lifted amidst the choirs of heaven; holy adorations to the God of all principalities and powers. As Christians we are come to this "innumerable company of angels;" ye are united to them in a bond which binds together every member of the happy family of God; you are blended with them in one vast and harmonious society. The discordances necessarily subsisting between these pure spirits and the sinful inhabitants of a fallen world is desisted. Clothed in the merits, and washed in the blood of the Redeemer,

you no longer present to them, but in purity with them, than in a ly, nature capable of being sinners. They perceive, in the redemption of our Lord, beings clothed indeed by an appearance, but not impeded by the same principle, being, fastid, and those, as their own. You stand, at least, in the same ratio of theirs. Your Father is in every sense of the word their Father; your God is their God. Touched by these considerations, although once they watched at the gate of the earthly paradise to prevent your entrance, now they bend from the golden walls of the heavenly city, to invite you to a participation in joys, of which they alone, of all created beings, know the fulness, the intensity, and the perpetuity.

ASTONISHING ACCURACY OF THE BIBLE.—An astronomer, in one of the words of God is, notwithstanding the time at which its compositions were written, and the manifold of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science.

None of those mistakes which the science of each succeeding age discovered in the books preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes—in their philosophy, and even in the finest pages of the Fathers of the Church—not one of these errors are to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigation of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find these such spots, and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything; which describes nature—which recites its creation—which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstances, language of history; exhibits them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of Oriental rapture, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible.—It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living, through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar, and finally, in the centre of the western civilization—in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as in the bosom of pantheism and its said philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the stars and elements were endowed with intelligence, reared on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thales and the Pythagorases, the Zalmoxis of the Xenophens and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future and the glorious scenes of the last day. Well—search among its 50 authors—search among its 66 books, its 1180 chapters and its 31,753 verses—search for only one of those thousand errors which the ancients and moderns committed when they speak of the heavens or of the earth—of their revolutions, of their elements;—search, but you will find none.—*From the German of Gausson.*

WORTH ENDURING.—Carlyle, in his last work, says:—"Beautiful is it to see and understand that no worth, known or unknown, can die even on this earth; the work unknown man has done, is like a vein of water flowing hidden under the ground, secretly making the ground green. It flows and flows, it joins itself with another vein and veinlets; one day it will start a visible, perennial well."