

# 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 GREAT COMMANDMENT.

BY MISS H. J. WOODMAN.

"Thou shalt love the Lord thy God."

How sweet it is to love—

To love with such a rich return ;  
To send our trembling thoughts above,  
Their homeward path to learn—  
To feel a presence all divine  
Upon our spirit's inmost shrine !

To look within for peace,  
To wing the silent prayer to God,  
To view the land where sorrows cease,  
The land by angels trod ;  
To lose all memory of the tomb  
In hope of Heaven's unfading bloom.

To look beyond the cloud  
Which rears its dark and threatening form,  
As if the lofty spirit bowed  
Before the rising storm ;  
To see above its frown the ray  
Which ushers in unclouded day.

To feed the torch whose flame  
Upon the realms of death will shine ;  
To hear a spirit-voice proclaim  
Its beams shall ever shine,  
And gild a father's chastening rod ;  
These are the fruits of love to God !

### THE WIDOW.

THE widow is fockless, the widow's alone,  
Yet no one e'er hears the piteous widow complain ;  
For, ah ! there's a friend that the world wats nae o',  
Wha brightens her ken, and wha lightens her wo.

She looks a' round her, an' what sees she there  
But quarrels and evils, but sorrow an' care ?  
She looks in within, and she feels in her breast  
A dawning o' glory a foretaste o' rest.

The hope o' hereafter her lane bosom cheers—  
She longs an' meet him wha left her in tears,  
And life's flickering light, as it wanes fast awa,  
But fades to gie place to a far brighter daw.

The God of high heaven is her comfort and guide  
When earthly friends leave her, He stands by her side ;  
He soothes a' her sorrows, an' hushes her fears,  
An' fountains o' joy rise frae well-springs o' tears.

Then, O ! show the widow the smile on your face ;  
She's aft puir in gear, but she's aye rich in grace :  
Be kind to the widow, her friend is on high,  
You'll meet wi' the widow again in the sky.

### AFFECTION.

BY HENRY W. LONGFELLOW.

What I most prize in woman,  
Is her affection, not her intellect.  
Compare me with the great men of the earth—  
What am I ? Why a pigmy among giants !  
But if thou lovest—mark me, I say lovest—  
The greatest of thy sex excels thee not !  
The world of the affections is thy world—  
Not that of man's ambition. In that stillness  
Which most becomes a woman, calm and holy,  
Thou sittest by the fireside of the heart,  
Feeding its flame. The element of fire

Is pure. It cannot change nor hide its nature'  
But burns as brightly in a gypsy camp,  
As in a palace hall.

### CHOICE EXTRACTS.

#### THE MYSTERIES OF PROVIDENCE.

As to the government of the world ; though from consideration of the final causes which come within our knowledge ; of character, personal merit and demerit ; of the favour and disapprobation which respectively are due and belong to the righteous and the wicked ; and which therefore must necessarily be in a mind which sees things as they really are ; though, I say, from hence we may know somewhat concerning the designs of Providence in the government of the world, enough to enforce upon us religion and the practice of virtue ; yet, since the monarchy of the universe is a dominion unlimited in extent, and everlasting in duration ; the general system of it must necessarily be quite beyond our comprehension. And since there appears such a subordination and reference of the several parts to each other, as to constitute it properly one administration or government ; we cannot have a thorough knowledge of any part, without knowing the whole. This surely should convince us, that we are much less competent judges of the very small part which comes under our notice in this world than we are apt to imagine. "No heart can think upon these things worthily ; and who is able to conceive his way ? It is a tempest which no man can see ; for the most part of his works are hid. Who can declare the works of his justice ? for his covenant is afar off, and the trial of all things is in the end." i. e. The dealings of God with the children of men are not yet completed, and cannot be judged of by that part which is before us. "So that a man cannot say, This is worse than that ; for in time they shall be well approved. Thy faithfulness, O Lord, reacheth unto the clouds : thy righteousness standeth like the strong mountains : thy judgments are like the great deep. He hath made every thing beautiful in his time ; also he hath set the world in their heart ; so that no man can find out the work that God maketh from the beginning to the end." And thus St. Paul concludes a long argument upon the various dispensations of Providence : "O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ?"—*Bishop Butler.*

#### THE GOSPEL COMPARED WITH THE LAW.

Let any indifferent rational person take the precepts of the Gospel, and lay them in the balance with those of the ceremonial law, and if he makes any scruple of deciding on which side the overweight lies, we may have cause to suspect him forsaken of that little reason which gave him the name of man. Let but the fifth of Matthew be laid against the whole book of Leviticus, and then see whether contains the more excellent precepts, and more suitable to the Divine nature. I speak not this to disparage anything which had once God for the author of it ; but to let us see how far God was from the necessity of natural agents to act to the height of his strength in that discovery of his will. God is wise as well as righteous in all his ways ; as he can command nothing but what is good ; may excellent in its kind. But though all the stars be in the same firmament, yet "one star differs from another in glory," though they may be all pearls, yet some may be more orient than others are : every place of scripture may have its crown, but some may have their anointed ; a greater excellency, a fuller and larger capacity than the other hath : every parcel of divine revelation may have some perfection in its kind ; yet there may be some *monstra perfectionis*, in Scaliger's expression, that far outvie the glory and excellency of the rest. Can we think the mists and umbrages of the Law could ever cast so glorious a light as the Sun of Righteousness himself, in his meridian elevation ? As well may we think a dark shady passage more magnificent and glorious than the most princely palace ; a picture drawn in charcoal more exquisite and curious than the lines of Apelles ; some imperfect rudiments more exact and accurate than the

most elaborate work,—as go about to compare the Law of Moses with the Gospel of Jesus Christ in point of excellency and perfection. Let the Jews then boast never so much of their *gradus Mosaicus*, and how much it exceeds the degree of revelation in other prophets : we know, if his light be compared with what the Gospel communicates, Moses himself saw but as in a glass darkly, and not in *speculo lucido*, as the Jews are wont to speak. We honour Moses much ; but we have learnt to honor Him, at whose transfiguration he was present, more ; neither can that be thought any disparagement to him, who accounted the reproach of Christ greater riches than the treasures of Egypt."—*Bishop Stillingfleet.*

#### HOW TO ENJOY THE PRESENT.

In order to enjoy the present, it is necessary to be intent on the present. To be doing one thing and thinking of another, is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else than what they are doing, or of somebody else than to whom they are speaking. This is the way to enjoy nothing, to do nothing well, and to please nobody. It is better to be interested with inferior persons and inferior things than to be indifferent with the best. A principal cause of this indifference is the adoption of other people's tastes instead of the cultivation of our own ; the pursuit after that for which we are not fitted, and to which consequently we are not in reality inclined. This folly pervades, more or less, all classes, and arises from the error of building our enjoyment on the false foundation of the world's opinion, instead of being, with due regard to others, each our own world. The hunters after the world's opinion lose themselves in diffusion of society and pursuits, and do not care for what they are doing, but for what will be thought of what they are doing ; whereas compactness and independence are absolute essentials to happiness, and compactness and independence are precisely the two things, which the generality of mankind most of all neglect, or even frequently study to destroy.

#### TEMPTING OTHERS.

If men are determined to destroy their own souls, it is a needless aggravation of their ruin to surround themselves in perdition with the accusing spirits of those whom they had seduced into crime. Yet such is the infatuation of sinners that they seek a kindred society and employ every art to enlarge its circle. The unsuspecting youth is at every step surrounded by familiars who watch for his halting, saying "peradventure he will be enticed." He thoughtlessly listens, he incautiously complies, he is ensnared. Once entangled, he seldom escapes, but drinks deeper and deeper of the cup of iniquity, until reason and conscience are drowned and sin is committed with greediness. We have seen these enticers with all the malignity of their master, and with studious effort defeating the anxious watchfulness and tender entreaties of parents and wives, who were anxious to rescue some beloved object from their destroying grasp. What sorrow have they occasioned, what desolation have they carried into the once happy home, from whose hearth they have seduced the promising son or the young husband, to spend their days and nights with them in revelling and drunkenness ! Let the youth avoid the seducer, and let the seducer of youth stand aghast at the terrible doom which awaits him from a righteous God.—*Presbyterian.*

A good master is tender to his servant in sickness and in age. If crippled in his service his house is his hospital. Yet how many throw away those dry bones out of which themselves have sucked the marrow.

In any adversity that happens to us in the world, we ought to consider that misery and affliction are not less natural than snow and hail, storm and tempest ; and that it were as reasonable to hope for a year without winter as for a life without trouble.

Every breach of rectitude indicates some latent vice or some criminal intention which an individual, is ashamed to avow. And hence the peculiar beauty of openness or sincerity, uniting in some degree in itself the graces of all the other moral qualities of which it attests the existence.