

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 LAND OF LIGHT.

"The Lamb is the light thereof."—Rev. xxi. 23.

THAT clime is not like this dull clime of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air.
No calm below is like that calm above,
No region here is like that calm of love:
Earth's softest Spring ne'er shed so soft a light—
Earth's brightest Summer never shone so bright.

That sky is not like this sad sky of ours,
Ting'd with earth's change and care;
No shadow dims it, and no rain-cloud lowers—
No broken sunshine there!

One everlasting stretch of azure pours
Its stainless splendour o'er these sinless shores;
For there Jehovah shines with heavenly ray—
There Jesus reigns dispensing endless day.

These dwellers there are not like those of earth—
No mortal stain they bear;
And yet they seem of kindred blood and birth—
Whence and how came they there?
Earth was their native soil—from sin and shame,
Through tribulation they to glory came;
Bond-slaves delivered from sin's crushing load,
Brands pluck'd from burning by the hand of God.

These robes of theirs are not like those below;
No angel's hall so bright!
Whence came that beauty, whence that living glow?
Whence came that radiant white?
Wash'd in the blood of the atoning Lamb,
Fair as the light these robes of theirs became;
And now all tears wiped off from ev'ry eye,
They wander where the freshest pastures lie.
Through all the nightless day of that unfading sky!

THEY THAT SOW IN TEARS SHALL REAP IN JOY.

THERE is an hour of hallowed peace
For those with cares distressed,
When sighs and groans and tears shall cease,
And all be hushed to rest;—
'Tis then the soul is freed from fears.
And doubts that here annoy—
And they who oft have sown in tears,
Shall reap again with joy.

There is a home of sweet repose,
Where storms assail no more;
The stream of endless pleasure flows
Along that heavenly shore:
There smiling peace with love appears,
And bliss without alloy;
There they who once have sown in tears,
Now reap eternal joy.

When the revealing hour is near,
That sunders every tomb,
And on our way of doubts and fear
We pass the valley's gloom—
O Jesus, calm our mortal fears;
Let praise our lips employ—
So we, who here have sown in tears,
May reap in heaven with joy.

THE CASKET.

MAXIMS FOR MINISTERS OF THE GOSPEL.

CONTRACT not much carnal acquaintance.

Learn to be abused without being angry.
Meddle not much with the affairs of this life.
Argue coolly, and from conscience, not for victory.

Affect not a show of sanctity before men.

Be not ashamed of pity in any company.

Whatsoever thou read-st, read a double portion of the Scriptures of truth.

Shun familiarity with the men of the world, else celestial truths, as uttered by thee, will be condemned.

Care not much about thy own reputation, as truth and the gospel suffer not.

Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

Seek not great things for thyself; seek not great approbation, great applause, great convenience, or a great income, but seek great things for Christ; seek to win a great glory, many converts, and much fruits of righteousness.

Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability; then shalt thou have no vain confidence, but depend on God alone.

Please all men in the truth, but wound not the truth to please any.

Set thy affections on things above: so shall spiritual things be thy delight, and not thy burthen.

In company always study to drop something for edification; and in a manner preach occasionally as statedly.

Be much with God in secret; so shall God be with thee in public.

See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach to the joy of enemies.

Let thy charge be continually on the mind; and not only pray with them in public, and from house to house, but carry them to the closet, and pray for them in private.

Neglect not to visit them in all proper times, but especially embrace those golden opportunities, sickness and affliction.

Have a fellow feeling with the sufferings of all thy flock. Let thy conversation be uniform; and what thou preachest on the Sabbath, practice through the week.

Employ leisure in study.

GOD IS LOVE.

God is love: all his perfections and procedures are but so many modifications of his love. What is his omnipotence but the arm of his love? What is his omniscience but the medium through which he contemplates the objects of his love? What is his wisdom but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, "Man! do this: if no harm." They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from

whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his Church, situated at its base?—*Dr. Waugh.*

HEAR WITH SERIOUSNESS.

WHEN Moses had delivered the divine testimony to the children of Israel, he said, Set your hearts unto all the words which I testify among you this day. . . . for it is not a vain thing, because it is your life." Deut. xxxii. 46. The apostle tells the Hebrews, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. A serious mind should be cultivated, previous to going to the house of God. Is the word of God your life? Consider how you listen, when a physician speaks to you about your own health, or about the health of your children, or beloved friends; how carefully you notice and follow his directions! If any great worldly advantage is mentioned, as to be attained, how you listen to the account! how it dwells on your mind, and you think of it over and over again, and love to talk about it! So seriously and earnestly should you listen to the word of God, eagerly attending, lest, to your personal and lasting injury, you lose any valuable direction. Your salvation is too serious a matter to be trifled with. Remember that God is very serious in sending his ministers to you: they are, if faithful, very serious in prayer for you, and in treating with you; the Holy Spirit is very serious in pleading with you, and the work of your salvation is the most serious work in which you can possibly be engaged.—*Bickersteth.*

ENTER INTO THY CLOSET.

Do not neglect that duty: Do not deprive yourself of that inestimable privilege. Do troubles arise? Do prospects darken? Do foes increase? Do friends fail? Do obstacles increase in number, and do they become more formidable? Do facilities for accomplishing your designs decrease? Do the suggestions of Satan harass you? Do his devices alarm you? Enter into thy closet—there you can get strength, and light, and victory.

THE UNSEARCHABLE GOD.

God is a spirit, infinite, boundless, illimitable, unfathomable in his conceptions, and capacities; but we are finite, circumscribed, and weak in our conceptions. Between the finite and infinite there must be an infinite distance; and if there be an infinite distance between the intellect of Gabriel and of God, what must be the distance between ours and his? Those morning stars gather all the lustre of their vast intelligence from him, and perpetually replenish their effulgent orbs at the fountain of light. Such is God, but God is the great subject of Divine revelation his being, his attributes, his purposes, the principles of his government, and the modes of his existence. Is it probable then, that all which the sacred volume shall reveal of God should be understood. Is it in the nature of things?—Then must the mighty deep compress itself into a scanty rill! the glorious sun pour all his light into a twinkling star! the vast revolutions, the myriads of ages of eternity, be comprehended in the fleeting years of time. For not till then "shall man by searching find out God," or the finite comprehend the infinite. But because we cannot comprehend it, is it therefore, contrary to our reason? No! the very circumstance that we cannot comprehend it commends it to our reason. The duration we can calculate is not eternity; the being we can grasp cannot possibly be infinite. If God were comprehensible by us, he would be a finite being like ourselves; and if revelation told us nothing about God which we could not comprehend, we should say, either the revelation is imperfect, or the Being of whom it treats is not God. The doctrine of God must, therefore, be superior, but not contrary, to reason.—*Dr. Raffles.*