

# Christian Mirror

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### JEHOVAH—SHAMMAH.

WHAT means that sweet and heavenly sound  
From yonder dungeon swelling?  
What sheds such peace and gladness round  
The captive's lowly dwelling?  
Though lightly drawn the tyrant's chains,  
And foul that dark vault's air,  
With these may joy and comfort reign,  
And why? "The Lord is there!"

What lights that meek and placid smile  
On you lone couch of sorrow;  
What thought can those sad hours beguile,  
Which death may close to-morrow?  
That upward glance, that glistening eye,  
Those features fresh, yet fair,  
All, all with one consent reply,  
'Tis this—"The Lord is there!"

Why shows that frail and aged form,  
Who has with labour-pined,  
You hut to shelter from the storm,  
Himself and shivering child?  
Why shows he still that look serene,  
By hearth and rafters bared,  
No longer, ev'n amidst that cheerless scene,  
Anger and grief to be afraid?

In Hubert's towers, though plenty flow,  
No mirth or festive din  
Disturbs that order and repose  
Which rule and rest within.  
Why thus should stately baron's hall,  
With parks and gardens rare,  
The soul to hallowed musings call?  
The Lord—"The Lord is there!"

And oh! what other source than this  
Sends forth that glorious stream  
Of joy, which laves the courts of bliss,  
Of angels' harps the theme?  
The charm which bids the realms of light  
Such matchless splendour wear,  
The charm which makes heaven's self so bright,  
Is still—"The Lord is there!"

## CHOICE EXTRACTS.

### THE CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

I AM going to the sanctuary—going to meet God—going to engage in His worship—going to preach His word; that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of a Saviour who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls—to labour that I may be instrumental

in their everlasting welfare; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have used in the office I sustained, and what effects have resulted from them. Perhaps before another Sabbath day some that hear me this day will have removed to their long home; they may have appeared before their Maker; they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not reprov'd—that I had not entreated—that I had not instructed them? What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention?

Or perhaps before the arrival of another Sabbath I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ may be the last I shall ever have. Oh, that I may be able to keep my own accountability and the immortality of my hearers in view! May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under a deep impression of His presence I may I remember that he is acquainted with all my thoughts and with all my intentions; may I be kept from the folly of striving merely to be heard; may I be animated to go forward with a spiritual and heavenly frame of mind; may I strive to cherish this disposition in those that hear me! may I be very serious, and very much in earnest for my own salvation and that of all them that hear me! and, above all, may I be indulged with thy smiles, oh thou infinitely blessed God; and when my work on earth is done, rise to noble communion with Thee and my Son for ever. Amen and amen!—N. Y. Evangelist.

### CHRIST CRUCIFIED.

THE following excellent reflections from the writings of Bishop Stillingfleet, convey a deep and impressive meaning. Christ crucified, is indeed the great end of all the Christian's labours and the Christian's thoughts: Christ crucified, in adaptation to the moral necessities of sinful man:—

"Above all other discoveries of God's goodness, His sending His Son into the world to die for sinners, is that which the Scripture sets forth in the greatest life and eloquence. By eloquence I mean not an artificial composition of words, but the gravity, weight, and persuasiveness of the matter contained in them. And what could more to melt our frozen hearts into a sentiment of thankful obedience to God, than the virtuous reflection of the beams of God's love through Jesus Christ upon us! Was there ever so great an expression of love heard of! Nay, it is possible to be imagined, that that God who so justly hates sin should himself offer the sacrifice and send His Son into the world to secure the sinner, who doth so heartily repent of his sin, as to deny himself and take up his cross and follow Christ! Well might the apostle say, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." How dry and sapless are all the luminous discourses of philosophers, compared with this sentence! How jejuna and uninteresting are all the discoveries they had of God's goodness, in comparison of what we have by the gospel of Christ! Well might Paul say, that he determined to "know nothing but Christ and Him crucified." Christ Crucified is a library which triumphant souls will be

studying in to all eternity. This is the only library which is the true medicine of the soul; that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; this brings them to the truest views of themselves, and thereby to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them, and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world."

### GROWING IN THE IMAGE OF CHRIST.

"The great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master, who is in heaven. And we live under a special economy that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fulness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us, by the simple expedient of inspiring us where we stand with its love, and its purity, and its sacredness. We grow from Christ that the heavenly gates are all or them compatible with the wear of an earthly body and the circumstances of an earthly habitation. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that 'wherein dwelleth righteousness.'"—Chalmers.

GUARDIAN ANGELS.—That earth, air, and sea are full of shadowy creatures, having more or less to do with the dwellers of earth, and the business of earth, is a prevailing and beautiful superstition throughout the world. Superstition said we! But why superstition? How know we that such creatures are real, ever present, whispering intelligences, appointed to everlasting companionship with man, and to the guardianship of the blessed that still abide upon the earth.

SERMONIZING.—We heard an excellent sermon on Sabbath evening last—of about twenty minutes. We can recollect nearly the whole of it. Clergymen of all denominations should observe, as an infallible rule in preaching, never to fatigue their hearers. This point is of infinitely greater importance than rounding a period or polishing an expression; and without presuming to dictate to so exalted a profession, we may state our conviction that no sermon can be so eloquent as to justify a disregard of reasonable brevity and the patience of a congregation.—One-half the sermons we usually hear would be wonderfully improved if curtailed one-third of their proportions.—Halifax Morning Post.

RELIGION is a treasure affording continual expenses, not exhausted, yea, increased by expenses; wherein it exceeds all the other treasures in the world.—Shaw.

THE BODILY TEMPLE is a piece of architecture more difficult and wonderful than the house of God at Jerusalem; and like that, it has the sacred character of "an habitation of God through the Spirit." It is a conscious and living structure, capable of glorifying God.