

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

"MY CUP RUNNETH OVER."

BY REV. WM. B. TAPPAN.

MERCIES, my God, like waters,
With me their course begun;
And widening, deepening, sparkling,
To this hour's point have run.
Mercies, when strongly clinging,
In weakness to the breast;
Mercies, in youth's hot fever,
And manhood's sober rest.

The stream is still unfailing:
Its voice is low and sweet:
I deem its richest music
Is where Home's treasures meet.
And in HER smile that soothes me,
And in my children's shout,
I see and hear but mercies
That compass me about.

Yet more than all—discerning
The Source from which they spring,
I once that source forgetting,
Can now its bounty sing.
I praise Thee for the mercies
Which round me freely flow;
But praise thee most, my Saviour,
That I their Author know.

And shall I, when is ended
This brief probation's day,
Be endless gifts receiving,
That never waste away?
How may a perfect nature
Endure, the "weight" to bear,
"Exceeding and eternal
Of glory," given there!

THOU ART—OH GOD! THOU ART!

BY REV. T. H. STOCKTON.

WE need not soar above the skies,
Leave suns and stars below;
And seek thee with unclouded eyes,
In all that angels know;—
The very breath we here inhale,
The pulse in every heart,
Attest with force that cannot fail.
Thou art—O God! Thou art!

W. 'midst the ever-during songs
Of universal joy,—
The chime of worlds and chant of tongues—
The praise that we employ,
May breathe its music in thine ear,
Its meaning in thy heart;
Our glad confession deign to hear,
Thou art—O God! Thou art!

THE CASKET.

STRONG FAITH PRODUCTIVE OF EMINENT PIETY.

EMINENT piety is the way to happiness. It is joy and peace, and bliss—the sunshine of the breast—the sabbath of the soul—the resting-place on which the heart lays down its load of care and anxieties, and sorrows. There is happiness in faith, but it must be strong faith,—happiness in hope but it must be lively hope,—happiness in love, but it must be fervent love. The religion of many professors is useless to them. It does nothing more; they derive no good from it. They are neither comforted in trouble, grateful in prosperity, nor sustained in anxiety by it. They hear some talk of their joys and hopes, and seasons of communion with God, but they are strangers to these things. In short, their religion is a mere dead form. In the case of some other professors their religion is a real encumbrance—a hindrance to their happiness, rather than a help. They are spoiled for the world, without being fitted for the Church. They cannot go to fashionable amusements, and yet they have nothing in the place of them. Their souls dwell in a wilderness—a bleak and cheerless desert, where no pleasant plant grows, not even the deleterious flower of sinful pleasure. The happiness of religion is reserved for those whose piety is sincere, and the higher degrees of its happiness for such as have large measure of holiness. God is the fountain of life, and in his light only you can see light. You must press nearer to him if you would enjoy him. His dwelling is in the mount, and you must ascend to him there if you would have joy and peace in believing. You have read the biography of eminent saints, and sometimes have exclaimed almost in agony, "Why am I a stranger to their delights?" The answer is easy. "Because you are a stranger to that elevated piety from which their joy sprung." The same measure of faith would have been attended, in your case with the same degree of holy joy. You are too worldly—too proud,—too irritable,—too prone to violate the rule of duty in little things,—too careless in your walk,—and must therefore grow in grace before you can increase in religious comfort.—James.

EDUCATION.

A MAN'S career in life, in a great measure depends upon the mental, moral, and physical discipline which he has received in youth. Persons, therefore, to whom the interests of the young are entrusted, cannot be too careful in so moulding their natural powers as to render them blessings to those immediately connected with them, and to society at large. The following judicious extract contains more wisdom, and is better worth the notice of parents and tutors, than half the frothy volumes in a circulating library.

"Every boy should have his head, his heart, and his hand educated; let this thing never be forgotten. By the proper education of the head, he will be taught what is good and what is evil, what is wise and what is foolish; what is right and what is wrong. By the proper education of his heart he will be taught to love what is good, wise and right,—and to hate what is evil, foolish and wrong; and by the proper education of his hand, he will be enabled to supply his wants—to add to his comforts, and to assist those who are round him.

The highest objects of a good education are to reverence and obey God, and to love and serve mankind; everything that helps us in attaining these objects is of great value,—and everything that hinders us, is comparatively worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good; order and peace smile around, and sin and sorrow are almost unknown."

DEATH OF CHILDREN.

LEIGHTON thus wrote on hearing of the death of a child:

Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his laughing and laughing, he shall have no more the pain of crying nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed as children used to do, and we are undressing to follow.

And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

BIGOTRY.

PHILIP, the Irish orator, in one of his speeches, gives a most vivid personification of Bigotry. Says he: "Bigotry has no head and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternity; her decalogue is written in the blood of victims; and if she stops for a moment from her infernal flight, it is upon some kindred rock to whet herfang for further rapine, and re-plume her wing for a more sanguinary desolation."

This is certainly a highly-wrought picture, but no more so, we think, than the suppositions which check the expansion of the mind; no one is more ruinous than that of bigotry. It draws to one adamantine focus elements of human nature. It narrows down the intellect, deadens the affections, and contracts the impulses of the heart. It begets a self-righteous vanity; and through a blind and barbarous zeal, urges one to do what he deems God's service, when in fact he is violating his laws in his own constitution, serving the cause of ignorance, error, and bitterness.

DO YOU SING IN FAMILY WORSHIP?

THE excellent Matthew Henry, the commentator, in his "Church in the House," says, "I must not omit to recommend the singing of psalms in your families as a part of daily worship. This is a part of religious worship which participates both of the word and prayer; for therein we are not only to give glory to God, but to teach and admonish one another: it is therefore very proper to make it a transition from one to the other. It will warm and quicken you, refresh and comfort you, and perhaps, if you have little children in your house, they will sooner take notice of it than of any other part of your family devotion, and some good impressions may thereby be fastened upon them insensibly."

PIOUS, INTELLIGENT FATHERS.

THOSE fathers who have few external advantages for training their children, have often been observed to have virtuous, sensible and useful families. Indeed, a devoted, sensible intelligent father, whatever be his poverty or difficulties in life, has every reason to persevere; for the success of such means as he uses has been proved by thousands of cases. While the wealth and splendor of the richest inhabitants of our cities are frequently dissipated in a single generation, virtue often entails comfort, health, respectability and happiness on the descendants of the good, whether in the town, the village, or the hamlet.—Father's Book.

YOUTH is the most critical period of human life. Frequently the first step is decisive. The young adventurer sets out in the morning of his days high in hope, elate with joy. He soon begins to form his character. The character he first forms generally lasts through life. Most men continue to tread the path on which they first set out. Our usefulness in this world, and our present and eternal happiness, in a great measure depends on the course we take in early life. Our first steps should therefore be marked with great care and deliberation. A gracious promise is held forth, in the word of God, to those who seek the Lord early: they shall find him. Of king Josiah it is said, he did that which was right in the sight of the Lord and declined not to the right hand nor to the left; but while he was yet young he began to seek after the God of David his father, and walked after the Lord, and kept his commandments and his testimonies and his statutes, with all his heart and with all his soul. The consequence was, he according to promise, was at last gathered to his grave in peace. The divine injunction is, Remember thy Creator in the days of thy youth.

REMARKABLE ANAGRAM.—Pilate's question to our Lord, "What is truth?" in the Latin vulgar stands thus:—Quid est veritas? These letters transposed—Est vir qui adest—"It is the man before thee."

OUR fathers have descended to the grave before us; ourselves are following them to the tomb; our children and our kindred shall mourn for us, and shall be lamented in their turn by others; and so the stream of Time rolls on, bearing the successive generations of man to the ocean of Eternity, till the day of our immortality dawn, and we shall all, all, live again, from the first man who lost us an earthly paradise, to the last infant of the last of his descendants. These are the anticipations, the sure prospects of a Christian. Townsend.