

# THE CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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## RELIGIOUS LITERATURE.

### THE DEPRAVITY OF MAN.

"MAN is born to trouble." This inheritance Adam has bequeathed to all his posterity. Neither wealth, nor learning, nor prudence; neither country, nor constitution, nor clime, can defend us against its attacks. Pain, poverty, and bereavement; care, toil, oppression, and disappointment, are felt in every part of the globe; and many of them by every human being.

Often, indeed, has it been said, that personal suffering is the effect and the punishment of personal crimes. But why will men affirm what a moment's reflection would convince them is incorrect? Do not infants suffer? And yet infants are not chargeable with actual sin. They "have not sinned after the similitude of Adam's transgression." But death seizes upon them in almost every form of terror and distress. And often, when they escape all outward violence, the lovely blossoms wither and die upon their mothers' breasts. We must, therefore, admit, either that infants are depraved, or that a Being of infinite justice and benevolence inflicts suffering and death upon his pure and innocent offspring.

Let us attend to the voice of Scripture, Experience, Observation, and universal History. Let us read the ample volume of nature, which is expanded before us. Let us look at the lowering and insalubrious atmosphere, the shuddering earth, the stormy ocean, the burning mountain, ejecting fiery rocks and torrents of melted lava, which destroy in their dreadful career, fields and vineyards, and towns and cities. Let us listen to the volleying thunder, the raving tempest, the roaring deluge, spreading dismay and destruction over a whole district; to the hiss of deadly serpents, and the howling of ravenous beasts; the cries of suffering infancy; the sighs of the widow and the fatherless; the alternate laughter and wailing of the maniac; the moanings of the prisoner; the deep and hollow groans of death. Let us attend to all these, in the spirit of humility and prayer; let us weigh them in the balances of the sanctuary; and then doubt, if we can, of the doctrine of human depravity.

Sin is the sole cause of suffering. It has surcharged the air with unwholesome vapours, withered the charms of the creation, inspired the inferior animals with all their ferocity and mischief, subjected man to toil, to extreme and anxious suffering, and transformed our globe into a field of blood, and a place of bones. Every care which furrows the forehead, every tear which starts into the eye, every sigh that heaves the bosom, every pang that rends the heart, is the effect of sin. This is not only the greatest evil that exists in the universe, but, strictly speaking, it is the only one. And shall we love it? Shall we commit it? Shall we encourage it? God forbid it. Let it be the object of our unchangeable aversion and hatred. Let us renounce it ourselves, let us discourage it in others; and endeavour, by every means, to save men from its destructive influence.—*Rev. John K'gg.*

### ERRORS CONCERNING GOD.

MAN naturally looks on God as a great Master, and himself as his servant, who must work, and win heaven as his wages. Hence, when conscience is awakened, he thinks that, to be saved, he must answer the demand of the law, serve God as well as he can, and pray for mercy where-in he comes short. Thus many go to duties, who never come out of them to Christ.—*Boston.*

### ALL TEARS WIPED AWAY.

THEY fall fast in this world. They are seen every where. There are so many causes for them, and in such constant operation, that there is not a moment not marked by a tear.

We try to wipe them away. We struggle hard to prevent the eye from telling the sadness of the heart. Sometimes we do, for a while, seal up the fountain. But it is soon open again. Our strongest purpose will not prevent it.

Our friends try to wipe away our tears. Their words fall kindly on our ears; but sorrow is too deep for them. We thank them, but still weep. Time tries to wipe our tears away. Many of them do disappear under his efforts. But he only poorly and partially accomplishes his work. Some new wave of trouble makes us mourn afresh. So it has ever been. All before us have known more or less of tears, till the eye was dim in death. All coming after us will also pay the tribute of their tears in testimony of the sorrows of human life.

But what a kingdom that, where there are no tears! "ALL tears shall be wiped away." It would be a glorious kingdom, even if the work was not so complete. How happy would men count themselves if they were made to weep only once or twice in a life time! What a kingdom of this world that would be, only a few of whose inhabitants ever had sorrow enough to cause tears. But in the kingdom above, the work is perfect. There shall not even be one weeper; there shall not be one tear.

It will not be the power we may have over ourselves that shall cause our tears to cease—nor that of our friends over us—nor the lays of time that shall do it. These agencies of relief have been tried, and have failed. God shall wipe away all tears. This agency cannot fail. He can reach the deepest fountain of grief. The suffused eye is the sign of the soul in trouble. God will penetrate the soul itself with such influences as shall make tears impossible. He will drive all the causes of sorrow out of it. As the last trace of sin is removed, then will be removed the grand agent of human woe. The fountain is then forever sealed.

What a sensation would be felt if it should be announced that in this world there should be no more tears. Men would lift themselves up, as if a heavy burden had been thrown off. They would shout to each other in exultation, and call on the floods to clap their hands. Why should they not rejoice that it shall be so in the kingdom above? And with far greater joy—as this world fades as a leaf, but that to come is everlasting.

ALL tears shall cease. The tears of pain—the tears of bereavement—the tears of disappointment—the tears of remorse—the tears of despair: they are all wiped away. Go through all the heavenly realms, and there shall not be found a tear. You find millions that have wept; but the former things are passed away. Moses wept, and David, and Isaiah, and Paul. Not a ransomed one of all the myriads but once did weep. But the last tear has fallen!

Right views of that blessed world, and deep meditation upon it, is suited to sooth our earthly sorrows, and chase away some at least of the tears that fall so fast now. God has revealed a tearless heaven, to lighten, by hope of it, the trials of mortality. Blessed is he who knows how to use aright so powerful and happy an agency.—*Boston Recorder.*

FOLLY.—The first degree of folly is to think one's self wise—the next to tell others so—the third to despise all counsel.

### BODY AND SOUL.

THE following elegant apologue is to be found in the Jewish Talmud, and serves to illustrate the important doctrine contained in the following words of St. Paul, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad;" at the same time it shows correct views of the resurrection of the dead:—

Antonius once held a conversation with the holy Rabbi Jehudah, to this effect:—"The body and the soul," says he, "may both free themselves from judgment. How so? The body may say, The soul sinned. For from the time it left me, behold, I have lain in the grave, like a stone without sense. And the soul may say, The body sinned; for from the time that I was freed from its bonds, behold, I fly through the air in the manner of a bird."

To these things the Rabbi said, "I will give you a parable: A mortal king placed two keepers over a most delightful garden, in which the fruit was ripe—a lame and a blind one. The lame keeper having seen the fruit, advised the blind one to take him on his shoulders, that he might gather the fruit, and that they might then share it between them. The lame one, therefore, sat on the neck of the blind man, and they both ate the fruit that was thus gathered. After some time, came the owner of the garden, and inquired after his fruit. When the blind man said he had no eyes, and so could not see it; and the lame man said, he had no feet, and so could not reach it. The king then ordered the latter to be taken upon the shoulders of the former, and judged and punished them both at once. In like manner will God do: having put the soul into the body, he will judge them both together."

### PRAISING GOD IN THE CLOSET.

WHENEVER we feel a want of secret prayer, or a reluctance to engage in it, we ought to ask ourselves at once, How should we like God to become reluctant to hear our prayers, or the Intercessor to grow weary of presenting them before the throne? And if this question do not bring us to our senses at once, and thus send us willingly to our closet, we ought to follow it up by asking, What should we think—feel—do—were the Father to shut his ear on our prayers, the Son to exclude them from the golden censor of his incense, and the Spirit to withhold all his help in future? The bare idea is horrible! And were such a dread reality possible in our own case, how we should pray to be allowed to resume and continue the habit and spirit of secret prayer! How we should agonise in terror and suspense, until we felt again the Holy Spirit helping our infirmities, and pouring out on us the grace of supplication.—*Christian Library.*

### THE SABBATH.

It is like a stream which has no cataracts to astonish us with their magnificent thunder, but which winds along the tranquil valley, asserting its existence only in the life and verdure which appear along its course.

VANITY.—Of all our infirmities, vanity is the dearest to us; man will starve all other vices to keep that alive.

THOSE who are sensible of no higher object than the accumulation of worldly wealth, or the attainment of carnal gratifications, and who spend their days and their years in their pursuit, will find themselves miserably mistaken, if they expect heaven at last.