

divinity, and religion of her most brilliant gemmed coronet. It is not to be found in the families or houses of those where the morning and evening orisons are dumb. And further, we dare to assert it is not to be found with those who neglect self-examination, that most exalted duty and privilege, which distinguishes the true and sincere worshipper, and which is the most useful and untailing means of bringing the Christian near to perfection. It is not to be found in the short-lived extacies of ignorant excitements, that bear off the mind from the solid pillars of truth to the aerial wanderings of an ideal world that never had existence.

But it is to be found with those who love their enemies, at the same time that they hate their sins—with those who dwell in unity with their brethren—whose every action flows from love to God, while the world is kept below the level of the soul's full tide of charity—who really live with reference to another and a better state, "where the wicked cease from troubling, and the weary are at rest," and as though they expected to be judged by their Creator. The number, we fear, is small. It is an age of deceiving appearance and ephemeral forms; but we hope that every one who may peruse these brief remarks will practically apply this question, "Do I belong to the Church of Christ, and am I following my adorable Redeemer, in every rule, action, and motive of my life?" Beware that the test of Scripture proof is sincerely and unshrinkingly applied—for the deceivableness of unrighteousness is abroad, in a disguised and specious garb.

ANOTHER CHEERING "SIGN OF THE TIMES." SCOTLAND, at the present moment, exhibits a scene of the deepest interest in the proceedings of its General Assembly. That venerable body has done itself vast honour in repealing part of an act passed in 1799, which forbade all the ministers of that Church from allowing any ministers of other denominations to preach or dispense ordinances in their churches. This act was hurled against Messrs. Rowland Hill, Haldane, Ewing, James, &c., and it is a delightful sign of the times when such a restriction can be repealed with so little opposition. They have also declared, "that patronage is a grievance, attended with injury to the cause of pure religion in this church and kingdom, is the source of all the difficulties in which this Church is now involved, and therefore ought to be abolished." This was carried by a majority of 69 in a house of 363 members. What the end will be of these proceedings it is impossible to predict, but fervently do we wish that Divine wisdom and knowledge may direct men who are prepared so fearlessly to avow opinions that are opposed to the notions and tastes of the men of this world.—*London Congregational Magazine* for June.

Our Quebec friends are respectfully informed, that Mr. Robert Patton has been appointed Agent for the *Christian Mirror*, in that city.

We have to acknowledge the receipt of an interesting communication from our friend B. Having reached us too late for this number, it may be expected in our next.

THE Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, is at present assembled in this city. The Rev. Henry Esson is chosen Moderator for the current year, in the room of the Rev. James George, Minister of Scarborough.—*Transcript*.

THE Lord Bishop and a numerous body of the Clergy of the Diocese, in connection with the Church of England, have also been engaged in Church business for several days. On Thursday afternoon last, a Diocesan Society, for the purpose of disseminating copies of the Holy Scriptures and affording religious instruction to those in connection with the English Church, and for the promotion of education, was organized, and branches established in various parts of this District, to be under the supervision of this the Central Society.

[FOR THE CHRISTIAN MIRROR.]

MORAL AND INTELLECTUAL CONSTITUTION OF MAN.

NO. IV.—ORIGIN AND AGENCY OF DISEASE.

(Continued.)

WE shall now proceed to investigate the origin of dissolution and disease.

It may be considered highly probable that the fruit of which our first parents partook, contained a certain property, that infused itself into every organ of the physical frame, and transformed the hitherto immortal being into corruptible matter. We are told, as one consequence that followed, that they knew good from evil—implying that the latter, up to the time of the act of disobedience, was unknown. We may, I apprehend, infer from this, that the seeds of dissolution were likewise contained in it, which insinuated themselves into the corporeal frame, and became commingled with every particle of the human fabric.

A similar idea, I imagine, gave birth to the mythological box of Pandora of the ancients, from whence they supposed issued all evil—and hope remained at the bottom. Death implies a previous, gradual decay;—an agent sufficient, without the aid of artificial means, (as we hope to prove disease to be) to accomplish the fulfilment of the sentence passed upon mankind.

Let us for a moment direct our attention to the vegetable world, inclusively cursed in the earth for the "sake of man." They progressively acquire maturity, and in a proportionate ratio decay and die. We hear naturalists speak of the diseases of plants and trees—the causes have been as artificial as the effects are altogether unnatural. The very moment maturity is attained, decomposition commences, until the substance it acts upon becomes changed, and falls back into its original gaseous state, to nutritive successive productions. Nothing, the most remotely connected with man's physical or moral condition here, can be stationary—that belongs to perfection; therefore, what is not advancing must be retrograding. The vegetable world is continually emitting nitrogen gas, and imbibing oxygen. This very circumstance, of receiving support, were there no other cause to be found in the natural world, were sufficient to bear out our argument, simply because it implies TERMINATION.

In the animal world, of which man forms the most perfect, interesting and numerous part, from the minutest invisible world of insects, that bring forth myriads in the petal of a flower, to the now extinct mammoth—precisely the same process is carried on. Before proceeding further, let us bear in remembrance the already repeated, but important truth, that God, perfect himself, has made nothing imperfect, nor has left any part of a whole partially disfigured in all his boundless dominion. But to return.

The longevity of a certain genus of animals illustrates more pointedly our position, than those whose life is less extended—although in each, according to their peculiar structure, the dissolving process is carried on. In them, at least in their wild state, we have ocular demonstration that disorder is not a necessary concomitant to existence, or an indispensable auxiliary to death.

The elephant, for instance, will live for upwards of a century, until a course of regular, slow but certain decay, almost unconsciously, and devoid of pain, terminates in dissolution; and so of every species and kind that inhabit land, air, or water—unless, indeed, some departure from, and infringement of, the relative natural laws causes an untimely end, accompanied, doubtless, by disorder and pain, its precursor and forerunner.

Is man, then, whom Jehovah hath "crowned with glory," and made "a little lower than the angels"—man, the heir of heaven, who wears the semblance of his Maker—man, immortal, the delegated sovereign of this lower creation—is he, I ask, to be excluded—an exception to the general economy of Divine ordination? Is he, the only accountable creature who exists on this planetary ear, and for whom all other life rotunds—is he absolutely, without qualification, to be branded with this additional mark

of God's displeasure? Is there one in this wide world so deluded—so ignorantly prejudiced, as to suppose, that the most perfect of God's perfect workmanship, is set apart as the scape-goat of creation, in whom was to centre continued pain, misery, sickness, and all the artificial ills that afflict the human family—which the minor world of being is freed from? Some may say, perhaps, unpossessed of reason, they could not sin. True, with one exception, viz: the *nachash*, (improperly translated, according to Dr. Clarke's opinion, serpent—properly, ourang-outang,) which, it appears, possessed speech, and the faculty of thought; but why, then, were they included in the curse at all? Be it recollected, that with the brute-creation, death annihilates being—but man has to await the award of his actions here, in another state.

For my own part, I would as soon believe that heaven were a fabled invention, as the doctrine that man is the decreed hereditary subject of disease. Degeneracy of physical habit and constitution is begot by imprudence, wilful ignorance, and a non-exercition of the talents which have been bestowed upon man, and which he is bound, by the most powerful ties, to employ to the glory of God, and for the service of his fellow-creatures.

We shall, in our next, see what proof can be adduced from historical facts to confirm our arguments.

Montreal, July, 1842.

OVEREURY.

RELIGIOUS INTELLIGENCE.

A CHILD'S SACRIFICE.

FROM A FEMALE MISSIONARY.

IN Dr. Leifchild's interesting speech at Exeter Hall, in February last, he proposed a plan, which I could not but at once approve and admire. It was, to form an Auxiliary Society, in which the names of children, as soon as they could understand, were to be enrolled, and to continue until they arrived at their majority. He said, "I believe there are thousands of little ones, throughout the country, of both sexes, who would be glad to be enrolled for some amount." Now, I could not help thinking at the time I read it, that in this respect the poor deluded idolaters here afford a striking example, worthy of the imitation of Christians. I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of children bearing some part in it. On one occasion I met a man and woman, with three children, on their way to Amour's Temple. I asked them where they were going.—They said, "To make pooja," or worship. I asked "Why?" They said "One child had been sick; they did make vow, and were going to pray." I said, "Why, for such a little child?" They smiled, and said, "Why not?"

The man carried in one hand a fowl, for sacrifice; and with the other led a little boy about six years old, who had in his hand three sweet potatoes.—On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa nut. The woman carried a brass plate, with a little rice, some saffron, a little sugar, and some flowers. She had an infant about twelve months old; and O, ye Christian mothers, think with compassion on this little one, who also had its sacrifice for the devil. In its little hand it carried a plantain. I asked, "What it was for?" They replied, "It is for sacrifice!" (p. 193.) They looked satisfied with themselves. They thought by doing this, they should so far secure the favour of the demon, that no evil should befall them. Oh, how I longed to lead them to Him who is the friend, and not the foe, of our little ones; who, though the mighty God, has said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Christian mothers, will you not teach your little ones to do something for the cause of Him who has died for them? If it is worth no more than a plantain, you may teach them, as did this heathen mother,—"It is for sacrifice." Endeavour to sow in their young warm hearts the seeds of benevolence, and teach them, as one of their earliest lessons, "that it is more blessed to give than to receive."

And oh, my beloved children and young friends, will you allow me to appeal to your benevolent feelings on behalf of these poor, neglected, and destitute little girls and boys, whose souls, you know, are worth more than a world! Perhaps