

[FOR THE CHRISTIAN MIRROR.]
ON FAMILY WORSHIP.

NO. 1.

"Then David returned to bless his household."
2 SAM. vi. 20.

"To God, most worthy to be praised,
Be our domestic altars raised;
Who, Lord of heaven, seems not to dwell
With saints, in their obscurest cell.

"To thee, may each united house,
Morning and night, present its vows;
Our servants there, and rising race,
Be taught thy precepts and thy grace."

Doddridge.

It is much to be feared, that there are many profiting Christians, at the present day, who are punctual attenders on the public ordinances of our holy religion, but, unlike the illustrious Psalmist, rest satisfied with these observances, and either partially or totally neglect that equally important, solemn, and delightful duty—DOMESTIC WORSHIP: who join with the people of God in the duties of the sanctuary, but neglect to carry their religion home with them, and stately, every morning and evening, to engage in blessing their households.

As it is obligatory upon every individual, singly, to adore Him in whom he lives, and moves, and has his being; and reason, aside from revelation, distinctly teaches us this duty; so it is the duty of all to congregate, and unite in celebrating the Divine honour. Man is a social being. God has not only implanted principles within us, which fit us for society, but has placed us in a condition that we require it; and we are led, by a kind of natural instinct, into some of the nearest social connections, and their interchanges of offices and benefits that arise from them. If we, therefore, associate ourselves for the inferior purposes of natural and civil life, it follows, that we should also meet together for the important concerns of religion: to render glory to the Lord God of Hosts, in our united acknowledgments of his supremacy and benevolence.

Upon social piety, the very existence of religion and virtue, in our world, and the preservation of many benefits to society, connected therewith, eminently depend. Were religious duties only to be practised in private; were there no "assembling of ourselves together," to bear testimony, by common consent, to its excellencies and usefulness; it would very soon decline in public estimation, and the least appearance of it would be marked with disgrace, and treated with contempt by the bulk of mankind. The religion of man, in this world, must be social. It is not enough that the master of a family do, in secret retirement, render homage to God; he must do every thing that in him lies to make others acquainted with His excellence, and to induce them also to glorify his perfections. And unless he do, in this manner, turn to account the influence which his relation to them enables him to exert, he fails in discharging the obligation under which he is laid to worship God.

If it is the duty of individuals and communities to worship God, surely it is no less the duty of families, as such, to worship him. Families are natural societies, constituted by God, and kept together by his providential care; they are the first and direct result of the operations of those social tendencies with which human nature is endowed; they are the source of the most refined enjoyments of life, and call into exercise the tenderest affections. By them are all civil and religious societies composed, and in this form have mankind subsisted from the beginning, and all over the earth. And can it be doubted, that these innumerable little societies, arising from Divine appointment, should each, in their separate habitations, offer daily prayer and praise to God? Is it not as reasonable for every family, in that capacity, to supplicate the guardianship of the Almighty, as it is for individuals in their closets, or in the public sanctuary, to seek his favour and protection?

If it is reasonable that we should, individually, humbly confess our sins before God, and beseech Him to forgive them; surely, it is no less reasonable, that families should mourn over their transgressions, and

implore pardoning mercy, and grace to guide them through the various duties of life. What can be more fraught with consolation, than when the members of a family draw together into one affectionate circle, and pour out before Him who seeth in secret, the whole burden of their complaints—their poverty, dis-appointment, losses, or sickness, and, with united hearts, pray for his pity and assistance!
January, 1842. I. Z.

[FOR THE CHRISTIAN MIRROR.]
"JESUS WEPT."

SURELY, if astonishment can seize eternal spirits, this was a scene to raise their highest wonder. Their Creator bathed in human tears! And suffering this humiliation, this degradation, this divestment of his own inherent glory for apostate and ungrateful man, the principal agent in his soul's affliction. They might well have exclaimed, What is man that thou art so mindful of him, or the son of man that thou so regardest him. This is surely one of the things which angels desire to look into.

Should a circuit of creation be made in search of a solution to this mystery, the wearied voyager would return disappointed of his object; but with what satisfaction would he repose on the solution revelation affords: by it the mystery is all dispersed, and heaven-born light irradiates the whole, when the enquirer learns that "God is Love."

Come listen, ye who mock at human sympathies—who deem the tear of pity a stain on manhood's cheek—desend from your pinnacle of pride, and learn that "Jesus wept."

Come ye despisers, behold and wonder—and no ye need not perish, because he weeps for you—weeps that you may rejoice. Regard him! Is there no feeling left in your heart of adamant? Is there nothing in the sight to persuade you to have pity on yourselves? If not, despair—for nor earth nor heaven will again behold a sight so calculated to soften the obduracy of your sin-hardened hearts. Ponder on the scene, and remember that "whether you will hear or whether you will forbear," for your sake—"Jesus wept."

And to you, afflicted children of God, this affords a lesson full of consolation. What though men afflict you—deride you—contemn you—persecute you—persecute you—cast out your name as evil. Your Master suffered more than this! What though you be poor—though you be sick, deserted, desolate,—He, too, suffered from the same source. It pleased the Lord to bruise Him, to put Him to grief. It is surely sufficient for the disciple that he be as his Lord; and surely you will be less inclined to murmur presumptuously or despairingly, at your own sorrow when you remember that "Jesus wept!"

January, 1842.

C. R.

[FOR THE CHRISTIAN MIRROR.]
THOUGHTS ON PHRENOLOGY.
NO. IV.

HAVING in my last shown that the organization of the brain is not the cause of vicious conduct, but that the depravity of the heart is the source whence all malevolent actions emanate, it may now very properly be asked, "How are the evil propensities of our nature to be corrected?" "What is the remedy for this tendency of the mind to abuse its organs?"

Phrenologists answer: "Place every individual, more especially the young, in circumstances favourable to virtue—in a situation where the lower feelings may be more effectually repressed, and the higher sentiments cultivated." They gravely tell us, that these "higher powers must be placed as sentinels over the lower propensities;" their favourite dogma is, "educate the organs."

Every believer in the bible will smile at this new method of improving man's moral condition. The Law carries impracticability on its front, and is but a melancholy proof of man's inability to improve his spiritual condition, when he rejects that system of mercy devised by the Most High for the regeneration of our apostate world.

The Phrenologist's plan must be wrong—for, first, to get away from evil influences, we must go out of human society; secondly, all the powers of the mind being liable to abuse, it would hardly be safe to entrust the management of one class of powers to another class. A depraved heart causing one of its prostituted powers to restrain and direct another, will not, it is feared, ever reform the manners, or change men's unwholy tempers and dispositions. Thirdly, it is impossible to educate the organs, being purely material, and only channels of communication between the soul and the external world. These prescriptions for the evils of our nature are like teaching us to purify a fountain by pouring into it the waters of its stream.

Let us look at the plan proposed in the bible for raising man from his fallen condition. It teaches us that a Being infinitely transcending the soul, must operate upon it—to renew, and purify, and enlighten, thus placing it in a state to use all its powers legitimately, as the Creator intended. The process is simply, "repentance towards God, and faith in our Lord Jesus Christ." This system, and this alone, has been found adequate to man's spiritual wants; and any system of mental philosophy which prescribes for the malignant feelings of human nature, and overlooks, or disregards, this divinely appointed plan, will be found miserably defective.

Phrenology furnishes strong proofs of the existence of the Divine Being, and of a future state of existence, as I shall probably notice at another time. It proves the depravity of our nature; but while it is (as the philosophy of mind must ever be,) silent as to the mode whereby "man who is a sinner can be justified before God," there is nothing taught by it which is contrary to the scriptural and Christian doctrine of man's salvation, through the atonement made by the Redeemer.
ENCEPHALO.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JAN. 13, 1842.

At the commencement of a new year, we feel it to be a duty we owe to our numerous subscribers and friends, to express our gratitude for the very generous support we have experienced, since the commencement of our journal—and more especially for the many kind assurances we have received, both from town and country, that the character and design of the CHRISTIAN MIRROR is generally admired; and we feel much pleasure in learning that our humble endeavours to diffuse religious truth have been so fully appreciated.

Having purchased a new printing establishment, we have much satisfaction in announcing, that the MIRROR is today printed with entirely new material. As this improvement has been attended with considerable expense, we hope our friends will be induced to exert themselves towards extending our subscription list; and that those who may be in arrears will oblige us by an immediate remittance of their subscriptions.

A PUBLIC meeting was yesterday held, in the Court House, to determine upon the best means of celebrating the birth of the heir apparent to the British throne; at which it was resolved, amongst other modes, that a subscription be immediately raised for the poor. We have no doubt that Montreal will evince her accustomed liberality; and we sincerely hope that all national distinctions will be buried, and such a universal feeling of loyalty and attachment to our beloved sovereign manifested, as will show how highly the blessings of the British Constitution are valued by our citizens.

We are glad also to perceive that a Temperance Soiree will form part of the general demonstrations of rejoicing contemplated. The day to be appointed by his Honor the Mayor.