

blishment of a "Relief Union," having for its object the amelioration of the condition of the destitute. The following is the plan proposed:—

I. This Institution to be called the Relief Union, for aiding the Poor.

II. Ten Guineas paid in advance, or the Annual Subscription of One Guinea a year, will entitle to membership.

III. Each Member will have liberty to vote in all public meetings, and recommend any destitute person, for the number of months, which he may have paid guineas.

IV. This Institution shall be conducted by seven suitable persons, chosen annually, by the Subscribers. The Committee will appoint their Chairman, Secretary, Treasurer, and all necessary Agents, reporting annually.

V. All Members are expected to walk by the Saviour's Rule, in Matthew vii. 12.

VI. Each Member of this Institution shall have the liberty to transfer his share in the funds to another, who shall have all the privileges of an original subscriber.

VII. Additions or amendments may be made by a majority of two-thirds present at a public meeting, to be called by the Committee, or any ten Subscribers.

The Rev. gentleman, to whom the public is indebted for these hints, is well entitled to the gratitude and hearty co-operation of the friends of suffering humanity, for his benevolent and unwearied exertions in so good a cause. We earnestly recommend the object to the serious attention of the Christian community.

SUMMERFIELD.—Sermons and Sketches of Sermons, by the late Rev. John Summerfield, to which is prefixed an introductory essay by the Rev. Dr. Bond. 1 vol., octavo. Harper & Brothers.

Seventeen years have passed away since the young saint, the fragments of whose productions are here collected, was called to his rest. He was taken from us "in the dew of his youth;" and albeit so long a time has elapsed since his decease, the tones of his voice yet float upon our ears like a dream of sweet music dying in the distance. His figure, his face, his action, are all before us now, as when we first heard his persuasive appeals in behalf of the American Bible Society, in the saloon of the City Hotel, long, long time ago. The volume before us contains between seventy and eighty sermons, and skeletons, that have been culled from the far more ample manuscripts which he left behind; and although the speaking eloquence is not here—for it could no more be put upon paper than you could paint the melting hues of the rainbow—yet there is much that is beautiful, both in thought and in language. Both the complete sermons and the skeletons show that, great as his labours in the pulpit were, he never ascended it without ample preparation; and these "remains" will be precious to his friends. Although a number of these sermons are written out in full, yet the author always preached extemporaneously. His manner of preparing was peculiar. It was his rule—and he advised others to practise it—first thoroughly to digest his subject in his mind, and commit the skeleton to paper, but to take no thought of the words he was to use. Those he left to the inspiration of the occasion—writing his sermons out afterward in the language he had used, according to the best of his recollection. The introduction by Dr. Bond is admirable, and his conception of the talents of Summerfield—the order of his mind—the character of his eloquence—is, according to our own ideas, eminently acute and just. The work is dedicated to the Rev. Joshua Soule, one of the Bishops of the Methodist Episcopal Church, who was a warm personal friend of Summerfield.—*N. Y. Com. Adv., May 3.*

SABBATH SCHOOLS.—All the friends and followers of truth ought to patronise and encourage Sabbath Schools. They are the nurseries of piety and virtue, a little preparatory Heaven. Many of the most devout and devoted pillars in the Church—many of the most able, eloquent and successful Preachers of the Gospel, both at home and abroad—received their first religious impressions in a Sabbath School. The mind of a child is like wax to receive—but like marble to retain. If Sabbath Schools are countenanced as they should be—the winged wheels of time will soon bring about that happy period when a Nation

shall be born in a day—when the broad bow of universal peace shall span the world—when the thirsty soil shall drink the last red wave from the field of strife—when the Prison shall become a Chapel, and the Poor-house be to let;—when light and love shall fill the world from centre to circumference—when Earth shall become a Heaven below, and its occupants sublunary angels.—*Niagara Reporter.*

[FOR THE CHRISTIAN MIRROR.]

MORAL AND INTELLECTUAL CONSTITUTION OF MAN.

NO. III.—AGENCY OF DISEASE ON THE MIND.

WHEN creation, at the mandate of Deity, sprung into vigorous being and activity, the morning stars had scarcely completed their anthem of melodious strains, ere man, for his disobedience, came under sentence of dissolution. His mind, also, became corrupted, and, through successive posterity, degenerated. The sentence still stands against him, and will, till the consummation of all things. But it is an indisputable fact, that from the first chapter of Genesis to the last of Revelations, we have not the slightest shadow of authority to prove that the decree of natural death was to be accompanied by disease. But, it may be asked, how are you to prove this bold assertion, and wherefore? I answer to the latter interrogatory, because physical disease is a great impediment to the development of the intellectual powers, and materially injures the constitution of the mind. The former question I shall endeavour to solve somewhat at large—and draw my inferences, to prove my position, from history, from animal creation, and from Scripture.

God is an infinite, perfect Spirit—uncreated, without "passions and without parts;" therefore, his attributes, productive of his actions, must partake of the same nature—in his government over the moral, as well as the natural world, "the same yesterday, today, and forever"—hence, inconsistency could not subsist. Therefore, the command given to man, to earn his bread, from the tillage of the earth, by the sweat of his brow, was not originally intended to be counteracted by the effects of disease and debility. Degeneracy of constitution, lassitude, and sickness, have been the consequence of the violation of the laws of nature, never infringed with impunity.

We like to trace effects to their original causes. This is diametrically opposed to the doctrine of necessity, which teaches that human actions are the result of natural laws, operating independently of human will. For if men will infringe the principles upon which material matter is based—if they run counter to the inscrutable laws of Divine Providence displayed in creation—they must abide by the consequences.

Previous to proving what has been already advanced, we must interrupt the immediate thread of our argument, by considering another question, which comes under our notice on this head.

Were the seeds of death incorporated into the bodily organisation before the fall? Most undoubtedly not. Therefore, the human frame must have undergone a radical change, in order to become the subject of dissolution—for it is utterly impossible to suppose that the Divine Architect would create his favourite imperfect. Perfect himself, he could not be the author either of imperfection or evil; consequently, man, made in the image of God, could not have had the seeds of death woven into his system until he became self-immolated and self-destroyed, through voluntary transgression. Besides, such a supposition would presuppose a foreordained design, independently of volition on the part of the creature—of absolute necessity to sin. Here, then, is the grade of God's eternal purpose magnified in the redemption of the world—and the free agency of man confirmed. The expressed eternal purpose may seem an anomaly, when placed in juxtaposition with the free will of the creature. But God, because he is omnipotent, is not necessitated to display his power but *how* and *when* he pleases. This we shall have occasion to advert to in the sequel.

But to sum up,—What did man lose in the fall? Answer: 1st, The constitution of the mind remained fundamentally the same in its relative principles to the

bodily frame—but it became weakened—intellectual supremacy was placed on a neverer balance with animal passion; 2d, the brilliant light of conscience became darkened; 3d, the physical organisation was subjected to decay, frailty, and death—but not (by necessity or decree) to disease; and 4th, it was only by a conditional acceptance of, and as a party in, the covenant of grace, that he could be saved from spiritual and eternal death.

What, then, was the original cause of misery, sickness, pain, hereditary and constitutional diseases? We answer, non-compliance with the rules, laws, and principles of material and relative matter—and a continued opposition to Divine ordination, acting as if totally ignorant of it, or as though man expected a suspension of the laws of nature. In the next article, this will be proved and illustrated by the Jewish history, other historical facts, and present existing circumstances.

Montreal, June, 1842.

OVERSEA.

RELIGIOUS INTELLIGENCE.

SYRIA.

Mr. Smith writes from Beirut, April 5, that since the late war, the Maronite influence is completely crushed for the present, so that neither the patriarch nor any of his papal allies are able to hinder the progress of the truth. The mission has free intercourse with the Maronites and Greek Catholics. Formerly the Patriarch's influence rendered it almost impossible to procure Arabic teachers. Now, as many as are wanted, of the best in the country, are easily obtained.

April 8, Mr. Thomas wrote, that a new scene had opened. Omar Pasha and the Druze sheiks were at sword's points. Omar, it was said, had caught the principal sheiks by treachery, and imprisoned them. The report was, that he invited them to a feast, and seized them at his own table. The Maronites were preparing to fall upon the Druzes, in concert with the Turks. The roads were all stopped. Not a Druze was to be seen in the streets of Beirut. Ships of war, about to sail, delayed their departure, and the English packet was detained, to collect and carry more perfect information. There were indications of such a storm as Lebanon had not yet witnessed. Yet, in a month, the door might be more widely opened than ever. At least, the face of the Druzes turning Mohammedans is at an end.

THE ARMENIANS.

Dr. DWIGHT's journal for the last quarter of the year 1841 is full of encouragement. In the protracted struggle between the people and the bankers, the people have been steadily gaining, and have now a juster share of influence in the government. This contest has done much to awaken thought, and produce freedom of conversation and enquiry. The evangelical Armenians have taken advantage of this greater freedom, to preach the gospel more boldly and more abundantly. Juster views of the nature of the gospel, and of the difference between real and merely nominal Christianity, are becoming prevalent. Mr. Dwight gives an example. An Armenian placed his son in Mr. Hamlin's seminary, telling him, "My object in sending you there is, that you may become a true disciple of Christ. Mind, that you make that your great business." Five years ago no man would have given his son such a charge; for all supposed that every Armenian, observing the forms of their church, was a true disciple of course. Now, there are many who think and feel as this man did, and come to the missionaries with serious inquiries concerning spiritual religion. The Seminary was rising in favor and usefulness.

Mr. Goodell mentions the remark of a priest, who says that the word "Protestant" is coming into use in a remarkable way. When people are conversing together, and some show a cavilling disposition, or any want of sincerity, it is customary to say, "Come, let us speak Protestant fashion;" which means, "let us speak the plain, sober truth, in good earnest."

An intimate friend of the missionaries has been appointed as the patriarch's vicar, and there is some talk of his being appointed Patriarch.

Mr. Dwight mentions a visit from an enlightened teacher at Ada Bazaar, who brought a gratifying report of the progress of truth and piety