

The narrative which follows is extracted from the life of Mr. Campbell, the African Missionary Traveller. It contains a fact probably unknown to most of our readers; and will be as delightful to the Christian, and especially the Theologian, as it is important and edifying:—

“SEARCH THE SCRIPTURES.”—“I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad, by his title of Lord Hailes, a Scotch Judge. I had it from late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's own words:—

“I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

“About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast next morning. He had been of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries? ‘I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.’

“Well,” said Lord Hailes, “that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.” Pointing to a table covered with papers, he said, “There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfies me that I could discover them also. Now,” said he, “here was a way in which God concealed, or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of, and though they had, they never could have effected their destruction.”

MENTAL SELF-CULTURE—a Lecture delivered in St. Maurice Street Chapel, February 7, 1842. By the Rev. J. J. Carruthers. Montreal.

THIS neatly-printed pamphlet, of 45 pages, from the press of Messrs. Campbell & Becket, is dedicated to the Christian youth of Montreal, and especially to the Superintendents and Teachers of Sabbath Schools, at whose request the Lecture was delivered and published. Its main design is to exhibit and illustrate the motives, means, and methods of securing Mental Culture on Christian principles; and without entering into details, we cordially recommend it to the attention of the public, and especially to the youth, for whose benefit it is principally intended. The author, as we are informed, arrived last autumn in Montreal from Liverpool, where he formerly resided, and must be well known to many of our readers, as well from his stated services, and his addresses at the late meetings, as from his having occasionally preached in various churches in the city during the winter. Those who have heard him in the pulpit, will be prepared to find that this Lecture, like his public discourses, is forcible, direct, and well applied, and written in a style at once earnest, simple, and unadorned, and yet striking and beautiful.—*Transcript.*

IN the Commons, Sir Robert Peel intimated that a bill would be brought in to establish the validity of marriages by dissenting Ministers between Dissenters and members of the Established Church in Ireland. He also stated that it was not the intention of Government to bring in a bill regarding church-rates.

[FOR THE CHRISTIAN MIRROR.]
ON THE CHRISTIAN RELIGION.

“The kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost.”
ROM. xiv. 17.

It may be easily understood, that by the kingdom of God, the Apostle here means *true religion*,—that religion which the Gospel was intended to promote in the world, and which it actually promotes, wherever it is received, in proportion as it is seriously and practicably attended to. Wherever men are governed by regard to the will and authority of God, there is the kingdom of God—such men are his subjects. This kingdom or government of God over the hearts and actions of men, our Saviour and his Apostles laboured to establish, by publishing the doctrines and precepts of true religion; and he will at last fully and universally establish it, by exertions of his regal and judicial power, when the Gospel shall universally prevail, and he shall put down all opposite power and authority, and subdue all things unto himself.

It may be asked, where is the kingdom of God to be found, and by what marks is it to be discovered? By the effects it produces,—righteousness, peace, and spiritual joy! by which it is distinguished from all false and deceitful pretensions. These are the fruits by which the tree is to be known—fruits so noble and excellent, that nothing in nature can equal them. Wherever we see men conscientiously practising what they apprehend to be right, under the influence of divine principles formed in the heart—cultivating a spirit of peace and goodwill to their neighbours, and taking a pleasure in religious exercises, and good works; these possess the kingdom of God. Such persons, how much soever they may differ from us in words, or modes, or opinions, are his true and faithful subjects: because they are governed by the will of God; and he governs them, not only as he rules over mankind at large, and the material creation, (by his irresistible power,) but by his free goodness; by his holy precepts; by the motives of his grace; by the hopes of his favour, and of the rewards of his heavenly kingdom.

The kingdom of God, or true religion and Christianity, is not confined to any particular territory, or attached to any human constitution, whether civil or ecclesiastical; but is entirely distinct from all human power, and may subsist in any part of the world without it: because it is the government of God over men, not of men over one another; and the essential properties and marks of it, are “righteousness, peace, and joy in the Holy Ghost.” Therefore, wherever these are, there is the kingdom of God.

That Christianity is not of a local or external nature, our Saviour plainly declares to the Pharisees,—“the kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Its rise and progress is not like that of an earthly conqueror, or worldly empire, with the noise of victory, and a shew of pomp and triumph. It knows no sect or party. Christ is not confined here or there; but all who believe in him, and love him in sincerity, are subjects of his happy government. We must look into our hearts, whether Christ be formed in us. All true religion is internal and experimental—and without this, the form and show of godliness avail nothing.

Whatever professions, therefore, men may make of religion; whatever works of devotion they may exhibit; whatever signs or evidences they may fancy to themselves of their being in a state of salvation; yet, if they take no pleasure in the practice of Christianity, but rather have an aversion to it; if they are sober, peaceable and honest, only by compulsion; if they have no love of goodness; if, instead of delighting in acts of piety, and charity, their devotion is attended with uneasiness, and their charity with reluctance; if they can rejoice in the testimony of a good conscience; if they are entire strangers to that holy and spiritual joy, which springs from the kingdom of God revealed in the soul; from benevolent affections, and from Gospel hopes of divine favour, and a blessed immortality; such persons, whatever other kingdom, constitution, or church, they may belong to, are stran-

gers to true religion: for the kingdom of God is “righteousness, peace, and joy in the Holy Ghost.”

Let us, then, adore and praise the Father Almighty, the Supreme Governor of the Universe, for his great goodness in sending his Son Jesus Christ our Lord, to set up a kingdom of righteousness, peace, and joy upon earth; and in bringing us to partake of the privileges of this divine constitution. Let us seek, in the first place, the kingdom of God, and the righteousness thereof, and endeavour to become faithful subjects of it, by obeying and submitting to the will of God, according to the precepts and example of our blessed Saviour. Let us bear in our hearts a true allegiance to the invisible head and ruler of it, by trusting in his protection, and by hoping for his gracious acceptance of our sincere affection and faithful service. Let us banish from our minds all hurtful delusions, superstitious fears, and vain cares and sorrows; and, as becomes the happy subjects of such a sovereign, let us endeavour to practise righteousness, live in peace, and reap the comfort and delight of true religion, of a good conscience, a holy temper, and a virtuous life; that so we may also attain to the blessed and joyful hope, that an inheritance shall be administered to us abundantly, into the everlasting kingdom of our Lord and Saviour—where *perfect righteousness, uninterrupted peace, and fulness of joy*, are established for evermore!

March, 1842.

L. Z.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSION IN CEYLON.

THE Rev. Mr. Stott, in his journal of the 5th August, writes:—

In the morning we started for Kittool, a distance of six miles. We crossed the beds of two rivers. The name of the second is Mundaniaru. It is evidently a very large stream in the wet season. At Kittool we saw six families of Veddahs. I conversed with them at some length, and found them extremely ignorant. They have no knowledge of God; nay, they have never heard of such a being. They have some idea of evil spirits, or devils, and suppose that these afflict them. They, therefore, make devil-dances for afflicted persons, except in cases of cholera. Upon those occasions they procure from the moor-men, cocoa-nuts, rice, fruit, &c., which they offer as a sacrifice to these devils. Having placed this sacrifice on a kind of frame, they dance round it, until, as they suppose, they become possessed with the devil, and are able to give answers, as from him, respecting the removal of the affliction, &c. They also use charms, made by tying eight small knots, and loosing one every day; and during the eight days take no liquid. They have no doctors among them, and use no medicine. When any of their number dies, they bury him, and leave the place.

A man only marries one wife at a time, from whom he seldom separates. The marriage is contracted by the parents, when the children are infants; and they are both taken by the parents of one, and brought up together. When they are capable of taking care of themselves, the parents of the girl give them a bow, three arrows, and an axe, and a tract of jungle-land, with a mountain to live on, and send them away. They never interfere with each other's jungle. They eat deer, elks, pigs, monkeys, lizards, and various other animals; but their principal food consists of honey, yams dug up in the jungle, wild mangoes, and other fruits. We saw them roast a monkey and eat it. I hear that they eat the bones also. They do not shave, but cut their beards with their arrows. They wear scarcely any covering, and have no houses. In the dry weather they range in the jungle, and often sleep under the trees; and in the wet season they creep into the caves, or under overhanging rocks in the mountain. As they are never far from home, their wives and children go along with them when they hunt. Those with whom I spoke had no knowledge of hours, no names for days, and knew nothing of weeks, months, years, &c. There were six men, but none of them could tell me their number. If they are told to do any thing in six or seven days' time, as many knots must be made on something, one of which they loose each day; and when the last is loosed, they do the thing.