

possessors thereof from so doing; without tolerating the more public acts of impiety at the hand of those who give evidence that they are neither influenced by the love nor fear of God; especially when it is easy to prevent the existence of such evils?

Do we call ourselves Christians? Then let us establish just claims to the name by exhibiting the character of Christians. Have we wholesome and salutary laws as a nation? Then let us enforce them. If not, as Christians we have the law of God: the only infallible rule of all righteous legislation, and let us be governed by it. It is hoped that these few remarks will produce the effects intended by the writer, viz: to stir up those who are vested with authority to a proper sense of the obligations which devolve upon them in virtue of the place which they occupy in society: to enforce those laws of which they are or ought to be the administrators: and which have for their object and end the suppression of every open violation of the law of God, and thereby evidence their veneration and respect for that part thereof which he has been pleased to introduce to our particular attention with "REMEMBER the Sabbath Day to keep it holy." J. A.

If we as a community have hitherto escaped those expressions of Divine wrath to which the writer of the foregoing article alludes, as having been manifested in the awful conflagrations that have marked the history of St. John, N.B., we are, nevertheless, in constant danger. But we would make use of another motive. If the Scripture axiom be true, that "Righteousness exalteth a nation," and none can doubt it; it is no less true, that "sin is a disgrace to any people." Our obligations to Almighty God—the eternal interests of our own souls, and the souls of those around us—call loudly upon us to bestir ourselves in this matter—at once to wipe off the disgrace that attaches to us as a people—and thus secure the blessing of heaven upon our families and upon the community at large.

We beg respectfully yet earnestly, to draw the attention of our new Corporation to this important matter—this crying evil. As we remarked in a former number, we can see no necessity for the bustle and confusion occasioned by the hordes of vehicles that crowd our squares and corners, disturbing that solemnity which becometh the sacred hours of this holy day. Let this one nuisance be removed, and much evil, now consequent thereon, will be prevented. This may be done by our Corporation, and we call upon them at once to apply the remedy in their power, instead of continuing to countenance those practices that have too long disgraced our city.

#### THE MONTREAL YOUNG MEN'S SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The anniversary of this excellent and highly useful association was held on Tuesday evening last, in the basement story of the Wesleyan Chapel. This large and commodious room was well filled on the occasion; and it was pleasing to meet with ministers and members of different Protestant communions, convened for the special purpose of countenancing and encouraging those young men composing the association—who, we were pleased to observe, on the occasion of this their first anniversary, gave ample proof of the progress of that mental culture and growth in Christian knowledge, for the promotion of which they had associated themselves together. The existence and nature of the Society being but very partially known, this public mode of celebrating its anniversary was resorted to, in order to induce

other young men to unite with them in the important work of acquiring and strengthening Christian principles, and diffusing those principles around them, as they might have opportunity—which end we sincerely hope may be fully attained.

But to the meeting. After ample justice had been done to the tea and refreshments, (which were of the best quality, and in great abundance,) the President of the Society took the chair; and, in a very modest yet forcible manner, explained the nature and objects of the Association. In the course of his remarks, he called upon young ladies also to form similar associations, and pointed out some of the benefits to be derived therefrom. This gentleman's remarks were well received, and, were it not for the sacred character of the building, would have called forth loud applause.

The President then called upon the Secretary to read the Report—a document which would have done credit to the most mature minds. As we hope to be enabled to notice it more at large in our next, we shall at present only remark, that the reading of it gave general satisfaction.

Several excellent addresses were delivered during the evening, by members of the Association; and also by the Rev. Gentlemen present—who declared themselves highly pleased with the character and objects of the Association, and expressed a hope that their number may be increased tenfold, summing up their remarks with some valuable hints and cautions, which we hope will not be thrown away upon the members. An excellent choir was present, which also contributed to the enjoyment of the evening.

In concluding this very hasty notice, we shall only just remark, that we fully agree with the sentiment of one of the speakers, that "eternity alone will disclose the amount of good which has been effected by the instrumentality of such associations."

We have much pleasure in presenting to the reader the following very beautiful and reasonable "Musings," which cannot fail to be both pleasing and edifying. On our first page will be found a poetical article from the same elegant pen.

#### AUTUMN MUSINGS.

BY MRS. J. R. SPOONER.

"We all do fade as a leaf."—No sentence more true than this has been inscribed in holy writ; and now, when the earth is covered with the decayed leaves which rustle beneath our feet as we pass along, and the autumn winds are moaning through the naked branches from which they have fallen, it comes home to our hearts with a saddened feeling of its truth. Verily, "We all do fade as a leaf," from the little infant, sleeping in innocence on its mother's bosom, to the youth, buoyant with hope and joy—from the man in the prime of life, to the aged and hoary-headed pilgrim—all present an example of the decay of mortality, which no human power can arrest, when the mandate has gone forth, "Return!"

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O death!"

We greet this season with pleasure, although its associations are of a melancholy pleasure; it does not seem like spring, to call the earth to rejoice, but rather to mourn. One season gives birth to all things beautiful, the other ushers in their death. Earth has lost her cheerful robe of green, and the sweet flowers that decked it are withered and gone. The frost-king has breathed on the streamlet, and hushed its gentle music into repose; and the singing birds, taught by Him who careth for the sparrow, have sought a sou-

thern home, and we hear their merry notes no more. Yet we feel that "God has made every thing beautiful in its time!" What can surpass the gorgeous tints of every hue and shade, which the leaves assume ere they fall? and which seem to invest the earth with a spiritual beauty, upon which we gaze as upon the face of the dying, knowing they must soon depart. How glorious too is the autumnal sunset, tinging the heavens with rich shades of purple and gold. There is beauty in the scene, and though it be mingled with sadness, it is well; we need a season which is so peculiarly adapted to awaken serious reflections in the heart—we need to be reminded that "we all do fade as a leaf"—that each day, as it wings its flight, sees us hurrying down the stream of time into the boundless ocean of eternity. "Lord, teach us so to number our days, that we may apply our hearts unto wisdom."

November, 1842.

#### FOR THE CHRISTIAN MIRROR. ON PUBLIC WORSHIP. NO. II.

It is by the Gospel that a future existence is fully ascertained. It is in it that God hath made known his gracious purpose towards mankind; and hath given an ample manifestation of what he has done to recover them from their lost and guilty condition, and thus to convert that eternity, which must have otherwise been taken up in hopeless and unmitigated suffering, into a prospect of unmingled joy, glory, and peace.

Is this message of God's mercy listened to, by those who attend his sanctuary, with breathless anxiety, and every word that is calculated to allay their fears, and to confirm the basis of their hopes, seized with avidity? Do we perceive a profound and universal sense of the value of spiritual things pervade our assemblies, when met together in the house of God, Sabbath after Sabbath? Is that eagerness and fixedness of attention observable, which are ever exhibited when men are fully impressed with the belief that their interests are vitally concerned? Do they who, in obedience to the Divine command, assemble themselves together to worship in the immediate presence of God, manifest, by their deportment, that they are aware of their rebellion against heaven, and their expedience to the consequences of its displeasure, and the provision that infinite love and clemency hath made for their reconciliation? Alas! What facts should compel us to answer in the negative.

It must be open to every one of ordinary observation, that instead of that composed sedateness of demeanour, and that gravity of countenance, which the solemnity of the place and the importance of the truths promulgated require, we witness some sunk in sleep; others gazing around in anxious search or unmeaning vacancy, and others, indicating, by their levity and restlessness, that to them such services are a task, which the authority of superiors, or the influence of fashion, alone compels them to undergo. Whilst there are those who seek the house of God merely that they may find amusement, or something, at least, that may help to drive off the irksomeness of that sacred season; there are others, who, having heard the Gospel preached, commence a criticism on the manner and style of the preacher, that they may show their acuteness in detecting what may have escaped the notice of others, and their dexterity in exposing what wiser men would have concealed. And are there not many who apparently lend their ear attentively to all that is said, and yet, as soon as the voice of the preacher has ceased, and have withdrawn from the place where God's Word dwells, every impression of seriousness is effaced by the worldly thoughts in which they indulge, or the vain conversations in which they are engaged? Those who follow such a line of conduct are thus described by the Lord, in his vision to Ezekiel:—"They speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

How many are there, who wait upon the ministrations of the word, and instead of applying it to themselves, and endeavouring to bring their spirits into that frame and temper which it recommends, point it to others, as being that which is well adapted to such a one—or bearing directly upon the case of such another: and in their feigned concern for others, they fearfully neglect their own souls!

It is painfully affecting to think, that there should be any who can enter the house of God, with hearts light, and easy, and careless—who can spend the hours devoted to sacred purposes, in the presence of the all-seeing Jehovah, with all the indifference of