

The Christian Mirror.

MONTREAL, THURSDAY, SEPT. 23, 1841.

"See that ye fall not out by the way"—JOSEPH.

To quarrel with a man because his coat is not cut after the same fashion, nor made of the same material, as your own,—to despise a man because he happens not to relish the food that you eat,—is not more silly and ridiculous than to indulge unkind feelings towards an individual who differs with you in religious sentiments, but who, nevertheless, is, equally with yourself, striving for the faith once delivered unto the saints.

There is the Christian, who, while he cherishes his own peculiar opinions, entertains a suitable respect for those of others—and though he may reason calmly and dispassionately, yet firmly, in maintaining what he believes to be the truth, he, at the same time, banishes from his mind every uncharitable thought concerning his fellow traveller to Zion.

But there is also, we regret to say, the hot-headed polemic—the violent religious disputant—whose character is diametrically opposite to the principles of that religion which he professes. If to be "meek and lowly in heart" be a mark of piety—if the disciples of the Lord Jesus Christ are to be distinguished by love towards each other,—it consequently follows that such a man possesses very little of the spirit of that religion of which he is so warm and angry an advocate.

These remarks are elicited in view of the many uncharitable—we had almost said unholy—contentions that have agitated and disgraced the Christian Church,—and the petty jealousies and suspicions now existing between different religious denominations,—to the discredit of the Gospel, and the hindrance of the spread of the Redeemer's kingdom.

The proportion of those who make a profession of religion compared with the vast multitudes who make no such profession, is small indeed; and if from this small number we deduct the mere nominal professors—those who depend upon the outward forms and observances of Christianity for salvation—how very few of the truly pious will remain! These few, however, are they who, in the sight of the Most High, alone constitute his Church militant. Now what is the position of this small number? Have they not sufficient to contend with in the road to the Celestial City, without falling out amongst themselves "by the way"? Are not the obstacles constantly presented by the world, the flesh, and the devil, sufficient to obstruct the Christian's path, without making enemies of his fellow-travellers?

The conceptions which the people of God will have of these matters when they enter the "promised land," will be very diverse from the views they now entertain. Could we draw aside the veil which hides the abodes of the blessed from this world, doubtless we should discover rains out of different churches walking together, in love, and wondering why the most trivial circumstances should have separated them while on earth. ARMINIUS and CALVIN, for instance, united in the bonds of celestial friendship and brotherhood—regretting (if such a feeling could be experienced in those bright abodes,) that those who bear their name are not pressing through the weak barriers of non-essentials, which have so long divided them, and that each is not striving to excel the other in forbearance, and kindness, and charity.

We hope speedily to see the mouth of the infidel stopped—the tongue of the slanderer silenced,

and the Kingdom of Emanuel rapidly advancing, by a cordial and universal union and co-operation among the churches; and to contribute, though in the most remote and humble degree, towards bringing about so delightful a consummation, shall be our constant aim, and our highest ambition.

"We will also avail ourselves of this occasion to notice the appearance of the *Christian Mirror*, a new religious journal published at Montreal, and representing, we believe, the opinions of the British Wesleyans. Whilst we must continue to regret that so respectable a body of Christians will still stand aloof from our Church, without any conscientious scruple to debar them from holding communion with it, we can safely say that the *Mirror* is an organ creditable to their body, and likely to promote a friendly feeling towards our Church."

For the honourable notice taken of us in the above extract, we tender the *Church* our warmest acknowledgments; but we must be permitted to correct a slight error into which our respected contemporary has fallen. Whilst we should consider it a high honour to be the organ of so respectable and influential a people as the Wesleyan Methodists, we totally disavow any official connection with that, or any other body; and yet, at the same time, we heartily extend the hand of fellowship to Protestant Christians of every denomination,—assuring our esteemed brother of the *Church*, that while we denounce sin—endeavour to expose error—and condemn bigotry, superstition, and prejudice, in all their forms,—it shall be our constant study to merit the approbation and secure the co-operation of all who love our Lord Jesus Christ in sincerity.

ADDRESS OF THE CHURCH OF SCOTLAND TO THE JEWISH PEOPLE.—We have seldom perused a document with more intense interest and gratification than we have that of which the above is the title. The conversion of God's ancient people must ever be a subject dear to the heart of every sincere Christian; and we believe the time is now at hand, when the attention and energies of the different sections of the Church of the Redeemer will be enlisted in this glorious enterprise.

We regret that our limited space will not allow us to publish the entire address; but we hope to be able, in our next number, to present our readers with such portions of it as will tend to awaken their attention to this important subject, and thus excite their prayers in behalf of that interesting people.

WESLEYAN METHODIST SUNDAY SCHOOL TEA MEETING.—The Gospel improves all the feelings arising from the different relations we sustain towards each other. Whether as members of a family—as mechanics, merchants, farmers, citizens, or subjects; and more especially, does it modify and improve the social feelings and affections. This sentiment will, in some degree, explain why the Christian religion civilizes every country in which it obtains a permanent footing, no matter how barbarous and untractable the people may have previously been.

These ideas passed through our mind while present at a Tea Meeting of the Sunday School Teachers of the Wesleyan Methodists in this city, held on Tuesday evening last. The interchange of kind feeling—the desire to make each other happy—the chaste pleasure—the smiling countenances, and the contented looks of all present—contrasted strongly with the boisterous mirth, the ribald jest, the coarse amusements, which obtain in meetings where religion is absent, and its pow-

er not even recognised. Truly is it said that Religion

*Lays the rough paths of peevish nature even,
And opens in the breast a little heaven.*

Communicated.

THE NESTORIANS, OR LOST TRIBES.—We beg to inform our readers that the expense of the interesting work we are now publishing under the above title, amounts to more than a whole year's subscription to the *Mirror*. An early application will secure the work from the commencement.

In consequence of the arrival of important news from England just as we were going to press, we have been induced to postpone the publication of several articles which had been prepared for this number: in order that we might be able to furnish our readers (especially those in the country) with as full details as possible.

TO CORRESPONDENTS.

The communication signed "Tenderness" will appear in our next.

DEATH OF LORD SYDENHAM.

We are indebted to the *Commercial Messenger* for the following particulars respecting the death of this deeply lamented nobleman:—

The following letter was received yesterday by a gentleman in town, from a friend at Kingston, who had frequent opportunities of seeing the lamented nobleman, of whose death it contains the announcement:—

"Kingston, Sunday Evening.

"With feelings of deepest pain I announce the decease of His Excellency the Right Honourable Charles Baron Sydenham, the Governor General of this noble Province, whose career of usefulness terminated this morning, at the hour of seven, from the effects of the calamitous accident which lately befel His Lordship.

"On Thursday, unfavourable symptoms appeared to grow out of His Lordship's wounds. Inflammation began to be apparent, with a tendency towards gangrene. The symptoms became gradually more alarming until Saturday, when the medical attendants of His Lordship expressed serious fears for his safety. These fears speedily grew into certainty, and on Saturday evening, all hopes were abandoned. His Excellency was, however, completely sensible, and spoke with clearness and perspicuity to those around him, bestowing his last thoughts upon the well-being of the Province, which, under his care, has made a more rapid stride in improvement than for many years before. On that which his Lordship knew to be the bed of death, he gave his thoughts to the measures which his genius had conceived, and his energy and talent had accomplished for its improvement, and his dying request to whoever should succeed him was, that the plans he had conceived, and most maturely weighed, might be brought to perfection when he was gone. The well-wishers of the Province will breathe over his remains a similar prayer."

Thus, after having administered the Government of Canada for one year and eleven months, with a constant eye to the development of its great resources, and the extinction of its dangerous animosities and feuds, Baron Sydenham is dead. His administration, however, brief as it was, will be remembered long. The foundations of future prosperity have been laid,—an incalculable benefit given to public business, which it will not be easy to forget, and which, under proper management, cannot but continue to operate favourably upon our Provincial affairs. Baron Sydenham was still young in years, though old, if his days were numbered by what he had projected, and what achieved. He came among us armed with great and unwonted powers; and he possessed the unlimited confidence of his sovereign and her advisers, in his intellect and integrity. Since his arrival his life has been one of unremitting labour. His great powers have been taxed to the utmost to bring to maturity the designs which he believed the best calculated to render the country great and prosperous. He has been cut off when his hopes were near fulfilment; and though all that