

Can the heathen world be saved without the Gospel? Have we not reason to conclude that the belief that they can, (if indeed such a belief is found to exist,) originates in a spirit of sluggishness, and an unwillingness to engage in active effort for their salvation?

If it were true that the heathen did not stand in need of the Gospel, much self-denying effort might be spared; and such effort to many of those who profess to be Christians is very unwelcome. But whatever may be our dispositions as to active labor for the salvation of men, it is beyond all question that such labour is most imperiously demanded. It is a well-established principle, that it is through the Gospel that men are saved, whether they dwell in the midst of Christian churches, or of heathen temples. JEREMIAH.

A LIVELY FAITH.

LET me invite you to the cultivation of a lively and vigorous faith. It was this that gave to the preaching of the first ages all its resistless power—this which bore along, as on a march of triumph, the apostles and primitive evangelists, amidst the scoffing and the mockery of the world. Their faith it was which taught them to glory in disgrace; enabled them to rejoice in tribulation; filled their lives with labour and their death with peace; this which made them impenetrable to every assault, and inaccessible to every fear. Actuated by this power, they were superior to ambition, to interest, to the love of ease, to the allurements of speculation, and even to the affections of nature, so far as those affections would have neutralized or hindered their efforts in the cause of Christ.

If we were required, on the other hand, to assign the reason of our comparatively inefficient efforts, and our languishing zeal, we should trace them all to the defect and weakness of our faith.—We are dwarfish as Christians; and it is not surprising if we do not achieve as ministers or as missionaries, what demands a man's strength. We want that faith which outstrips the speed of ages; which seizes on the imperishable, and grasps the infinite; which leans upon the arm, or wears the mantle of omnipotence; which brings the distant near, and turns the invisible into a present substance; which gives swift wings to hope, and swifter to devotion; which strengthens the hand for labour—braces the nerve for endurance—and dilates the heart with emotions, the very germs and pledges of our immortality; which rears us up from the dust of human frailty, to become as princes and prevail with God—and teaches us, while halting and wearied in the contest, still to retain our hold, and say, "I will not let thee go unless thou bless me!"—although it is an angel's might with which we struggle, and an angel's pinion that is half-unfolded, and already spreading to the wind.—*Dr. McTear.*

THE HOLINESS OF GOD.

HAD not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God, is infinitely more glorifying to God, than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there: nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the criminal, is just as holy as the law which declares, "thou shalt not kill."—*Roe. II. Howells.*

FORBEARANCE.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of, as to give His precious blood for it; therefore despise it not.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 14, 1842.

TO OUR PATRONS.

OUR readers are respectfully informed, that the first volume of the **CHRISTIAN MIRROR** terminates with the next number. In making this announcement, we feel it to be our duty to tender our sincere and grateful acknowledgments to those respected friends, by whose exertions and personal support the publication has been continued to the close of its first year, as well as to our subscribers generally, for the interest they have manifested in its prosperity.

Whilst grateful, however, for the measure of encouragement hitherto extended to us, we must, nevertheless, remind our friends, that in consequence of the low price at which the **MIRROR** is published, a large circulation is necessary to defray the expense and trouble consequent thereupon. Judging by the success which has attended our humble yet well-meant endeavours to disseminate religious and other useful information, we confidently anticipate an increased exertion on the part of our friends, to extend the circulation of our journal. Our friends throughout the country, and especially those who have kindly consented to act as agents, are respectfully requested to make a special effort, previous to the commencement of the second volume, to increase the number of our subscribers.

Having ordered several religious periodicals, we hope to be enabled to render the **MIRROR** increasingly valuable, as a medium of communicating, without partiality, the latest information respecting the movements and operations of the great religious bodies, by whose instrumentality the principles of pure religion are now being rapidly disseminated throughout the world.

We may be allowed to add, for the information of those who may not have had an opportunity of ascertaining the principles upon which our journal is conducted, that it is strictly, and undeviatingly, **ANTI-SECTARIAN** in character. We have made choice, in common with our fellow-Christians, of that section of the Christian church which we believe will most effectually conduce to our spiritual improvement; but, at the same time, we deeply deprecate that narrow-minded feeling too prevalent, alas! among professors of religion, which prevents that unity and affection that ought ever to characterise the disciples of the Saviour. We hold it to be our duty, as religious journalists, equally to rejoice in the good effected by each and every body of evangelical Christians, by whatever name or peculiarity they may be distinguished, under a solemn impression of the truth, that "whatsoever good is done upon the earth, it is the Lord that doeth it."

It is matter for devout gratitude, that the followers of the Saviour are daily becoming more alive to the necessity of union; and if our very humble efforts to promote this desirable object be crowned with any measure

of success, even in a single instance, we shall console ourselves with the reflection that we have not laboured in vain. We ardently long to see every species of bigotry rooted out of the Christian Church, and all who name the name of Christ giving scriptural evidence of their attachment to their Divine Master, by loving "the brethren," and coming forth, as one great and united army, "to the help of the Lord against the mighty."

THE following important "sign of the times" is extracted from the letter of a correspondent of the *New York Observer* :—

The quarrel with the pope is not less serious. The government seem desirous of making the Spanish church independent of the Holy see.—Their intention is,

1st. To forbid all correspondence with the pope for obtaining pardons, indulgences, or ecclesiastical privileges.

2d. To forbid sending any money to Rome for religious purposes.

3d. To refuse to receive into the kingdom ambassadors of the pope, who shall be sent to grant exemptions.

4th. To suppress agencies for praying.

5th. To abolish all foreign ecclesiastical jurisdiction, consequently that of the Holy See, and only to retain the authority of the bishops over the priests their immediate subordinates.

6thly. Lastly, To forbid asking the pope's confirmation in appointment to offices in the church.

This would be, indeed, a thorough reform.—The Spaniards, by adopting these resolutions, would create a schism as great as that of Henry VIII. in the English church. All connection with the Holy See would be sundered. Pope Gregory XVI. has also published apostolic letters, in which he pours out his complaints: "The Catholic religion," says he, "is threatened publicly in Spain with utter destruction. An execrable law has been proposed to the supreme assemblies of the kingdom, tending to destroy from the foundations the lawful authority of the church, and to establish the impious maxim that the power of the laity is superior, rightfully, to that of the church. Indeed, this law declares that the Spanish nation should pay no heed to our apostolic see."

Gregory XVI. in his deep grief, has ordered prayers for Catholicism in Spain by all the faithful adherents to the See of Rome. It is not probable that Espartero's government will be strong enough to effect so great a reform. The priests have still numerous partisans in the peninsula, and they will not be wanting in address to frustrate the plans of their adversaries.

WHERE IS THE CHURCH OF CHRIST?

It is, as it ever has been, built on the rock Christ Jesus, and its superstructure has been raised by the Apostles and martyrs, and stamped by Divine immutability. But where shall we find it now, in its purity and original simplicity? We shall endeavour to answer this important enquiry conscientiously, distinctly, and charitably. We may arrive at a safer conclusion by asking, first, where is it not? It is not to be found in schism, that excludes charity; it is not to be found in outward pomp and ceremony—the form without the power—which enslaves the passions, (because appealed to them only,) and plays with the feelings, as doth a beautiful scenery. It is not to be found in the hearts, or participating in the interests, of those where the love of money reigns supreme. It is not to be found among the smoking incense, the fascinating music, or the gorgeous trappings of the papal hierarchy. It is not to be found with those who maintain an outward profession of the Christian faith, while backbiting their neighbours is their favourite employment. It is not to be found amongst those who preach up the doctrine of universalism. It is not to be found with those who attempt to rob Christ of his