

THE CASKET.

WORDS OF TRUTH.

"No men in the world want help like them that want the gospel. Of all distresser, want of the gospel cries loudest for relief. A man may want liberty, and yet be happy, as Joseph was: a man may want peace, and yet be happy, as David was: a man may want children, and yet be happy, as Job was: a man may want plenty, and yet be full of comfort, as Micaiah was: but he that wants the gospel, wants every thing that should do him good. A throne, without the gospel, is but the devil's dungeon: wealth, without the gospel, is fuel for hell: advancement, without the gospel, is but going high to have the greater fall. What do men need that want the gospel?"

"They want Jesus Christ, for he is revealed only by the gospel. He is all in all, and where he is wanting there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ: and what shall a hungry man do that hath no bread? Thirst cannot be quenched without that living spring, which is Jesus Christ; and what shall a thirsty soul do without water? A captive, as we are all, cannot be delivered without redemption, which is Christ Jesus: and what shall the prisoner do without his ransom? Fools, as we are all, cannot be instructed without wisdom, which is Jesus Christ; without him, we perish in our folly. All building without him is on the sand, which will surely fall. All working without him is in the fire, where it will be consumed. All riches without him have wings, and will fly away. A dungeon with Christ is a throne, without Christ is a hell. Nothing so ill but Christ will compensate. All mercies without Christ are bitter, and every cup is sweet that is seasoned but with a drop of his blood; he truly is the love and delight of the sons of men, without whom they must perish eternally, for there is no other name given unto them whereby they may be saved. He is the Way; men without him are Cains, wanderers and vagabonds: he is the Truth; men without him are liars, like the devil who was so of old: he is the Life; men without him are dead, dead in trespasses and sins: he is the Light; men without him are in darkness, and go they know not whither: he is the Vine; and those that are not grafted in him are withered branches, prepared for the fire: he is the Rock, men not built on him are carried away with a flood: he is the Alpha and Omega, the First and the Last; the Author and the End, the Founder and the Finisher of our salvation; he that hath not Him, hath neither beginning of good, nor shall have an end of misery. O blessed Jesus, how much better were it not to be, than to be without thee! Never to be born than not to die in thee! A thousand hells come short of this—eternally to want Jesus, as men do that want the gospel."—OWEN.

SYMPATHY.

Sympathy is that principle in the mind, which enables us to feel the suffering or participate in the happiness of others, and, considered in this light, is one of the greatest blessings which Providence has dispensed to man; it is one of those bonds which unite society together, and were its influence more extensively felt, would render the human family an assemblage of brethren.

But the most perfect pattern of benevolence that ever was exhibited to the world, was in the life and sufferings of the Saviour of mankind, who went about continually doing good, without the hope of private emolument, or a wish to obtain the applause of the world.

The blessed effects of sympathy are not confined to making a man useful to his fellow creatures; they also advance his own happiness. For he who is under the influence of this benign principle, derives more pleasure from viewing a well cultivated farm, or witnessing the arrival of a ship laden with the rich productions of foreign countries, than many do from the possession of them: he feels that every blessing a fellow creature enjoys is so much added in the stock of human felicity, and therefore participates in the enjoyment of it: he feels for the sufferings of individual misery, and therefore endeavours to alleviate them. But his sympathy is not that poignant grief which we feel for our misfortunes: it is rather an active principle which incites him to do

good; and in following its dictates he receives more pleasure than is equivalent to the pain that is produced by contemplating the object of it.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, SEPT. 12, 1844.

VALEDICTORY.

The present number of the CHRISTIAN MIRROR is the last that will be published, at least for the present. This announcement is made with feelings at once painful and humiliating; but it is a measure we are unavoidably compelled to adopt—indeed, we should have discontinued its publication before now, were it not that we felt ourselves pledged to those subscribers who have punctually paid up the amount of their subscriptions.

Our reasons for this step are simply these: that it is not sufficiently sustained by the public to pay the heavy expenses attending its publication; and also, that a very large sum is now due by many whose names are enrolled among its patrons, and from whom we had expected better things.

The MIRROR would not have been continued after the close of the second volume, were it not that we had strong hopes that the issuing of it weekly at so low a price would have tended considerably to increase its circulation; we were also influenced by other prospects, which need not here be mentioned. Our hopes, however, have not been realized; and the consequence is, that we must, though very reluctantly, take leave of our readers.

In doing so, we may, perhaps, be permitted to say, that we have used our best endeavours to make the MIRROR a useful religious family newspaper. How far we have succeeded our subscribers can best determine. It is, however, a matter of no small gratification to us, to know, that those whose judgment we highly value have borne testimony to the useful character of our paper, and expressed a high opinion of our humble and unostentatious efforts to do good.

Why the religious public have not patronized our journal is best known to the individuals composing that public. We blame no man, or body of men; and yet, we cannot help thinking, that we were entitled to a more extensive patronage, considering the character and the low price of our paper.

We are aware that connected with the publication of the MIRROR there have been many imperfections—these, however, to a greater or less degree, attend the issuing of every periodical—especially when published under the peculiar circumstances in which we were placed.

To our subscribers and friends generally we return our most sincere thanks for the support and encouragement so generously rendered to us; and beg to assure them, that no one regrets the discontinuance of the MIRROR more than ourselves. From the personal tokens of favour we have received, we are persuaded that many of our kind friends would be willing to make personal sacrifices, did we require them. This, however, we do not solicit—be-

ing fully satisfied, that after having made so protracted a trial (three years) at considerable pecuniary loss, we would not be warranted in doing so. We trust we shall be able fully to appreciate their kind and disinterested friendship.

We also tender our grateful acknowledgments to those intelligent friends who have, by their valuable contributions, from time to time, rendered the MIRROR more interesting and useful than otherwise it would have been.

To the public we say, FAREWELL!—and while we do so, we may be permitted to pray, that any future attempt to diffuse religious information in the manner and on the principles which we adopted, may meet with better encouragement. Such a religious periodical as the MIRROR, is, we are convinced, wanting in this colony—a paper free from religious strife and sectarian prejudice. But such a publication, we are inclined to think, the public are not yet prepared to support.

It is a matter of deep regret to us, that we have not been able to complete the year of our weekly issue; a few numbers only remain. Those subscribers who have paid for the year, may, if they think proper, call at the office, and we shall endeavour to refund them the difference.

As this is the last opportunity we shall have of soliciting through our columns the unpaid subscriptions, we earnestly but respectfully request the prompt remittance of the amounts respectively due by our subscribers.

PROGRESS OF POPERY.

THE powers of Popery are everywhere, at this moment, acting in concert—an impression is universally prevalent among the Roman Catholics that the time is at hand when their religion will regain the ascendancy in Christendom—and towards this end, they are directing all their most strenuous and united efforts. In New South Wales, Popery is making terrible strides; in Canada, it is all but universal; in Germany, it has just been detected in devising most insidious means to propagate its principles, and to crush whatever of Protestantism there is in that country; in Italy, Spain, Portugal, Ireland, and other places, it is almost the only religion. Most surprising of all, it is spreading with an incredible rapidity even in the Republican United States, where there is no established religion to assist it, as in this country. The dreadful riots which have just taken place in Philadelphia are clearly traceable to its agency. The Irish party who were the aggressors in that frightful collision, were to a man Roman Catholics, and were all actuated by the blindest and most ungovernable religious fury.

I believe there is not a man in the kingdom, who watches, with any attention, what is going on in Christendom, that does not feel a conviction, amounting, in his own mind, to a moral certainty, that we are on the eve of a more terrible conflict with the Man of Sin than has yet taken place since he established the seat of his empire in Rome. Puseyism continues to do the work of Popery in this country. The Roman Catholics feel and admit that they could not confide the task of spreading their principles to better hands. Here therefore, they are not making open aggressions on evangelical Protestantism. They find it is done more effectually by covert means. In other countries the Roman Catholics act in a different manner. In France they are openly assailing the King and his Government; and they have boldly bearded both on the rough conviction that they will eventually succeed in defeating Louis Philippe and his Ministers.—*Correspondent of Witness.*

Cato Major would say: that wise men learned more by fools, than fools by wise men.—*Bacon.*