

is one.—Moses is the prophet of God,—the Pentateuch is the law of God,—Mount Gerizim is the kinlah, or centre of worship,—and there will be a day of resurrection. I asked him to prove the last article of belief from the five books of Moses. "The matter is easy," he said; "is it not thus written,—'I kill and I make alive?' Do you suppose that the people are to remain in their graves after they are made alive again?" The prophecy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be;"—he applied to Solomon, whose sovereignty, he declared, extended through all countries, from the river unto the ends of the earth, and to whom even the birds of the air were subject; thus giving expression to his belief in a legend common to the books of the Samaritans, the Talmud, and the Koran. The Messiah, he maintained, is to be of Joseph, of whom it is to be "the Shepherd, the Stone of Israel." I did not succeed in my attempt to purchase from him a copy of the Pentateuch; but I procured from another quarter at Nablus some interesting Samaritan manuscripts. Dr. Wilson concluded by giving some most interesting details connected with the mission at Constantinople and Pesh. He dwelt on the great promise of the Rev. Mr. Swartz, and the great learning and influence of Dr. Duncan, and the success which had attended the labours of his excellent associates. He expressed his intention to furnish full information on all these subjects to the Committee, and to lay before the public the result of his general inquiries and research.

#### CHURCH MOVEMENT—ENGLAND.

The movements in ecclesiastical matters still possess an engrossing interest. The Bishopric of Lichfield have been filled up by the appointment of Archdeacon Loonsdale. This gentleman is understood to be Anti-Puseyite, but not so committed against the heresy as Dr. Wynter. We regret that Her Majesty has missed so advantageous an opportunity of shewing her attachment to those principles which placed her family on the Throne of the British Empire. The *Times* has published several stirring articles, recommending that a State provision be made for the Roman Catholic Clergy of Ireland. One of its proposals is, that the Act for such provision be backed by a decree from the Vatican. The Priests are said to be adverse to that arrangement; but O'Connell dropped a hint at a late meeting that £600,000 had been mentioned, but that £400,000 more would be necessary. This is a startling proposition, another strong indication that great changes are at hand. The restless spirit of Puseyism has for the present received a check. A lay address to the authorities of Oxford, in opposition to Puseyism, was in process of signature. It had already received the names of some thousands of influential persons, including two Dukes, one Marquis, four Earls, six Barons, many Baronets, and members of the House of Commons. It was to be presented to the Vice-Chancellor in a few days.—*Tor. Ban'r.*

### THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 28, 1843.

#### SEASONABLE CONTEMPLATIONS.

THE present season of the year is calculated to remind us of the rapid flight of time, and the consequent near approach of that eternal world towards which we are hastening as swiftly as the wheels of time can urge us on. We hope the following thoughts, hastily thrown together, may be found useful, in inducing suitable and profitable reflection.

Numerous, impressive and beautiful, and clothed in the sublimest language of Oriental strength and grandeur, as are the metaphors employed by the inspired writers, in order to imprint upon the mind of man that his home is not on earth—to warn him that the grave, the dark and gloomy sepulchre, must inevitably become the resting-place of his clay tabernacle for a season—that Death, "the last enemy," will soon claim him as his rightful prey,—yet all are found, in too many instances, insufficient to arrest the careless mind of man, and to prevent him from seeking death in the error of his ways. Both in the Old and New Testaments we are constantly reminded of the certainty of death. "Dust thou art and unto dust shalt thou return!" is the solemn sentence which must inevitably be executed upon all mankind,—for "the wages of sin is death."

If we contrast for a moment the incomprehensible glory and perfections of Deity with the comparative insignificance and utter depravity of the human race, well may we exclaim, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?" If we contemplate man in the light of Divine revelation, what do we discover? What is his frail habitation—his hand-breadth of earthly joys—his emptiness—his nothingness? His life is like "a vapour which appeareth for a little time and then vanisheth away." "He cometh forth as a flower and is cut down."

What is man? A speck on the face of our globe! And what is our globe itself, when we lift up our eyes and consider the firmament—the handy-work of Him who "weighs the mountains in scales, and the hills in a balance," and "taketh up the isles as a very little thing"—where millions of worlds roll on through infinite space, inhabited by beings who with us have one common Creator? Should not this too teach us humility, and banish pride from our hearts—ever warning us to know ourselves? Yet man alone is deaf to the voice both of nature and nature's God. While all creation, animate and inanimate, hear and obey the decrees of Omnipotence, Man—proud man—daringly and impiously denies the right of his Maker to rule over him.

But when we look beyond the bounds of time, and view eternity as a trackless desert, from whence no traveller returns, to inform those that remain, of its awful mysteries—its untold realities!—how wretched then does the condition of man appear, destitute of that Divine influence and support which only can cheer and sustain the mind in such circumstances.

But the Christian may ascend higher, and wing his flight, with St. Paul, into the third heavens, and dwell with delight and rapture upon those glorious scenes which revelation has opened to the eye of his faith, having his "conversation in heaven, where Christ sitteth at the right hand of God." While he gazes new wonders rise before his astonished vision, until the mind becomes wearied, and he is led to exclaim, with the inspired Apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Our subscribers are respectfully reminded, that the amount of their subscriptions will be thankfully received.

The following beautiful passage is from a work called "The Family of Bethany," by A. Bonnet. We present it to our readers with the hope that it may prove useful:—

"When you are called to the sweet task of bringing consolation to some suffering soul, some soul weeping over the tomb of a beloved object; some soul groaning under a sense of its corruption, its sins, its unworthiness before God; some soul plunged in the depths of doubt and of distrust; oh! then, do as Martha did to Mary; comfort that soul with these words: 'The Master is come, and calleth for thee.' He is come, suffering soul, afflicted soul, sinful soul; that good Master, that loving Saviour, that Divine Friend, whom thou thinkest to be far from thee, is at hand; he is come; he has not forsaken thee; he watcheth over thee; he is come, ready to receive thy first sigh of repentance, thy first cry of distress; he is come, ready to pardon to bless thee; 'he is come, and calleth thee!' He calleth thee, by this very affliction, this very sickness, as well as in every page of his Word; he calleth thee, to make thee fully enjoy the consolations of his grace; he calleth thee, to speak to thy soul of pardon, reconciliation, peace, and love; he calleth thee, to gather thee into his sheepfold; he calleth thee, that, coming out of this affliction, this despondency, these doubts, this unbelief, thou mayest be enabled to range thyself among the number of the redeemed—his beloved children. 'He calleth thee!' Take heed that thou be not deaf, or insensible to this call. Beware of an offensive distrust, an injurious doubting; beware of imitating those insatiable persons who were invited to the marriage-supper, and who all began with one consent to make excuse; beware of saying that thou art unworthy of him, that thou art too miserable, too sinful. Ah! it is just because thou art a sinner that it behoved Him to become a Saviour; it is because thou art poor, blind, naked, and miserable, that thou must come to Him, 'who though he was rich, for our sakes became poor, that we through his poverty might be rich.' 'He calls not the righteous, but sinners to repentance.' His invitations are free; he does not sell his favour, he gives them. And canst thou suppose that he calls thee, intending to reject thee; canst thou suppose that he thus trifles with thy misery and thine affliction? Far be from us this blasphemy of unbelief. O Jesus, my Saviour! I hear thy call; I will go; I will hasten like Mary; I will go to thee that I may have life. Ah! to whom else shall I go? Thou hast the words of eternal life!"

As a considerable number of our readers are Sunday School Teachers, and as we feel anxious to afford them every assistance in our power, in order that they may be directed and encouraged in the good work in which they are engaged, we have inserted in our present number a very excellent NEW YEAR'S ADDRESS, written by the Rev. J. A. JAMES, of Birmingham, England. We trust that by a careful and prayerful perusal of this Address, Sunday School Teachers may be better prepared to enter afresh upon their labour of love in the year which is just at hand. We are happy to say, that, in our opinion, Mr. JAMES takes the only proper view of the object which should be the constant aim of all who are engaged in this most interesting work, viz: the conversion of the children committed to their care. He solemnly calls upon Sunday School Teachers to consider, examine, and determine; and under these three heads, he shows the great importance of reflection upon the responsible position they sustain—the incalculable importance of that employment in which they are engaged—and insists upon the necessity of a more attentive examination of the work itself. The earnestness of his appeals under the head "determine," is a sure proof that he has the right view of this great work.