

inson, (Met. New Connexion.) J. Girdwood, (Baptist,) J. J. Carruthers, (Congregationalist,) and Mr. J. Morris. A Committee and Collectors were appointed for the ensuing year, to raise funds to assist the Parent Society in England; and at the close of the meeting, a vote of thanks was given to the Chairman, and to the Ministers of the different denominations who assisted on the occasion.

[FOR THE CHRISTIAN MIRROR.]

### PRACTICAL CHRISTIANITY.

In view of the numerous advantages we have for extending the kingdom of Christ, our abundant opportunities of doing good, and our lasting obligations to Christ and to his cause, to the Church and to the world,—few, we think, will deny that our spiritual state is not what it *ought* to be, and what it *must* be, before the promises of the Word of God respecting the Church and the world can be accomplished.

If we are to expect no other agency than that already employed for the evangelization of the world, it naturally follows that new life and greater energy must be infused into the means already possessed by us, to make them effectual to the desired end. What are our churches, in their collective or individual capacity, doing *generally* for the conversion of sinners to Christ? For whilst we would thank God, and take courage, for what has been done and is doing in one or two of our churches in this city, manifesting that they are alive to this all-important object, yet in our most flourishing communities of Christians, how few of them have been directly instrumental in the turning of sinners from darkness to light, and from the power of Satan to God.

It is beyond all doubt evident, that Christians, composing a church or churches, are the instruments to be employed for the conversion of souls. These have the means, and are, therefore, placed under the solemn and lasting obligations to spread abroad the knowledge of the truth, and to labour to bring sinners to repentance. This is not merely the work of ministers alone, or of gifted Christians, but the work of *Christians*, as such. Where much is given, much is required. Seeing that *grace* and *holiness* do more than *gifts* in leading a sinner to repentance, the humblest Christians—those with the fewest attainments and the humblest gifts—are not to be *useless*: without fruit to the glory of God and to the saving of souls; nor can they be, without sin to themselves. A Christian, whatever may be his gifts, if full of love to Christ and to souls, will not labour in vain, whilst the most splendid talents, without corresponding grace, will be of little worth as to the great end for which he lives. Every Christian has his own sphere of labour in the Lord's vineyard, and his own walks of usefulness; he is placed in certain connexions, having a degree of influence over the sinners within that sphere, and it would be perilous to himself not to use that influence, or attempt to shift from his own shoulders to those of others the work entrusted to him, of bringing these sinners to repentance. Supposing he is not responsible for the *success*, he is responsible for the *use* of the means.

At the present period, when the "mystery of iniquity" is still at work; and when many, who have "gone out from us," manifesting "that they were not of us," are holding forth human fancies and reasonings, to make void the faithful sayings of God, it behoves every member of every church, to awake to the great end and object of his vocation, and not only earnestly contend for the faith once delivered to the saints, but rise himself to greater holiness, honour, and happiness in the benevolent work of raising others from the horrible pit and the miry clay.

That time has gone by, in many of our religious communities, and would to God we could say in all of them, when, if a person's sentiments were scriptural, and his walk were orderly, the door of the church was thrown open to receive him. Something more is now required. Principles in more active exercise, is wanted, to keep pace with the present "signs of the times;" the tone of piety much more lively and vigorous; our labours more abundant in the cause of

Christ;—the mere attendance at his altars is not, and cannot be, sufficient;—proofs of *usefulness* is required, as evidences of piety and as marks of good membership. Let us ever bear in mind, that there will not only be a great change in the moral desert, making it become a fruitful field; but as great a change will take place in the fruitful field, making it to be counted for a *forest*.

May the Lord give grace to those whom he has placed as watchmen on the walls of Zion, to blow the trumpet and warn the people; and may the same grace lead the people to take the warning, that they may save their own souls and the souls of others.

April, 1842.

L. Z.

### WAR WITH ENGLAND.

#### ITS MORAL EVILS.

THE physical evils of war defy calculation; but the climax of its mischief to mankind will be found in its *moral results*. Its chief evil lies in its spirit of malice, and its deeds of rapacity and lust, of wrath and revenge. It is steeped in *malevolence*. It reeks with pollution. It is a mass of sin, a system of gigantic, wholesale wickedness. It is a hotbed of the foulest, fiercest, deadliest passions. It teaches man to hate, and to harm his fellow. It makes the butchery of mankind a science, a profession, a livelihood, a support to wealth, and fame, and power.—The war-system incorporates every vice, and excludes nearly every virtue. It is a concentration of all crimes—injustice, fraud, theft, robbery, lust, violence, rapine, murder. There is not in the world such a theatre of unmingled, unmitigated, outrageous crime as a field of battle; and well did an officer of our own call it "a hell upon earth."

Such is war in general; and would a war with England form an exception? Would it not make the heart of both nations swell with malice, and pant for revenge? Would it not debase the intellect, and sear the conscience, and steel the heart, and tend more or less to brutalize the whole soul, and multiply every species of wickedness? Yes; it would turn each country into one vast laboratory of mischief and crime. It would give a wide and fearful impulse to the worst forms of iniquity. Drunkenness and debauchery, violence and fraud, theft and robbery, would soon start up like mushrooms. Every war-ship, every recruiting rendezvous, would become a prolific nursery of vice and crime. The war would demoralize more or less the whole community, and lead to a degeneracy of morals from which ages could not entirely reclaim us.

Still worse would be its effects on the spiritual interests of mankind. Its bare excitement would suffice to check the progress of pure, undefiled religion. It would withdraw vast multitudes from the ordinary means of grace, and thus ripen them with fearful rapidity for perdition. It would suspend the Sabbath; it would shut up the Sanctuary; it would withhold the Bible itself; it would sweep away or neutralize the only influences that can reclaim men from sin, and fit them for heaven. It would make them forget their own immortal interests; it would disqualify them for a saving reception of the gospel; it would prevent the use of means indispensable to their salvation; it would do much to destroy the efficacy of whatever means might be used for this purpose; it would provoke a God of peace to refuse the influence of his grace, and thus leave us to a long dreary death of vital godliness. Such has been the actual result of every war in this country; and still worse, in all probability, would be a war with England now.

Mark, then, its baleful influence on all the great enterprises of the age. England and America are the leaders, the only effective agents in them all; and without their agency, every one of them would soon come to a dead pause. A war with England! what fearful havoc would it make of these glorious enterprises! It would well nigh suspend every department of reform—for during its progress nothing could be done for peace, and little for temperance, purity, or freedom. All the reforms of the day it would throw back a whole generation, and render it extremely difficult to resume them with success. It would also derange, if not suspend, most of our benevolent operations at home; it would cut off, or greatly impede communication with our foreign fields; it would deeply, almost incurably prejudice millions of unevangelized minds against our religion; it

would absorb in its own support, the greater part of the time, money, and zeal now devoted to these godlike objects, and thus leave us not half the opportunity, ability, or disposition we now have to promote them. How it would cripple, and derange, and roll back the whole machinery of benevolence! Our tract, and Bible, and missionary, and kindred societies would all droop, and might come to the verge of utter extinction. The great work of a world's enlightenment and redemption would be arrested in its progress, nor be able in a whole generation, if in half a century, to recover entirely its present position and prospects.

I cannot well conceive a greater crime or curse: and well might heaven weep, and hell itself blush at such a libel of blood upon our peaceful religion.—These descendants from a common ancestry, these worshippers of the same God of peace, these disciples of the same Prince of peace, these joint pioneers in converting the world to their religion of peace and love, now turning from this heavenly work to imbue their hands in each other's blood, and beseeching their common God and Redeemer to take part with them in the wholesale butchery of one another!! Can there be in hell itself aught worse than this? In communities thus employed, could a religion of peace, purity, and love flourish?—*Boston Recorder*.

### RELIGIOUS INTELLIGENCE.

#### GOOD NEWS FROM THE EAST.

WE have much pleasure in presenting to our readers the following late and very interesting intelligence respecting the progress of the Gospel among the Armenians and Mountain Nestorians; which is extracted from the proceedings of the late Monthly Concert of the Amer. Board of Foreign Missions, published in the *New York Observer* of the 9th inst.

#### THE ARMENIANS.

Letters have been received from Mr. Dwight, to January 18th, from which extracts were read. There appears to have been no change in the character of the great work of grace which has long been going on among them. It is only becoming more powerful and extensive. Mr. Dwight had been preaching abundantly on that cardinal doctrine of the Reformation, Justification by Faith, without the deeds of the law. Many of his hearers have acquired very clear and satisfactory views on this important subject; and the consequence is, that they are able, of themselves, to see the true value, or rather worthlessness, of all superstitious and idolatrous observances. The Armenian brethren, on finding the truth for themselves, at once become active for the salvation of their countrymen. Christ is preached by numbers, some of them men of great influence, whom the missionaries never saw. The influence of the mission has reached them through other Armenians; and they purposely avoid all intercourse with the missionaries, that they may preserve unimpaired their influence among those who are hostile to the mission. The intercourse of the missionaries with the Armenians, however, is becoming more free. Visits from earnest and anxious inquirers after the way of life, are not unfrequent. In short, the general prevalence of the reformation among the Armenians of Western Asia, appears certain. Yet there is a powerful opposition to be encountered.

#### INDEPENDENT NESTORIANS.

Letters from Dr. Grant have been received to Nov. 15. He was then at Mosul. The report of the invasion of the country, and the burning of the Patriarch's residence by the Koords, is confirmed; but the Nestorians had not been subjugated. Yet Dr. Grant was apprehensive that their independence was virtually gone, so that it would be for their interest to make the best terms they could with the Turkish government. In his opinion, nothing had occurred to discourage missionary effort among them.

Dr. Anderson added, that two missionaries were designed for this field, one of whom is now waiting in this city (Boston) for an opportunity to embark; and that the Committee intend to send still other reinforcements as soon as practicable.

Let me add a few words concerning this invasion. The invaders are the Hakary Koords, a powerful and ferocious tribe on the north of the