

evidence, as supported also by the most powerful arguments, as the most sublime study, and worthy the exertion of our best powers; and, in its application, one of the utmost consequence to conduct us to true virtue, dignity, and happiness.

(To be continued.)

The Christian Mirror.

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THERE is something more comprehended in vital Christianity than men in general are willing to admit. It is designed to exert a practical influence upon the human mind, by elevating it to the study and sublime contemplation of those deeply interesting subjects to which the attention of all men is indiscriminately and earnestly invited; and is also eminently calculated to produce the most happy and salutary effects upon society generally, in all the relations and circumstances of life, by its mild and gentle precepts—its warnings and promises—and the solemn considerations which it presents to the mind in reference to an eternal state.

If, therefore, God, who is holy, just, and good, be the author of a system so well adapted to the wants and condition of mankind, as it respects their connection with time, and their certain and unalterable destiny in a future and eternal state of existence; with what sentiments of profound veneration and respect should we receive those communications of his will, and those manifestations of his divine power and benevolence, which shine so conspicuously through all his works.

That God has not left himself without witnesses of his existence and operations in the world which we inhabit, cannot be denied by any rational and intelligent mind. The astonishing operations of NATURE, PROVIDENCE, and GRACE, loudly proclaim his infinite power and wisdom,—all the attributes of his Godhead are magnified throughout all his works, and in all his dispensations towards the children of men.

The study of NATURE leads the contemplative mind to the study of its Creator. Here we behold, as in a mirror, the character of that Almighty Being who hath “weighed the mountains in scales, and the hills in a balance.” How diversified is nature—the animal, vegetable, and mineral kingdoms! How numerous the species of animals which inhabit the various countries of the earth, from the most minute and apparently insignificant animalcule to the most stately and sagacious quadruped, rising in gradation from the lowest in the great chain of nature to man, the highest in intellect. Who can contemplate the vegetable kingdom without pleasure? Botany is a delightful study; the amazing diversity of plants, of fruits, and of flowers, which beautify and adorn the face of nature,—the variegated tints of the sweet-scented flowers,—the majestic trees which grace our forests—the meandering streams which wind through the flower-bespangled meads,—the darkened horizon portending a storm,—the terrific peals of distant thunder, reverberating through the vast expanse,—the vivid flash of nature’s fire,—and the calm and delightful serenity of the setting of an autumnal sun,—all conspire to raise the serious mind in devout adoration “from Nature up to Nature’s God”—the great source of all rational and intellectual refinement. All nature is God’s temple! With what delightful emotions have we wandered through the lonely forest, surrounded by the silent eloquence of nature, the warbling of the

songster of the grove sometimes breaking the solemn monotony of the scene,—the tall and majestic trees, with their lovely foliage, waving in solemn grandeur, inviting us to fall prostrate and adore the God of nature,—and all exclaiming, “The hand that made us is divine.” We also trace the Almighty Creator in the wonders of the mineral kingdom. The astonishing formations of the various strata of our earth—the geology of mountains, of rocks, and of minerals—the treasures extracted from the earth: the variety of precious stones, the gold, the silver, the platina, the iron, the coal, and numerous other metals, which are all rendered subservient to the pleasure and interest of man,—all loudly bespeak his power and wisdom.

We behold him also in the dispensations of his PROVIDENCE, both general and special—superintending and overruling the affairs of nations, of cities, of families, of individuals—frequently destroying one, and raising up another—permitting one to suffer calamities and afflictions of the most complicated character, while others are apparently exempted from such sufferings. There is also a special Providence, which watches over and guards the interests of individuals, and constantly manifests a peculiar solicitude for the temporal, spiritual, and eternal interests of such as put their trust in God. Though the ways of Providence are often enveloped in mystery, yet the devout soul will learn to trust where it cannot trace the hand of its heavenly Father—knowing that, as the poet has beautifully expressed it,

“Behind a frowning Providence
He hides a smiling face.”

But it is in the kingdom of GRACE that God exhibits himself most distinctly,—in his love to a fallen and lost world—the sacrifice of his well-beloved Son, for the world’s redemption—the sufferings which he endured—the expiatory sacrifice which he made, and the blessings which he procured thereby—his resurrection from the dead—his advocacy at the right hand of God—the gift of the Holy Ghost—the pardon of sin—the justification of our persons—our adoption into the family of God—the sanctification of our nature—and, if faithful, a participation in the felicity of that eternal reward which he has prepared for those who through faith and patience inherit the promises.

These few introductory remarks are made with the view of laying before the public the design and tendency of the CHRISTIAN MIRROR,—the principal object of which will be to exhibit an undeviating solicitude to promote the interests of scriptural piety: hoping, by these means, to be made the humble instrument of contributing to the extension of rational and religious enjoyment.

We now cast ourselves upon the indulgence of the religious portion of the community; and while we earnestly solicit that amount of encouragement necessary to the permanent establishment of the CHRISTIAN MIRROR, we think it but right to say that every suitable means shall be employed to render it worthy of that encouragement.

EVERY attention shall be paid to those communications with which we may be favoured from time to time by Ministers of the Gospel and others, and which are respectfully solicited; and they shall always have as early an insertion as circumstances will permit. All communications to be addressed (post paid) to the Editor of the CHRISTIAN MIRROR.

THE accounts which reach us from time to time of the progress of the work of conversion in the venerable Church of Scotland, are truly cheering. By whatever instrumentality it may please the great Head of the Church to spread the saving and experimental knowledge of the Saviour, we should equally and unhesitatingly rejoice at the great and important results. A pamphlet has lately been published, entitled, “Evidence on the subject of Revivals, taken before a Committee of the Presbytery of Aberdeen,” extending to 112 pages. The *Scottish Guardian*, in referring its readers to this interesting document, remarks:—

“Seldom have we read a more intensely interesting document. At any time, an inquiry on such a subject by the Presbytery of Aberdeen, must, to any one acquainted with the past history of that Presbytery, in connection with the history of the Church of Scotland, have been interesting; but when it is remembered that the proposal to examine into the character and claims of revivals proceeded from a party (a few members of Presbytery) who were so hostile, from ignorance and other causes, to what are generally called revivals, that they subjected the witnesses to the most rigid cross-examination, the result is doubly satisfactory.

“The charm of this official document consists in the testimonies, which are collected from intelligent and devoted Ministers, not in one place, but in different and distant parishes in Scotland, to the revivals which have been going on, some of them for years, under their own eye, and by their own labours. The competency of the witnesses is undoubted, and the harmony of their evidence most beautiful and convincing. The entire result is most encouraging, showing an amount of progressive revival throughout the Church of Scotland, of which few, we believe, have a just idea. Some such official investigation, and collection of testimonies on the subject, was most desirable, and it has been ably and excellently supplied by the Presbytery of Aberdeen. To all who wish to know about recent revivals in Scotland, in an authentic form, we strongly recommend the document before us.

“We know few services which the friends of evangelical religion could render more easily or effectually to her cause, than by extracting the testimonies of Ministers, amounting to thirteen in number, together with the facts supplied by intelligent Elders in Aberdeen, and sending them in the form of a circular to every Minister in Scotland, or even more extensively.”

THE JEWS.—The scheme by the General Assembly of the Church of Scotland, for the conversion of the Jews, was first established in the year 1838, and has been attended with astonishing success. The funds have risen, during the present year, £1600, and now amount to £4,500.

THE MISSIONARY WILLIAMS.—Pictures relating to this highly esteemed and justly lamented Minister of Jesus Christ, have lately been executed by Mr. Baxter, the celebrated English artist, for the benefit of Mrs. WILLIAMS, and have obtained the approving notice of Her Majesty Queen VICTORIA, and the public generally. Mr. Baxter is now engaged on a picture of the Coronation, for which he has taken not less than two hundred likenesses from life. The *London Patriot* gives the following description of the pictures which relate to the Missionary:—

“Mr. George Baxter, the inventor and patentee of the beautiful art of printing in oil colours, has just produced an interesting pair of pictures relating to the late lamented Missionary Williams. These gems of art merit a longer notice than the crowded state of our columns will allow us the pleasure of devoting to them. One represents the awful scene which deprived the Missionary band of its most distinguished member; and the other is descriptive of his friendly reception at the Isle of Tanna only the day before his ruthless massacre on the Isle of Erromanga. The