

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL xii. 4.

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GENERAL LITERATURE.

GEOLOGY AND RELIGION.

REV. MR. BURGESS, missionary in India, says in a letter to Professor Hitchcock, of Amherst College, "Did I possess an intimate acquaintance with geology and mineralogy, it would be of great use to me in going over the country. When we go out to evangelize, it is very pleasant to be able to *geologize* and *botanize*; as it renders our trips far more subservient to the preservation of health. There is now an individual connected with this mission, who has been raised from a state of great debility and weakness, by turning his attention to botany and mineralogy; at least such appears to be the means which God has used."

Rev. Mr. Perkins, of the Persian mission, in a letter to the same professor, says that "Geology has peculiar claims on American missionaries. Visiting as they do all portions of the world, they enjoy opportunities of contributing to it, with almost no sacrifice of time or effort, which are possessed by no other class of American citizens. I request you, in my behalf, to urge upon missionary students, the high importance of their obtaining a good practical knowledge of geology and mineralogy. It is the combined light of ALL TRUTH, scientific as well as religious, which is to render so perfect and glorious the splendor of millennial day."

Rev. Dr. Thomson, agent of the British and Foreign Bible Society, now on his second visit to Mexico and S. America, has caused to be translated into Spanish some First Lessons on Geology, describing a "*Geological Cabinet*," a number of which he ordered from the Exchange Lyceum in this city, which are sent to the city of Mexico, and carried 300 miles on the back of a mule.

Rev. Dr. J. Pye Smith says of geology: "It bears a peculiar application to the ministers of the Gospel. It would be a perilous state for the interests of religion, that 'precious jewel,' whose essential characters are wisdom, knowledge and joy, if its professional teachers

should be, in this respect, inferior to the young and inquiring members of their congregations. To those who preach among the heathen the unsearchable riches of Christ, a competent acquaintance with natural objects, is of signal importance for both safety and usefulness."

The late Mr. Hebbard, Principal of the Seminary at Beyroot, awakened an extensive desire for knowledge among men not in the school, by lectures on geology, mineralogy, and kindred sciences.

Rev. Mr. Thompson, missionary at Cyprus, now in this country, speaks with great interest of the happy results produced by directing the attention of the inhabitants of that island to geology and other natural sciences. On his return, he brought specimens, illustrating the natural productions of that and other islands in the vicinity, and among them "the husks which the swine did eat," which appears to be a sort of pod or bean of dark color, some six or seven inches long. The specimens mentioned have awakened a missionary spirit in Sabbath schools; also in week-day schools, where they have been exhibited.

Under so many and so urgent calls for lessons from the great and "Oldest Volume" of our Creator—and that too from almost every section of the globe—would it not be the part of wisdom for students in this country, from the members of Theological Seminaries down to primary schools, to answer these calls by taking lessons from the same volume themselves? especially, as by meeting the intellectual and moral wants of their brethren on the other side of the globe, they can best supply their own.

THE HERMIT OF LIVRY.

In the forest of Livry, three leagues distant from Paris, and not far from the site of an ancient abbey of the order of St. Augustine, lived a hermit, who having chanced in his wandering to fall in with some of the men of Maux, had received the truth of the Gospel into his heart. The poor hermit had felt himself rich indeed, that day in his solitary retreat, when, along with the scanty dole of bread which public charity had afforded him, he brought home Jesus Christ and his grace. He understood from that time how much better it was to give than to receive. He went from cottage to cottage in villages around, and as soon as he crossed the threshold, he began to speak to the poor peasants of the Gospel, and the free pardon which it offers to every burthened soul—a pardon infinitely more precious than any priestly absolution. The good hermit of Livry was soon widely known in the neighbourhood of Paris; many came to visit him at his poor hermitage; and he discharged the office of a kind and faithful missionary to the simple-minded in all the adjacent districts.

It was not long before the intelligence of what was doing by the new evangelist, reached the ears of the Sorbonne, and the magistrates of Paris. The hermit was seized, dragged from his hermitage—from his forest—from the fields he had daily traversed—thrown into a

dungeon in that great city which he had always shunned—brought to judgement—convicted, and sentenced to the "exemplary punishment of being burnt by a slow fire."

In order to render the example more striking, it was determined that he should be burnt in the close of Notre Dame: before that celebrated cathedral, which typifies the majesty of the Roman Catholic Church. The whole of the clergy were convened, and a degree of pomp was displayed equal to that of the most solemn festivals. A desire was shown to attract all Paris, if possible, to the place of execution,—"The great bell of the Church of Notre Dame swinging heavily," says an historian, "to rouse the people all over Paris." And accordingly from every surrounding avenue, the people came flocking to the spot. The deep toned reverberations of the bell made the workman quit his task, the student cast aside his books, the shopkeeper forsake his traffic, the soldier start from his guard-room bench—and already the close was filled with a dense crowd, which was continually increasing. The hermit, attired in the robe appropriated to obstinate heretics, bare headed, and with bare feet, was led out before the door of the cathedral. Tranquil, firm and collected, he replied to the exhortation of the confessors, who presented him with the crucifix, only by declaring that his hope rested solely on the mercy of God. The doctors of the Sorbonne who stood in the front rank of the spectators, observing the constancy, and the effect it produced on the people, cried aloud—"He is a man foredoomed to the fires of hell." The clang of the great bell, which all this while was rung with a rolling stroke, while it stunned the ears of the multitude, served to heighten the solemnity of that mournful spectacle. At length the bell was silent—and the martyr having answered the last interrogatory of his adversaries by saying that he was resolved to die in the faith of his Lord Jesus Christ, underwent his sentence of being burnt by a slow fire. And so, in the cathedral close of Notre Dame, beneath the stately towers erected by the piety of Louis the Younger, amidst the cries and tumultuous excitement of a vast population, died peaceably a man whose name history has not deigned to transmit to us—"the hermit of Livry."—*D'Aubigne*.

SCIENCE AND SCRIPTURE.

It is cheering to the mind of the Christian to perceive how every new advance of science also serves to throw new light upon the Word of God. If there have been apparent exceptions to this remark,—if the progress of science has at any time seemed for a moment to dim the brightness of Holy Writ, or cast a doubt upon its conformity to the book of nature and truth,—that doubt has been but transient, and has resulted either in the purer illumination of the sacred pages, or in the correction and enlargement of our own views as to the nature and sphere of divine revelation. Thus when the Copernican system was introduced, it was thought by many to overthrow the truth of the Bible; and Galileo suffered