

The circumstances of the times call for decision, and united effort, on the part of those who profess to be the followers of the Lamb. Are not professors of religion criminally culpable, touching this matter? Do they not speak, and act, and live, as if they were ashamed of their profession—as if they were ashamed of the people whom they have avowedly chosen to be their people—as if they were ashamed of the name which they profess to espouse? Has not the question, "Is it respectable?" or "Is it attended with self-denial?" been stated, when co-operation in any benevolent undertaking has been invited? Is it in this spirit we are to expect, and anticipate, the latter day glory? Are these the feelings with which to usher in the millennium? Is it not the Christian's bounden duty to exert all the influence he possesses—to employ all the energies of his nature—to add example to precept—entreaty to persuasion, if by any means he may promote its advancement?

In proportion as we feel the importance of our own salvation, shall we be solicitous for that of our fellow-creatures—of the world at large. We know that the "possession" (the Spirit of God) is a "purchased" one; that we are warranted to regard the good already accomplished as "the earnest of the inheritance;" but are we required to do nothing to the "gathering together in one all things in spirit," so as to further its complete "redemption?" Are indolence and supineness in us justifiable, because it is foretold that "all shall know the Lord, from the least to the greatest?" Such a promise should stimulate us to activity, and shame our indifference; considering our individual responsibility and accountableness, let us act accordingly. Then, and not till then, will the interests, the immortal interests, of this dark benighted corner, in which we have cast our lot, be blessed with the light of truth; then, and not till then, will China, comprising a population of above 300,000,000, be evangelised, and "all the kingdoms of this world become the kingdoms of our Lord, and of his Christ."

Montreal, November, 1841.

L. Z.

For the Christian Mirror.

John xi. 2.

"LORD, BEHOLD HE WHOM THOU LOVEST IS SICK."

SICKNESS, at one time or other, is almost universally the lot of man; and most certain it is, that its introduction into the world is one of the consequences of sin; yet can it not be said, that men suffer, in this respect, in proportion to their guilt,—for it not unfrequently happens, that the emphatically ungodly are almost entirely free from all bodily affliction, and (to the eyes of their companions,) from every thing that can mar their happiness; indeed, they only suffer negatively, in the deprivation of those joys, which man alone can, and the humble Christian alone does possess. In the time of prosperity, they feel not the want of the comforts which flow from religion, because their affections are earthly and sensual; and while surrounded by what can afford these gratification, they imagine themselves perfectly happy. But ah! on what a slender thread hangs all their bliss!—one stroke of adversity—a "fit of common sickness"—a single gust of wind, it may be—and all is gone!—gone as though it had never been. The friends of such an one may speak to him of patience; but it is impossible for him to be patient. He may be silent—he may withhold the expression of his anguish, but only to feel it the more acutely. Their happiness is gone—they are

robbed of the treasure it may have been the sole business of their life to hoard.

How different is it with the Christian! His riches may make to themselves wings, and fly away—his friends may desert him—his children, and the wife of his bosom, may be taken from him by death—his health may forsake him—and he may, yea, he will, feel and mourn their loss; but these are not his *treasure*—that is laid up in heaven, beyond the vicissitudes of this world. Earthquakes, and storms, and diseases, affect it not, and there thieves do not break through and steal.

If laid on the bed of affliction, he turns to the God whom he has worshipped in health, with a confidence kindred to that which dictated the message, "Lord, behold he whom thou lovest is sick;" and he endures with calmness, not because the evil cannot be avoided—(for what solace can there be in such a conviction?)—but because he knows the chastening to be for his good, and that the hand which inflicts it is guided by infinite wisdom, and infinite benevolence. Nor is this all; the Gospel can impart to those who possess its spirit, something more and better than repose: it confers active felicity. The Christian can rejoice in tribulation; his spirit can utter the language of praise in the moments of bodily anguish; and when death, so much and so justly dreaded by the worldly-minded, approaches, he regards it as a messenger sent to usher him into a state of unalloyed and unending bliss.

November, 1841.

C. R.

For the Christian Mirror.

PREJUDICE.

PREJUDICE dims the mental vision—it is the veil on the heart, and a great barrier to mental improvement. But it is in connection with religion that its baneful influence is most felt. The prejudiced Christian is one who imagines that the cream of all ecclesiastical excellence is to be found with his own favourite body; and he looks with suspicion and mistrust on all sects but his own. If asked to engage in any enterprise, either for the good of the Church or the world, he shakes his head in a manner expressive of the most profound indifference and independence. His favourite motto is, "It is good for me and my people to be alone." Hence, he remains alone, isolated, abstracted.

He builds a circumscribed wall of prejudice around him, and cannot, on any terms, be induced to appear outside. He professes to be actuated by the most enlarged Christian liberality—he entertains the highest respect for all other Christian denominations, and wishes them "God speed," yet will he not co-operate with them in any way. He sets a high value on his own merits, and imagines that other Christians, in their benevolent attempts to do good, can badly dispense with his services,—and yet, forsooth, he chooses to remain alone. The last, and most remarkable trait in the character of this remarkable man, is that he looks upon himself as a catholic, in the most superlative sense; and, with the greatest self-complacency, he lays his hand on his breast, lifts his eyes to heaven, and thanks God that he is not prejudiced.

BETA.

For the Christian Mirror.

PRIDE.

It is with great pain I have observed the unnoticed prevalence, the uninterrupted progress, and demoralising effects of PRIDE among professors of religion in this city.

How often do we observe professing Christians, to whom God, in his kind providence, has granted

more of this world's good than what their fellows in general possess, disdain to speak to, or keep company with, a "brother" from whom God, in his inscrutable wisdom, has seen fit to withhold the blessings that they enjoy, merely because he wears a poorer dress, or is considered by the world as not belonging to the same grade of society as they do.

It should not be so. Such persons, I should think, must either suppose that there is a heaven for the rich, and a heaven for the poor—or that the poor never go to heaven at all; for, if they do not think so, I cannot see how they can reconcile themselves with the thought of spending an endless eternity in company with those for whom they had the greatest contempt while on earth. And knowing, as we do, that heaven is a place of superior happiness, it would be highly preposterous in us to suppose, that persons who have kept up such a line of distinction between themselves and the poorer members of the Church while in the world, could be united and happy with them in heaven.

In Montreal I have witnessed more of this spirit than in any place I have ever been—"it pervades the whole Church." That brotherly love that the Scriptures so repeatedly inculcate and enforces, seems to have been banished from the breasts of many individuals holding responsible situations in the different sections of the Church of Christ in this city; and this spirit of pride—this spirit which hath so deadened the energies of the Church, and counteracted the effects the Gospel might have had upon their minds, and the minds of others—to have taken its place. They appear to live in utter disregard of the solemn declaration of St. JOHN, when he says, "If a man say I love God, and hateth his brother, he is a liar. And this commandment have we from him, (that is God) that he who loveth God loveth his brother also." So that it appears from this, that they who have been living under the influence of this spirit, have been living in exact opposition to the express command of God.

I now leave the subject with God and the reader who has been cherishing this spirit of pride, (for to no other is it applicable,) humbly trusting that the preceding few and feeble remarks may, with the blessing of God, have the effect of awakening him, as a professor of religion, to a sense of his duty as a Christian.

G.

For the Christian Mirror.

THOUGHTS ON PHRENOLOGY.

NO. II.

MAN is composed of body and soul. By the soul is meant that spiritual, immaterial substance, whence springs the motions of the body, and those various powers or manifestations called feelings, sentiments, and faculties.

So far as our experience teaches, there cannot be any manifestations of the soul in this world, independent of its material tenement. The body, and more particularly the brain, is the instrument, or instruments, of the soul: a portion of it being used to give expression to every act of the mind. Hence, the mind is superior to, and master of the body; and the brain, as a mechanic, is master of his tools, or instruments: it uses the brain for its own purposes. The tool, or instrument, may be large or small, and, consequently, strong or weak: size being, through all nature, considered a measure of power, other things being equal. These instruments of the mind are, in phrenological language, called "organs."