

DEATH.

BY MRS. C. H. W. ESLING.

Death came to a beautiful boy at play,
As he sat 'mong the summer flowers;
But they seemed to wither and die away
In their very sunniest hours.

"I have come," in a hollow voice, said Death,
"To play on the grass with thee;"
But the boy looked frighten'd, and held his breath
In the midst of his childish glee.

"Away, away from my flowers," he said,
"For I know and love thee not!"—
Death looked at the boy, and shook his head:
Then slowly he left the spot.

He met a maiden in girlhood's bloom,
And the rose on her cheek was bright,
And she shuddered as tho' a ghost from the tomb
Had risen before her sight.

She stood by the brink of a fountain clear—
In its waters her beauty view'd—
When Death, with his haggard face, drew near,
And before the maiden stood.

"Fair damsel," he said, with a courtly pride,
"To thee I this goblet quaff;"
But she turned with a buoyant step aside,
And fled with a ringing laugh.

He journey'd on, where the old man sat
On the trunk of a worn-out tree—
A poor old man—for his held-out hat
Was a symbol of beggary.

Death drew quite near, till the old man's eyes
Were raised to his wrinkled face;
With a frighten'd look of wild surprise,
He rose from his resting place.

"I come to succour," Death mildly said—
But the old man would depart;
Again he looked, and shook his head,
For he knew full well his mart.

"They all of them shuddering, turn away—
The boy in his chillish glee,
The maiden young, and the old man gray:
Yet they all shall come to me."

And he gather'd them all, for the boy was weak—
The old man yielded his breath—
And the rose grew pale on the maiden's cheek,
And she sank in the arms of Death.

The Christian Mirror.

MONTREAL, THURSDAY, DECEMBER 16, 1841

SIGNS OF THE TIMES.

THE recent important movements among our Roman Catholic and Jewish brethren, alluded to in the subjoined articles, may be regarded as the most remarkable signs of the times, and will doubtless be read with deep interest. We find the following in the *Christian Guardian* of the 1st instant:—

SCHISM IN THE ROMISH CHURCH.—Where there is so much pretended wisdom and infallibility, a schism is a prodigy. Such is the case with the Romish Church in India, as we learn from the *Calcutta Christian Advocate*. The affair was recently brought under the notice of Parliament by a Roman Catholic Peer. That paper says:—

"The *Uniter*, the Pope, doubtless felt that this schism in the system was undermining the stability of his throne; and, accordingly, he sends forth a party of the well-beloved and trusty disciples of Loyola—men well skilled both in mollifying and healing the divisions of the system. They have tried to effect that which the infallible magnetism of the Pope could not accomplish; and they have, of course, failed: the consequence has been confusion worse confounded; one set of priests are fulminating their anathemas against the other; Jesuits are contending with the Dominicans and Franciscans, and the poor bewildered laity are thinking for themselves, and impertinently asking strange questions about the inquisition. Fra Sta. Maria de Paula writes pamphlets against Fra O'Donovan, and anonymous lay and

clerical scribblers, with all the bitterness of party animosity, pay their orisons even in advertisements to the *Commercial Advertiser*. Nor are these subjects of dispute at all minor ones. They involve the very truth of the system. The main point at issue is whether the Pope is the supreme ruler of the Romanists, or whether the Bishop of Meliapore shall hold the rule in this portion of his dominions over more than half his subjects. The men sent by the Pope brand the men of Goa with the epithet, "schismatic priests," and place their churches and acts under ban. While the Goa priests designate them as intruders, and busy-bodies in other men's matters. A Goa priest is elevated to the Vicar-Apostolicship—the Jesuits refuse to recognise him. The Romanist periodical, the approved child of the late Vicar-Apostolic, is advertised as no longer worthy of support, by the present one. The one party declare the present Vicar-Apostolic is no Vicar-Apostolic at all; while the nearest unquestionable authority says that he is. The Vicar-Apostolic suspends a popish minister. The other party oppose his suspension—and the Government do not interfere."

In GERMANY, too, a most important change is being effected in the views of the Roman Catholic portion of the population, as will be seen by the following extract:—

PROGRESS OF PROTESTANTISM.—The *London Advertiser* says that a great religious change is taking place in Germany. The Bible is read with avidity by the Roman Catholics, and the Clergy of this religion are in many parts of the country making strenuous efforts for the abolition of celibacy, and for liberty to read the mass in German. In various instances they have turned Protestants, with a great portion of their flocks. But the most important event is the formation of an Anti-Papal Catholic Community at Dresden, which is likely to become the nucleus of a very numerous sect.—*Zion's Herald*.

DIVISION AMONG THE JEWS.

A London correspondent of an English paper says:—"It will be interesting to your religious readers to be informed that a movement is now taking place among the Jews, which promises to shake the system of Judaism to its centre. I have of late been much in personal communication with some of the Rabbies, and they view the movement to which I allude with very great alarm. That movement is the secession of a very large number from the general body. The seceders are headed by Sir ISAAC GOLDSMITH, one of the most influential individuals in the Israelitish persuasion in London. The great ground of secession is a denial and rejection of the authority with which the general body invests the Rabbinical writings. They place, indeed, the Talmud just as the Roman Catholics do the traditions of the Fathers, on a footing of equality with the Scriptures themselves. The new sect disclaim the Rabbinical authority altogether; they regard the Talmud as a mass of absurdities, and are to recognize no other authority, either for doctrine or discipline, than the writings of Moses and the Prophets. The seceders are, at the moment I write, in treaty—if, indeed, the treaty be not concluded—for a synagogue for themselves, in one of the large places which ROBERT OWEN erected for the propagation of his Social principles, when Socialism was in the zenith of its temporary popularity among the working classes."

The following, copied from the *Zion's Herald*, is equally interesting:—

THE HOLY LAND.—Amongst the "signs of the times," we notice a circular, calling public attention to a project for the erection of Palestine into an independent state. It originates, we believe, in a quarter highly respectable and influential, and suggests to "all sects and denominations" in Christendom "the propriety of requesting, through their respective sovereigns and governments, that the Supreme Porte would grant

the cession of Palestine, or that portion of Syria commonly denominated the Holy Land, to all Christians, to be united under the auspices of the Christian provinces of Europe and Asia, into an independent Christian territory, possessing self-government, and subject to such prince (perhaps a Syrian) as the Christian nations may agree to, and, with full and unanimous assent, confirm in his regal authority."

The present moment is considered extremely favourable to such an object, which, it is urged, would be equally promotive of the interests of Mussulmans, Jews, and Christians, and, indeed, of the Sublime Porte himself, who has never been able to profit by the possession of this portion of Syria; whereas, if the proposal was accepted, the new Christian state would form an impassable barrier to the ambitious plans of the Viceroy of Egypt, and keep the capital of Turkey in uninterrupted tranquility.

WE perceive by a letter from the Rev. JOSTIN PERKINS, dated Ooroomiah, March 29th, 1841, and published in the *New York Christian Intelligencer*, that a successful and very interesting Mission is now established among the Nestorians. This intelligence, to our readers, will convey additional interest, from the circumstance that we are now publishing in the *Mirror* the narrative of Dr. GRANT'S travels amongst this truly interesting people.

Mr. PERKINS says:—"All our number who can speak the native language preach every Sabbath in their churches twice and thrice each, in as many different places, to large and deeply attentive congregations. The Lord is evidently moving on the minds of the people, and we trust that he has rich spiritual blessings in store for them."

A printing press was introduced in November, '40, which promises to be of incalculable advantage. A tract has already been printed, an octavo of about fifty pages, entitled, "Instructions from the Word of God," in the modern Syriac, the language spoken by the Nestorians. An edition of the Psalms, with marginal references, is spoken of as being in preparation, and is, doubtless, by this time completed. The *Christian Guardian*, which has just come to hand, in introducing this interesting intelligence, says, "Dr. GRANT, and his work on the Nestorians, are becoming very popular; and though, by some persons, his theory of the Lost Tribes is denied, the people whom he has discovered are participating in the benefits of Christianity."

A "REVIVAL OF RELIGION," whether in a church, a community, a family, or an individual, affords to the pious and devoted Christian a subject for hallowed delight—of rapturous joy; and it is not essential, to the production of this effect, that the subject or subjects of this great and important change should belong to that particular section of the Church of CHRIST to which he has connected himself. No—he looks upon all men as equally the purchase of the Saviour's blood, and rejoices in the salvation of all. When it is said that "there is joy in the presence of the angels of God over one sinner that repenteth," it is evident that the passage cannot be understood in a limited sense—but that it embraces every branch of the Church of the Redeemer, in every portion of the habitable globe—and extends to every son and daughter of ADAM.

In one of our early numbers, we took occasion to notice an extraordinary revival of religion in the Church of Scotland in Aberdeen, which completely baffled all the attempts of the enemies of religion to controvert; and we have recently perused with much satisfaction a most interesting "Narrative of a Work of Grace, in Perth, Upper