

character, no less imparts happiness to the human spirit. At her approach, rancour, bitterness, hatred and malice are annihilated and dispersed; and peace, joy, meekness, and charity are substituted.

"True happiness has no localities;
No tones provincial, no peculiar garb,—
Where duty goes, she goes; with justice goes;
And goes with meekness, charity, and love.
Where'er a tear is dried; a wounded heart
Bound up; a bruised spirit with the dew
Of sympathy anointed; or a pang
Of honest suffering; or an injury
Repeated oft, as oft by love forgiven;
Where'er an evil passion is subdued,
Or virtue's feeble embers found; where'er
A sin is heartily abjured and left—
There is a high and holy place—a spot
Of sacred light, a most religious fane,
Where happiness descending sits and smiles."

Young men! you are panting for happiness—try the religion of Jesus: you have well nigh exhausted every energy, worn out your strength, and stretched to the largest extent, the noble faculties of your soul, for a thing of nought, which has indeed totally failed to realize the boon it promised; try the religion of Jesus. It is impossible you can be made happy, drink deep as you may, by the muddy streams of the world; and the more you search for a good, commensurate with your immortal capacities in anything lower than Deity, the more will you experience misery, disappointment, and wretchedness. Oh, it is oppressive to the very soul to see splendid talents, enlarged capacities, and extensive acquirements, degraded and ruined, while thousands stand by unmoved and unaffected. O that I had the pen of an angel, the lips of a seraph, that I might suitably and successfully exhibit the blessedness of real religion, and the ignominy and folly of profanity and indifference. Say not, I am too warm—

"On such a theme, 'twere impious to be calm."

Try the religion of Jesus, and peace shall possess your bosom, and joy, unutterable, animate your spirit.

But it is to the instructors of the young these hints are more particularly directed; and to you, therefore, my dear fellow laborers, I would commend the example of Christ as to his *unquestionable piety*—a piety deep and visible—influencing every action, and controlling every thought and energy of his mind.

This feature is exhibited so continuously throughout the sacred narrative, that it is difficult to make a selection by way of illustration. Every distinct action of his life—every expression coming from his lips—every thought of his heart—every feature of his character, manifests such a oneness of design—such a unity of purpose—such a purity of motive—and all based on his *unquestionable piety*. Did he speak, they were words "like which never man spake"—so forcible—so sublime—so sincere—so unutterably important. Did he work miracles,—the object, the end of them, was the glory of his Father. "I have glorified thee on the earth, I have finished the work which thou gavest me to do." Did he pour forth the lessons of instruction, caution and rebuke to his erring, wavering and mistaken disciples—oh what earnestness, what eloquence, what pathos, were evinced, while the honor of his Father, and the salvation of the soul, were his sublime objects. Did he vindicate his own character from the calumny and aspersion of his sworn enemies, while he pronounced "woe unto you, scribes and pharisees, hypocrites;" he aimed pre-eminently to magnify the glory of his Father, and to accomplish the salvation of men, sunk in sin, and chained in the fetters of prejudice and error. His piety was indeed *unquestionable*. Not by fits and starts—not the mere animal or intellectual emotion, not the mere feeling of an undefined sense of religion, apart from the judgment, the understanding, and the affections. No, his was a brilliant, steady, progressive, equanimous. It moved the springs of his whole soul, and actuated every power of his mind. "He was a burning and a shining light," the influence of which was manifest in his whole history, and to the close of his life, without a single deviation of a moment's interruption.

My dear fellow laborers, time would fail me to illustrate this trait in the Redeemer's character; allow

me, affectionately, to ask you, *Do you believe the Gospel of Christ?* Do not be offended or even startled at the question, for it is one of infinite importance to yourselves as responsible beings. Are you possessed of real, genuine, sterling, piety. Is your consistent walk, your humble demeanour, your prayerful spirit, your watchful, jealous disposition over yourself, an evidence that you are indeed truly pious, and sincerely devoted to your Saviour? There are not a few who are engaged in Sabbath School instruction who are not possessed of *genuine piety*. My dear fellow laborers, forgive me if I appear to be harsh, but I must be faithful. I will not—dare not, deceive you. You may be apt to teach—have a tact for imparting knowledge—possess splendid talents,—but *without piety* you are disqualified for Sabbath School instruction. How can you commend a Gospel you do not believe? how can you recommend a Saviour you do not love? how can you exhort others to walk in "religion's ways," which you are not yourself treading? Genuine benevolence will begin only when you yourselves begin to be Christians. Oh, tell me, did that Saviour who sweated great drops of blood—who poured out his soul unto death—who bore in his own body the curse on the tree—did he do all this for no object but to be recorded on the page of history as a mere man of fortitude and of heroism? My dear friends, you are to be personally interested in this scheme of mercy, and I adjure you, therefore, see to it, that while you are instructing your charge, you are not neglecting your own personal salvation.

My dear fellow laborers, in contemplating this feature—the *unquestionable piety*—of our dear Redeemer, be not discouraged at the little attainment you have made. As divine light illumines your mind, you will observe yet more distinctly your own imperfections; but study closely and prayerfully the bright example of your Saviour—dwell upon his exalted piety, until you are transformed into his image, and become conformed to his likeness. Think of his glorious character—think of his all efficacious grace—think of the motives to perseverance—think of the reward there is for those who are faithful unto death—think of the shame, disgrace, and ruin of those who go back to the world and refuse to engage in his cause! Many are your difficulties, but your Saviour is omnipotent—numerous are your discouragements—but glorious are his promises—weak, languid, and cold at best is your zeal—but "your labors shall not be in vain in the Lord." Courage, then,—go forward in your solemn and arduous work—"watch unto prayer," and "pray with all watchfulness"—for "he that goeth forth bearing precious seed shall doubtless come again with joy bringing his sheaves with him."

"The master whom you serve
Will needful strength bestow;
Depending on his promis'd aid,
With sacred courage go."

O may we all be "faithful unto death," at length receive the crown of glory which fadeth not away, and hear the welcome voice, "Come, ye blessed of my Father, enter ye into the joy of your Lord."

JUNIES.

McGill Street, Montreal, Feb. 13 1843.

FOR THE CHRISTIAN MIRROR.

SACRED MUSIC.

MUSIC is as old as the world itself, and sacred music is coeval with the worship of the Deity. The talent of singing, when consecrated to the service of our Maker, is an inestimable gift; but when desecrated to profane purposes, it becomes a curse to its possessor. The Holy Writings not only recognize, but enjoin the use of singing, as one of the modes of worshipping the Divine Being. Hence, although the various Christian churches may differ in many other things, they nearly all agree in adopting this as one of the forms of public worship; and, indeed, if one religious exercise may be compared to another, this is certainly the most pleasing and delightful,—another proof of the Divine goodness, in thus uniting duty with pleasure.

As pure religion increases, and its influence wider extends, in the same degree will amusements, which

do not glorify God, become unpopular. This remark will particularly apply to profane and secular music. Individuals who are "lovers of pleasure more than lovers of God," and whose ambition appears to be publicly to exhibit their skill in music, are fully aware of this fact, and with the change in public taste there is immediately a change of performance: instead of duets and overtures and waltzes, we have psalms and hymns and anthems; and because the associations connected with a theatre are objectionable to fastidious minds, the musical exhibition is held in a church; and lest amusing the public with what was designed for the worship of the Most High should give offence to any, the proceeds of the performance is devoted to some charitable or religious purpose. This I conceive to be decidedly objectionable. What! amuse an audience with sacred things! Just as well add praying and preaching to the amusement.

There is something extremely offensive to my own mind in the idea of opening the House of God for such purposes as this, and admitting the public indiscriminately, by ticket, to witness exhibitions of this nature; and I throw out these few hints without the least design to offend, but rather to awaken the religious mind to the subject.

W. H.

February 13, 1843.

MISCELLANEOUS.

PHYSICAL EFFECT OF SINGING.—The Germans are seldom afflicted with consumption; nor have I known, says Dr. Rush, but one instance of spitting blood amongst them. This I believe, is in part occasioned by the strength of their lungs, acquired by exercise in vocal music, which constitutes an essential part of their education. The music master of our academy has furnished me with an observation still more in favor of his opinion. He informed me that he had known instances of persons who were strongly disposed to consumption, who were restored to health by the exercise of their lungs in singing.

INTERCOURSE WITH CHINA.—The English first attempted to establish intercourse with China in 1576. Three ships were lost on the way, and the attempt appears not to have been renewed till 1637, when the oldest record of the company at Canton is dated, and five ships appear to have been sent out and arrived at Macao in May of that year. After some bloodshed these were supplied with cargoes, but no further trade ensued for many years. Nothing like the facilities promised by the late treaty has ever before been enjoyed.

BEAUTIES OF WAR.—An English officer, writing to his friend in England from Ching-keang-foo, says: "I never saw such loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for, when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are in a mass of ruins—whole streets have been burnt down."

WHO IS SECTARIAN?—Not the man who loves the Church of which he is a member—for if he loves not his own Church he probably loves none. Nor is a man sectarian for preferring his own Church—for if he does not prefer it, why does he belong to it? But, says Richard Watson:

"He alone is the true sectarian who forgets that there is a common Christianity as well as a Christianity under the modification of his own party; who forgets that his duties to this common Christianity are of a higher obligation than those he owes (and some he does owe) to his own peculiarities; and who would see a soul of man left to perish without concern, if not saved by the application of a process of his own. In whatever religious body that man is found, he and he alone is the true sectarian."

☞ The subscriptions of our country friends are respectfully yet earnestly solicited, with a little delay as possible. Do not wait, friends, to be called upon—save us this expense. The amount from each is small—and a slight exertion will secure its prompt payment.