

and read occasionally, Missionary, intelligence furnished by the Parent Society, or that obtained relative to the progress of the Gospel in France and Switzerland.

5. That, as much as possible, it shall be the object of this Association, in its proceedings, to secure the co-operation of the members of all the Protestant denominations in this city, and it shall discountenance any manifestation of a sectarian spirit inconsistent with the constitution of the Parent Society.

6. That this Constitution may be amended at any general meeting, previous notice having been given, in calling it, of the proposed alteration.

The following are the office-bearers of the Society:—

President—Mrs. Strong.
First Directress—Mrs. Court.
Second do—Mrs. H. Vennor.
Treasurer—Mrs. S. Hedge, Jr.
Secretary—Miss Coise.

COMMITTEE.

Mrs. Taylor, Mrs. W. Lyman,
Mrs. Wilkes, Mrs. Stephens.
Mrs. Brown, Mrs. Dr. Spooner,
Mrs. Montgomery, Mrs. Adams,
Mrs. S. J. Holt, Mrs. Orr,
Miss Fleming, Mrs. Rodden,
Purchasers—Mrs. J. E. Mills and Mrs. B. Lyman.

Collectors—Mrs. S. Hedge, Senr., and Mrs. R. Corse.

For the Christian Mirror.

"SIR, COME DOWN HERE MY CHILD DIE."

John iv. 45

SUCH is the LANGUAGE of fervent prayer.

Whatever we desire earnestly, we pray for ardently. Here behold a father pleading for the life of a dying son. His danger has been made known to the incarnate Redeemer, who apparently wishes to make the circumstance a subject of instruction; but the solicitude of the agonised parent admit of no delay: in the language of respectful yet deprecating entreaty, he breaks in upon the discourse, saying, "Sir, come down ere my child die." And is this importunity displeasing to the Lord? No! the immediate consequence is an assurance that his "son liveth."

Such is the power of fervent prayer.

What a lesson for us! However we regard it, how replete is it with instruction. First, we learn the divine nature of Jesus, by the subjugation of disease without the intervention of visible means; secondly, that importunity in prayer is acceptable to God; and, thirdly, that earthly afflictions are frequently the means of bringing us to God. How merciful! to ordain that the work of sin should conduce to its own destruction. In the present instance, the approach of death, which sin has brought into the world, occasions the appeal of the sorrowing parent to Christ for relief; and the manifestation of divine power, in healing his son, produced such conviction, that "himself believed, and his whole house."

In the hour of affliction, then, let us turn to Him. This is our wisdom: for whither else can we go with hope of relief? He is still the same—time changeth him not—his name is Jesus still, and his mercy endureth for ever. But should we not receive immediate answers to our prayers, let us persevere; and in due time we shall reap if we faint not. Though to our first appeal no response be granted, the prayer of importunate faith will secure a blessing—which, though it may not accord with our request in the manner of its bestowal, will, as in the case of this nobleman, most surely exceed all that we desire. If we receive the object of our petition, we ought to be content that the mode of granting it has been devised by infinite wisdom. May the perusal of a transaction which produced faith in others, increase it in us.

C. R.

For the Christian Mirror.

LINES;

WRITTEN BY A YOUNG LADY, ON THE DEATH OF A FRIEND.

Yea thou art gone! mysterious God!
We bow to thy decree,
And meekly kiss the chastening rod,
And look for strength to thee.

The young, the gifted, lovely one,
Her place is no more here:
Her happy spirit hence has flown
To yon celestial sphere.

Death, thou hast nipp'd a lovely flower,
And wither'd all its bloom;
But the frail soul disdains thy power,
And triumphs o'er the tomb.

We mourn, 'tis true, and drop the tear,
When dust returns to dust;
But the free tenant, once so dear,
Now lives in heaven, we trust.

For the Christian Mirror.

TRACT DISTRIBUTION.

I FEAR that the effort put forth by a few individual Christians, to distribute Religious Tracts throughout this city and suburbs, are not duly appreciated by the Christian public. God has testified his approbation of these little monitors in innumerable instances. He who can peruse the Tract Magazine, published by the Religious Tract Society, and rise from its perusal unimpressed with the vast importance of religious Tracts, as one of that class of agencies employed by God for the conversion of the world, cannot be open to conviction. Millions of souls will, no doubt, have to bless God through eternity for the dissemination of the doctrines of the Gospel in the form in question.

I hope and pray that many of my fellow-Christians will take up the subject in its true light, and come to the decision—"The God of heaven he will prosper us; therefore, we his servants will arise and work."

Let us recollect that one Tract may be the instrument of saving a soul. We little know what may result from the labours of one hour devoted to the distribution of religious books. These precious Tracts may lie neglected in a house, or be shut up in a ship's cabin, or be carried in a traveller's pocket, and remain useless until the person who gave it is dead, and yet be destined, in the wisdom of God, to become an instrument of unspeakable good, not only to one sinner, but to many. That Tract which was given this morning may be the means of converting a sinner—bringing happiness into a whole family—alter the face of morals in an extensive community—or raise up a faithful Missionary, who shall carry the Gospel to the ends of the earth! Let us never think that we are of no importance in the scale of being. Every man is either a blessing or a curse. Oh, let us not be indifferent, then, to matters of such great consequence!

Where can a man find such a field of usefulness, or where expect such interest for his money, as when he is attempting to do good to souls? This is not ten per cent., nor cent. per cent., but saving souls from death, hiding a multitude of sins, plucking a brand from the everlasting burnings, leading a guilty creature to Christ, and, consequently, to an inheritance incorruptible, undefiled, and that fadeth not away! The truly pious soul pants for usefulness, melts into compassion over human misery, and rejoices more in the salvation of a sinner than in any accessions which could be made to his earthly treasure. The one is a fading treasure—the other is a crown of glory, unfading and eternal. How ought we to entreat our heavenly Father to give us a tender compas-

sion for perishing souls! Whenever this feeling predominates, it will make us ingenious to find out methods for doing good, and we shall rejoice that, in the present day, there is such a variety of ways open to us.

The world is full of activity. Every hand, every eye, every heart is occupied. All are busy. But men serve different masters. Their motives, their principles, and their aims, are vastly different; yet they are all doing something: and the decision of the Almighty respecting them is, "He that honoureth me, I will honour; but he that despiseth me shall be lightly esteemed." "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." This is a tremendous declaration as it respects one class, while it affords the richest consolation to the other.

There never has been a period like the present, in respect to the multiplicity of means for the furtherance of the eternal interests of men. The warmest and most ardent zeal may now fully gratify itself. Facilities for the communication of divine truth present themselves in every form. Bible Societies, Tract Societies, Missionary Societies, and numerous others, press upon our notice; and, while claiming the assistance of the Church of Christ for their support, offer, in return, the means of evangelising the world.

May the Lord grant that this method of doing good, (Tract distribution,) may be more generally recognised by individual Christians. "It is high time to awake out of sleep."

It requires little knowledge of facts, and little perception of their real character, to lead us to the conclusion, that a great change must take place in our churches, before the much-desired and needful influence can be exercised over the unregenerate world, so as to lead the sinners that are in it to the knowledge of the truth, and, by that means, to their conversion and salvation. This is a matter of the deepest possible interest, and the greatest imaginable concern. It bears with eternal and infinite weight upon every minister, every church, every family, and every individual. Let ministers, and subordinate officers, heads of families, and private individuals, take up the subject, and strive to awaken themselves, and all over whom they are able to exert an influence, to its vast importance.

Montreal, November, 1811.

L. Z.

For the Christian Mirror.

THOUGHTS ON PHRENOLOGY.

NO. I.

PERHAPS in the circle of the sciences there is not one respecting which there are a greater variety of opinions than Phrenology. Some deny its doctrines altogether. Some are disposed to think rather favourably of it, but have not quite made up their minds as to its truth. Some are willing to believe that the fundamental principles of the science are correct, while they think that the truth of the details may be questioned. Others, again, give credence to the whole, as being "the truth, the whole truth, and nothing but the truth." One thing, however, is certain, those who have studied it most deeply, are its strongest advocates—a fact which speaks very loudly in its favour.

The science is comparatively young—much yet remains to be discovered. Its professors are not all agreed as to some of the details; it would, therefore, be presumption to be too dogmatical in asserting any of its claims, unless they are capable of demonstration.

No one respects Phrenology, as a science, more than the writer; and he takes this early oppor-