

notice of Government. Mr. Paul also withdrew his amendment. Other objectors became satisfied with a few slight alterations in the terms of the resolutions. And then happened a most touching and Christian-like scene. A member who had spoken of another with undue warmth in the course of discussion, now rose to express his regret at having done so; and the injured party responded with equal generosity to this beautiful spirit, and hoped that nothing further would be said or thought on the matter. Each successive manifestation of this refreshing spirit awakened fresh delight in the breasts of members; and in the course of an hour, the expression of fear, and disappointment, and anxiety, that had been apparent over the house, was succeeded by one of full confidence and joy. Many members could not refrain from tears. The cause seemed half gained, when such unanimity was so strikingly brought about.

It seemed as if the spirit of peace had suddenly moved over the troubled waters and said to them, "Peace, be still." Certainly, if ever the Divine presence was manifested in any assembly, it was there. This, we instinctively felt, is what a Church court ought to be; but how different from what Church courts generally are! How opposite the spirit which six weeks before was manifested in the Synod of Aberdeen! We thought the evils of a secession would be almost counterbalanced, if all our Church courts should be composed of men like-minded with these. If such a spirit should always reign, how would the mouths of the adversaries be closed!

The 4th and succeeding verses of the 90th Psalm having been sung, a prayer of thanksgiving for unanimity was offered up by the Rev. Charles Brown; and never, we firmly believe, did four hundred hearts unite with such fervour in praising God for his unspeakable goodness.

As we left the meeting, we felt that a time might come when, in looking back to the proceedings of that morning, we should feel more pride and pleasure than if we had been present at Trafalgar or Waterloo.—*Aberdeen Banner*.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 4, 1843.

REMOVAL.

Our friends and the public are respectfully informed that the Office of the Christian Mirror is removed to Notre Dame Street, a few doors from St. Francois Xavier Street, over the Dry Goods Store of Mr. D. Milligan—where every description of Printing will be neatly executed.

The present number of our paper, though dated the 4th May, is, in consequence of the removal of the office, issued on the 29th April.

UNION OF CHRISTIAN CHURCHES.

THE most heart-cheering display of Christian union between ministers of different religious denominations we ever remember to have witnessed, was exhibited on the evening of the 24th ultimo, at the Wesleyan Chapel in this city. We were delighted to observe ministers of the Scotch Presbyterian, Wesleyan, Secession, Congregationalist, American Presbyterian, and Baptist Churches, assembled on the same platform, giving utterance to the same sentiments, and cordially expressing their mutual love and confidence, as disciples of one great Master, engaged in the same glorious work.

The awful condition of heathen nations while destitute of the Gospel of Christ, and their claims upon the sympathies, prayers, and contributions of Christians of every name, were the principal topics enlarged upon by the different speakers—and never have we heard the duty of Christians in reference to the heathen world, more powerfully and eloquently enforced and brought home to the conscience, than upon this occasion. An unusual solemnity pervaded the large assembly during the entire evening; and we have no doubt that impressions were made, which will

result in the manifestations of an increased interest in the evangelization of our benighted fellow-men, who "sit in darkness, and in the region and shadow of death."

At the close of the meeting, a committee was appointed, composed of the ministers of the respective churches, to correspond with the different Missionary Societies now in operation, with a view to obtain information respecting their progress—to be communicated to the respective churches at such times as the committee may deem it necessary.

We shall conclude this very hurried notice of one of the most important events which have ever taken place in our city, by extracting the following remarks on Christian Union, from a late member of the *London Watchman*.

"As it is only the Father of Lights who can communicate the perfect gift of true unity, there should be earnest PRAYER for the larger effusion of the Spirit on the Churches:—and believers should beware of grieving the Holy Spirit by carnal contentions, or by offending one of Christ's little ones. In order to attain such dispositions or promote unity, we should think how the Saviour feels towards each member of his body; each is dear to him,—can we not find room in our hearts for all? We should also study the history of vital religion, which will show that God has greatly owned other Churches beside that of which ourselves are members. Let us remember how important are the points on which believers agree with one another, and in which they differ from the world; and how comparatively small are those on which they disagree. Let us cultivate a friendly intercourse with sister Churches. Have we not sometimes found those on whom we looked at first with shyness and suspicion, prove agreeable neighbours, or valuable friends? 'Because I am a Presbyterian, must I have no dealings with Episcopalians or Congregationalists? Or when I see the sequestered and unworldly simplicity of the Moravians; the all enlisting liveliness of the Wesleys, finding use for every talent and a talent in every member; the deep fervour and spirituality of Welsh Methodists; the serene piety and child-like faith of the Swiss Protestants; and the practical every-day theology and business-like enterprise of the American Churches; must I forgo all these as denominational peculiarities, which a Presbyterian may not without felony appropriate? Or because I worship in Regent-square, am I to be hindered as I go along Great Queen-street or Bedford-row, as I pass Surrey or John-street Chapel, and think of our friends and brethren who worship there, from saying, 'Peace be within thee.'"

CHRISTIAN CONSISTENCY.—It is a painful task to find fault with professing Christians; and yet, it is no less perilous to shrink from duty. Were Christians generally to understand what is included in a profession of Christianity, as also the solemn responsibilities connected therewith, the truly pious mind would not so frequently be pained by witnessing gross inconsistencies in those who worship in the same sacred building with themselves, and, it may be, gather around the same sacramental board; and the men of the world, instead of drawing arguments from the inconsistent walk of Christian professors to strengthen them in their neglect of the Saviour, would be attracted by the beauties of holiness, exemplified in the daily walk and conversation of those who name the name of Christ, and who "depart from iniquity."—"Well, well, I hate hypocrisy, but especially religious hypocrisy," said an individual to us a few days since, who is not a professor of religion; "I could act the hypocrite in anything but in religion. If what I have heard respecting Mr. ——— should prove correct, as I fear it may, I shall be strongly inclined to believe there is no reality in religion!" Oh, Christian professor, here is one, and we fear not a solitary instance, of the fearful effects of inconsistency. Eternity alone can disclose the awful condition of that unhappy professor, who,

by his gross inconsistencies, brings a reproach upon the cause of our Redeemer, and thus retards the advancement of His kingdom. O that Christians would awake to their duty, and see to it that the line of demarcation is distinctly drawn between them and the world. "You a religious man, you a Sabbath School teacher, you talk about religion, you make long prayers—you are a hypocrite." Such was the saying of an irreligious man to a professor of religion, who had spent a whole quarter of an hour in slandering his former friend and companion. Oh, fellow-Christians, these things ought not so to be. If religion is any thing, it is everything. It moves the springs of our existence, and sanctifies wholly body, soul and spirit.

ON POPERY.

NO. III.

"Alas, alas, how mournful 'tis,
That men in darkness stay:
While glorious light around them shine
And shines to perfect day."

Hark, hark a voice from heaven proclaims,
"The man that will his soul deceive,
Shall sink where death and horror reigns,
Nor light, or joy, or hope receive."

LUTHER, THE GREAT REFORMER.

We give the closing part of our account of Luther, the great Reformer, and commend the whole to our reader's best attention:

"Arriving at last at the town hall, Luther and his companions were at a loss how to pass the gateway, which was thronged by the multitude. 'Make room!' was the cry. But no one stirred. The imperial soldiers then cleared a passage. The people hurrying forward to enter together with the Reformer, the soldiers, drove them back with their halberds. Luther entered the interior of the hall, and there again beheld the enclosure crowded. In the anti-chambers and window-recesses there were more than five thousand spectators—German, Italian, Spanish, and other nations. Luther advanced with difficulty. As he drew near the door which was to admit him to the presence of his judges, he was met by a valiant knight, George Freundsberg, who, four years afterwards, attended by his followers, couched his lance at the battle of Bavia, and bearing down the left of the French army, drove it into the Tessino, and decided the captivity of the king of France. This old general, seeing Luther pass, touched him on the shoulder, and shaking his head, blanched in many battles, said kindly, 'My poor monk, my poor monk, my poor monk, thou hast a march and a struggle to go through, such as I nor many other captains have seen the like in our most bloody battles. But if the cause be just, and thou art sure of it, go forward in God's name, and fear nothing. He will not forsake thee.'"

"And now the doors of the hall were thrown open. Luther entered, and many who formed no part of the Diet gained admission with him. Never had any man appeared before so august an assembly. The Emperor, Charles V., whose kingdom extended across both hemispheres—his brother, the Archduke Ferdinand—six Electors of the Empire, most of whose successors are now crowned heads—twenty-four Dukes, many of them territorial sovereigns—and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation, (the Duke of Alva and his two sons)—eight Marshals—thirty Archbishops and Prelates, seven Ambassadors, including those of France, and England, the deputies of ten free cities, a number of Princes, Counts, and Barons of rank, the Pope's Nuncio—in all, two hundred persons. Such was the imposing assembly before which stood Martin Luther.

"His appearance there was of itself a signal of victory over the Papacy. The man whom the Pope had condemned, stood before a tribunal raised by the very fact above the Pope's authority. Placed under interdiction, and struck out of human fellowship by the Pope, he was cited in respectful terms, and received before the noblest of human auditories.

"The Pope had decreed that his lips should be closed forever, and he was about to unclose them in the presence of thousands, assembled from the remotest contries of Christendom. Thus had an immense revolution been effected by his means; Rome was brought down from her seat, and the power that thus humbled her was the word of a monk!"

We regret (says a contemporary) that we cannot continue our quotations, and show the noble firmness displayed by Luther in presence of his judges, the humility and magnanimity which secured him many friends, and the resistance he in-