

"As the hart panteth after the water brooks."—We must admire the simile, when we consider that in those countries of the East, where the sweet Psalmist resided, barren sandy deserts abounded, with but now and then, and these far between, an oasis, or a rill springing up for the refreshment of man or beast; and that while wandering over, perhaps, some great desert like the Sahara, the thirst must have become intolerably intense: So, "as the hart panteth after the water brooks," the soul of the pious David panted after God. His spirit thirsted after the living God.

"My tears have been my meat day and night."—How rich the expression! and how fraught with tender emotions! Tears have a voice that speaks louder than words. Who has not been melted at the sight of the fast falling tear? Look at the fond mother, as she bids adieu to her only child, the daughter of her bosom, and read her thoughts and anxieties in her tears. See that manly face of the father suffused in the liquid element, as it flows from the deepest recesses of the heart; and say that tears do not speak. How delightful, and how truly instructing to read the Psalms of David! That deep and rich thought may be traced through them, that cannot be equalled by modern authors. The meekness and humility, the confidence and delight, in which he always expressed himself, are bright memorials of the sincerity of his heart, and well might we copy after the Psalmist, even at this late day of modern intelligence.—*Seventh Day Bap. Reg.*

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PARTICULAR PROVIDENCE.

THE doctrine of a particular Providence is fraught with the most delightful associations of which the human mind is capable, and is, to the devout Christian, a never-failing source of consolation and delight. Here alone, amid the various trials and calamities of his earthly pilgrimage, he is enabled to reconcile those apparently severe and mysterious dispensations of Divine Providence which he may from time to time be called to endure, and which for the present seemeth not joyous but grievous, with the goodness and compassion of his heavenly Father, knowing that

"Behind a frowning Providence
He hides a smiling face."

Here he can trace the hand of Him who hath promised that "all things shall work together for good to them that love God,"—and thus, under every circumstance of life, however adverse and painful, he is encouraged devoutly to look up to that "Friend that sticketh closer than a brother," with holy confidence and pious resignation, and say, "It is the Lord, let him do what seemeth him good."

We must confess we have no sympathy with that man who would attempt to strip God of this most endearing relation, which he is pleased to sustain towards his creatures. Abundance of scripture proof might be furnished, were it necessary, in support of the doctrine of a particular Providence; as well as the experience of the pious in all ages of the world. "Trust in the Lord, and do good, and verily thou shalt be fed," is the language of inspiration, and contains a consoling assurance that the Great Shepherd of Israel, who "neither slumbereth nor sleepeth," is never unkindful of his humble and dependent creature, man. While he is guiding the sun and moon in their course through the heavens,—while, in this lower world, he is ruling among empires, putting down one and setting up another—stilling the ragings of the waters, and saying "Hitherto shalt thou come, and no further"—holding "the winds in his fist," and weighing "the mountains

in scales, and the hills in a balance,"—yet, amazing condescension! he is, at the same time, watching over the humble, good man, who, in the obscurity of his cottage, is serving and worshipping him. A celebrated writer, in alluding to this doctrine, beautifully remarks:—"In how many instances have we found, that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs? Fondly we had projected some favourite plan; we thought that we had forecast and provided for all that might happen: we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure!—but, lo! some little event hath come about, unforeseen by us, and in its consequences, at the first, seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times, our counsels and plans have been permitted to succeed: we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise, we found that happiness was not there, and that God's decree had appointed it to be only vanity! We labour for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favourable combination of external circumstances with the state of his own mind. To accomplish, on every occasion, such a combination, is far beyond his power; but it is what God can at all times effect: as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, to turn them wheresoever he will, as rivers of water."

A cordial reception of this doctrine is also eminently calculated to check that complaining and repining spirit in which too many indulge, when brought into circumstances of adversity or disappointment, and naturally leads the devout mind to acknowledge that He in whose hands are all our affairs, and who "doeth as pleaseth him in the armies of heaven, and among the inhabitants of the earth," knoweth what is best for us, and what will be most conducive to our eternal interests,—thus producing patience and resignation amid all the vicissitudes of human life, and strengthening our confidence in Him who is "too wise to err, and too good to be unkind."

In conclusion, we must be allowed to remark, that to the pious and devoted Christian alone, is the doctrine of a particular Providence a source of delight: for he alone can look forward, with blessed anticipation, to that heavenly abode, where all the mysteries of Providence shall be fully explained, to his everlasting satisfaction and felicity. "The Lord sitteth on the flood. The Lord maketh the wrath of man to praise him, as he maketh the rain and the hail obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps."

We have much pleasure in directing attention to a communication in another column, on the subject of "Tract Distribution," which is written in a truly zealous and deeply pious spirit, and which we doubt not will be perused with deep interest. We sincerely trust that the object of the writer will be fully attained, and that the religious public will promptly respond to his affectionate appeal, and be stirred up to greater zeal and exertion in this most interesting "work of faith and labour of love." In the duty of distributing reli-

gious tracts, there is a wide field of usefulness, furnishing ample employment for the zeal and piety of all who feel interested in the spread of the Redeemer's kingdom. There is one particular connected with this branch of Christian exertion which should recommend it to the affectionate regard and hearty co-operation of all who love our Lord Jesus Christ in sincerity—we mean its anti-sectarian character. An Association was formed in Montreal about two years ago, composed of individuals of different Protestant denominations, for the purpose of distributing religious tracts from door to door throughout the city and suburbs; and we are happy to perceive by its last annual report, that the labours of the distributors have been crowned with an encouraging measure of success. To God be all the praise!

There is, however, great room for increased exertion; and we would earnestly call upon all who feel an interest in the salvation of their fellow men, who are still "in the gall of bitterness and in the bonds of iniquity," heartily to come forward "to the help of the Lord against the mighty." The design of the Association is briefly expressed in the following extract from the Constitution:—

"That it shall be the duty of the Members of this Association to distribute Tracts, to converse with those they visit on the important subject of personal religion, and to urge an attendance on public worship, as well as a regard to the other means of grace."

We have been requested to announce, that the monthly meeting of the Association will be held this evening, at the Depository, Mc-Gill Street.

LADIES' FRENCH CANADIAN MISSIONARY SOCIETY.

THE Committee beg to intimate to the public that they purpose holding a BAZAAR about Christmas, the proceeds of which will be appropriated to the objects of the French Canadian Missionary Society, to which the Association is auxiliary. Ladies willing to work at the meetings of the Society are informed that they are held every Wednesday afternoon, between the hours of twelve and six, at the Bible Depository, Mc-Gill Street; and those disposed to contribute articles for the Bazaar, are respectfully invited to send them as soon as possible to the work room as above, or to any of the Committee.

The following is a copy of the Society's Constitution, omitting the preamble, which expresses an approval of the objects, means of operation, and anti-sectarian character of the parent Society; and of the seventh article, by which the duty of evincing a spirit of prayer and reliance on the Divine blessing, with the absence of ostentation in the prosecution of their labour—is inculcated on the members.

CONSTITUTION.

1. That the business of this Association shall be conducted by a Committee composed of not less than twelve members, with a President, First and Second Directress, Treasurer and Secretary, five of whom to form a quorum.
2. That an annual meeting of this Association shall take place in the month of _____, or at such time as the Committee may appoint, when a Report of the last year's proceedings, and the Treasurer's account for the same period shall be presented. The election of officebearers shall also then take place.
3. That it shall be the duty of this Association to aid, by its labours, the funds of the Parent Society; also, to assist in the outfit of the Agents, and in the furnishing of the Mission stations; to relieve the converts, and to co-operate, generally, with the Parent Society. The meetings of this Society, as far as possible, to be held weekly.
4. That it shall be the duty of the Secretary, or some one appointed by the Committee, to procure