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THE  
**CHRISTIAN MIRROR:**

A SEMI-MONTHLY PERIODICAL;

DEVOTED TO THE INTERESTS OF

RELIGION AND GENERAL LITERATURE.

VOLUME I.

MONTREAL:

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1842.

# THE CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL xii. 4.

Vol. I.

MONTREAL, THURSDAY, AUGUST 12, 1841.

No. i.

## POETRY.

### HYMN.

FROM THE GERMAN OF GELLERT.

Got, deine Güte seht in so weit,  
So weit die Wolken gehen, &c.

BY JOHN DUNMORE LANG, D.D.

O God, thy goodness doth extend  
Far as the lofty sky;  
Thy loving-kindness knows no end,  
And thou art ever nigh.  
My Rock, my Fortress, and my Tower!  
Great is thy mercy as thy power:  
Then hear me, O Most High!

I ask not for the heaps of gold  
The worldling may enjoy:  
A little may I humbly hold,  
And usefully employ.  
But grant me wisdom, Lord, to know  
Thee and the gifts thou dost bestow  
On sinners such as I.

I ask not honour nor renown,  
All glorious though they seem:  
A spotless character's fair crown  
Of higher price I deem.  
To gain Thy praise, O do thy will—  
Be these my chief ambition still,  
And a true friend's esteem.

Nor do I ask for length of days,—  
If wealth my lot should be,  
O make me humble, God of Grace!  
Patient, if poverty.  
And as my times are in thy power,  
O grant, in death's decisive hour,  
Thy mercy, Lord, to me!

## RELIGIOUS LITERATURE.

### RELIGIOUS KNOWLEDGE.

THE advantages of RELIGIOUS KNOWLEDGE are very great. It forms the basis of true honour and felicity. Not all the lustre of a noble birth—not all the influence of wealth—not all the pomp of titles—not all the splendour of power—can give dignity to the soul that is destitute of inward improvement. By this we are allied to angels, and are capable of rising forever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to light, the most valuable and reviving part of nature's works, and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value of RELIGIOUS KNOWLEDGE, let us look around us, and we shall be convinced how desirable it is to be acquainted with God, with spiritual, with eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight; the other administers a spectacle

of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge also is of great importance to our personal and private felicity: it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments; a fine entertainment, which adds a relish to prosperity, and alleviates the hour of distress. It throws a lustre upon greatness, and reflects an honour upon poverty. Knowledge will also instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and diffuse those munificent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss.

This knowledge, also, tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost something of their original ferocity, and that there is a source of improvement in Europe, which will, we hope, in future times, shed the most delightful influences on society, and unite its members in harmony, peace, and love. But the advantages of knowledge are still greater—for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but RELIGIOUS KNOWLEDGE bids us provide for an immortal being—sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall for ever cease. At that solemn period, in which the records and registers of men shall be destroyed—the systems of human policy be dissolved, and the grandest works of genius die—the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things, at present, are obscure, imperfect, partial, and liable to error; but when we arrive at the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall behold, with amazing clearness, the attributes, ways, and works of God; shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception.

If our condition be not the best in the world, yet we hope it will be better, and this helps to support it with patience. The Christian's hope is an expectation of all necessary good both in time and eternity, founded on the promises of God, and on the righteousness and intercession of Christ.

### UNCERTAINTY OF HUMAN EXPECTATIONS.

DARK and uncertain is the state of being in which we now exist. Human life is not formed to answer those high expectations, which, in the era of youth and imagination, we are apt to entertain. When we first set out in life, we bid defiance to the evil day; we indulge in dreams and visions of romantic bliss, and fondly lay the scene of perfect and uninterrupted happiness for the time to come. But experience soon undeceives us; we awake, and find it but a dream. We make but a few steps in life, without finding the world to be a turbulent scene; we soon experience the changes that await us, and feel the thorns of the wilderness wherein we dwell. Our hopes are frequently blasted in the bud—our designs are defeated in the very moment of expectation—and we meet with sorrow, and vexation, and disappointment on all hands. There are lives besides our own in which we are deeply interested—lives in which our happiness is placed, and on which our hopes depend. Just when we have laid a plan of happy life—when, after the experience of years, we have found out a few chosen friends, and have begun to enjoy that little circle, in which we would wish to live and to die—an unexpected stroke disappoints our hopes, and lays all our schemes in the dust. When, after much labour and care, we have reared the golden structure—when we have fenced it, as we fondly imagine, from every storm that blows, and indulge the pleasing hope that it will always endure—an invisible hand interposes, and overturns it from the foundation.

Son of prosperity I thou now lookest forth from thy high tower: thou now gloriest in thine excellence, thou sayest that thy mountain stands strong, and that thou art as firm as the cedar of Lebanon; but stand in awe. Before the mighty God of Jacob, and by the blast of the breath of his nostrils, the mountain hath been overturned, and the cedar of Lebanon hath fallen like the leaf before the tempest. At this very moment of time, the wheel is in motion that reverses the lot of men, that brings the prosperous to the dust, and lays the mighty low. Now, O man, thou rejoicest in thy strength; but know that for thee the bed of languishing, the bed of death will be spread. Thou now removest from thee the evil day, and sayest in thy heart, thou shalt never see sorrow; but remember the changes of this life. The calmest and the stillest hour precedes the whirlwind and the earthquake; the monarch hath drawn the chariot of state in which he was wont to ride in triumph; and the greatest who ever awed the world have moralized at the turn of the wheel.—Logan.

### THE CHRISTIAN'S VIEW OF THE WORLD.

HAPPY only the man who knows the world by knowing his God, his Bible, and himself: he shall know the world to purpose. The philosopher sees the world pass away; but he sees it with a pang: he sees it with regret: there is so much taken from his happiness: "I lose my eyes, my teeth, my hearing, my health, my vigour;" and he grows peevish and fretful. But the Christian sees it pass with a calm and solid satisfaction: "Here," says he, "I see a flying world passing away: yet I faint not; for, though my outward man perish, yet my inward man is renewed day by day. I have a house not made with hands, eternal in the heavens. I am waiting for this abode. I am not disappointed to hear that life is but a handbreadth: I know it. You tell me that my tabernacle is to be taken down: I knew that I should be crushed before the moth."—Rev. R. Cecil.

## KNOWLEDGE OF GOD.

THE knowledge of God is often taken for the fear of God, and the whole of religion. There is, indeed, a speculative knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A spiritual saving knowledge consists in veneration for the Divine Being, Ps. lxxxix. 7; love to him as an object of beauty and goodness, Zech. ix. 17; humble confidence in his mercy and promise, Ps. ix. 10; and sincere, uniform, and persevering obedience to his word, 1 John ii. 3. It may further be considered as a knowledge of God the Father: of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature, John i. 20; the suitability of his offices, Heb. ix.; the perfection of his work, Ps. lxxviii. 18; the brightness of his example, Acts x. 38; and the prevalency of his intercession, Heb. vii. 25. Of the Holy Ghost, as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, John xv. xvi; 2d Cor. iii. 17, 18; John iii. 5, 6; Rom. viii. 16. This knowledge may be considered as experimental, 2d Tim. i. 12; fiducial, Job xiii. 15, 16; affectionate, 1st John iii. 19; influential, Ps. ix. 16; Matt. v. 16; humiliating, Is. vi., Job xlii. 5, 6; satisfying, Ps. xxxvi. 7, Prov. iii. 17; and superier to all other knowledge, Phil. iii. 8.

In order to increase in the knowledge of God, there must be dependence on Him from whom all light proceeds; attention to his revealed will; a watchful spirit against corrupt affections; a humble frame of mind; frequent meditation, and a persevering design of conformity to the divine image.

## BEAUTIFUL EXTRACT.

WHEN the keen-eyed eagle soars above all the feathered race, and leaves their very sight below—when she wings her way with direct ascent up the steep of heaven, and steadily gazing on the meridian sun, accounts its splendour all her own,—does she then regard, with any solicitude, the mote that is flying in the air; or the dust which she shook from her feet? And shall this eternal mind, which is capable of contemplating its Creator's glory; which is intended to enjoy the visions of his countenance; shall this eternal mind, endowed with such great capacities, and made for such exalted ends, be so ignobly ambitious as to sigh for the tinsel of the state; or so poorly covetous as to grasp after ample territories on a needle's point? No; under the influence of such considerations, I feel my sentiments expand, and my wishes acquire a turn of sublimity. My throbbing desires after worldly grandeur die away, and I find myself, if not possessed of power, yet superior to its charms. Too long, must I own, have my affections been pinioned by vanity, and immured in this earthly clod. But these thoughts break the shackles. These objects open the door of liberty. My soul, fired by such noble prospect, weighs anchor from this little nook, and coasts no longer about its contracted shores; doats no longer on its pitiful shells. The immensity of things is her range, and an infinity of bliss her aim.

Had the brightest archangel been commissioned to come down, with the olive branch of peace in his hand, showing his Maker's readiness to be reconciled, on our hended knees, with tears of joy and a torrent of thankfulness, we ought to have received the transporting news. But when, instead of such an angelic array, he sends his only begotten Son—his Son, beyond thought illustrious—to make us the gracious overture: sends him from the "habitation of holiness and glory," to put on the infirmities of mortality, and dwell in a tabernacle of clay; sends him, not barely to make us a transient visit, but to abide many years in our inferior and miserable world; sends him, not to exercise dominion over monarchs, but to wear out his life in the ignoble form of a servant; and at last, to make his exit under the infamous character of a malefactor! Was ever love like this? Did ever grace stoop so low? Should the sun be shorn of all its radiant honours, and degraded into a clod of the valley; should all the dignitaries of heaven be deposed from their

thrones, and degenerate into insects of a day, great would be the abasement. But nothing to thine, most blessed Jesus!—nothing to thine, Prince of Peace! when, for us men, and for our salvation, thou didst not abhor the accommodations of a manger—thou didst not decline even the gloomy horrors of the grave.—*Hervey.*

## HARDEN NOT YOUR HEARTS.

THE metal of the human soul, so to speak, is like some material substance. If the force which you lay upon it do not either break or dissolve it, it will beat it into hardness. If the moral argument by which it is plied now, do not so soften the mind as to carry and overpower its purpose, then on another day the argument may be put forth in terms as impressive, but it falls on a harder heart, and therefore with a more slender efficiency. You have resisted today, but by that resistance you have acquired a firmer metal of resistance against the power of every future warning that may be brought to bear upon you. You have stood your ground against the urgency of the most earnest admonition, and against the dreadfulness of the most terrifying menaces. On the ground you have fixed yourself more immovably than before, and though, on some future day, the same spiritual thunder may be made to play around you, it will not shake you out of the obstinacy of your determined rebellion.—*Chalmers.*

## THE EVENING OF LIFE.

AMID life's varied streams, and sources of transport and pain, often mingled and often alternating, we learn at least to prefer those milder and more certain or enduring pleasures, which calmly soothe us in the bustle, the labour and excitement, that engage and animate our youth and mature strength. Agitation and emotion at length lose their charm; they disturb more than they animate us. As age advances to its sober evening, we perceive and appreciate the value of conscious life without pain—of sedate tranquility—of reposing, yet not inactive thought—of sensibility without perturbation—of patient hope—of resting mobility—of sensations that please, but do not agitate—of intellectual rumination—and of those solemn aspirations of sacred foresight, of prospective gratitude, and of humble reliance on the great mediatorial Benefactor, which close our mortal days with true dignity, and make even dissolution an inestimable blessing.—*Sharon Turner.*

## PEACE IN DEATH.

ON board an East Indiaman was a pious boatswain, whom, on this account, the crew looked upon as a strange man. The ship was overtaken with a storm so dreadful, that after every effort to preserve life, the captain said, "All that could be done had been done—it was impossible the vessel could weather it." The ship seemed sinking—the captain withdrew into the cabin—the men were some on their knees, and others with horror hanging on parts of the rigging. All expected the vessel would founder. The boatswain had been very active, and apparently unalarmed during the whole of the gale. At this moment, when a heavy sea struck the ship, and seemed as if it would instantly sink her, looking up with a smile, he exclaimed, "Blessed be God, all is right!" and began to sing. The storm afterwards abated, and the vessel was saved. Thus, amidst the storms of life, on the dark ocean of death, and amidst the terrors of the judgment day, the Christian may still smile, and exultingly exclaim, "Blessed be God, all is right!"

## PARADISE.

"My chief conception of heaven," said Robert Hall, "is REST." "Mine," replied Wilberforce, "is LOVE—love to God, and love to every bright and holy inhabitant of that glorious place." Hall was an almost constant sufferer from acute bodily pain—Wilberforce enjoyed life, and was all amiability and sunshine; so that it is easy to account for their respective conceptions of that subject. What a mercy that both these conceptions are true! Both are true; and the union of rest and love perhaps conveys, within a small compass, the most correct idea of the heavenly state."

## BIOGRAPHY.

## REV. JAMES HERVEY, M.A.

JAMES HERVEY, the distinguished author of "Meditations," bearing his name, was born at Hardingstone, near Northampton, on February the 26th, 1713. His father was a clergyman, then residing at Collingtree; and Mr. Hervey received from him, and his excellent mother, his early education. At the age of seven, they sent him to the grammar-school of Northampton, where he remained till he was seventeen. He there acquired a knowledge of the Greek and Latin languages, and attained considerable proficiency in various branches of general literature. At the age of eighteen, he was sent to the University of Oxford; and there becoming acquainted with the distinguished John Wesley, he devoted himself, with great zeal, to various studies, and became seriously impressed with the importance of religion. For some years afterwards he felt a peculiar attachment to the doctrinal sentiments of Mr. Wesley; but subsequently attached himself to the Calvinists.

During the continuance of Mr. Hervey at Lincoln College, he attained great proficiency in the knowledge of the classics, and was justly celebrated for the decorousness of his conduct. At the age of twenty-two, his father appointed him to the situation of curate of Weston Favell, and he discharged the duties of his office with piety and integrity. In a few years he was curate at Biddeford, and several other places in the west of England; and, during that time, he wrote his celebrated "Meditations and Contemplations," which he published in 1746, and which have been universally read, and very generally admired. In 1750, on the death of his father, he succeeded to the livings of Weston and Collingtree, and he devoted most of his time in attention to the duties of his profession. In 1753, he published "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c.;" in a Letter to a Lady of Quality; and a commendatory Preface to Burnham's Pious Memorials. In 1755 he published his "Theron and Aspasio," which is regarded as decidedly the best effort of his genius; but it was attacked by Mr. Robert Sandeman, of Edinburgh, with extraordinary ability, on the nature of justifying faith, and other points connected with it, in a work entitled, "Letters on Theron and Aspasio," two volumes. This attack threw Mr. Hervey into the arms of Mr. W. Cudworth, a dissenting minister in London, in whom he found a powerful coadjutor; but Mr. Hervey does not appear to have understood Cudworth's system, which, in some important points, was very different from his own, though they were agreed in making appropriation essential to the nature of true faith.

The health of Mr. Hervey was generally imperfect; and for many years he was the subject of affliction; till, at length, on December the 25th, 1758, his labours were terminated by death, and his spirit, emancipated from the burdens of mortality, was conducted to regions of purity and peace.

Mr. Hervey's writings have had an extensive circulation: for many years the press could hardly supply the demand for them. Yet his style has been severely censured by Dr. Blair and others, for its turgid and bombastic qualities; rendering it the very opposite of the chaste and elegant diction of Addison and our best prose writers. They are now, however, less in repute and less in demand than formerly. Of his character but one opinion prevails; he was eminently pious, though not deeply learned; habitually spiritually minded; zealous for the doctrines of divine grace; animated with ardent love to the Saviour; and his humility, meekness, submission to the will of God, and patience under his afflictions, exemplified the Christian character, and adorned his profession.

DEITY has no utterance in all his majesty and power—though at his voice heaven has shook, and earth has melted—to be compared with the loud unison and acclaim of his attributes and perfections; speaking by the blood of Christ.—*Rev. W. Hamilton.*

## GENERAL LITERATURE.

From the Church of England Magazine.

## MIS-SPENT HOURS.

THOUGH scarcely a day passes over our heads, without bringing death before our view in some form or other, sparing neither the young nor middle-aged, neither the weak nor the strong; severing the nearest ties; leaving thousands of weeping—and many perhaps quite desolate—beings; yet, how little serious attention do the young, and I fear I may add many of maturer years, give to the melancholy details, and heart-rending instances, that are so constantly meeting the eye and ear. Though, when we reflect that our own days are numbered, and we know not how soon we may be called to a fearful reckoning, in the presence of an offended God; even, perhaps, before another day is done, we may be laid on the bed of death; is it not wonderful, that our feelings should be thus stoical—thus callous—upon an event that, sooner or later, must be the end of all? Unless death appears amongst our own immediate circle of relations and friends, we heed not the devastation around us, but heedlessly continue in the same course, pursue the same series of amusements, and project new plans for our future advancement, though each succeeding year, we probably have lost some one or other of the companions of the preceding one, who were engaged with us in the like pursuits.

Some few years have now elapsed, since, buoyant with youth, health, and spirits, I set out, accompanied with two beautiful girls, to call for our chaperone, who was to attend us to a ball at Grosvenor square. I forget the reasons that prevented either of our mothers from performing that office, but so it was, and girl-like, we beguiled the drive from Cumberland Place, with anticipating the supposed delights of the expected ball, which was, of course, to be gayer and more delightful than ever a ball had been before. My lovely companions were likewise much engrossed with the idea of an entertainment that their mother proposed giving for their amusement, and various opinions were given and asked, as to the probable number that would fill the rooms, and the important query of who was, and who was not to be invited, was fully discussed. We drank tea with our chaperone, who resided at Albemarle street, and she laughingly declared her smiling trio would certainly bear the bell that evening. We proceeded to the ball in high spirits, and hardly had we made our entry into the well filled rooms, when my companions and myself were engaged for the commencing quadrille, and continued dancing until supper was announced, with all the glee of mirth's happiest votaries. After supper, our chaperone ventured to propose our returning home, as she was sadly tired. "Return home! why the evening is only just begun; indeed, dear madam," was the thoughtless exclamation of three young hearts, who had yet their lesson to learn of this world's fleeting joys—"we cannot leave the ball so early." Our kind friend good-humouredly consented to forget her fatigues in our behalf, and remained even until I, though by no means, in those days, the steadiest of the trio, thought it but right to induce my pretty companions to bid adieu to the giddy maze of pleasure, which had so infatuated our simple minds.

It so chanced, owing to different circumstances, that I saw little more of Laura and Eveleen M——, before we left town; and the first tidings I received of them, after we were settled in the country, brought the intelligence that Laura was shortly going to be married, and that it was a match most highly approved of by her friends. Congratulations and presents were pouring in from all quarters; Laura was the happiest of the happy! I also heard, that she, with her family, were going on a visit to the future father-in-law's house, to be present at a fete about to be given in the honour of the approaching nuptials; for Arthur G—— was an only son, young, rich, and handsome, and in the expectation of soon becoming the beloved husband of a lovely, loving, and bright-eyed bride, and who would not say but that much happiness was in store for him? Poor, short-sighted mortals as we are, who can tell what trials await us?—trials, indeed, sent but in mercy to remind us that this world is not our abiding place; that all have suffered, that all will

suffer, in this their transient state—a state only intended to fit us for another, and a happier sphere. For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away.

The fete took place—Weippert's band played its best—garlands of variegated lamps illumined the surrounding scenery—emblems of felicity covered the floor, chalked in the most approved style of excellence; in fact, all the usual agreements, attendant on such a scene, were there; nothing had been neglected, nothing omitted that could do honour to the especial occasion. But where was the fair girl, in whose favour all these delights had been collected? She, poor thing, was dressed and ready, when, alas! ere she could leave her apartment, she was taken so seriously ill, as to be wholly unable to grace the festive throng with her presence. She continued ill, very ill, for some time; then we heard there was a change, and for the better, and the lover urged that the marriage should not be longer delayed. The family removed to the sea-side, whilst lawyers and milliners were engaged in active preparation.

Arthur G—— was hourly expected to arrive to claim his still lovely bride; but the awful decree had gone forth—that decree from which there is no appeal. In this world they were to meet no more! He arrived late one evening at H——, and hastened to the house; alas! it was but to find that fair creature he had loved so well—perhaps too well—a corpse! It was but too true; the beautiful, the highly connected, the richly affianced Laura M—— was no more. All her family had considered her health so fast approaching towards convalescence, that they could hardly be convinced of the melancholy reality, for she went off in a fainting fit, when apparently as well as usual, and never revived again. This sudden and sad event occurred only a few hours previous to her lover's arrival.

There was something peculiarly awful in this beautiful, elegant creature being thus suddenly snatched away, just entering upon the threshold of life's brightest pathway. She had barely numbered nineteen summers, and hardly six months had elapsed since the evening I have mentioned of those mis-spent hours—past hours not to be recalled. O could we but have foreseen how short the interval between us and the grave, how different would our young hearts have been affected—how empty and unsatisfactory would this world's pass-away joys have appeared to our heaven-directed vision. Why are we thus blind, thus careless, when we know not how soon we may be summoned away from all we prize on earth, to give an account of each moment of time? How precious would such moments be, if they could but be recalled; how have we trifled away years, days, and hours, in passing forgetfulness of the "one thing needful!"

Who can be thoughtless, who can be devoted to the pleasures of this life, with such warnings of the uncertainty of human happiness? But a few short months had passed away, and the friend of our thoughtless hours was gone from amongst us, no longer an inhabitant of this earth, no longer a sharer in the pursuits which once were followed with such zest; alike indifferent to praise or pleasure, the lively, animated being, who so lately trod the earth in health and beauty, now lay mouldering in the grave, where all things are alike forgotten and forgot. O, may such warnings be remembered ere it be too late to profit by them!

In one short year, Eveleen M—— became a wife; and another had scarcely passed away, and she was a widow—and the same gravestone covered her husband and infant boy!

Arthur G—— was no more—gone to his last home, that bourne from which no traveller returns.

"It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men; and the living will lay it to his heart."

If the young would but reflect on the many changes that daily and hourly occur—changes which are so constantly altering and disarranging the fondest schemes, and destroying the brightest hopes, surely this life would appear in its true light, only to be considered as a passage to another and a better world—not for our precious moments to be frittered away in frivolity and

amusement, incapacitating the mind from higher and holier pursuits. "Humble yourselves in the sight of the Lord, and he shall lift you up." Do not let us shut our eyes wilfully to such a state of varying change—let us rather pray that "we be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It is doubtless mercifully ordained, that we should not brood too deeply on sorrows over which we have no controul—as such feeling, if indulged, would unfit us for the active duties of life; but may our hearts be duly impressed with the one pious thought, which should always be uppermost in the true believer's heart, and which alone can give comfort to the mourner in the earliest stage of suffering, when our spirit is bowed low by the pressure of some heavy trial, "It is the will of God," and may we all, in every trouble of this life with which it shall please the Almighty hand to permit that we should be afflicted, be enabled to say, with humble submission and pious resignation, "Thy will be done;" and may our hearts ever be fixed where true joys are to be found; and may we, through the merits of our blessed Saviour, who died for our sins—who effaced the memory of whole years, nay, centuries of mis-spent hours—so direct our thoughts, that we shall always bear in mind that one startling truth, we are standing on the brink of eternity—we know not in how short a space of time we may be called.

## CHRISTIAN PHILOSOPHY.

## INTRODUCTION.

THE studies which have the works of God for their subject, are of the utmost importance to young men of leisure, and of an inquisitive mind. They will preserve them from the giddiness and scepticism of the present age; they will furnish them always with subjects for filling up with satisfaction the hours that hang so heavy on the idle and they lay the best foundation for religion and virtue; they will be the means of training them to habits of sobriety and temperance; and the surest path to attain respectability in their respective stations; and will gradually conduct them to peace of mind, to self-satisfaction, and to the purest and most lasting happiness.

Philosophy is one of those terms that have been used in a variety of senses. If we were to limit its sense to the origin of the word, we would call it the love of wisdom; and men, then, who devote themselves to the pursuit of knowledge and wisdom, are to be deemed philosophers. The definition given of it by one, who was himself a celebrated philosopher and orator, is that "it is the knowledge of all things, both divine and human, with their causes." And here we may observe where it differs from natural history. Natural history collects facts, relates different appearances of nature, and arranges them in their separate classes; but the philosopher traces these appearances up to their causes, and endeavours, at the same time, to give a satisfactory account of them.

The title of philosophy was originally assumed on a principle of modesty, and was bestowed on those venerable sages of antiquity, who enlightened the world with knowledge and science, enforced the interests of virtue by their writings, and recommended its practice by the regularity of their lives.

In later times, this venerable title has been so shamefully prostituted, that it is now become almost a name of reproach.

But, from its original meaning, philosophy has passed through a variety of changes. It means the successful study of nature, of medicine, of morals, and of the law. It is used even in a looser sense, meaning the propriety and reasonableness of such and such things; and thus every person, that can reason or wrangle, calls himself a philosopher.

Religion, with great justice, puts in her claim to the title of philosophy, as founded on the best

evidence, as supported also by the most powerful arguments, as the most sublime study, and worthy the exertion of our best powers; and, in its application, one of the utmost consequence to conduct us to true virtue, dignity, and happiness.

(To be continued.)

## The Christian Mirror.

MONTREAL, THURSDAY, AUGUST 12, 1841.

THERE is something more comprehended in vital Christianity than men in general are willing to admit. It is designed to exert a practical influence upon the human mind, by elevating it to the study and sublime contemplation of those deeply interesting subjects to which the attention of all men is indiscriminately and earnestly invited; and is also eminently calculated to produce the most happy and salutary effects upon society generally, in all the relations and circumstances of life, by its mild and gentle precepts—its warnings and promises—and the solemn considerations which it presents to the mind in reference to an eternal state.

If, therefore, God, who is holy, just, and good, be the author of a system so well adapted to the wants and condition of mankind, as it respects their connection with time, and their certain and unalterable destiny in a future and eternal state of existence; with what sentiments of profound veneration and respect should we receive those communications of his will, and those manifestations of his divine power and benevolence, which shine so conspicuously through all his works.

That God has not left himself without witnesses of his existence and operations in the world which we inhabit, cannot be denied by any rational and intelligent mind. The astonishing operations of NATURE, PROVIDENCE, and GRACE, loudly proclaim his infinite power and wisdom,—all the attributes of his Godhead are magnified throughout all his works, and in all his dispensations towards the children of men.

The study of NATURE leads the contemplative mind to the study of its Creator. Here we behold, as in a mirror, the character of that Almighty Being who hath "weighed the mountains in scales, and the hills in a balance." How diversified is nature—the animal, vegetable, and mineral kingdoms! How numerous the species of animals which inhabit the various countries of the earth, from the most minute and apparently insignificant animalculæ to the most stately and sagacious quadruped, rising in gradation from the lowest in the great chain of nature to man, the highest in intellect. Who can contemplate the vegetable kingdom without pleasure? Botany is a delightful study; the amazing diversity of plants, of fruits, and of flowers, which beautify and adorn the face of nature,—the variegated tints of the sweet-scented flowers,—the majestic trees which grace our forests—the meandering streams which wind through the flower-bespangled meads,—the darkened horizon portending a storm,—the terrific peals of distant thunder, reverberating through the vast expanse,—the vivid flash of nature's fire,—and the calm and delightful serenity of the setting of an autumnal sun,—all conspire to raise the serious mind in devout adoration "from Nature up to Nature's God"—the great source of all rational and intellectual refinement. All nature is God's temple! With what delightful emotions have we wandered through the lonely forest, surrounded by the silent eloquence of nature, the warbling of the

songster of the grove sometimes breaking the solemn monotony of the scene,—the tall and majestic trees, with their lovely foliage, waving in solemn grandeur, inviting us to fall prostrate and adore the God of nature,—and all exclaiming, "The hand that made us is divine." We also trace the Almighty Creator in the wonders of the mineral kingdom. The astonishing formations of the various strata of our earth—the geology of mountains, of rocks, and of minerals—the treasures extracted from the earth: the variety of precious stones, the gold, the silver, the platina, the iron, the coal, and numerous other metals, which are all rendered subservient to the pleasure and interest of man,—all loudly bespeak his power and wisdom.

We behold him also in the dispensations of his PROVIDENCE, both general and special—superintending and overruling the affairs of nations, of cities, of families, of individuals—frequently destroying one, and raising up another—permitting one to suffer calamities and afflictions of the most complicated character, while others are apparently exempted from such sufferings. There is also a special Providence, which watches over and guards the interests of individuals, and constantly manifests a peculiar solicitude for the temporal, spiritual, and eternal interests of such as put their trust in God. Though the ways of Providence are often enveloped in mystery, yet the devout soul will learn to trust where it cannot trace the hand of its heavenly Father—knowing that, as the poet has beautifully expressed it,

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

But it is in the kingdom of GRACE that God exhibits himself most distinctly,—in his love to a fallen and lost world—the sacrifice of his well-beloved Son, for the world's redemption—the sufferings which he endured—the expiatory sacrifice which he made, and the blessings which he procured thereby—his resurrection from the dead—his advocacy at the right hand of God—the gift of the Holy Ghost—the pardon of sin—the justification of our persons—our adoption into the family of God—the sanctification of our nature—and, if faithful, a participation in the felicity of that eternal reward which he has prepared for those who through faith and patience inherit the promises.

These few introductory remarks are made with the view of laying before the public the design and tendency of the CHRISTIAN MIRROR,—the principal object of which will be to exhibit an undeviating solicitude to promote the interests of scriptural piety: hoping, by these means, to be made the humble instrument of contributing to the extension of rational and religious enjoyment.

We now cast ourselves upon the indulgence of the religious portion of the community; and while we earnestly solicit that amount of encouragement necessary to the permanent establishment of the CHRISTIAN MIRROR, we think it but right to say that every suitable means shall be employed to render it worthy of that encouragement.

EVERY attention shall be paid to those communications with which we may be favoured from time to time by Ministers of the Gospel and others, and which are respectfully solicited; and they shall always have as early an insertion as circumstances will permit. All communications to be addressed (post paid) to the Editor of the CHRISTIAN MIRROR.

THE accounts which reach us from time to time of the progress of the work of conversion in the venerable Church of Scotland, are truly cheering. By whatever instrumentality it may please the great Head of the Church to spread the saving and experimental knowledge of the Saviour, we should equally and unhesitatingly rejoice at the great and important results. A pamphlet has lately been published, entitled, "Evidence on the subject of Revivals, taken before a Committee of the Presbytery of Aberdeen," extending to 112 pages. The *Scottish Guardian*, in referring its readers to this interesting document, remarks:—

"Seldom have we read a more intensely interesting document. At any time, an inquiry on such a subject by the Presbytery of Aberdeen, must, to any one acquainted with the past history of that Presbytery, in connection with the history of the Church of Scotland, have been interesting; but when it is remembered that the proposal to examine into the character and claims of revivals proceeded from a party (a few members of Presbytery) who were so hostile, from ignorance and other causes, to what are generally called revivals, that they subjected the witnesses to the most rigid cross-examination, the result is doubly satisfactory.

"The charm of this official document consists in the testimonies, which are collected from intelligent and devoted Ministers, not in one place, but in different and distant parishes in Scotland, to the revivals which have been going on, some of them for years, under their own eye, and by their own labours. The competency of the witnesses is undoubted, and the harmony of their evidence most beautiful and convincing. The entire result is most encouraging, showing an amount of progressive revival throughout the Church of Scotland, of which few, we believe, have a just idea. Some such official investigation, and collection of testimonies on the subject, was most desirable, and it has been ably and excellently supplied by the Presbytery of Aberdeen. To all who wish to know about recent revivals in Scotland, in an authentic form, we strongly recommend the document before us.

"We know few services which the friends of evangelical religion could render more easily or effectually to her cause, than by extracting the testimonies of Ministers, amounting to thirteen in number, together with the facts supplied by intelligent Elders in Aberdeen, and sending them in the form of a circular to every Minister in Scotland, or even more extensively."

THE JEWS.—The scheme by the General Assembly of the Church of Scotland, for the conversion of the Jews, was first established in the year 1838, and has been attended with astonishing success. The funds have risen, during the present year, £1600, and now amount to £4,500.

THE MISSIONARY WILLIAMS.—Pictures relating to this highly esteemed and justly lamented Minister of Jesus Christ, have lately been executed by Mr. Baxter, the celebrated English artist, for the benefit of Mrs. WILLIAMS, and have obtained the approving notice of Her Majesty Queen VICTORIA, and the public generally. Mr. BAXTER is now engaged on a picture of the Coronation, for which he has taken not less than two hundred likenesses from life. The *London Patriot* gives the following description of the pictures which relate to the Missionary:—

"Mr. George Baxter, the inventor and patentee of the beautiful art of printing in oil colours, has just produced an interesting pair of pictures relating to the late lamented Missionary Williams. These gems of art merit a longer notice than the crowded state of our columns will allow us the pleasure of devoting to them. One represents the awful scene which deprived the Missionary band of its most distinguished member; and the other is descriptive of his friendly reception at the Isle of Tanna only the day before his ruthless massacre on the Isle of Erromanga. The

contrast between the two is, of course, very striking. In the latter, the Missionary boat has run ashore, and the barbarians have crowded to the beach, peaceable, though armed, to scrutinize the strangers: the two parties are in friendly communication—the Missionary announcing the great object of his visit, while one of his companions is offering to a knot of beautiful females some coloured stuff and a hand looking-glass, in exchange for the cocoa-nuts and other fruits, with which, in anticipation, they have loaded themselves. But in the companion picture, the scene is sadly changed. Here, though the landscape is still verdant, glowing, and serene, all else is confusion and horror. In the foreground, a number of fiend-like men, armed with clubs, spears, and bows and arrows, have pursued into the sea the honoured Williams, who, like Stephen, as he falls, is calling upon God; higher up on the beach, his fellow-labourer, Harris, is already in the agonies of death, inflicted by clubs and spears, which have prostrated and transfixed him to the ground; while, in the middle distance, the boat, with the remnant of its hapless crew, is hardly making its escape from a mingled shower of stones and arrows."

**MONTREAL MECHANICS' INSTITUTE.**—The Semi-Annual Report of the Institute has just been published, from which our readers will be happy to learn that the Rev. W. TAYLOR, of this city, intends delivering a course of lectures on Astronomy in the early part of next month. The Report adds, "From the sublime, interesting, and important nature of the subject he has chosen, together with the well-known talents of the reverend gentleman, your Committee feel confident that the lovers of science will have an opportunity of enjoying a rich mental feast." The Rev. Mr. Esson has also promised to deliver a course of lectures; and the subject, and time of delivery, will be duly noticed. The Institute appears to be in a flourishing condition, and is now composed of two hundred and fifty-five members, seventeen of whom are life members. There is a balance in hand of £61 16s. 8d.

**THE REV. MR. SCOTT,** Wesleyan Missionary to Sweden, now on a collecting tour on this continent, arrived in this city a few days ago, and on last Sabbath delivered two most impressive discourses—in the morning at the Wesleyan Chapel, and in the evening at St. Gabriel Street Church,—after each of which a most affecting appeal was made in behalf of Sweden, and a collection taken up, to assist in liquidating the debt on a spacious place of worship recently erected in Stockholm. We were happy to hear that the Rev. gentleman was cordially and affectionately received, throughout the neighbouring states, by all denominations of Christians.

#### STATIONS OF THE WESLEYAN MINISTERS IN THE CANADA EASTERN DISTRICT.

Quebec,—Revds. M. LANG and J. BROCK.  
Montreal,—Revds. R. L. LUSHER, W. SQUIRE,  
(Superintendent,) and J. BORLAND.  
Three Rivers,—Rev. B. SLIGHT.  
Wesleyville,—[Vacant by the death of Mr. J. F. ELLIOTT.]  
St. Johns,—Rev. MR. MONTGOMERY.  
Russellton,—Rev. J. RAINE and Mr. R. A. FLANDERS.  
Odell Town,—Rev. W. M. HARVARD.  
St. Armand,—Rev. R. HUTCHINSON and Mr. M. McDONALD.  
Dunham,—Rev. J. BROWNELL.  
Shefford,—Rev. T. CAMPBELL.  
Stanstead,—Rev. R. COONEY.  
Hatley, &c.—Rev. J. TOMKINS.  
Melbourne,—Rev. E. BOTTERELL.  
New Ireland,—Rev. E. S. INGALLS.

Rev. W. M. HARVARD,  
Chairman of the District.

#### THE FRIENDLY UNION.

THE FRIENDLY UNION of MONTREAL met at the Bethel yesterday for the election of Officers and Committee for the year ensuing. GEORGE SAVAGE, Esq., was called to the Chair, when the following Resolutions were adopted:—

RESOLVED, That the Officers and Committee elected at the last public meeting of this Union be requested to serve for the year ensuing, with power to fill vacancies, and add to their number. [It will be remembered that the Committee of this Institution consist of such Ministers as may subscribe to the constitution, with a layman from each congregation.]

RESOLVED, That Mr. Osgood, who has acted as Agent to the Friendly Union, be requested to continue Agent and Secretary of this institution.

RESOLVED, That a respectful Petition be presented to His Excellency the Governor-General, earnestly soliciting his patronage in the accomplishment of this design. Also, to petition the Mayor and Corporation of Montreal to grant to this Institution a suitable lot of ground for the erection of the proposed building, and that each of the Committee, with the Agent, be requested to solicit funds for the accomplishment of their designs.

The Hon. Peter McGill has placed against his name four shares of 50 dollars each; the Hon. Judge Gale, Dr. McCulloch, B. Holmes, Esq., with some friends from the United States, have subscribed for ten shares more at 50 dollars each. £200 have been paid to the Treasurer, by friends in England and America; and nearly £200 subscribed, to be paid when called for.

That many may come forward in aid of this important Institution, is the fervent prayer of all friends to Seamen and Emigrants.

When it is known that the little temporary building which was erected four years ago, for a Reading Room and place of instruction for Seamen and Emigrants, has been useful to many Seamen and poor children, having now a school of fifty children, and worship four times a week, it is hoped that will encourage many to subscribe to the reading of 300 volumes, and other privileges.

That God's blessing may be granted to this Institution, is the prayer of

T. Osgood, Sec.

Montreal, August 7, 1841.

**TEMPERANCE PIC-NIC.**—The pic-nic party on Thursday was attended by a large concourse of citizens, who availed themselves of the occasion to enjoy an afternoon away from the cares of toil and business. The day was delightful—the ride out pleasant—the arrangements excellent—the refreshments cooling—the company agreeable—the music exquisite—and every body satisfied. We hope it will not be the last pleasant meeting of the kind before the beautiful weather, we at present enjoy, gives place to dreary winter.—*Com. Mess.*

#### SUMMARY OF NEWS.

##### GREAT BRITAIN.

The *Acadia* steamship arrived at Boston on the 2d instant, bringing dates to the 20th ult. Various rumours were afloat in England respecting the Governor Generalship of Canada. There is nothing, however, to shake the belief that Baron Sydenham's determination will decide whether there is to be a change or not. Lord Canterbury, Lord Aberdeen, and Sir George Murray, are spoken of.

The latest papers from England speak favourably of the crops, which are represented to be in a highly promising condition. From Scotland and Ireland also the accounts are that the farmers anticipate fully an average crop.

**THE WEATHER IN SCOTLAND.**—The weather has been rather soft since our last. The fields, however, look beautiful, and are covered with luxuriant crops everywhere.—*Glasgow Constitutional.*

We regret to learn that many lives were lost during the late election riots in Great Britain and Ireland.

The fate of the *President* no longer engaged the attention of the public mind.

The amount received from the exhibition of the *British Queen*, at Liverpool, was £102 17s. 6d., which was appropriated to the relief of the families of the crew of the *President* steamship.

The Queen, Prince Albert, and the Princess Royal, enjoy excellent health.

Prince Albert has been presented with a beautiful black Arabian horse, by the King of Prussia.

The *Devastation* war steamer, of 1000 tons, has been launched at Woolwich. She is 180 feet long.

The Royal Canadian Regiment, for service in British North America, is gazetted. It consists of 167 officers, non-commissioned officers, &c. and 950 rank and file.

##### THE SLAVE TRADE.

The British cruisers on the coast of Africa are prosecuting with great vigour the noble task of annihilating the brutal slave trade.

The American papers contain accounts of a capture recently made by H. M. brig *Fawn*. The scene on board of the captured slaver, is described as terrible and disgusting. The following is an extract: "The living, the dying, and the dead, huddled together in one mass. Some unfortunates in the most disgusting state of small pox, in the confluent state, covered from head to foot, distressingly ill with ophthalmia, a few perfectly blind; others, living skeletons, with difficulty crawled from below, unable to bear the weight of their miserable bodies. Mothers, with young infants hanging at their breasts, unable to give them a drop of nourishment. How they had brought them thus far appeared astonishing. All were perfectly naked. Their limbs were excoriated, from lying on the hard plank for so long a period. On going below, the stench was insupportable. How beings could breathe such an atmosphere and live, appeared incredible. Several were under the plank, which was called the deck, dying: one dead."

The *Courrier Grec* publishes a decree, signed by King Otho, forbidding, under severe penalties, any of his subjects to be concerned in the detestable traffic in slaves.

The Bey of Tunis had, at the recommendation of Sir Thomas Reade, British Consul General, decreed the abolition of the slave trade within his dominions.

##### CANADA.

Mr. Solicitor General Day, in introducing the "Education Bill," stated that, in Upper Canada, the schools educated only one in eighteen of the population, and that in Lower Canada there were 120,000 of the youth of both sexes who receive not the slightest description of elementary education.

A lengthy discussion took place in the House of Assembly on the 5th instant, on the subject of a petition for the introduction of the Bible, as a class book, into all schools where Protestant children are taught. The petition was indefinitely referred, the House deciding that it would not interfere with the religious instruction of the people.

Major General Clitherow has assumed the command of that portion of the British army situated in Canada west. He is a veteran who has survived the sanguinary fields of Egypt and the Peninsula, and bears numerous honourable scars gained in many conflicts against his country's foes.

The Upper Canada Academy at Cobourg is to be called "Victoria College."

**M'LEOD.**—The Supreme Court of the State of New York has delivered its opinion: which opinion remands Mr. M'Leod to take his trial in the ordinary forms of the State of New York law.

**MONUMENT TO TECUMSEH.**—On the evening of the 2d instant, a meeting was held at Orr's Hotel, for the purpose of promoting the erection of a monument to the memory of the Indian warrior, Tecumseh. The *Commercial Messenger*, in noticing the meeting, remarks: "Tecumseh was the soul and leader of the Indian tribes, who were, by his skill and energy, disarmed of their clannish feelings of hostility, and allied together in defence of their homes, and of the graves of their fathers, as well as of the supremacy of Britain. He died defending the cause to which his life was devoted, and the projected monument is designed to convey to posterity a record of his virtues."

## RELIGIOUS INTELLIGENCE.

## MISSIONS IN POLYNESIA.

## THE FEJEEANS.

Our readers will peruse with interest the following extracts from the journal of the Rev. JOHN WATERHOUSE. We feel persuaded that the sympathies and fervent prayers of the friends of Missions will be thereby excited in behalf of those who are engaged in publishing the glad tidings of salvation in heathen and barbarous climes.

July 28, 1840.—At nine, A.M. we found ourselves abreast Kandava, the last island of the Feejee group. It is large, with high mountains, and has varied, but beautiful scenery. As the circumstances of this island were somewhat peculiar, I requested the Rev. David Cargill to go with me, and visit the people. They were reported to have cut off two boats' crews lately; and the American squadron had taken a great Chief, of commanding influence in that land, and made him their prisoner, for sacrificing so many of their countrymen. The brother of the King of Rewa had also said, that they were determined to seize on the first ship that touched on their coast. All this suggested the propriety of our moving with caution. Accordingly, we lowered the boat, and Mr. Cargill and myself set out, with two seamen and a Fejeean, whom Mr. Cargill had brought to take care of his children, and a Tonguese. When we approached the shore, about five miles from the ship, we saw two or three natives, each with a spear in one hand, and a club in the other. Immediately on our approach to the coral reef, their number multiplied with great rapidity, all armed with muskets, spears, clubs, bows, arrows, &c. Mr. Cargill told them who I was, and they handed us from the boat on the coral. We directed our seamen to pull off immediately, to prevent their obtaining possession of the boat; and they took Mr. Cargill in one direction, and myself in another, two men holding me by the hand, while I stepped now on coral, then up to the middle in water; and having travelled in this style five or six hundred yards, until there was a sandy bottom, one of them took me on his back, and soon landed me on the dry shore; when two boys rose out of the grass, each having a musket, and native powder-belt; they gave one to the man who had carried me, who girded his native powder-bag about him, and having the gun in one hand, and my hand in the other, we went to Mr. Cargill. The Chief was now made known to us, and requested us to accompany him. After conversing a little in English, we thought it best to show confidence, and follow him. He led us half a mile through the bush, accompanied by about a hundred men, with all kinds of weapons, to defend themselves. Feeling a little tired, I thought we had better rest, and immediately we squatted in a circle. Mr. Cargill then told the Chief who I was, named the islands and Kings that I had visited, and stated the reason of our touching at Kandava to be, our love to him and to his people. He said, that it was very good for a great Chief from another land to come in love to see him; and that it would be very good to have a Missionary there. I then tendered to him several little presents; and he immediately ordered some cocoa-nuts to be gathered for us. He pressed us moreover to go to his *korah*: we accordingly set out again, now ascending a mountain, and panting for breath—then down a declivity, steep and firing, until we reached an uninhabited house, which the Chief entered, and we followed. It was soon filled, and we again talked about our great business, to which they listened with evident interest. In the course of conversation, a tall man entered with a musket, walked through the circle, and sat at my back—a position which I should not have chosen for him. The Chief had ordered yams to be boiled for us, but we could not stay; and, after purchasing a few baskets, that I might show my family their workmanship, we returned a mile and a half to the boat, the tall man with his gun walking arm in arm with me. We had some difficulty in wading through coral reefs to the boat, but through mercy escaped an entire immersion.

## SUPERSTITIONS AND CRUELITIES OF THE FEJEEANS.

ONE poor man at Rewa, (says Mr. Waterhouse,) while bathing, had both arms bitten off by a shark; and thinking he was rendered useless to society, they proposed to strangle him. He appealed against their decision, saying, "The shark has not taken my eyes, and I can serve the King as a watchman." The appeal was successful, and the maimed man watches the King's premises.

There are, as in the Tonga islands, very few men without having a little finger cut off, as an offering to their gods. I saw one little boy with his arm in a sling; the little finger had just been cut off, as an offering, and the poor fellow seemed delighted with the fact. The children are warriors from their youth, and are amazingly expert with the spear, the bow and arrow, &c. They usually practise with their weapons on the children of those who are taken in war. A little boy or girl is placed at a distance, and they cast spears or arrows till he is dead.

For certain crimes, the arm of a man has been cut off by the elbow-joint, then to the shoulder; afterwards, one leg to the knee, then higher; the limbs have then been eaten in the presence of the living trunk and head; and finally, the head has been cut off.

About eight months ago, twenty bodies killed in war were taken, and, in front of our premises at Rewa, were divided among the inhabitants to be eaten; one was a fine young woman, in a state of pregnancy!

One of the King's brothers at Rewa died lately. Two of his wives were strangled, to accompany him to the world of spirits! One was a very fine young woman, who went to the King, and said, "Show love to me, and let me be strangled." He said, "Very well; go and wash." She went to the river and washed herself, put on a new native dress, and, with scented oil on her body, returned to the King, where all her relatives were. She kissed each of them, and bade them farewell. Some wished to save her; but her brother said, if she did not die, he would never own her as a sister. Immediately, a large rope was put round her neck, with two knots, one on each side the windpipe; ten strong men pulled, five on each side, while a woman closed her mouth and nose, to prevent breathing. She was soon dead, and her body was placed on a clean mat, and interred with the Chief and his other wife, in the presence of Messrs. Cargill and Jagger.

At Somosomo, a few months ago, thirteen women were strangled outside the fence where the Missionaries reside: they of course remonstrated, till their own lives were in danger. It is thought, however, that, though in that instance they could not succeed, their interference will prevent further acts of barbarity and murder.

## CHINA.

At the meeting of the Bible Society in London, on the 5th May last, Dr. PARKER, American Missionary to China, thus addressed that vast assembly:—

"It is with no ordinary emotions that I appear before you. When, seven years since, I bade, as I supposed, a long farewell to my native home, there was not the remotest expectation in my mind that I should ever again meet a Christian assembly in a Christian land. But, in the providence of God, I have lately been permitted to revisit my native country; in my voyage from whence, as I approached these Christian shores, often did the fervent desire of my heart rise to God, that if permitted, on any occasion like the present, to lift up my voice in behalf of the Heathen, I might do it in such a manner as that the Heathen, either now or hereafter, should have no reason to reproach me. But little did I expect that the very first occasion on which these desires should be gratified, would be the present important meeting. I expected to have met with a friend and fellow-labourer here, Mr. Cookman, with whom I was permitted to co-operate, on a like occasion, on the other side the Atlantic, and from whom I parted with the fond hope of meeting him this day. But I fear that those waves which were to me the highway of the nations, have been to him a watery grave."

\* Mr. Cookman was a passenger in the *President*.

"My brother from France, Mr. Monod, has bespoken the co-operation of this Society in behalf of France. I most earnestly bespeak the same on behalf of the millions in China. There is no country in the world to which the efforts of this Society are so peculiarly adapted as China. If the official Government has communications to make to the people of that country, they must be made through the medium of the press. During the recent struggle, the correspondence between the officers of the Chinese Empire and the British, was exhibited, in the form of an edict, in front of the Functionary's office; but it was presently stereotyped, and hundreds and thousands were circulated in the course of a few hours. China comprises a population of about 360,000,000; and oh, when the word of God shall be circulated for the benefit of a population of such an immense amount, what glorious effects may not be expected! Recently, before leaving China, I heard that the supply of bibles in the Chinese language was nearly exhausted; and if we do not look to this Society, to whom can we look to grant the requisite supply? Allusion has been made to the Providence which has put into the power of this Christian country an island in the Chinese seas. To that island many of the inhabitants of China will naturally flock, in the prosecution of their commercial transactions; and under the protection of our authority in the island of Hong Kong, the Chinese can receive and possess the Book which contains the word of God, without feeling that it is a dear book to them—a book which may cost them their lives. There is now the best reason for hoping that the time is come, when that blessed word will make its way to the whole empire of China.

## INDIA.

The Rev. Mr. SCOTT, the Missionary, thus expostulates respecting Hindustan:—

"Increase your exertions to demolish the strong holds of idolatry. Ere long they must fall throughout the world. In India they will assuredly fall. For this conviction we have the "sure word of prophecy," and apart from prophecy, the "signs of the times" indicate the fall of Satan, and the reign of Christ. Every day, idolatry is losing its hold—exertions are increasing—labourers are becoming more numerous—schools and scholars are multiplying—English opinions, improvements, and knowledge are spreading abroad—the Government is slowly withdrawing its support from idolatry, and all things are hastening, even in the opinion of the Hindoos themselves, to the fulfilment of that sagacious prophecy of their sacred books, that "Hindooism will ultimately vanish away, and the people finally become apostate from the religion of their fathers." Whoever has resided in India, even for as short a time as I have, can hardly fail to have his convictions of this truth firmly established.

"The war with China, in its consequences, will add another illustration to the truth that even the wicked designs of men are overruled by God for good. The probability is, that a portion of territory will be ceded to the English for their residence. Then China will be "open," and the Gospel will not be long in following. These, among many others, are encouraging prospects; and we do well to look at them, that we may admire the ways of God, and cheer ourselves in our labours. We may not live to see the final triumphs of the Gospel in all lands; but we know that it will take place, and happy shall we be, if we have had some part, however small, in the instrumentality of so glorious a result."

THE CHURCH.—In addition to the munificent donation of her Majesty the Queen Dowager, of £2,000 to "The Colonial Bishops' Fund," we have been informed that her Majesty, hearing of the exhausted state of the funds of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels, has most graciously announced her intention of contributing to that Society the liberal donation of £5,000.

THE remains of the two murdered Missionaries, the Rev. Messrs. Williams and Harris, were recovered by Capt. Croker, of H. M. S. *Favourite*, in Feb., 1840, at Nepati Bay, island of Erromango.

## MISCELLANEOUS.

From the Library Garland.

## BIBLICAL RESEARCHES

IN PALESTINE, MOUNT SINAI, AND ARABIA PETRÆA.

BY DR. ROBINSON.

We have met, in several of the American Reviews, lengthened notices of a book under the above title, being a journal of the Travels of Dr. Robinson, and the Rev. Mr. Smith, in the Holy Land, during the year 1838. The journey was undertaken in reference to Biblical geography, and, by general assent of the Reviewers, the work appears to have been performed in a manner such as to reflect the highest honour upon the authors, and calculated to assist materially the cause of Biblical learning throughout the world.

We believe that among the literary men of the United States, there are few, if any, better qualified than Dr. Robinson, for such a herculean task. He is already well known as the author of an elaborate Lexicon of the Greek Testament, which is a standard work in the neighbouring States, and he has devoted many years to the acquirement of oriental learning, in which he is equally with any living man, a proficient. He is, also, extensively and favourably known as a teacher of the Sacred Classics—a profession which of itself naturally prompted a leaning to and affection for the mysteries of the Holy Land.

Dr. Robinson being convinced, from the whole course of his studies, of the insufficiency of the information upon which former Geographies of the Bible had been compiled, determined upon a journey to Palestine, to examine personally the most important localities. All the authorities agree in saying that "he has been eminently successful," and a new series of maps has been produced, the correctness of which is supposed to be much greater than any formerly prepared.

The learned author commenced his journey in 1837, in the summer of which he sailed from New York, and arrived at Athens in the December following. From Greece he proceeded to Egypt, and visited all the objects of interest in that ancient land. Of these his descriptions are very general, the Doctor being apparently satisfied with the correctness of former descriptions.

In Egypt he was joined by the Rev. Mr. Smith, formerly a pupil of his own, who had subsequently been for many years a Missionary in Palestine, during which time he had, by his intercourse with the Arabs, and his knowledge of the languages used in the Holy Land, become qualified in an eminent degree to assist in the enterprise contemplated by the enthusiastic Doctor. Indeed, had the world been searched, a fitter coadjutor in such an undertaking could not have been found than the learned, patient and untiring Missionary.

With such men and such materials, it may well be expected that a work of immense value has been produced, and though it has not yet reached this country, we have felt it our duty to take this brief notice of it, satisfied that if it be what it has been described, it must possess no ordinary interest to its reader, of all times and of all countries.

We have pleasure in extracting from a notice by Colonel Stone, (a gentleman eminent in the United States, and well known in Canada,) the following paragraphs,—with which, after entering into a description of the contents of the volumes, the Colonel closes his critique:—

The most interesting results of this literary pilgrimage were found in the holy city of Jerusalem and its vicinity. The account of these is spread over half of the first volume and a considerable portion of the second. In this notice we cannot mention even the most important of the conclusions which are given by our author. Having saturated his memory with classical and sacred information before visiting Palestine, he knew what to look for, and was rewarded by discoveries in localities which other travellers and the ecclesiastics of the country had passed by without being aware of their claims to attention. By a series of explorations combined with literary research, he recovered the long lost Eleutheropolis, determined the position of Michmash, Gibeah, Lebona, Shiloh, and many other places of sacred interest.

Having completed the survey of the region around Jerusalem, and made excursions to the Jordan, to Petra in Idumea, &c., Messrs. Robinson and Smith continued their route northwardly through Samaria—the proud capital of Ahab and Herod—and across the plain of Esdraelon—famous for great battles, from the days when Deborah and Barak routed Sisera and his host,

down to the time when the legions of Napoleon, under General Kleber, withstood the shock of ten times their number of Turks, and finally put them to ruinous flight. Nazareth, Mount Tabor, Tiberias, and the hallowed shores of Genesareth, are visited and described with minuteness; and we much underrate the amount of lore possessed by the clergy of our country, if they do not find many things of surpassing interest in the geography and history of this part of the Holy Land, which are now for the first time brought to their knowledge. For example, the account of the great battle of Tell Hattin, (Hill of Hattin,) July 5, 1187, which really decided the fate of the Franks in the Holy Land, is, we believe, nowhere to be found so fully detailed. Dr. R. has in this case, and in a hundred others, ransacked the Arabian historians, as well as the Western writers, and brought together a mass of information which invests almost every heap of stones in Palestine with an almost romantic interest.

From the plain of Genesareth and its sacred localities, Messrs. Robinson and Smith travelled North to the sources of the Jordan, and thence West to the Mediterranean. Every step, of course, was replete with interest; the men of other ages—prophets, potentates and pilgrims—seemed to start up from behind every rock and ruin, and tell what there they did or suffered.

The volumes which contain these researches are evidently the result of great labour. Indeed we have our fears that the very fidelity with which they are drawn up may render them unattractive to those who most need the information they are designed to furnish. The good public is like a spoiled child, whose very bread and butter has to be overspread with sugar in order to tempt his palate. But matters of genuine learning cannot be dressed up in the *ad captandum* fashion of the day. There is no royal road to learning—or rail road either; but those who travel in that direction must be content to plod. If Dr. Robinson should not receive from the multitude the present reward to which his laborious perseverance entitles him, he may yet have the satisfaction of knowing that he has accumulated a treasury of facts from which the archaeologist may draw illustration, and the Christian derive the confirmation of his faith, to all future time.

We hope to be enabled shortly to present our readers with extracts from this interesting work.

## RELIGION THE PRESERVATIVE OF NATIONS.

ALL things with which we are acquainted in this world, however healthy and beautiful to the eye, contain within themselves the principles of decay, and of their own dissolution. That destructive principle in nations is vice. A moral and frugal people rise, from the healthy tendency of their habits, to wealth and power: wealth and power bring prodigality in their train, and that same nation, its disinterestedness, its patriotism, its high-mindedness, its social affections debased and extinguished, falls yet more rapidly than it has risen. Such has been the history of the rise and fall of every powerful empire upon record, and such it will probably be to the end of time. The only means we know of by which we can prolong the date, and give health and vitality to the political existence of any people, however extensive their resources, or however unprecedented their knowledge, is by reversing this deteriorating process, and making them moral and religious. One vicious generation (and a vicious generation will always tread upon the heels of an indolent one) is fully competent to squander and extinguish all the acquisitions, all the hoarded wealth, of their more sober ancestry. We may recruit our armies—we may fortify our coasts—we may extend our commerce till it embrace the whole globe, and turn the accumulated ingenuity of an enterprising people to the acquisition of wealth unheard of in the annals of mankind;—but all this, after all, without the directing and steady principle of religious feeling, is but splendid wretchedness, the semblance of vigorous health, beneath which the canker is already at work.—*Bishop Shutekworth.*

PRAYERS AND TEARS.—St. Ambrose told a great Emperor of the world how Christians of his time did avenge themselves. "Our weapons," said he, "are our prayers and tears; we weep for our persecutors—we pray for them; and after this manner do we fight against our enemies."

VACCINATION.—The Vaccination Board state in their report, just published, that, by vaccination, as many as four thousand lives are annually saved within the bills of mortality only.

## THE MOURNING MOTHER COMFORTED.

Who can describe a mother's agony, as she gazes on the countenance of her dying child? To her, though changed, it seems still beautiful. She beholds its gently beaming eyes upraised and fixed, and closing fast in death. Upon its little mouth, half open, with soft lip quivering, she gently lays her cheek—but no warm breath is felt; she receives no answering kiss. She takes its little hand in hers—but it is cold and damp with the dews of death. She gazes on still, in silence almost breathless. She beholds it, at length, expire. Its little life goes out like an expiring lamp, or fades away like evening twilight. There may, indeed, have been no pang in its death—not a sigh may have disturbed the silence of the scene: but it has gone!—it will return no more!—and that fond maternal heart is relieved. Oh! these are scenes which try the souls of mothers—which shake them to the centre; and there, recollection thereof clings around the heart, long after the beloved objects themselves have mouldered in the dust. And yet, there are consolations even for such an hour. The mother cannot feel miserable, who, in the midst of her grief, can look up with confidence to One above, and feel that a Father's hand hath smitten; who can look upon the departing child, and, feeling that the "Lord hath need of it," can resign it cheerfully to his care; nay more, she may be happy. Bereaved mother! it is your privilege to repose your wounded heart on "the bosom of your Redeemer: to find relief from your sorrows in the fulness of his love. The God of all consolation knows how to administer comfort in the darkest hour of grief. He can touch the secret spring of sorrow. He can cause the bereaved to say—"It is good for me that I have been afflicted;" and "Though he slay me, yet will I trust in him."

## THE FARMER.

THERE is not a more independent being in existence than the farmer. The real farmer—he who attends strictly to the duties of his profession, who keeps every thing about him snug and tidy, and who seeks every opportunity to introduce such improvements of the day as will tend to add beauty and worth to his farm. Such a farmer is always happy and independent, and he lives, as it were, in a little world of his own, with nothing to trouble him save the cares of his farm, which, by the way, are considered rather as pleasures than otherwise. His mind is always at ease, and the duties of his calling are performed with a good degree of pleasure. When the toils of the day are over, and the "night cometh," he takes his seat at the domestic fireside, and whiles away the evening in sweet converse with his little family circle. The toils of the day have been perhaps rather arduous; but what of that? They are drowned and forgotten in the pleasures of the evening. And then he feels a sincere pleasure on reflection, that while he rests from his labours, his business continues to flourish. His crops are growing, and preparing for harvest; his cattle, &c. are fattening ready for the market, and everything prospers. With such thoughts as these, he can calmly resign himself to the night's repose, and rise on the morrow with the returning sun, refreshed and prepared for the duties of another day.—*Mohawk Advocate.*

## PERILOUS SITUATION.

DR. JUDD, of Honolulu, who accompanied the Scientific Corps of the Exploring Squadron in their excursions in Hawaii, had a most wonderful escape from an awful death. He had descended into the crater of Kilauea, to obtain some specimens of the liquid lava. Not succeeding in procuring any at the Great Lake, (as it is called,) he approached one of the smaller ones, or chimnies, and descended a few feet into it. While gathering specimens, the lake suddenly became active, and discharged a jet of lava into the air, far above his head, but which most fortunately fell in the opposite direction from him. He then commenced making his way out, before another should follow, but the ascent was far more difficult than the descent. He became alarmed, and called on five natives who had accompanied him to the spot, for assistance. The heat had become so great that they were frightened, and retreated,

with the exception of one man, who threw himself flat upon the bank, and reaching over his right hand, enabled the Doctor to reach the top. But before he reached the brink, his clothes were burnt by the hot air, and he would have been scalded had he not been protected by woollen garments. The native, in stooping over, had his face and hands blistered. They both had barely time to leave the spot, when the lake filled up, and poured out a stream of liquid lava.—*Poly-nesia.*

#### ST. PAUL'S MARTYRDOM AND GRAVE.

There seems no reason for distrust in the main features of the legend as to St. Paul's martyrdom, and his grave, the localities of which are in themselves likely enough, and even derive some additional probability from the way in which the tradition connects these incidents with the death of St. Peter.

About three miles from the gate of St. Paul, on the heights which swell gradually from the left bank of the Tiber, in a solitary hollow among green hills, lies the spot anciently called *Aquas Salvias*, which is said to have been the scene of the holy man's suffering. The beautiful seclusion of the region, surrounded in every quarter by the bare hilly downs, which are excavated in many spots into "dens and caves of the earth," similar to those in which the early Christians so often took refuge, inspires a feeling that is pleasingly consonant to the event, and is scarcely disturbed even by the tradition pointing to three fountains, as miraculously struck out by the saint's head, when it fell under the sword. These springs give to the three churches erected on the spot their modern name of *Abbey of the Three Fountains*. All the three wells are inclosed in one of the churches, and beside the first of them stands a marble column, to which, we are told, the Apostle was bound when he was beheaded. From the second church, we enter the burying-ground named after the third, which is that of the Saints Zeno and Anastasius, where, says the legend, lie the bodies of full 10,000 martyrs, slain in this valley, after they had assisted in erecting the baths of Dioclesian. Descending the heights till we reach the brink of the Tiber, we arrive at the ruins of the basilica of St. Paul, which, we are told, contains the apostle's body, removed by the pious matron St. Lucina, from its first place of interment in the catacombs, to the spot of her own grounds. The proximity of this church to the road leading towards Ostia, does little to remove that appearance of seclusion which it shares with the place of martyrdom.—*Edinburgh Cabinet Library.*

**MAN.**—The human form is affected by climate like plants; it is developed more early in the sunny south than in the frozen north; the imitative arts also are more easily acquired, and the faculties unfold earlier; but children born in the north have firmer and more stayed habits, attain greater combination of thought, and think more profoundly.

**TO CHRISTIAN MINISTERS.**—Choose rather to teach than to charm, to convert than to be admired, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert.*

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