

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[78. 6D. PER AN.

Vol. III.

MONTREAL, THURSDAY, MAY 16, 1844.

No. 35.—N. S. No. 29.

## POETRY.

### "MY CUP RUNNETH OVER."

BY REV. WM. B. TAPPAN.

MERCIES, my God, like waters,  
With me their course begun;  
And widening, deepening, sparkling,  
To this hour's point have run.  
Mercies, when strongly clinging,  
In weakness to the breast;  
Mercies, in youth's hot fever,  
And manhood's sober rest.

The stream is still unfailing:  
Its voice is low and sweet:  
I deem its richest music  
Is where Home's treasures meet.  
And in HER smile that soothes me,  
And in my children's shout,  
I see and hear but mercies  
That compass me about.

Yet more than all—discerning  
The Source from which they spring,  
I once that source forgetting,  
Can now its bounty sing.  
I praise Thee for the mercies  
Which round me freely flow;  
But praise thee most, my Saviour,  
That I their Author know.

And shall I, when is ended  
This brief probation's day,  
Be endless gifts receiving,  
That never waste away?  
How may a perfect nature  
Endure, the "weight" to bear,  
"Exceeding and eternal  
Of glory," given there!

### THOU ART—OH GOD! THOU ART!

BY REV. T. H. STOCKTON.

WE need not soar above the skies,  
Leave suns and stars below;  
And seek thee with unclouded eyes,  
In all that angels know;—  
The very breath we here inhale,  
The pulse in every heart,  
Attest with force that cannot fail.  
Thou art—O God! Thou art!

W. 'midst the ever-during songs  
Of universal joy,—  
The chime of worlds and chant of tongues—  
The praise that we employ,  
May breathe its music in thine ear,  
Its meaning in thy heart;  
Our glad confession deign to hear,  
Thou art—O God! Thou art!

OUR fathers have descended to the grave before us; ourselves are following them to the tomb; our children and our kindred shall mourn for us, and shall be lamented in their turn by others; and so the stream of Time rolls on, bearing the successive generations of man to the ocean of Eternity, till the day of our immortality dawn, and we shall all, all, live again, from the first man who lost us an earthly paradise, to the last infant of the last of his descendants. These are the anticipations, the sure prospects of a Christian. *Townsend.*

## THE CASKET.

### STRONG FAITH PRODUCTIVE OF EMINENT PIETY.

EMINENT piety is the way to happiness. It is joy and peace, and bliss—the sunshine of the breast—the sabbath of the soul—the resting-place on which the heart lays down its load of care and anxieties, and sorrows. There is happiness in faith, but it must be strong faith,—happiness in hope but it must be lively hope,—happiness in love, but it must be fervent love. The religion of many professors is useless to them. It does nothing more; they derive no good from it. They are neither comforted in trouble, grateful in prosperity, nor sustained in anxiety by it. They hear some talk of their joys and hopes, and seasons of communion with God, but they are strangers to these things. In short, their religion is a mere dead form. In the case of some other professors their religion is a real encumbrance—a hindrance to their happiness, rather than a help. They are spoiled for the world, without being fitted for the Church. They cannot go to fashionable amusements, and yet they have nothing in the place of them. Their souls dwell in a wilderness—a bleak and cheerless desert, where no pleasant plant grows, not even the deleterious flower of sinful pleasure. The happiness of religion is reserved for those whose piety is sincere, and the higher degrees of its happiness for such as have large measure of holiness. God is the fountain of life, and in his light only you can see light. You must press nearer to him if you would enjoy him. His dwelling is in the mount, and you must ascend to him there if you would have joy and peace in believing. You have read the biography of eminent saints, and sometimes have exclaimed almost in agony, "Why am I a stranger to their delights?" The answer is easy. "Because you are a stranger to that elevated piety from which their joy sprung." The same measure of faith would have been attended, in your case with the same degree of holy joy. You are too worldly—too proud,—too irritable,—too prone to violate the rule of duty in little things,—too careless in your walk,—and must therefore grow in grace before you can increase in religious comfort.—*James.*

### EDUCATION.

A MAN'S career in life, in a great measure depends upon the mental, moral, and physical discipline which he has received in youth. Persons, therefore, to whom the interests of the young are entrusted, cannot be too careful in so moulding their natural powers as to render them blessings to those immediately connected with them, and to society at large. The following judicious extract contains more wisdom, and is better worth the notice of parents and tutors, than half the frothy volumes in a circulating library.

"Every boy should have his head, his heart, and his hand educated; let this thing never be forgotten. By the proper education of the head, he will be taught what is good and what is evil, what is wise and what is foolish; what is right and what is wrong. By the proper education of his heart he will be taught to love what is good, wise and right,—and to hate what is evil, foolish and wrong; and by the proper education of his hand, he will be enabled to supply his wants—to add to his comforts, and to assist those who are round him.

The highest objects of a good education are to reverence and obey God, and to love and serve mankind; everything that helps us in attaining these objects is of great value,—and everything that hinders us, is comparatively worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good; order and peace smile around, and sin and sorrow are almost unknown."

### DEATH OF CHILDREN.

LEIGHTON thus wrote on hearing of the death of a child:

Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his laughing and laughing, he shall have no more the pain of crying nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed as children used to do, and we are undressing to follow.

And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

### BIGOTRY.

PHILIP, the Irish orator, in one of his speeches, gives a most vivid personification of Bigotry. Says he: "Bigotry has no head and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternity; her decalogue is written in the blood of victims; and if she stops for a moment from her infernal flight, it is upon some kindred rock to whet herfang for further rapine, and re-plume her wing for a more sanguinary desolation."

This is certainly a highly-wrought picture, but no more so, we think, than the suppositions which check the expansion of the mind; no one is more ruinous than that of bigotry. It draws to one adamantine focus elements of human nature. It narrows down the intellect, deadens the affections, and contracts the impulses of the heart. It begets a self-righteous vanity; and through a blind and barbarous zeal, urges one to do what he deems God's service, when in fact he is violating his laws in his own constitution, serving the cause of ignorance, error, and bitterness.

### DO YOU SING IN FAMILY WORSHIP?

THE excellent Matthew Henry, the commentator, in his "Church in the House," says, "I must not omit to recommend the singing of psalms in your families as a part of daily worship. This is a part of religious worship which participates both of the word and prayer; for therein we are not only to give glory to God, but to teach and admonish one another: it is therefore very proper to make it a transition from one to the other. It will warm and quicken you, refresh and comfort you, and perhaps, if you have little children in your house, they will sooner take notice of it than of any other part of your family devotion, and some good impressions may thereby be fastened upon them insensibly."

### PIOUS, INTELLIGENT FATHERS.

THOSE fathers who have few external advantages for training their children, have often been observed to have virtuous, sensible and useful families. Indeed, a devoted, sensible intelligent father, whatever be his poverty or difficulties in life, has every reason to persevere; for the success of such means as he uses has been proved by thousands of cases. While the wealth and splendor of the richest inhabitants of our cities are frequently dissipated in a single generation, virtue often entails comfort, health, respectability and happiness on the descendants of the good, whether in the town, the village, or the hamlet.—*Father's Book.*

YOUTH is the most critical period of human life. Frequently the first step is decisive. The young adventurer sets out in the morning of his days high in hope, elate with joy. He soon begins to form his character. The character he first forms generally lasts through life. Most men continue to tread the path on which they first set out. Our usefulness in this world, and our present and eternal happiness, in a great measure depends on the course we take in early life. Our first steps should therefore be marked with great care and deliberation. A gracious promise is held forth, in the word of God, to those who seek the Lord early: they shall find him. Of king Josiah it is said, he did that which was right in the sight of the Lord and declined not to the right hand nor to the left; but while he was yet young he began to seek after the God of David his father, and walked after the Lord, and kept his commandments and his testimonies and his statutes, with all his heart and with all his soul. The consequence was, he according to promise, was at last gathered to his grave in peace. The divine injunction is, Remember thy Creator in the days of thy youth.

REMARKABLE ANAGRAM.—Pilate's question to our Lord, "What is truth?" in the Latin vulgar stands thus:—*Quid est veritas?* These letters transposed—*Est vir qui adest*—"It is the man before thee."

## GENERAL LITERATURE.

## HOMELY HINTS.

While perusing Old Humphrey's volume, published by Mr. Carter, entitled *Homely Hints*, my attention was peculiarly attracted by the sections of general application. The combined simplicity and pathos, with the truthfulness of Old Humphrey's delineations of man, in his individual experience, and in his social relations, are not less vivid and impressive than they are graphic and edifying. I have selected one sketch of our earthly pilgrimage for the perusal of your friends, to which every heart and mind must add the corroborative testimony, that the author, in portraying himself, also has depicted the thoughtful reader.

## DISAPPOINTED HOPES.

From the cradle to the grave we occupy tenfold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has bestowed.

There is a restless discontent that seems to cling to us like a leprosy. Give a child an apple in each hand, and he will want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desires. Experience warrants the belief, that the possession of Europe and Asia would excite a yearning in our hearts for Africa and America; and that if to those the moon could be added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth, so has it been our manhood. Object after object has been attained with no better success. As he who picks up shells on the sea shore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case not with one only, but with all.

We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained aught that has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles, and ran after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of threescore years, without wondering that, being so frequently deceived, he could so confidently trust the empty promise of future joy? It is in vain we try to deceive ourselves—

"Fortune may favour, Fancy may beguile,  
Hope wave her golden wings, and sweetly smile;  
But sad Experience, with a brow o'ercast,  
Sighing with grief, and pointing to the past,  
Whispers, the fair illusion to destroy,  
That joy unclouded is not earthly joy."

When we were young, there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, *old birds are wiser than old men*. Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than chaff when they are attained.

Did you ever reckon up God's mercies? or did you ever try to reckon them? for they are more in number than the hairs of our heads,

and show our unthankfulness and discontent.

God has given us a body, soul, and spirit, endowed with rare capacities and powers of enjoyment, and placed us in a world of beauty, wherein we cannot tell whether the earth beneath our feet, or the sky above our head, is the most glorious to gaze on.

For us the flowers of spring unfold themselves, and the fruits of autumn hang in clusters on the trees. The sun gilds our path by day, and by night a thousand glittering lamps are hung in heaven. God has given us dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

But not to earth's contracted span alone has he limited his goodness. He has given us his holy word, abounding in exceedingly great and precious promises for those who fear, love, and obey him, and who delight in his mercy. We have tranquil Sabbaths, and a throne of grace, and seasons of prayer, and the influences of his Holy Spirit, to increase our consolations, to brighten our hopes, and to confirm our faith in the reality of eternal things. What he has bestowed here cannot be fully described; "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared" in another world for his people. They have "promise of the life that now is, and of that which is to come."

These are a part only of the innumerable gifts of God; and yet in the midst of this unbounded profusion we dare to be unthankful! Though God so loved the world that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life, "we ungratefully live in a spirit of continual repining."

Experience presents to my memory too many human beings repining in sickness, who were never grateful in health; too many complaining of God's judgments in adversity, who never acknowledged his mercy in the day of their prosperity. Surely, if we blame the hand that smites us down, we should honour the arm which raises us up. "Shall we receive good at the hand of God, and shall we not receive evil?"

But the spirit of unthankfulness that seems to mingle with our very marrow and our bones, is as impolitic as it is unjust. Should a beggar starve with a budget of provisions at his back? or a man die of thirst with a fountain bubbling at his feet? We should gratefully enjoy what God in goodness has bestowed, and try to be content with such things as we have: for a "contented mind is a continual feast."

When we hear of Napoleon passing his days as a captive on a rock, because he was not content to sit as a conqueror on a throne—when we read of Alexander blubbing like a boy who has lost his marble, because he had no other world to conquer, we indulge in some sapient reflections, and exclaim against the unthankfulness of power, and the unreasonableness of ambition; but are we not acting the same censurable part continually, in undervaluing the blessings we possess, and eagerly pursuing what is but as "chaff which the wind driveth away?"

Let us turn our attention to the costliness of a contented spirit; and if we cannot be satisfied with what we have, let us try to get more of God's grace, that we may have a brighter hope of sharing his glory.

A hearse with sable plumes and its attendants are now slowly passing my window.—How silently, but yet how eloquently, do they set forth the emptiness of worldly pursuits, compared with the value of eternal things! I close with the prayer—would

that its spirit was as familiar as the world's!—  
"O God, who hast prepared for them who love thee such good things as pass man's understanding, pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen."

[From the Christian Guardian.]

## ELEVATED VIRTUOUS CHARACTERS.

It indeed is a very agreeable and important truth, that, as social and moral beings, we find a peculiarly profitable and solemnly pleasing employ in the contemplation of elevated virtuous characters,—in tracing and delineating the life, the honoured pathway of the pious and devoted Christian and way-worn pilgrim, "who walked not after the flesh, but after the Spirit;" though he sleep, amid the awful, the death-like silence of the cemetery, beneath the clouds of the valley.

Thus, who, in the perusal of the life of an immortal Wesley, views him engaged in his varied acts of kindness and deeds of Christian charity, contemplates him in his almost superhuman agency, with zeal and apostolical success, beating back the powers of darkness—tearing away the drapery of night, which had thrown its darksome pall around the moral heavens and o'er the Christian world—as with the hollow voice of seven-fold peals of bursting thunder, sounding loud and long the alarm in Zion, and arousing the Church from her lengthened slumbers,—causing the mighty rumbling of the gospel car to be heard; securing embryo events which, when matured, were destined, under God, to rock the world; and carving thus his name on the topmost point of the temple of fame and Christian glory, destined to be read of all men in all succeeding ages;—who, we say, that dwells upon these excellencies, but imbibes a portion of his spirit!—Who that carefully peruses the pious lives of holy men, as Taylor, Fletcher, a Clarke, or a Bramwell, a Cox, or a Kirke White, but catches the same spirit—feels their zeal afresh to burn, their love enkindle, and all their Christian graces assimilating into theirs in proportion as they continue more or less intensely the holy employ!—From these immortal worthies we may descend, and in every virtuous trait of diversified Christian character or characters which the pious contemplative mind, in its onward march, may meet, does it regale itself,—lingers, plucking thence fresh laurels that swell its present attainments; and all of which, as wreaths, shall deck the brow of immortals, when this frail tabernacle shall be dissolved, and when angels, archangels, and men, heaven and earth, in sweet scraphic strains, shall join and make heaven's concave ring, while

"By turns they shout the bursting joy,  
And all eternity employ  
In songs around the throne."

R. HARDEN.

March 9th, 1844.

JAMES MONTGOMERY, ESQ.

This sweet poet and truly good man, says a correspondent, is now, we believe, nearly seventy years of age, yet his verse lacks none of the beauty and chasteness of expression which distinguished the earlier outpourings of his muse. If it has not all the fire and terseness of his more youthful efforts, their absence is amply atoned for by a higher and more solemn cast of thought. In 1828, being then on a visit to England, we spent two weeks with Mr. Montgomery at Sheffield, in the amiable and quiet family, in which, for the last thirty or forty years, he has been domesticated. He was then employed in writing the "Pellecan Island," the last and perhaps the best of his larger poems. Since then he has had conferred

upon him a life pension of £150 per annum. William IV. was, we believe, the donor, and never was the bounty of a king more worthily bestowed. The excellent old man was forcibly brought to our recollection on reading the following impromptu, transmitted to the editor of the *Utica Gazette*, by a correspondent, who received it in manuscript from the author. It expresses, in simple language, the piety which is ever springing, as from a natural fountain, from the heart of the venerable bard:—

## IN AFFLICTION.

Father—thy will not mine be done!  
So prayed on earth thy suffering Son,  
So in his name I pray:  
The spirit fails the flesh is weak,  
Thy help in agony I seek,  
O take this cup away!

If such be not thy sovereign will,  
Thy wiser purpose then fulfil,  
My wishes I resign:  
Into thine hands my soul commend,  
On thee for life or death depend:  
Thy will be done, not mine.

(Signed) J. MONTGOMERY.

*The Mount, Sheffield. Feb. 24, 1843.*

## A MIRACLE AT BROOKLYN.

PASSED to the Catholic church (Brooklyn), an unostentatious structure, for the accommodation of the sons of Erin. There was a school in the basement: and wonderful stories had gone abroad concerning one of the little pupils. It was rumoured that whenever she knelt in prayer before the crucifix, a red cross became visible in the centre of her forehead.

Crowds of visitors had been to witness the miracle, and among them not a few Protestants. But on the day that I extended my walk thither, I was told the Bishop had been over to Brooklyn and forbidden the exhibition, on account of such frequent disturbance of the school. I had supposed it not impossible that great affliction & deep devotion in the mother, previous to the child's birth, might have produced such a phenomenon. But, upon inquiry, I learned that the child was nine years old, and that the wonderful mark had not been visible till within seven months. It appeared after seasons of private meditation and prayer, sometimes twice a day, sometimes four or five times. It would be quite bright and conspicuous at first, but would gradually fade and disappear. I learned incidentally, from a laborer employed in repairing the church, that a book called "The Virgins of the Tyrol" had been in that neighborhood for several months.

This book, you are probably aware, gives an account of two saintly maidens in the Tyrol, on whose foreheads a blood red cross appeared whenever they knelt to pray. My organ of causality is large, but it needed not to be brought into very active operation, in order to trace some connection between these facts. The school-teacher had probably read the marvellous book, and it inspired a wish to get up a bit of a miracle in her own way. The redness might easily be produced by some acrid liniment, applied in the shape of a cross. Bishop Hughes is a shrewd, sensible man, with intellect enough to have governed the ecclesiastical and temporal affairs of the Catholic church in the days of her greatest power. He came to this country a poor gardener, and took service with old Bishop Dubois, who soon discovered that he was of such stuff as bishops and cardinals are made of, and educated him accordingly. I do not believe any sect in the country can furnish an ecclesiastic so acute and far-seeing as Bishop Hughes. He is of course not a man to be easily imposed upon, or to allow the Catholic church to be unnecessarily exposed to the jeers of Protestants. Since the miraculous cross has come to his knowledge, I apprehend it will soon cease to make its appearance.—*New York Correspondent Boston Courier.*

## THE TRAVELLER.

## PARROTS IN AFRICA.

In the Gaboon River, and not far from the mission station, lately established on the banks of that noble stream, there is an island known by the name of Kong Island. Mr. Wilson lately visited this delightful spot. From his Journal the following extract is taken.

"In the vicinity of the village there is a stupendous cotton tree, the wide spread and gigantic arms of which have served, time immemorial, as a lodging place, not only for the parrots belonging to this part of the country, but one might be tempted to believe for all in Africa. These birds usually spend an hour or more in adjusting themselves in their proper places at night, during which time they keep up such a loud and incessant screaming, that you cannot be heard any where in the vicinity without raising the voice considerably above its ordinary pitch. At length they are all quietly seated, when they commence, what very closely resembles a musical concert; this they continue about an hour longer. At regular intervals during the night, they sing out as if they were keeping watch. The natives say the musical concerts have been borrowed from them, and the practice of keeping watch they suppose to have been derived from vessels lying at anchor in the river. These conjectures will not appear improbable to those who are acquainted with the singular aptitude of these birds to catch and imitate the sounds of the human voice. They are never molested; their powers of utterance, in the estimation of the African, are so close an approximation to human speech, that to kill and eat them would be almost equivalent to murder and cannibalism.

## TEMPLE OF JUGGERNAUT.

A DESPATCH has been sent out from the Court of Directors of the East India Company, to the Governor General of India, relative to the temple of Juggernaut, and the superintendence of the native religious institutions. They transmit with it copies of a publication respecting the present state of the temple, in which are statements to the effect, that patronage and support, notwithstanding the abolition of the pilgrim tax, are still afforded Juggernaut, in the annual payment of 60,000 rupees for the maintenance of the temple, the fees of the pilgrim hunters, the embellishments of the festivals. They farther request to be informed as to whether the trade of the Purkarees, or pilgrim hunters, is continued, and the police employed to impress the labouring classes to drag the idol's car at the great festivals. Also, whether the trade of the Purkarees is sanctioned by the Government—whether the superstition at Juggernaut "is now flourishing beyond all experience," and whether the loss of life among the pilgrims is as high as 50,000 yearly? The despatch intimates that it is the express desire of the Court that the authority of the police may be employed on all occasions in preventing the people from dragging the idol's car.—*Globe.*

## RELIGIOUS INTELLIGENCE.

## REVIVALS OF RELIGION IN SCOTLAND.

FROM the Report of the Gaelic School Society, about to be published, we have been permitted to make a few extracts, and we avail ourselves of this indulgence for laying before our readers some particulars connected with the extensive revival of the Lord's work which has taken place in connection with the labours of this old and honoured institution. The Report contains much pleasing intelligence regarding the schools, of which 52 are at present in operation, attended by upwards of 3,000 children. Several adults avail themselves of the precious opportunities of instruction which the Society offers. The inspector states, that one school in Lewis is attended by four males above fifty years of age, four females above sixty, and two above forty. But we wish particularly to direct attention to the following notices of the manifestation of the Spirit of the Lord in saving power among our countrymen in the Western Islands. Let instructors of youth especially mark this well, and desire, on behalf of those committed to their charge, that they may become the subjects of a like blessed work; and let all, to whom the salvation of souls is dear, cry mightily unto the Lord, that the range of the spiritual shower may be enlarged, and the plenteous rain of promise may be sent down on ALL the parched and desolate places

of our land.—*Free Church Home and Foreign Missionary Record.*

## REVIVALS IN LEWIS, SKYE, &amp;c.

It will justly be expected of us that we make some reference to those revivals which formed so interesting a feature in the Report of last year. We believe that the awakening extended beyond the district which could be mentioned in that Report, and intimations have but recently arrived, that in some places it has not yet subsided. The character of the results is the point to which we feel is to be of chief importance to advert. Upon good authority, we are assured that the revival has not been a passing excitement, of which every trace has subsequently been exhales as the dew of the morning! The converts have furnished, in characters of growing holiness, striking evidence of the birth from above.—Instances, too, have been communicated, in which the blessed influence of the awakening has reached individuals in a rank of life considerably above that class of society among whom the blessings of your schools are distributed. In the schools themselves, the work of grace has been visible, and the Spirit has made known his power. It was the result of an awakening to eternal realities to which we formerly referred—the case of the adults who were receiving instruction in one of your schools in Lewis. In Harris, where also some drops of the spiritual shower had been experienced, the results have been equally satisfactory in the confirmed and advancing piety of the converts. In Shieldaig and Applecross, your inspector says he was exceedingly refreshed with the conversations he had with the children. They evinced a lively concern about their spiritual interest.—In Eigg, where the revival continued for the greatest length of time, many adults, from forty to fifty years of age, were induced to go to the school; and of those who were brought to spiritual anxiety regarding their eternal welfare, many show in their life and conversation the preciousness and the permanence of the impressions which the Holy Spirit had produced in their minds. At Lochcarron, the awakening began towards the close of April. Scenes of deep emotion ensued whenever a person would address the children. His own voice would sometimes be drowned in the general sob of anguish and contrition that pervaded the whole meeting. There was evidence that this was not merely the excitement of sympathy working upon the susceptible feelings of youth. The Spirit of God was in the movement. The heart was touched. The Spirit of grace and of supplication was poured out from on high, and many a streaming eye seems to have been directed in faith to a pierced and crucified Redeemer. Some boys built a small hut in a retired spot that they might hold regular meetings for prayer in it. They collected their scanty pence, and expended them in the purchase of candles, when the shades of evening darkened on their little meeting. One is here reminded of a similar incident in the life of President Edwards. May that little hut become to these pious youths the Bethel of many a holy vow, and many a gracious manifestation! We can hardly help addressing them in the language of Jacob, "The God which fed me all my life long, unto this day, the angel which redeemed me from all evil, bless the lads."

With scarcely an exception, the 14 schools in Skye all shared in the outpourings of the Holy Ghost. We have received the same assurances of stability and steadfastness of the character, moulded anew to God and holiness, under the late awakening in this extensive island. We may quote a few ex-

tracts from the Journal of the inspector in reference to these facts. Speaking of the school at Culnacnoe, he observes—"I was highly pleased with the appearance which the children made in this school, both with the correctness with which they read and spelt, and also with the amount of Scriptural knowledge which they have acquired since your teacher came among them. You will be happy to hear that your teacher (as this has been his first station) has given, not only satisfaction to me, but also to the people among whom he labours. Some of his scholars have been awakened to know and understand that they have immortal souls. About 300 adults attended to see and hear the children examined. When addressing them, there were some, bathed in tears, rejoicing; others crying out, being distressed in mind, having not as yet attained to that liberty that is in Christ Jesus, so that a person would be reminded of the noise of the shout of joy, and the noise of the shout of weeping which was among the children of Israel when the temple was rebuilt."

[To be continued.]

### FREE CHURCH OF SCOTLAND.

SPEECH OF THE REV. DR. BURNS—CONCLUDED.

For twenty years after the revolution every thing went on pleasantly and edifyingly. By the Act of Union of 1707 that settlement was consolidated and confirmed. Scotchmen have been accused of being more careful of their religious than of their civil liberties; and so jealously careful were our ancestors of that day of their Church, that before a Committee for treating for an act of Union was appointed, before a single step was taken even for meeting to discuss its terms, they insisted on the English Parliament passing an Act by which its rights and privileges as settled at the Revolution, were guaranteed for all time, and it was enacted that no condition of Union should ever affect it. This was called the Act of Security, and it was ratified by the Parliament of Scotland in 1706, and by that of England in 1707. This incident in their history was of the greatest importance to the understanding the merits of this struggle. The provisions for the liberties of the Church were engrossed in the Act of Union, by which they received a third sanction, and, finally, the Queen was required to take an oath to preserve inviolable the whole. That was their Magna Charta, and the Church of Scotland pleased herself with the hope that her troubles were over, and her liberties for ever secured. But human hopes are evanescent, and within four years of the passing of the Act of Union, a conspiracy was formed against her in the Parliament of Great Britain in the introduction of an Act of Patronage, by which no matter what were the condition or position of the patrons, with only the single qualification of the possession of certain lands, and without any condition or reservation, they were restored to what they were deprived of at the Revolution, and, by being restored, the people of Scotland were deprived of the high privilege of electing their own pastors, guaranteed to them by the Act of Union. This had always been felt as a most severe blow at the religious liberties of the country. The Assembly of Scotland was never at all consulted in the matter, and when its representatives in London were about leaving the place towards the close of the session, they only incidentally heard of its passing. They were too late to be heard in the House of Commons, but they were heard before a committee of the Lords, and the celebrated Dairnley, one of the originators of the Act of Union, appeared as counsel for them, and denounced its infringement. On the division which took place, five of the English Bishops voted for the Church of Scotland, but they were outvoted, and it is a remarkable coincidence that the majority against them was precisely the same as that in the same house in the division on the Free Church question last year—72. In consequence of that loss of patronage was again inflicted on the Church, and a chain hung round her neck. The Church made every effort at a time when sending resolutions to London was very difficult and expensive, but never could

prevail on the Government to repeal the obnoxious act. But, that though unsuccessful, she never gave up the struggle, and renewed it year after year, until finally, opposition was put to rest by the ascendancy in the General Assembly of the "moderate interest." Though yielded practically, it was not until after half a century's agitation, and even then a zealous minority, led by Witherspoon & Erskine, recorded their dissent from the conclusion. And though the patronage law had passed, none imagined that it was not the right and duty of the Assembly to defend the people's rights, and protect them in the refusal of an objectionable presentee; far less did it enter any man's mind that the Church by exercising her unquestioned jurisdiction would expose herself to fines and imprisonment, and to rebuke from the civil courts. All that was expected by the highest legal authorities was that a particular minister might expose himself to deprivation of his temporalities. If a presentee was opposed by his parish, the assembly drew the conclusion that it was not for the edification of those whom he was to instruct to proceed with his appointment. The law then provided that the emoluments of the living should accrue to the patron, and that the expense of maintaining a minister appointed as acceptable to the people should fall upon them. Three such cases had actually occurred, and in all the Courts of Law said they would not interfere in the matter of ordination, as that was one peculiarly ecclesiastical. Such was the doctrine held until the late decision of 1839. He had shown that until that time, though patronage was introduced, the Church was still considered the possessor of a large share of power, and the people looked up to it for protection. But now that it had no power to exert, now that it was utterly helpless, they felt it their duty to secede; as, had it still possessed power, and exerted it as formerly, they would have felt it their duty to remain and struggle on. When an absolute majority of two to one is obtained, and put forth in defence of the people's rights, the Courts of Law declare that the assembly has no power to protect these rights, and that that of the patron is absolute. Therefore it was that they seceded. Two things had always characterized the position of the Church of Scotland. The first, that it had always claimed to be the judge exclusively of all matters appertaining to the ordination to the ministry. The second, that the constitution of the Church was essentially republican, and that the people at large had a share of power, and were entitled to be consulted in the choice of a pastor. The first was a power which every Bishop of the Church of England claimed, and though that Church was called an Erastian one, he believed it to be much less Erastian than the Church of Scotland was now. In this respect the Bishop had ample power—no power on earth could compel him to ordain a minister against his conscience. In the case of the Bishop of London the other day, it was decided that he could not be compelled to ordain or to assign any reason for ordaining, and that the appeal from his decision lay not to any temporal court, but to the convocation, which is a court purely spiritual. That right of ordination, the Church of Scotland said, was a spiritual right, of which the Church was as purely the judge as of the fitness of any individual to be admitted to the Lord's Table. They had always admitted the right of the temporal powers to dispose of the temporalities, but they denied their right to fine them, and prosecute them for defamation in the exercise of their spiritual jurisdiction. There was a clear distinction between the right to dispose of the temporalities if they did not ordain, and that of interfering with the ordination, and compelling it under penalties. The voluntary alliance between the Church and the state did not impose any dependence between the one and the other. In that respect the Church of Scotland always took up a position midway between the claims of Papacy and Erastianism—distinct from the other. The papacy went to the extreme of ruling the law on the temporalities; Erastianism made the church subject to the State in spiritual matters. The Free Church held the medium position. It asked for no control in civil matters, but it claimed exemption in matters purely spiritual. And was anything more purely spiritual than the ordination of a minister?—The Reverend speaker here enlarged eloquently on the spiritual responsibilities it involved. Could there be a

more sacred and spiritual duty than that of laying on their hands and dedicating a minister to the service of Christ?—Ordination was not always connected with a benefice, nor did the church say that the temporalities could not be taken away by the same power that gave them. But they said to the State, if our views do not coalesce, and we cannot serve you without sacrificing our souls, we leave you your benefices—we cannot lay our hands on any man to ordain him to office for which we think him unfit to be ordained. It was impossible for them to do so in common sense, or in conscience, or in knowledge of scriptural duty. Their resistance did not come until the Court of Session had reviewed the acts of their Presbyteries, removed their suspensions, destroyed the independence of their spiritual jurisdictions, and bound the chain of Erastianism about their neck. Erastus was a German physician, who being tired or incapable of his own profession, took to writing bad theology. His doctrine was that, while a Church was not established, it might do as it pleased, but the moment it was established, it had no jurisdiction at all, but must bend in all cases to the law of the magistrate. That they maintained, the Courts and the Legislature had involved them in, and in this the Residuary Church, as it was called, and he thought it a most appropriate name, had acquiesced, and laid her neck under the feet of Cæsar. The Bible was their guide as a Church; and that the Acts of Parliament should interpret the Bible, was at the very least, Unitarianism, for it made human reason the guide to the interpretation of the bible. Obedience to the law, as thus laid down, involved also a breach of the vow to go and deliberate according to the word of God, and to be responsible to the brethren for their decision. For this involved a mental reservation, another vow on the part of a Minister, to do nothing in his official character as judge, but what the Court of session found to be his duty to do. What reciprocity was there between the two sets of vows?—How could the former vow be taken sincerely, with a reservation that whatever be their mind in Christ, if the Court of Session say differently, they should give up the mind of Christ and cling to the mind of the Court of Session? The civil courts did not pretend to be guided by the word of God at all, but merely by the statutes of the realm. They relied on expediency, not on regard for the glory of the Head of the Church; not on his will, but on human expediency. The church was cramped and re-trained in its whole course, and told to evade the duty of God's church, and the rights of Christ, as the head of all. The evils of Erastianism were manifest in every church, and the same contest waged as fiercely in the days of the covenanters, when their fathers, because they would not acknowledge James or Charles as head of the church of Christ, were compelled, not merely to abandon their temporalities, but to lay down their lives as witnesses of the truth. It has been said, might not the church have saved the peace of the country by not passing the Veto Act, or by giving it up when they found it illegal? That act was one recommended by the highest authorities in the land. Shortly after the first accession of a liberal government to power, a committee of the assembly was appointed, and the great crown officers were advised with as to the most fitting mode to secure their rights. Lord Moncreiff drew the bill. Lord Brougham, then Chancellor, said it was one of the noblest things ever devised, was the safest course to pursue, and fraught with all blessings. It was carried by large majorities, nor did a single Presbytery or patron record dissent. For six years not a word was heard to disturb the harmony which succeeded it. Then a patron, the Earl of Kinnoul (we believe) lent his name, not that he contributed one penny to the expense—lent his name to a suit raised to disturb it. They would remember that the Court of Session was not unanimous, that the majority against it was not a large one, and that the minority included almost all the respectability and learning it possessed, numbering the names of Lords Glenlee, Jeffery, Cockburn, Fullarton, and Moncreiff. And, but that a doubt was raised on a question purely of form, the decision would have been on the other side. It was the opinion of Lord Macdonald that if the question had been raised in the form of a call and not of the veto, he must have voted with them. But if it had been so

raised, that would have made no difference in the appeal of the House of Lords, where the decision did not at all turn on that point. It was objected that the Church would not take the claimant to ordination or trial. The first trial was to turn him to the people, and see if he was acceptable to them. The opinions of Lords Brougham, Campbell, and Cottenham, three ex-Chancellors, was that if such was the law of the country, then the decision was wrong; for, if the Church had any right at all to consult the people's wishes, it had the right to appoint how they were to be consulted. In the bill brought in by Lord Aberdeen, the right was recorded, and if that record was right, then was, in the opinion of those eminent persons, the veto right. If the church was not merely a patronage church there must be a check, and that was the best check that could be imposed, if it were not too low a check, and the patrons were the last persons who had a right to complain of it. It satisfied the people, and it allowed each party to go on together harmoniously. It was done according to their best convictions, and to what they then understood to be law. He maintained the conscientiousness and legality of their proceedings. If the law was what was stated, the sooner it was swept away the better; and perhaps some of them might think if the Church itself was Erastian, the sooner it was swept away the better.—The Church had been called to suffer under it. Four hundred and seventy of her ministers had lost their status in it, though perhaps to 170 of those it might make no great difference in respect of temporalities. The remaining three hundred had made great sacrifices—most of the livings which those had abandoned were the best in the Church. He himself was one of the hundred and seventy destituted of the paraphernalia of the Ministry, but, as regards the temporalities, as good or perhaps a little better. With regard to the three hundred, there was a great extent of suffering, but he preferred to dwell on the profitable topics the event afforded. The people were greatly oppressed. The Reverend Doctor then went on, at length, to dwell on the sufferings of the tenantry on the estates of the Dukes of Sutherland and Buccleugh, and the dealings of those noble persons with the members of the Free Church, one a Whig, one a Tory, one the guardian angel of the North, the other of the South, but both agreeing in this like Herod and Pontius Pilate. This part of his narrative was listened to with much interest, but our limits are nearly exhausted. He would conclude with a general view of the position of the Free Church, and this, in a spiritual sense, he pronounced bright. The wrath of man was against her, but God would restrain the wrath of man and turn it to his praise. The Church, free and protesting against unlawful encroachments, and honouring her great Head, had a great prospect of spiritual usefulness, and he professed his conviction that the Lord would continue to help her. He relied on their sympathies and their considerate liberality to help a suffering Church. The Reverend Doctor then, with much fervency and pathos, concluded by drawing a parallel between this secession and other great national afflictions, such as the earthquake at Lisbon, and others which moved the common sympathies of Christian Churches.

The 82d Psalm was then sung by the choir, and a collection made. The Rev. Mr. Esson moved a resolution, expressive of respect for Dr. Burns, and sympathy with the object of his mission. The motion was seconded by the Rev. Mr. Wilkes, who highly panegyrized Dr. Burns individually, and expressed his approbation of the secession, and the disapproval of all establishments of religion. The motion being carried, the meeting separated.

**PREBYTERIAN MISSIONS IN INDIA.**—The Rev. J. E. Freeman, of Allahabad, writes under date of Oct. 13th, as follows:—"Our London brethren at Calcutta have just admitted to the communion of the church three native youths, two of them Kuffi Brahmans [the highest caste] and one a Rajput orphan [of the second caste.] One of the former gave up personal property to the amount of 200,000 rupees [\$100,000] besides a large share in the Temple of Kali, and the sole right to the hereditary property of three families, he being the only male in these families. Thus he has sacrificed a vast amount of property that he might

serve Jesus, who had not where to lay his head. This case is arousing the attention of the public, and a petition will be sent up to the government, asking for a law to secure the private property of all who embrace the gospel. The Lord is performing his own work. This people shall yet be released from this and other heavy yokes, under which they now groan and sigh.

Another feature in our work in this country, is the ordination of an increasing number of natives to the ministry of the Gospel. Recently the Scotch missionaries in Calcutta ordained two young men graduates of their institution, and sent them out to a town some miles from that city to preach the Gospel of Christ to their brethren. . . . A few days since the Baptists of Calcutta ordained two native youths. The exercises were of a deeply interesting nature, and many natives were present. At the annual meeting of our own brethren shortly at Sahrunpur, Golak Nath will probably be ordained by the Presbytery of Louisiana; and about the same time probably, Gopee Nath by the Presbytery of Furrukhabad. This indeed appears like a new-year in the history of missions in India."

**ERRORS OF POPERY.**—On Sunday morning last, at the Cathedral of Chichester, the very interesting circumstance of a public recantation from the errors of Popery took place. An Italian gentleman, named Vignati, who had been for two years a priest in the Romish communion, about five years ago left that church and professed Protestant principles.

We understand that for some time past he has regularly attended the ministry of the Rev. C. Maitland, of Brighton. He had several interviews with the lord bishop of the diocese, who expressed great gratification at his evident sincerity. The form of recantation was the same as that used by the Lord Bishop of London on a similar occasion, about three years ago. The very Rev. the Dean of Chichester preached an appropriate sermon from the words, "The Son of man is come to seek and to save that which was lost." The cathedral was uncommonly crowded, the novel circumstance having attracted many dissenters and others who do not usually attend divine service at the cathedral.—*Brighton Gazette.*

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 16, 1844.

### WORTHY IS THE LAMB.

THE cross of our Lord Jesus Christ was St. Paul's favourite theme; and never did his renewed heart pour forth more sublime effusions than when he expatiated upon the crucifixion, and claimed for the sacrifice offered upon Mount Calvary the exclusive power of atoning for sin: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The reflection that he was satisfying divine justice, afforded him inward comfort and satisfaction; and while the infatuated multitude were mocking and insulting him, he saw the heavens opened; and he beheld the throne of God, surrounded by an innumerable company of blessed spirits; and he heard them all singing this celestial doxology: "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

The chief part of Christ's mediatorial glory

consists of the praise continually rendered to him by the redeemed: because it is a perpetual acknowledgement of his Godhead—a solemn commemoration of his sufferings and death—a declaration that he fully performed all the offices of a Saviour—and a continually attributing all their happiness to his vicarious and meritorious death.—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And as often as this devout anthem is sung, the angelic choirs contribute their meed of praise, and the whole universe supplies an appropriate chorus:—"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Strip our blessed Saviour of the light in which he dwells—silence the voice of the angels—let the morning stars refuse to praise him—let him once more take "upon him the form of a servant," and be "made in the likeness of men,—yet this one fact—being "the author of eternal salvation" to all that are saved—covers him with glory and honour; decorates him with the spoils of death and hell; and lays all his ransomed followers at his feet, hailing him Lord of all, and saying, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Joseph was greatly honoured for saving Egypt from famine; but Jesus has saved the world from utter ruin. David, the son of Jesse, was extolled by the daughters of Israel, when they sung, "Saul has slain his thousands, but David his tens of thousands;" and the Son of God is extolled by all who have found redemption in his blood, and are therefore able to say:

"Jesus the prisoner's fetters breaks,  
And bruises Satan's head;  
Power into strengthless souls he speaks,  
And life into the dead."

The Church on earth glories in nothing except the sufferings and death of its divine founder. The Church in heaven dwells upon these as their highest and fondest themes; and when he shall come at the last great day, and sit upon his great white throne, and gather all nations before him, what think ye will constitute his chief glory? The hosts of mighty angels around him? No. The heavens and the earth fleeing away before his face? No. The melting of the elements and the burning up of all the works of man? No. The overthrow of the beast and the dragon, and all their adherents? No. But the salvation of them that believed on him: for he shall come to be glorified in his saints, and to be admired in all them that believe; and even then, far above the noise produced by the cries and groans of expiring nature, and the weeping and wailing and shrieking of the damned, shall the song of the four beasts and four and twenty elders be heard, "Worthy is the Lamb that was slain to receive honour, and riches, and wisdom, and blessing, and glory."

See last page.

## CORRESPONDENCE.

THE CONVERSION OF THE JEWS.  
LETTER XXI.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans.—No. 10.—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

1. We are first invited to view THE IMPORTANT BENEFIT WHICH HAVE ACCRUED TO THE WORLD AT LARGE, from the temporary "slip" of the Jewish nation; ver. 12. "Now if the full of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!" Again, ver. 15. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

It would require many pages to make a full improvement of these truly sublime subjects of discussion. But we must sternly adhere, as much as possible, to our plan of mere analysis; excepting where an elucidating sentence may very greatly be requisite.

St. Paul speaks of the "fall" of the national Israel as having been, and still being likely to be, the occasion of "salvation to the Gentiles"—"the reconciling of the world." Delightful topics these of devout remembrance and adoring contemplation!

These expressions signify, that the present, and long-lasting degradation of the Jewish people—their judicially prostrate position "in the eyes of all nations"—has been rendered of no inconsiderable service to the sacred cause of Christ, and of human salvation! The stream of mercy, it is true, was stopped in its long-established course; but that has occasioned the overflow of an unbounded tract of country "where no water" was; and has led to the most abundant fruits of summer, in districts where not even the blossoms of spring had ever before gladdened the heart of man.

The gospel, despised by the Jews, found thereby a readier access to the Gentile parts of our fallen world. Its very rejection by the Jews tended to facilitate its reception by the Gentiles. The "diminishing" of the national Israel contributed to enrich "the nations" with all the manifold blessings of an evangelical civilization, and with "pardon and holiness and heaven."

It may suffice, for the purpose of promoting the fuller investigation of this topic, to say: that, by these means,

1. Christianity was disencumbered of the disadvantages of being regarded as an enterprise of the Jewish nation. We stay not now to shew how variously it might have provoked the hostility of the Gentiles, and especially of the polished and haughty of the nations, against the religion of Christ, had it been considered to be a contrivance of the people of the Jews to extend their influence over the remaining parts of the world. The political suspicions and antipathies against the gospel which would have been thus awakened, there was no moral quality in the Jewish people of that age to have neutralized. Their rejection, therefore, did that service to the cause of the salvation of the nations. It prevented the gospel from being identified with them.

2. The attention of the Church of Christ has thus been specially turned to the work of Gentile conversion. See Acts xii. 44 to 48.

3. The Holy Scriptures in the hands of the Jewish people became less liable to be suspected as a Christian forgery. 2 Tim. iii. 14, 15. Rom. iii. 2.

4. The solemn displeasure of God against the sin of rejecting the Lord Jesus Christ was rendered the more awfully admonitory. Rom. xi. 19 to 22.

5. The prophetic character of Christ appeared the more evident in the fearful fulfilment of his denounced judgments on that unbelieving nation. Luke xix. 41 to 44.

6. The further promotion of the conversion and sanctification of the Gentiles, has the more stimulating motive, in the ultimate conversion of Israel, which is promised as the magnificent final result. Rom. xi. 25 to 32.

These are some of the advantages which, through the blessing of God, have been educed from "the fall of them"—"the casting away of them"—"the diminishing of them." It is to prostrate national Zion and her scattered child-

ren, that these characteristics can alone be applied. It is concerning them he predicates the coming of happier days: and it is respecting their ultimate usefulness to the immortal destinies of "the world," St. Paul has constructed his present argument.

II. We proceed to notice THE HAPPY CHANGE IN THEIR NATIONAL CONDITION, on which his reasoning is based; and of which, in the animating assurance of an inspired certainty, he speaks:—

1. AS MARKED BY A HOLY NATIONAL "emulation" OF THEIR GENTILE FOLLOWERS, in their pursuit of gospel-blessings. We have seen this is the sense in which he quotes those words of Moses, "I will move them to jealousy with them that are no people." See also Romans xi. 11 to 14.

2. AS CONNECTED WITH THE REVERSAL OF THEIR NATIONAL BANISHMENT, and their national reception into the Church of God. "The receiving of them" must mean JUST THE OPPOSITE of "the casting away of them;" verse 15.

3. AS CHARACTERISED BY A NATIONAL PIETY and recovery to God. Individual Jewish piety on the principle of the Gospel, even in the days of St. Paul, existed, and to an encouraging degree. Hence he says, "at this present time also there is a remnant, according to the election of grace;" ver 5. But in the 26th verse he is undeniably contemplating Jewish conversion on a larger scale than it had then occurred, "and so ALL ISRAEL shall be saved."

The celebrated and learned Dr. Chalmers, of Scotland, has the following exposition of this passage:—"The 'ALL' must be held to denote so general, as should amount to a national conversion; and as the 'part' in the verse foregoing, signifies some, though so very few as to make an insensible fraction of believers among the Jewish people—so the 'all' of the verse before us, signifies at least, so many as should form a great corporate change from Judaism to Christianity, and so to leave the unbelievers, if any, but an insensible fraction of the whole."

4. AS DISTINGUISHED, AT LEAST, BY MATURITY OF MORAL AND RELIGIOUS ATTAINMENT.—This is surely the lowest idea we can attach to the phrase, "their fullness!" verse 12. See also Eph. iv. 13; iii. 19. Rom. xv. 13, 14.

In our next we may glance at the effects on the Church and the world of such a happy change in the condition of the Jewish nation.

I remain,

Dear Sir, yours,  
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO  
BE PRODUCED BY THE GOSPEL OF CHRIST.  
Near Lake Champlain, }  
April 23, 1844.

## THE FAMILY CIRCLE.

## HAPPINESS.

FOUNDED ON FACT.

FRANKLIN WALLACE, an intimate acquaintance and confidential friend of mine, has consented that I record some passages of his eventful history, for the instruction of others, and especially the young, who with high aims, bright hopes, and radiant prospects, are pushing eagerly forward after the possession of unalloyed happiness. And it is his sincere desire that they may be induced by this humble recital to seek, now in life's morn, for that which, as a last resort, he found to be the pearl of greatest price.

"Where, O! where can real happiness be found?" sighed he, as apparently in deep meditation he sat in his studio, with books all around him. He was a bright, whole souled fellow, none of your small, narrow, and contracted ones, with minds hardly big enough to fill a nut-shell—his was capacious, and could grasp in its embrace the whole brotherhood of man. Would that we had more such in our world! An intellectual character of no inferior order was legibly stamped on his high, broad, expansive forehead, in his speaking and expressive eye, and manly features. In short he had that true nobility, which wealth nor power nor distinction cannot monopolize. As to his age, it may be well to remark that at this time he was just going out of his teens, and bordering upon that interesting era in a young man's life, when his spirit, all buoyant, free and uncontrolled, urges him onward in the pursuit of fancied good; when he can, if so disposed, cut himself loose from

the trammellings of parental subjection and all the restraints of home, and dash the chariot of his thoughts and desires wherever fancy may dictate.

Wallace had always been noted for warmth of feeling, generous heartedness, amiability, and all those traits of character with the exception of piety; which go to constitute true excellence. Moreover his natural temperament was ardent and enthusiastic, which exactly fitted him for a bold reformer, had he rightly bent his mind, though his zeal in whatsoever he laid his hands to, led him into many imprudences and indiscretions, cocasioning afterward bitter repentance.—But he was universally beloved. He won the confidence and esteem of all with whom he associated. And it did seem as though there was nought to render him unhappy. Yet at the time when our story commences, he had a discontented spirit, lasting peace was a stranger to his breast, there was something wanting, he felt an inward longing, a yearning of soul for more solid, heart-felt enjoyment; and, exclaimed he, mentally, 'I will seek till I find out and ascertain fully, in what true happiness consists.'

Then he immersed himself in what are deemed, by thoughtless youth, pleasures. He drank deeply thereof, was found among the gayest of the gay, frequented the ball-room where the merry dance prevails, mingled in scenes of festive mirth and hilarity, where thoughts of solemnity in view of an endless future and the soul's destiny are driven away,—in fine, he revelled in all the delights which pleasure can give to its votaries; but there was ever left a "sting behind," an aching void, unsatisfied and unfilled. Happiness as yet eluded his reach.

"I will seek to be rich, then," says our hero to himself, 'and see if wealth cannot purchase peace of mind and exemption from unhappiness.' He bought and sold and speculated, and soon became immensely rich. But this only increased his cares and perplexities, making him more disquieted than ever. He was envied on all sides for his great possessions, yet many a poor man, in his humble and lowly cottage, was happier far than he. His riches, however, soon 'took to themselves wings and flew away.' The devouring element of fire was in some way communicated to his buildings, they were wrapped in flames, and soon became smoke and ashes. And the value of his lands was well nigh eaten up by a physician's fee, accumulated during a long sickness. Health, when returned, found him a poverty stricken man. But he was not utterly cast down, though fully convinced that gold and silver, from their very nature and precariousness, could not afford substantial, enduring happiness.

About this time Cupid, the god of Love, smote him with darts the piercing of which caused a delicious extasy to fill his bosom, and peculiar emotions to thrill his every nerve. Every thing around looked new to him, life's cup seemed filled with the sweetest ingredients, his daily awnings and nightly dreams were rife with a sort of happiness. He had a nature formed to love, and he loved, and he could scarce restrain the passionate outflowings which gushed up from the lower depths of a warm and full heart. He had conceived an attachment for a beautiful lady, just blushing into womanhood, lovely and fascinating in her manners, but withal something of a coquette. To appearance his affection was fully returned. 'Now,' thought Franklin, 'I am on the royal road to unmingled happiness.' Hope lit up his countenance with a smile of cheerfulness and joy. He had knelt to Caroline Percy, and solemnly promised and pledged himself to be hers, and hers only, till death should them part, and she had returned the same protestations of undying affection. A letter from her, the beginning and ending of which he showed me, commenced with these words, 'My dearest and best beloved,' and closed with the following, 'forever, your own Caroline.' But as I said, before, she was somewhat affected with that most despicable of all characteristics which ever clung to woman's nature—coquetry. loved to trifle with one's affections,—and in the absence of dear Frank, as she termed her lover, another more wealthy son of fortune sought her hand, and wooed and won her heart. She then wrote and mailed a letter sealing it with a black wax, as indicative of containing bad news, the contents of which may be judged of by these words coming from it: 'Mr. Wallace, thee I can no longer love; another has proposed, and him have I accepted.'

[To be continued.]

## MISCELLANEOUS.

## NATURAL HISTORY COLLECTION OF THE ANTARCTIC EXPEDITION.

THE natural history collection, made by the officers of H. M. S. Erebus and Terror, during the four years' voyage of these ships, in various parts of the world, have lately been unpacked and examined by the different scientific men, preparatory to their being published, and deposited in the British Museum. The collection is the largest that has been brought home by any naval expedition since the time of Cook and Banks, which is more highly creditable to Capt. Ross and the officers under his command, when we consider that the expedition was chiefly despatched for observing magnetic phenomena. The collection consists of an immense number of marine animals of all classes and orders, from seals and fish, to the most minute animalculæ, chiefly procured from the shores of the islands of the Antarctic Ocean, Terra del Fuego, the Falkland Islands, New Zealand, and from all parts of the Southern and Antarctic seas between the latitudes 40° to 78° south; for the great extent of the ocean traversed by these ships during the three successive voyages, gave them ample opportunities of capturing the numerous palagic animals which swarm in those seas. To procure the animals the towing net was used, from the latitude of England to 78° south, twice (through the tropics, and thrice across the whole breadth of the Atlantic Ocean, between America and Africa. The dredge was continually used in the Antarctic circle, in depths varying from 40 to 400 fathoms, and on many occasions in the harbours of Falkland and Hermit Islands, at Cape Horn, Lord Auckland and Campbell's Islands, Kerguelen's Land, New Zealand, and in many places within the tropics, as the banks of Cape Frio and the Brazils. Hence have been produced results of the greatest importance, in thus bearing on the most interesting geological problems. During the stay of the various vessels in the various harbours, great attention was paid to the collection of plants and land animals of all kinds. Thus the unexplored islands to the south of New Zealand, Kerguelen's and Graham's Land, offered a rich store of varieties to the botanist, and the long stay of the vessels at Van Diemen's Land and New Zealand, enabled them to complete the fauna and flora of these very interesting colonies; the botanical collection alone consist of upwards of 3000 species, many of which are quite new to science, or were only before known by the specimens brought by Banks and Solander. The collection is accompanied with a large series of drawings of the more delicate and minute marine animals, coloured from life, and a large and most important collection of drawings of the rare plants made from the fresh specimens; the collection is curious, as showing the great general similarity of the animal productions of the two poles: this is especially the case with the marine crustacea, but, though the species are similar in general character, they are all still distinct as species from those of the Arctic seas. The same may be said with regard to the lepidopterous insects of New Zealand and the British islands.—*Athenæum*.

**THE JEWISH ANATHEMA.**—The following example of this dreadful exclusion from the Jewish Church, is from Buxtorf's Rabbinic Lexicon;—"By the authority of the Lord of lords, let A. B. be an anathema in both houses of Judgment, in that above and that beneath: let him be anathema by the holy angels on high, by the seraphim: let him be anathema by the holy church, great and small. Let the plagues, great and real, be upon him; diseases great and horrible. Let his habitation be that of dragons; let his star be darkened with clouds. Let him be an object of wrath, indignation and anger; let his corpse be given to wild beasts and serpents. Let his enemies and adversaries exult over him; let his silver and gold be given to others; let his children be exposed at the door of their enemies; and let posterity be astonished at his fate. Let him be cursed by the mouth of Addirion and Ahtariel, by the mouth of Sandolphon and Hadraniel, and by the mouth of Michael and Gabriel, by the mouth of Raphael and Mesharetiel, (the names of angels.) Let him be cursed by the mouth of Zabzabib, and by the mouth of Habbabib, who is the great God, (names for the Deity,) and by the mouth of the seventy names

of the great king: and on the part of Tso:ak, the great chancellor. Let him be swallowed up, like Korah and his company: with terror and trembling, let his breath depart. May the rebuke of Jehovah slay him: may he be strangled, like A-hithophel by his own counsel! May his leprosy be like that of Gehazi: and may there be no resurrection of his remains! Let not his sepulchre be with that of Israel. Let his wife be given to others: let them embrace her while he is giving up the ghost. In this anathema let A. B. remain: and let this be his inheritance. But on me, and on all Israel, may God bestow peace with his blessing."

## NO GOOD FROM PASSION.

WILL putting one's self into a passion mend the matter? said a venerable old man to a boy who had picked up a stone to throw at a dog. The dog only barked at him in palsyfulness.

Yes it will mend the matter, said the passionate boy, and immediately dashed the stone at the dog.

The animal thus enraged, sprang at the boy, and bit his leg, while the stone bounced against a shop window, and broke a pane of glass.

Out ran the shopkeeper, and seized the passionate boy, and made him pay for the broken pane.

The passionate boy had mended the matter finely, indeed!

It was but the other day, that I saw a little boy fall down; and I should have helped him on his legs again, but he set up such a bellowing that I left him to himself, that he might find out whether that would mend the matter.

Take my word for it, it never did, and it never will mend the matter, to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss, you will only increase it, and increase it sadly too, by being willing to lose your temper.

There is something which is very little minded and silly, in either man or boy's giving way to sudden passion. Do set yourself against it with all your heart.

Try then to be calm, especially in trifling troubles; and when greater ones come, try to bear them bravely.—*Uncle Newbury*.

## CIVIL INTELLIGENCE.

## LATER FROM ENGLAND.

According to the chronologists and calculators of prophecies, the restoration of the Jews, is to take place between the years 1840 and 1850.

Scotland, with a population of about three millions, pays annually a newspaper stamp duty of £16,644. Ireland, with a population of eight millions, pays no more than £17,451.

At the late assizes at Limerick, it was decided that a marriage between a Catholic and Protestant, celebrated by a Catholic priest, was invalid; and a person charged with bigamy escaped punishment under this plea.

Active preparations are making in the General Post office for the universal distribution of the stamped letter-paper.—*Globe*.

The Bishop of London has announced that after January, 1845, he will not admit any graduate of the University of Cambridge as a candidate for holy orders, who has not passed the voluntary theological examinations.

The French Government, it is said, has determined on abolishing slavery in its colonies, and to pay the planters two millions sterling as compensation.

880 persons, 475 of whom are clergymen, have signed a protest against Tractarianism.

Papers from the Cape of Good Hope to the 14th of February, have been received. They contain accounts from Port Natal of the 22d of January, which are very satisfactory. It is now considered to be one of the most fertile parts in Africa. Tobacco grows exceedingly well, and large quantities of it are cultivated. Cotton has been tried in different parts, and experienced men find it to answer beyond their expectations. The soil is spoken of as being similar to that of the plantations in the United States, and labour being very cheap, expectations are confidently entertained that an extensive cultivation of this article will soon take place.

CHINA.—The ratification of the supplementary treaty had been received from the Emperor, and

Captain Brooke, of the 55th Regiment, was on his way with it and other despatches for the home government. The sickness at Hong Kong had become almost extinct.

The reduction of the price of bread in London gives much satisfaction to the poorer inhabitants of that city. The 4lb. loaf is now sold for 3d. and even less.

The Roscommon assizes were engaged at the last accounts, in trying the case of one of the most desperate "white-boy" outrages ever committed in that country.

An extraordinary case of "ribbonism" was also on trial at Meath.

## PERSECUTION OF THE JEWS.

We had thought that the age of religious persecution had passed by, and that Emperors, Kings, and Priests, had at last made up their minds to let their people worship the ALMIGHTY after their own fashion. But it appears that the Emperor of Russia has, for some reason or other, looked with an evil eye upon the "Children of Israel" resident, for their sins, within his vast dominions, and has commenced to persecute them after the most approved and orthodox fashion. We have not yet heard that he has required them, as he did another large section of his subjects, to change their religion: but he has taken care that their religion shall be made the means of subjecting them to all sorts of disabilities, civil and military. Confiscation of property, deprivation of the small share of civil rights that ever falls to the lot of a Russian, and forcible removal from the places where themselves and their fathers have lived in peace for years, being amongst the modes of persecution resorted to by this abominable tyrant.

There is no excuse that we can discover for these barbarities, so disgraceful to the age. No crime is laid to the door of Jews; and we don't think that they have even been accused of the heinous offence of liberalism; for we believe that the Jews, when sojourning in the "tents of the stranger," make it a point never to interfere in the politics of the country. In England and one or two other free countries, they may perhaps, in some degree, interest themselves in the affairs of the State; and in England there are no men more loyal, as a body, and we can add, in Canada, than the Jews. This people has never lived in any country in the world but for its benefit, and no country where they have been persecuted has ever prospered. In times long past, there was hardly a country in which they did not suffer a little: but we must say, to the credit of England, that the persecution of the Jews was never carried on in a systematic manner. One or two kings annoyed them a good deal, and they were, on several occasions, the victims of an ignorant and infuriate multitude; but, we thank God, that the day was never in England, that saw them regularly brought to the stake, merely because they were Jews. We never hear of their persecution by any people or ruler, but we expect to see some judgment from the Almighty fall on the oppressor. No fact in history is more undoubted, than that those nations, whom God has made the instruments of his vengeance upon his disobedient people, have themselves speedily been cut off from the nations of the earth.

Against outrages such as these, the voice of the whole civilized earth should be lifted up, to tell this tyrant what freeborn men think of such proceedings. It is astonishing that other European nations can look on in silence at the perpetration of such enormities upon thousands of their fellow men. We look on this as a matter affecting the whole human race; persecution for religion's sake has now for many years happily ceased; its revival is a bad omen, for such a demon once let loose, there is no saying when he will be bound again. We have always been extremely averse to the principle of interference with the creed or religious worship of others, and we think that every form of faith should be entitled to free toleration, so long as it does not encroach on or interfere with the faith of others. This is the true principle of religious liberty: the moment it goes farther, it become licentious, engenders persecution and interference with the rights of science, until it proceeds, as with the Jews, to violation of the civil rights and outrages on the persons of those who differ from the majority.—*Morning Courier*.

