

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.

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GENERAL LITERATURE.

GRANDEUR OF ASTRONOMY.

BY WILLIAM WIRT.

It was a precious evening in the month of May, and my sweet child, my Rosalie, and I, had sauntered up to the castle's top, to enjoy the breeze that played around it, and to admire the unclouded firmament that glowed and sparkled with unusual lustre from pole to pole. The atmosphere was in its purest and finest state of vision; the milky way was distinctly developed throughout its whole extent: every planet, and every star above the horizon, however near and brilliant, or distant and faint, lent its lambent light or twinkling ray, to give variety and beauty to the hemisphere; while the round bright moon, (so distinctly defined were the lines of her figure, and so distinctly visible even the rotundity of her form,) seemed to hang off from the azure vault, suspended in mid-way air, or stooping forward from the firmament her fair and radiant face, as if to court and return our gaze.

We amused ourselves for some time, in observing, through a telescope, the planet Jupiter, sailing in silent majesty, with his squadron of satellites, along the vast ocean of space between us and the fixed stars; and admired the facility of that design, by which those distant bodies had been parcelled out, and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but, as it were, for landmarks to astronomers of this day: enabling them, though in different countries, to indicate to each other, with ease, the place and motion of these planets, comets, and magnificent meteors which inhabit, revolve, and play in the intermediate space.

We recalled and dwelt with delight on the rise and progress of the science of astronomy—on that series of astonishing discoveries, through successive ages, which display in so strong a light the force and reach of the human mind—and on those bold conjectures, and sublime reveries, which seem to tower even to the confines of divinity, and denote the high destiny to which mortals tend; that thought, for instance, which is said to have been first started by Pythagoras, and which modern astronomers approve—that the stars which we call fixed, although they appear to us to be nothing more than large spangles of various sizes, glittering on the same concave surface, are nevertheless bodies as large as our sun, shining, like him, with original, and not reflected light, placed at incalculable distances asunder, and each star the solar centre of a system of planets, which revolve around it, as the planets belonging to our system do about our sun; that this is not only the case with all the stars which our eyes discern in the firmament, or which the telescope has brought within the sphere of our vision, but, according to the modern improvement of the thought, that there are probably other stars whose light has not reached us, although light moves with velocity a million times greater than that of a cannon ball; that those luminous appearances which we observe in the firmament, like flames of thin white cloud, are windows, as it were, which open to other firmaments, far, far beyond the ken of human eye, or the power of optical instruments, lighted up, like ours, with hosts of stars or suns; that this scheme goes on through infinite space, which is filled with thousands upon thousands those suns, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths prescribed to them: and these worlds peopled with myriads of intelligent beings.

One would think that this conception, thus extended, would be bold enough to satisfy the whole enterprise of human imagination. But what an accession of glory and magnificence does Dr. Herschell superadd, when, instead of supposing all those suns fixed, and the motion confined to their respective planets, he loosens those multitudinous suns themselves from their stations—sets them all into motion, with their splendid retinue of planets and satellites, and imagines them, thus attended, to perform a stupendous revolution, system above system, around some grander unknown centre somewhere in the boundless abyss of space,—and, when carrying on the process, you suppose that centre itself not stationary, but also counterpoised by other masses in the immensity of space with which, attended by their accumulated trains of

"Planets, suns, and adamant spheres,
Wheeling unshaken through the void immense,"

it maintains harmonious concert, surrounding in its vast career, some other centre still more remote and stupendous, which, in its turn—

"You overwhelm me," cried Rosalie, as I was labouring to pursue the immense concatenation; "my mind is bewildered and lost, in the effort to follow you, and finds no point on which to rest its weary wing."

"Yet there is a point, my dear Rosalie—the throne of the Most High. Imagine that the ultimate centre, to which this vast and inconceivably magnificent apparatus is attached, and around which it is continually revolving. Oh! what a spectacle for the cherubim and seraphim, and the spirits of the just made perfect, who dwell on the right hand of the throne, if, as may be, and probably is the case, their eyes are permitted to pierce through the whole, and take in, at one glance, all its order, beauty, sublimity, and glory; and their ears to distinguish that celestial harmony, unheard by us, in which those vast globes, as they roll in their orbits, continually hymn their Creator's praise!"

INCIDENT OF THE REVOLUTIONARY WAR.

A FACT.

In the time of the Revolutionary struggle, I had a maternal aunt, residing in the far west. The country was but thinly peopled with whites, and the Indians were constantly committing depredations, laying waste their property, and slaying men, women, and children. One beautiful day my uncle, with several of his neighbours, was absent from his dwelling, tilling his luxuriant soil, to support his beloved wife and tender offspring, when a party of Indians came upon the village, with their horrid yells and sanguinary tomahawks. My aunt was alone, with one tender infant at her breast. The Indians immediately pillaged the house. They first took my aunt and seated her outside the door, with her babe, and then commanded her not to stir on pain of death. They proceeded to destroy beds, furniture, and every valuable which they could not conveniently carry away. My aunt sat some time stupefied with amazement and the deepest horror. But all at once, as if inspired by heaven, she betook herself to the woods. The Indians, in their eagerness for plunder, noticed not her flight. She ran as far as her strength would permit, and concealed herself between two large piles of logs. Her infant hushed itself in her bosom, and at last the direful day drew to a close. The Indians, after having destroyed all the property they could lay their hands on, set fire to every house in the village, and took captive every woman and child, who had not the good fortune to escape to the woods. But not satisfied

with their bellish work, before it was yet dark, they scattered themselves in every direction, in search of those who had made their escape. My aunt, by their horrid yells, discovered their approach, and most earnestly did she invoke the God of Israel that He would protect her, and not permit her child to awake from its unconscious slumbers. Israel's God heard her prayer. The babe slept still sounder, the Indians approached still nearer, she saw one of them climb upon the pile of logs opposite her, stretch his long neck with savage earnestness! Fear and the goodness of God kept her silent; he yawned in vain for his prey, and the whole party at length, with their plunder, withdrew. My aunt remained in this situation till late at night, when she heard the voice of affection calling in mournful accents her beloved name. She dared not stir or breathe, for fear of deception. But the voice drew nearer and nearer; and she could hear distinctly pronounced *Amelia, Amelia!* my beloved wife! are you here—do you yet live? She sprang from her hiding place, and in a moment the mother and child were entwined in the fond embraces of a husband and a father. Tears now found their way, and I imagine this was the happiest moment of their existence. They recovered themselves, lived many years, and finally died in the lap of affluence.—*Sentinel & Witness.*

TADMAR IN THE WILDERNESS.

TOWARDS the evening of the second day, they came in sight of the far-stretching silent ruins of Palmyra. At their approach, a troop of jackals started up from behind a fallen column, and galloped away among the surrounding rocks and stunted undergrowth.

The Arabs soon set about preparing supper; and after having partaken of the frugal repast, Wingate wandered away to commune with himself in the solitude. The evening shades had fallen—the moon was aloft in the heavens, round and bright. The far waste was streaked with the shadows of the crumbling fabric. Temple after temple, colonnade after colonnade, pillar after pillar, stretching away in the dim distance, told the magnificence that once characterised the place. Where now were the vast multitudes that whilom thronged its gates?—where the gay revellers that sat long at the flowing board, and met nightly to mingle strong drinks?—where the frail but beautiful beings whose blandishments whited away the tedious hours of the royal princes and dissipated nobles?—where the prancing steeds and gay equipages, the swift chariots, that "raged in the streets, and jostled one against another in the broad way?"—where the thousands of wretched slaves, that wore out the prime of life in heaping up these monuments of the wise man's vanity? Ages since, pulverised, by the hand of time, into dust—the quintessence of the sovereign, the acrophant, and the slave, perchance, blowing about in the dust that the wind whirled up from the ruins, or springing in the stunted vegetation that struggles for life against the fiery beams of the desert sun—and their works are fast following them. How strange the contrast! The song of the voluptuous courtesan is changed for the hoot of the owl, as he sits in the shadow of the crumbling wall. The stealthy step of the jackal has taken the place of the roar of tramping myriads:

"And, happily, in the places of kings,
Some gaunt hyena laughing all alone,"

is the only representative of the wassail of the gay and dissipated.—*EXCERPT.*

LOVE.—Solid love, whose root is virtue, can no more die than virtue itself.

THE TRAVELLER.

THE NESTORIANS, OR THE LOST TRIBES.

BY ASAHEL GRANT, M.D.

CHAP. VI.

Nestorians.—Churches; Worship; Sabbath.—A Tale.—Preservation of the Scriptures.—Strife with the Koords.—Pastoral Life.—Resources.—Character. Females.

"The sound of the church-going bell
These valleys and rocks never heard."

OCTOBER 20.—*Sabbath.* A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God, by kissing the doorposts or threshold, and passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door, (which would not admit a man without much stooping,) the usual explanation was given, "Strait is the gate," &c., a truth of which they wish to be reminded when entering the sanctuary. The prayers, and the singing or chanting of the psalms, were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians: and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many.

It was a sacramental occasion; and the bread and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists, and of the other Oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation first partook of the sacred elements, and then invited me to partake. Hitherto I had never partaken of this ordinance with the Nestorians; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord: God had in great mercy preserved me through many perils, and brought me among a people who had received the Gospel from the apostles and immediate disciples of our Saviour, and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon these altars. I could not but regard it as a branch of the true church of God, though immersed in the darkness of gross ignorance, superstition, and spiritual torpor, yet not of death. But there was still much in their character and circumstances of deep and lively interest; my heart was drawn out towards them in warm affection; and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting, than among these primitive Christians, in the wild mountains of ancient Assyria.

There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out, each person received at the door a very thin leaf of bread, rolled together, and enclosing a morsel of meat. This was the "love-feast" of the early Christians of the first and second centuries.*

Several of the people then went to the house of the church steward, and partook of a more substantial but plain repast, retiring soon after to their houses or calling upon their more immediate friends. The day was observed with far more propriety than I have seen among other Christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly-favoured lands. There was no noisy merriment, no attention to secular business; and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew Church. Formerly they are said to have regarded the Christian Sabbath with so much sacredness, as to put to death persons for travelling on that holy day.

In the evening many of the people again assembled for worship at the church, and morning and evening prayers are offered there through the whole week. But, unlike what I have seen any where else in the East, many of the people say their prayers in their own dwellings, instead of going to the church during the week; and a small wooden cross may be seen hanging from a post for them to kiss before prayers—a practice which they regard as a simple expression of love to Christ, and faith in his death and atonement. The cross, however, is not considered, in any sense, as an object of religious worship.

Oct. 21.—At dawn of day the people came in great numbers for medical aid, and I soon became so thronged by them that I was obliged to stop my prescriptions till they should retire to a distance, allowing no more than three or four to come forward at once. Many of the applicants came from other villages. There were many suffering from bilious affections, intermittent fever, &c., the consequence of the rice-fields, and extensive irrigation of the gardens in the village, together with the great heat of summer, which must become oppressive from the concentration of the sun's rays in these narrow vales. The mountains rise so abruptly that most of the soil is prepared for cultivation by forming artificial terraces. These are supported by a stone wall on the lower side, while one terrace rises above another, and the houses are dispersed among the gardens.

At a short distance from Lezan, a precipice is pointed out, where the people say their forefathers, before the Christian era, were in the practice of carrying up their aged and helpless parents, and throwing them down the mountain to relieve themselves of the burden of their support. At length, the following incident put an end to the horrid practice:—A young man, who was carrying his aged father up the precipitous mountain, became exhausted, and put down his burden to rest; when the old man began to weep, and said to his son, "It is not for myself, but for you that I weep. I well remember the time when I carried my father up this same mountain; but I little thought then that my turn would come so soon. I weep, my son, to think that you too may soon be dashed down that dreadful precipice, as you are about to throw me." This speech melted the son's heart; he carried back his venerable father, and maintained him at his own home. The story was told to others; it led to reflection, and from that time the practice ceased. This may serve as a specimen of the fables of the country, if it be no more than a fable.

It was about ten o'clock before I could prescribe for the numerous applicants for medical aid, though I had most of my medicines folded in separate portions, so that I could deal them out with great facility. I then proceeded up a creek which here empties into the Zab, and before night arrived at the village of Asheetha, (or avalanche)—so called from the circumstance that avalanches are remarkably frequent here. The remains of some of them were still to be seen in the ravines just above the village, from which it is said they never disappear.

We travelled for four or five miles through an almost continuous village, from which the people often came out to salute us or ask for medicine. At one village of about one hundred houses, on the side of the mountain, there were said to be no less than forty men who could read, which was regarded as a remarkably large proportion for a population of a thousand or more souls! Probably but a small part of them can read intelligibly the ancient Syriac, their only written language.

At Asheetha, I became the guest of priest Abraham, (Abraham,) who is reputed the most learned

Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of, if not to replenish, the Nestorian literature. But even he had not an entire bible; and though the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire bible: and even that was in half a dozen different volumes. Thus divided, one man has the Gospels, another the Epistles, the Psalms, the Pentateuch, or the Prophets. Portions of the Scriptures are also contained in their church liturgy or ritual. The book of Revelation, and two or three of the shorter Epistles, they did not possess till furnished with them by our mission; and these portions of the Bible appear not to have reached them when their cannon was made up. But they readily received them upon the testimony of other Christian nations, and the internal evidence of their authenticity.

The Nestorians attach the greatest value to the Scriptures, and are desirous to have them multiplied among their people, in a language which all understand; and when I told priest Auraham of the power of the press to multiply books, his keen, expressive eye was lighted up with a new brilliancy, and he manifested a strong desire to see it in operation here.

Seeing me taking the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name;" "Write my name, that I may have the Gospels too;" referring to the four Gospels in the ancient Syriac, which is the only portion of the Bible printed in the Nestorian character.

This priest may yet prove an efficient aid in our future efforts for the improvement of his people. His twenty years' toil, in copying the few words of the Nestorian literature, are beyond all commendation, when we think how small was his encouragement, and that he stood almost alone in the work. No wonder that he was deeply animated, or, I might rather say, almost electrified at the prospect of seeing a power in operation which could do his twenty years' work in a less number of days, and at a far less expense than what he had paid for his paper and parchment. His style of writing with the reed was truly beautiful, and the glossy lustre such as can scarcely be equalled by type. He was very desirous to see schools established for the education of his people; and said that great numbers would attend, if we would open a school in the village.

The people here say they can bring a thousand armed men into the field; and, estimating them as one to five of the whole population, this would give five thousand souls to this single village, the largest in the mountains. About half of the people spend the summer with their flocks upon the mountains, living under tabernacles of reeds and bushes, or in tents; while the remainder cultivate their gardens, and follow other employments at home. In these villages, where the whole population remains through the winter, the people dwell in entire security; but they are sometimes brought into collision with their Koordish neighbours while pasturing their flocks in their immediate neighbourhood. Such was recently the case with the Nestorians of this village.

While they were pasturing their flocks on one bank of the Habor, a powerful tribe of Koords from the other side surprised them in the night, and drove away about 5000 of their sheep. The Nestorians then took possession of a pass, that led to the winter-quarters of the Koords. The latter, finding themselves shut in where they could not long find subsistence, sent to the head chief of the Hakary tribes of Koords, to ask his interference; and this chief sent a liberal present to the patriarch, hoping in this way to induce the Nestorians to relinquish their advantage. To prevent open hostilities, and keep on good terms with the Hakary chief, the patriarch acceded to the proposition, but intimated to his people here that they might obtain redress at another time. Consequently, the Nestorians suffered the Koords to return to their winter-quarters, taking their booty with them, and the Nestorians came back to their village. Thus stood the case when I visited them; but, while I was at the patriarch's, I learned that the Nestorians made an incursion into the villages of these Koords, and drove away about 4000

* Mosheim's Ecclesiastical History, vol. 1. p. 54.

sheep, with mules and other property, enough to make up their loss with interest; and thus the matter ended; while the Koords were taught a lesson which will add to their tales of the invincible prowess of the Mountain Nestorians.

Oct. 22.—Travelled about eight hours to Chumba, on the river Zab; course east-northeast over the mountains. The first range was passed without dismounting from our mules; but the second was very steep and lofty, and occasioned me a long and toilsome walk. Upon the summit, we passed some of the summer pasture grounds of the Nestorians; where those who attend the flocks live in a pure, invigorating atmosphere, and drink from the crystal streams perpetually cooled by the melting snows, of which large banks, the remains of avalanches, still occupied the deep ravines; while the surrounding heights were glistening in their fresh winter apparel. The inhabitants of each village have their separate pastures, and live in harmony with each other, seeming to regard their sojourn upon the mountain heights as the pleasantest portion of their life. But few of the people spend the summer in the lowest villages along the Zab, on account of the heat, insects, and fevers. Those who remain sleep on high scaffolds, to avoid the mosquitoes and sandflies.

But, with all the romance of their pastoral scenes, and primitive patriarchal habits, it may require no ordinary share of self-denying devotedness to the cause of Christ, and of love to this dear neglected flock, to enable the missionary to exchange the convenience of civilized life for a canopy of bushes or canvass, a seat upon the earth, and the thousand nameless privations of a nomadic life. Experience alone can determine how far such a mode of life will be required of the missionaries in these mountainous regions; but, while the permanent stations will be in the larger valleys of the valleys, both health and usefulness will no doubt require their occasional removal with the Nestorians to their *Zozan*, or pastures upon the mountain heights, and beside the still waters in the higher valleys. It is such a life as the sweet Psalmist of Israel often led; and why may it not now conduce, as then, to holy contemplation and converse with nature's God; and a spirit of fervid, exalted piety breathe through the bosoms of these dwellers upon the mountains?

At the foot of the first range I passed a furnace, where the Nestorians were making lead from the ore, which they find in great abundance in their mines in different parts of the mountains. They also make their own powder, and never depend upon foreign resources for their ammunition. Sulphur is found in the mountains near Julamerk, and the people make their own nitre; and, generally, each man makes his own powder and balls, and also his hats and shoes. Their wants are few, compared with those of a more artificial state of society, and these they supply by industry, perseverance, and frugality, with very little resort to foreign sources. On the whole, they are the most independent people I ever saw, in every respect.

My feet and limbs almost failed me before I reached the foot of the main range. We continued our journey on foot along a narrow foot-path, cut out of the perpendicular face of the overhanging rock; leaving my mule to follow on as fast as he could climb over the fragments, which it appeared impossible for him to pass. He finally got into the mountain torrent, and wet my luggage, (but fortunately without injury to my medicines, the most valuable part of my effects,) while we passed over upon a long, bare pole, that answered the purpose of a bridge.

The whole scene was one of the most wild and romantic that imagination could picture, and soon it became clothed in awful sublimity by the lightning's vivid flash and the roaring thunder, whose almost deafening peals reverberated through the rocks and glens in fearful echoes.

We hastened on, and reached our destined village, in a beautiful ravine on the banks of the river Zab, as the shades of evening began to gather around us. Scarcely had I got comfortably lodged in the spacious guest-chamber of the hospitable *molek*, when the clouds began to pour down torrents of rain, which continued through the night, and a part of the next day and night.

[To be continued.]

Wisdom.—The wisdom of a wise man will be seen in his seeking most to know the things most important to be known.

RELIGIOUS LITERATURE.

"THEY KNOW NOT WHAT THEY DO."

THESE words derive impressiveness from the circumstances under which they were uttered. The Son of God was hanging on the cross—he was surrounded by an unceasing multitude, who embittered his dying moments by their profane jeers; and among these was conspicuous a band of men who were principally active in carrying forward his execution. The sufferer does not appeal to their humanity, and ask a mitigation of his pains—nor does he pour out upon them execrations for their cruel treatment; but turning his eyes to heaven, he addresses the Father of mercies, and pleads with him not to requite the murderers according to their deeds, but to have pity on their infatuation: "Father forgive them, for they know not what they do."

It is characteristic of the sinner that he knows not what he does. We do not say that his ignorance is his apology; far from it. It is rather, in most instances, an aggravation of his sin, because it is wilful, and persisted in, despite of all the means of instruction. In some cases, it is true, ignorance extenuates, as in the case of Paul, who persecuted the followers of Christ, and who thought he did God service thereby, but obtained mercy because he did it ignorantly in unbelief. Most men who sin, however, know that they are doing wrong, although they may be ignorant of the extent of the wrong. Did they know, indeed, the guilt they thereby incur—the fierceness of that anger to which they are exposing themselves, and the extent of horrors involved in the destruction of the soul—they would start back in affright from the perpetration. When I see a man living in the unrestrained indulgence of his vicious propensities, and gratifying the lust of the flesh, the lust of the eye, and the pride of life, without seriously reflecting on the doom pronounced on the wilful transgressor, and while I thus see him braving the anger of God, and, for the sake of a temporary and imperfect gratification, incurring the forfeiture of heaven,—I exclaim, Alas, poor sinner! he knows not what he does.

When I see the young devoted to the pursuits of vanity, relying on the world for happiness, and refusing to remember their Creator in the days of their youth, how evident is it that they know not what they do.

When I see the sanctuary of God comparatively deserted, while the places of worldly amusement are thronged, and the most sacred institutions contemned, by those who are placed under unspeakable obligations to observe them, I see clearly that such sinners know not what they do.

When I see rational men embracing a false religion, and rejecting the truth as it is in Jesus, either from pride of intellect, or to appease, without purging conscience, I see in their infatuation the same mournful evidence, that they know not what they do.

Is it credible? Can any for a moment suppose, that sinners of the various classes would deliberately pursue their courses if they knew the certain issue? Would they turn their back upon the Saviour, close their ears to every loud threatening and kind invitation, and cling to their besetting sins, if they certainly knew that the end of these things would be death? No, it could not be. Sinners flatter themselves—they hope against hope—they have a thousand refuges of lies to which they cling, to hide from themselves the awful doom that awaits them. And still, unbelieving as the wicked and irreligious may be, and little as they may know the exceeding sinfulness of sin, their damnation slumbereth not, but hurries onward to meet them.—*Présb.*

BEAUTIFUL EXTRACT.

"The fool hath said in his heart, There is no God."

"Go out beneath the arched heaven in night's profound gloom, and say, if you can, 'There is no God!' Pronounce that dread blasphemy, and each star above you will reprove you for your unbroken darkness of intellect—every voice that floats upon the night winds will bewail your utter hopelessness and despair. Is there no God? Who, then, unrolled that blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual-rolling waters, and its expanse of island and main? Who settled the foundation of the

mountains? Who paved the heavens with clouds, and attuned, amid the banners of storms, the voice of thunders—and unchained the lightnings, that linger, and lurk, and flash in their gloom? Who gave to the eagle a safe eyrie where the tempests dwell, and beat strongest, and to the dove a tranquil abode amid the forests that ever echo to the minstrelsy of her moan? Who made thee, O man, with thy perfect elegance of intellect and form? Who made light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave thee that matchless symmetry of sinews and limb?—(that regular flowing of blood?—the irrepressible and daring passions of ambition and of love? And yet, the thunders of heaven and the waters of earth are gained! Are there no floods, that man is not swept under a deluge? They remain—but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were convulsed and commingled together—it were better that the very stars were conflagrated by fire, or shrouded in eternal gloom—than that one soul should be lost, while Mercy kneels and pleads for it beneath the Altar of Intercession!"

THE WORD OF GOD.

THE Word of God! Have we thoroughly weighed the import of this expression? Have we felt all that it conveys? I fear not. We can read it without feeling that it is God who speaks—that our eternal welfare is the subject—that it is the Sword of the Spirit, who alone can give it saving power and efficacy. We can read it without self-application, and without prayer. We can read it merely for the gratification of curiosity. We can search it for arguments to support some favourite opinions, and we can close it again without ever dreaming that the eye of God is upon us while we are reading his Word, and that our hearts should be the better for what we read. And we can frame theories, too, and devise rules by which we determine, when that volume which comes to us as "all given by inspiration of God," really speaks the word of God, and when it exhibits only the wisdom of man. And is it when read in this way, that the Word of God will become to us the fountain of life, and the well of salvation? Alas! no.—*Rev. Marcus Dods.*

ATTRACTIVE OF CHRISTIANITY.

SOME men love the Christian religion for its poetry, others for its philosophy, and others for its sublime morality. And it is full of the truest poetry, breathing in strains of majesty, of love, of joy, from the throne of God—from the cross on Calvary—from the church of the redeemed. And it is the noblest philosophy—revealing truths unknown to ancient sages, and grand principles which they could not discover. And it teaches a morality which outshines the purest code that human virtue and wisdom have ever devised—to which every intellect, and every heart, involuntarily does homage. But the penitent sinner loves it because it is to him the Gospel, the glad tidings of salvation, and its excellence is summed up in those precious words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the poor and lowly disciple loves it, for it tells him of a never failing treasure laid up for him in heaven. The widow and the fatherless love it: for it conducts them to the best of Fathers and of Friends. And the tried and sorrowful disciple hears there a sweet voice which says, "Come unto me all ye that labour and are heavy laden, and I will give you rest."—*Ohio Observer.*

THE BEAUTIES OF THE PSALMS.

Who can read the Psalms of David without being impressed with their beauty and sublimity? Look at the zeal to serve God in the temple, and we can but be struck with the beautiful expressions that run through his whole language. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say to me, Where is thy God? When I remember these things, I pour out my soul in me," &c. How beautiful the train of thought, and yet how sublime.

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

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

The Christian Mirror.

MONTREAL, THURSDAY, NOV. 18, 1841.

PARTICULAR PROVIDENCE.

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

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

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

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

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

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

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

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

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

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

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

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

LADIES' FRENCH CANADIAN MISSIONARY SOCIETY.

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

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

CONSTITUTION.

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

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

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

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

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

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

COMMITTEE.

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

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

For the Christian Mirror.

"SIR, COME DOWN ERE MY CHILD DIE."
John iv. 35

SUCH is the LANGUAGE of fervent prayer.

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

Such is the power of fervent prayer.

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

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

C. R.

For the Christian Mirror.

LINES;

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

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

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

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

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

For the Christian Mirror.

TRACT DISTRIBUTION.

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

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

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

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

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

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

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

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

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

Montreal, November, 1811.

L. Z.

For the Christian Mirror.

THOUGHTS ON PHRENOLOGY.

NO. 1.

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

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

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

tunity of stating, that the object of these thoughts is not to bring it into disrepute; but to correct what he conceives to be errors, which have been taught in connection with it—for which the peculiar bias of writers and lecturers are alone chargeable, and not Phrenology. It is his wish, also, to provoke enquiry on the subject, as he is fully convinced that the science, rightly taught and understood, will be found to correspond with, and help to establish, the great and fundamental doctrines of our holy religion.

The following are some of the objections which pious and intelligent persons have raised against it. They say,—

That nearly all, if not the whole, of the writers and lecturers on Phrenology are men of unsound religious views, or profess sceptics and infidels.

That it is used by designing and mercenary men, to heat the public of their money, by pretending to furnish charts of character, &c.

That those who affect to understand it best, infer many things from the general principles not warranted by the premises. Thus COMBE, in his "Constitution of Man," argues against a particular Providence—denies the original depravity of man, and the efficacy of prayer, as understood by the Christian Church from the remotest ages—and, in the face of facts to the contrary, declares it impossible, with their present cerebral organization, to convert the American Indians.

That others endeavour to make out of it not only the philosophy of mind, but a system of ethics inimical to Christianity, and impracticable in its application.

ENCEPHALO.

LITERARY NOTICE.

THE MYSTERY OF GODLINESS, THE PILLAR AND THE GROUND OF THE TRUTH: A Sermon, preached on the Credit Mission, and at two or three other places, on special occasions. By BENJAMIN SLIGHT, Wesleyan Missionary. Published by request. Toronto: 1840.

We have been kindly favoured with a copy of the above admirable sermon. It would be superfluous for us to say more than that its perusal has afforded us the highest gratification; and have much pleasure in recommending it to the Christian public generally. The following extracts will afford a specimen of the chaste and beautiful style of the author:—

"3d. SEEN OF ANGELS.—This circumstance being mentioned with the others which constitute this glorious mystery, intimates that there is some special reason for that intent observation which they apply to the Saviour. They are represented as having an intense curiosity and interest in the subject; and as applying diligent research in ascertaining the matter. St. Peter, when speaking of "the sufferings of Christ, and the glory which should follow," adds, "which things the angels desire to look into." St. Paul gives us the same idea. He represents the angels as studying these lessons through the medium of the Church. It is there, as on a great theatre, where these astonishing scenes are displayed—there Jesus Christ is set forth as evidently crucified amongst us—and there where angels become our fellow-students when the Gospel is thus displayed. "To the intent (says he) that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." They regarded redemption as an astonishing spectacle, far more sublime and mysterious than the creation of the world, or the administration of Providence. When the world was created, angels, with joy and admiration of mind, were spectators of the whole process: "The morning stars sang together, and all the sons of God shouted for joy." They have also been witnesses of the great acts of providential interference. But, above all, redemption excites their admiration, and elicits their loudest

songs of praise. An angel foretold his birth; angels paid him homage at his entrance into the world; announced the event to the shepherds, and joined in rapturous concert on the joyous occasion; watched over his tender infancy; ministered to him in the desert; supported him in his agonies; and attended him at his resurrection and ascension."

"5th. BELIEVED ON IN THE WORLD.—This is a mystery. All circumstances considered, it is what never could have been anticipated. There were, no doubt men enough who would designate the attempt to promulgate the truth as the very height of folly, and the essence of madness, in the same manner as they have the efforts to propagate Christianity among the heathen in our day. Consider, 1. *The lowly state of the Saviour.*—He was poor and mean, despised and rejected, and finally crucified as the vilest malefactor. Is it not an astonishing mystery that such a person, when preached to a speculating and prying age, should be "believed on," and that men should be induced to place their hope and trust in him? 2. *The instruments.*—If they had been acquainted with philosophy, science, and literature—if they had been splendid orators, and acute logicians—no wonder if, in moments of enthusiasm, they had carried away the multitude with them. But they were plain men—men who did not affect these arts. God, indeed, had given them "a mouth and wisdom which all their adversaries were not able to gainsay nor resist." He had endowed them with that natural eloquence which is the power of persuasion; yet, says St. Paul, Christ sent me to preach the Gospel, not with the enticing or persuasive words of man's wisdom—with the most elegant idiom, with artificial periods, and a studied elocution—lest the success realized should be ascribed to human eloquence, which ought to be attributed to the agency of the Holy Spirit. 3. *The obnoxious nature of the truths they preached.*—If, like Mohammed, they had gone forth to preach a religion which gave a licence to the indulgence of every passion and appetite of our nature, and fostered every heinous desire: we should not have wondered at their success. But, on the contrary, they preached a religion which gave no countenance to their indulgences, but prohibited every sinful pleasure. They taught mankind, that if they would enter the regions of the blessed, they must deny themselves, and take up their cross; they must crucify the flesh with all its affections and lusts."

"The triumphs of the Gospel have greatly surprised men of infidel minds. They have supposed that it arose only from the superstition of that and succeeding ages; and that if they could but banish this superstition from the human mind, they would then be able to destroy the religion of Jesus Christ. An association of men of this character, with hatred to our holy religion in their hearts, and "crush the wretch" for their motto, attempted to effect this object. They possessed learning, energy, zeal, and influence; they diligently applied themselves; they had a fair chance for the experiment; but notwithstanding all their designs and efforts, in these increasingly enlightened days,

"More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell."

Christ has been, and still is, 'believed on in the world.'

"5. Consider also the dangers to which they were exposed who professed it.—The preachers of the Gospel could not hold out hopes to those who should become their followers, of privileges and immunities of a temporal kind. They had to announce, 'Silver and gold have we none' to bestow; the 'kingdom' of our Master 'is not of this world'; but, on the contrary, if you embrace our doctrine, you shall be brought before kings and rulers; not to be exalted to dignity, or to be raised to posts of honour and emolument; but to receive the sentence of bonds, imprisonment, and death in its most horrid and appalling forms. These things they often realised. The sufferings of the Church have been often narrated, and are well understood. But, notwithstanding all this, Jesus was believed on in the world. 'So mightily grew the word of God and prevailed,' that, we are assured, 'the number of disciples increased in Jerusalem greatly, and a great company of the

priests were obedient to the faith. It was received by the rich, the honourable, and the noble; it spread into Cæsar's household. 'The Lord added to the Church daily' of all sects and conditions of men; and in one day was added three thousand souls, and speedily 'multitudes both of men and women.' So great was the increase, that simple addition cannot notify the amount, but it is said, 'believers were multiplied'; and, to complete the climax, we are informed, 'the numbers of the disciples were multiplied in Jerusalem greatly.'"

"THE MYSTERY OF GODLINESS IS THE PILLAR AND THE GROUND OF THE TRUTH.

"It is one of the dogmas of a fallen church, that she is the pillar and the ground of the truth—that she is the only and the infallible announcer of the truth—and that her dictum is to be received as the truth. On the contrary, the truth is the pillar and the ground of the Church; both are derived from the Lord Jesus Christ; and the visible church is only in reality the Church of Christ as far as she holds the truth. If the truth subsists, the Church subsists; if the truth degenerates into error, the Church degenerates into Antichrist. The truth is, therefore, not absolutely built upon the Church, but the Church is known by the truth. The words of the text are read by the best critics,—'The mystery of godliness is the pillar and ground of truth, and without controversy a great thing.'—A pillar is that on which any projecting, or other unsupported part of a building rests: the ground supports the whole. Hence the expression refers to the foundation of the truth—that on which it rests, and the stay by which it is in every part held together. The mystery of godliness sustains this relation to the truth;—all saving truth rests upon it.

1st. The incarnation of Jesus is the foundation and support of all the doctrines of the Gospel—of the whole scheme of salvation.—All those glorious doctrines are deducible from it, and they cannot possibly be derived from any other source. Repentance and remission of sins can be preached in his name, in consideration of his being a Divine Saviour, and as such, having made atonement for the sins of men—but not otherwise. What encouragement would men have to repent and to expect pardon, if Jesus Christ were not God manifest in the flesh. Take away the incarnation of Jesus, and what truth of any distinguishing character remains? All else in Christianity would be but a shadow—a mere signment of the imagination; but lay this as the foundation, and then a beautiful and glorious structure—the fair and magnificent temple of truth rises to the skies.

"2d. The incarnation of Jesus is the support of each individual sinner.—If there were no atonement—if God were not reconciled to guilty man by a vicarious sacrifice—where could the sinner lean, and stay his sinking soul? He must inevitably sink in utter despair, were it not for the thought that his Redeemer is infinite, and, by consequence, the provision boundless. But the persuasion of this truth induces him to fly to this hope set before him, and fills him with strong consolation. He sees God can save to the uttermost whosoever comes unto him through this appointed medium. So strongly impressed is he from such a view of his Saviour, that if he had a thousand souls, he dare venture them all on this foundation, believing it will not give way: or if he were a thousand times more polluted by sin than he actually is, he could with confidence come to the fountain opened for sin and uncleanness. Yes, the incarnation of this divine person is the pillar and the ground of the truth: the atonement rests upon it—the promises rest upon it—and here he finds he has firm footing, and strong confidence. While casting his guilty soul upon it, he sings,—

"Fixed on this ground will I remain,
Though my heart fail and flesh decay;
This anchor shall my soul sustain,
When earth's foundations melt away.
Mercy's full power I then shall prove,
Loved with an everlasting love."

A few copies of the Sermon may be had at the Methodist Book Depot in this city—price 6d. each. The profits arising from its publication will be appropriated towards the erection of a chapel at Post Credit.

TO CORRESPONDENTS.

"BET" may be expected to appear in our next.

LOCAL INTELLIGENCE.

PROVIDENT AND SAVINGS BANK.—We are glad to perceive that the advantages offered by this truly useful institution, are being duly appreciated. We anticipate the most salutary results, and heartily recommend the subject to our readers. We may refer to the matter again; in the meantime, we avail ourselves of the following notice in the *Commercial Messenger*:—

Taking, as we do, a lively interest in the progress of the PROVIDENT AND SAVINGS BANK, we have procured the following note of its proceedings up to Saturday evening, which we are certain will prove as gratifying to our readers as it has proved to ourselves:—

Balance of Deposits in October.....	£3195	3	6
Amount deposited from			
1st to 6th Nov.....	£2345	1	9
Nothing withdrawn.			
Dep. from 8th to 13th.....	1945	19	0
Withdrawn.....	17	0	0
Increase this week.....	1928	19	0
Increase in November.....	4274	0	9
Balance remaining due Depositors.....	£7469	4	3

TUCUMSEH'S MONUMENT.—We notice by the *Herald* that the sum of £135 17s. 6d. has been collected in this city for the projected monument to the celebrated Chief Tecumseh. This sum includes £16 10s. contributed by the officers of the Highland Light Infantry now quartered at St. John's—the gallant 71st.

MR. MURDOCH.—The departure for England of the Chief Secretary, Mr. Murdoch, has caused surprise in some quarters, as it was imagined by many he would remain to fill the same situation under Sir Charles Bagot. This belief was founded on the generally credited rumour that the policy of the late Governor General is to be adhered to. We are informed, however, that Mr. Murdoch has been invited home to fill some office in the Colonial Department, and to afford Lord Stanley the benefit of all the experience he acquired as Lord Sydenham's confidential Secretary. No change of policy need, therefore, be apprehended.—*Com. Messenger.*

MUNIFICENCE OF BENJAMIN HOLMES, Esq., M.P.P.—Mrs. Quesset, Treasurer of the Catholic Orphan Asylum, acknowledges with thanks the receipt, from Benjamin Holmes, Esq., Member for the city of Montreal, of thirty seven pounds, fifteen shillings, being the moiety of the amount received by him as indemnity for his attendance in Parliament during the last session.—The Treasurer of the Protestant Orphan Asylum gratefully acknowledges a generous donation of thirty seven pounds, fifteen shillings currency, from Benjamin Holmes, Esq., M.P.P., being a moiety of the indemnity awarded him for his attendance in Parliament during the last session.

The *Herald*, in noticing the above, mentions also the following highly honourable reminiscence:—While on this gratifying theme, we would be doing an injustice to our feelings did not we take the opportunity of recording another generous trait in the character of Mr. Holmes, as Lieut. Colonel of the battalion of Montreal Light Infantry, raised during the first rebellion, and which is the only instance of the kind which has come to our knowledge. It stands alone in the annals of our volunteer regiments, and is worthy of notice. Mr. Holmes not only gave all his pay to the Regimental fund, but a great deal more, with the laudable desire of having the men under his command equipped in a superior style to what they would have been, had they been limited to the government allowance. Such a fact speaks volumes, and, taken in conjunction with it, the present gift of his legislative pay, shines all the brighter.

MR. ESSON'S LECTURE, on Monday evening, called together a highly respectable and comparatively large audience, at the spacious room of the Mercantile Library Association. As was expected of him, he delivered a lecture, interesting to his audience from its lucid picture of what the mercantile character should be, and of the influence which intelligence, enterprise, and wealth must, in every country, naturally have upon the condition of the people. Mr. Esson has a wonderful command of language; and his addresses are

uniformly elegant specimens of composition—sometimes, to our thinking, rather flowery, but always rich in idea, clear in expression, and striking in their impression upon his audience. On Monday evening, the lecture was no exception. He entered into his subject with enthusiasm, and discoursed eloquently of the vast influence which must be exercised by an enlightened community of merchants upon the people among whom they dwell. He warned the youths, too, who were the major portion of his audience, of the dangerous pitfalls which surrounded them, and of the temptations which it behoved them well to shun. The Reverend gentleman entered well into the feelings, and evinced an affectionate regard for the welfare, temporal and eternal, of the whole human race, which well became his character as an exemplary minister of God.—*Com. Mess.*

SUMMARY OF NEWS.

ARRIVAL OF THE BRITANNIA, AND THE GREAT WESTERN.

Our new Governor General had not left when the *Britannia* sailed. He was to leave Portsmouth in H. M. steamship *Styx*, Capt. Vidal, on the 23d ult., for Quebec, *direct*. The vessel will, probably, call at Cape Breton, for a supply of coals. The *Styx* is afterwards to proceed to Terceira, on surveying service.

The personal staff of Sir Charles will consist of Captain J. T. W. Jones, of the Royal Canadian Rifle Regiment, as Military Secretary and First Aide-de-Camp, and of Captain George Talbot and Lieutenant the Hon. Thomas Granville Cholmondeley of the 43rd Light Infantry, as His Excellency's Aides-de-Camp.

Six domestics belonging to the house of the new Governor General of Canada, were upset in the Thames from a small boat whilst embarking on board the *Styx*, steam-frigate. The coachman was nearly drowned.

PROROGATION OF PARLIAMENT.

Parliament was prorogued on the 17th by commission; the ceremonial was therefore not of a very imposing nature. The Commissioners having taken their places on chairs at the foot of the throne in the House of Lords, the attendance of the Commons was required, as usual, at the bar of their Lordship's House, by the Usher of the Black Rod. Preceded by the Speaker, several members attended accordingly, when the following Speech was read by the Lord Chancellor:—

“My Lords and Gentlemen:

“We are commanded by Her Majesty to acquaint you that it appears advisable to Her Majesty to bring to a close the present session of Parliament.

“In conformity with the advice of our Parliament, and in pursuance of the declared intention of Her Majesty, Her Majesty has taken the requisite measures for the formation of a new Administration, and the arrangements for that purpose have been made by Her Majesty.

“Gentlemen of the House of Commons:

“We have it in command from her Majesty to thank you for the supplies which you have granted to her Majesty for those branches of the public service for which complete provision had not been made by the late Parliament.

“My Lords and Gentlemen:

“The measures which it will be expedient to adopt for the purpose of equalizing the public income and the annual expenditure, and other important objects connected with the trade and commerce of the country, will necessarily occupy your attention at an early period after the recess.

“Her Majesty has commanded us to repeat the expression of her deep concern at the distress which has prevailed for a considerable period in some of the manufacturing districts, and to assure you that you may rely upon the cordial concurrence of Her Majesty in all such measures as shall appear, after mature consideration, best calculated to promote the great object of all Her Majesty's wishes, the happiness and contentment of her people.”

The *Liverpool European* has the following remarks upon the speech:—

“It will easily be gathered from this document that, during the vacation, the ministers will be,

indefatigably engaged in closely investigating the state of the country in the foreign relations, and its requirements at home, especially in reference to financial matters, with a view of meeting Parliament with a series of well digested and comprehensive measures, calculated to repair existing evils, and guard against a recurrence of them. The measures contemplated, will, no doubt, be founded on fixed principles of action, agreed upon by an united cabinet, and will, of course, leave room for no concession. If parliament should not adopt them, the Government will retire at once from office—but there is no ground for anticipating so speedy a resignation, as the Queen continues to honour Sir Robert Peel and his colleagues with her unbounded confidence, and the people are willing to give them a fair trial.

We subjoin a few additional items of interest:

The state of Her Majesty Victoria's health is now a matter of peculiar interest, and an accession to the Royal Family is daily expected. Her Majesty yet takes daily exercise, and with her infant and illustrious consort, is understood to be as well as her most loyal subject could wish.—Her Majesty and Prince Albert arrived at Buckingham Palace at 20 minutes past four o'clock yesterday afternoon in a carriage and four, escorted by a party of hussars, from Windsor Castle. The Equerries in waiting followed in a chariot and four. Her Royal Highness the Princess Royal, and her attendants, and the Royal suite, also arrived in three carriages and four.

Trade is very bad, without the least sign of revival. Terrible distress prevails in all the principal manufacturing towns, especially in Stockport, Paisley, Bolton, and other seats of the cotton trade. The timber trade, of course, shares in the general depression; nor will it revive, on this side, until either the imports and stocks are greatly reduced, or there is a demand for new houses, and packages for the export of manufactures.

The weather has been very bad in England, Ireland, and Scotland, of late, and much damage has been done to the grain left exposed in the fields. The yield of wheat is expected to be a fifth or sixth short of an average, and a further importation of foreign wheat will, doubtless, be required in the spring.

The failures in Glasgow, and the distress felt in the neighbouring town of Paisley, are creating a very great sensation. Some houses intimately connected with the North American trade had “gone by the board,” and it was feared that others would have to follow. A meeting was to be held at the London Tavern on the 23d October, to discuss the manufacturing distress in Paisley, and endeavour to devise means to remove it.

It is rumoured that Lord Lyndhurst will resign the Chancellorship in January, and be succeeded by Sir W. Follet, now Solicitor-General.

Mr. Stevenson had his audience of leave on the 21st of October. He has arrived in the *Great Western*.

The Duke of Richmond has sustained another calamity in the death of his youngest daughter, aged ten years. He lost a son, it may be remembered, in the steamship *President*.

Mr. O'Connell has been elected Lord Mayor of Dublin, and has accepted the office.

There has been a great fire at Glasgow—property worth several hundred thousand pounds was destroyed.

CHINA.

MACAO, June 20.—H. M. S. *Nimrod* carries \$5,000,000 to Calcutta, as part of the ransom of Canton. Elliot has paid Dent & Co. £63,000, amount of his dishonoured bills out of the Canton ransom. The fleet was to sail on the 15th of June to put every city on the coast under ransom; the commodore's arrival may put a stop to that, however, and adopt some other plan of operations. The chief mate and thirty *Lascars* of the *Scalchey Castle* were burnt to death in sending off fire rafts from the ship. The treasure now on board the *Nimrod* was packed up and on the eve of starting from Canton.—His Excellency is to demand fifteen millions of dollars; as an indemnification for the opium seized by Lin, the expense of the war, and the Hong debts. Immediate payment of a portion of the above sum, equal to the estimated value of the opium, is to be required, the remainder to be paid by instalments, within five years, and to bear interest in the meantime at the rate of five per cent. per annum. Sir Henry has farther been directed not to negotiate with any

Mandarin who does not hold plenary powers from his Sovereign. He is also to insist on a British Envoy being allowed to reside at Peking, and hold direct communication with the Emperor. All the principal ports to be thrown open to foreign trade, and at each of them, ground sufficient in extent for the erection of factories to be ceded to the English. Hong Kong is to be retained by the British as a permanent settlement.

PROCLAMATION FOR KILLING THE ENGLISH.

The high Imperial Commissioners Yibshan, Lungwan and Yangtang issue the following general orders, to make known the scale of rewards that are to be granted:—

In extraordinary times, the state reserves rewards to be bestowed upon worthy heroes, for their eminent merits in order to distinguish the successful individuals under difficulties.

The rebellious English have since last year, from the time they created disturbances at Ting-hae and subsequently, defied heaven and outraged reason. Trusting to their numbers, they have been extremely encroaching, and attacked and conquered our frontier districts. They have wantonly, with unsparing hand, committed plunder, dug up the mould-rising bones in the graves, and destroyed the rural cottages of the people; so that the fat (of the inhabitants) is wholly consumed, whilst they are slayed, and their very marrow is sucked. Amongst a thousand houses the voices of the cock and dog is scarcely heard. Chastity has been put to defiance, woman have been dishonoured, and children of three covid high have not escaped (this fate.)

At Canton they have again pretended to ask for peace, and availing themselves of our unprepared state, seduced both friends and foes to prove traitors within and without; they have both stood forward, and then, ratlike, receded; they have been spying about to cause misery and injury to the people. Those who are far and near detest them, and those within and without gnash their teeth at them. We the generals have received orders purposely to attack them, and lead forward our soldiers to slaughter, going beyond the frontier to rescue the people from fire and water, and as devouring conquerors, to catch this rebellious race, to make food of their flesh, and use their skins for sleeping (mattresses.)

We therefore early strengthen the courage of the multitude, that they may stick to their backs, and take them by the horns (like buffaloes.) We very much hope that you will be of one mind. The civilians and military officers, as well as the gentry, army and people of Kwangtung have generally been famous for their adherence to a just cause, and always been conversant with rectitude. Your hills and seas are the abode of the heroic no ordinary but exquisite material. At this time the tempest which will be hurled upon the English has gathered, and comprehensive plans have been matured. You ought all to be grateful for the saving care which the sacred Lord takes of you. Incomparable will be the merits reaped when heaven visits them. Your fortune in the neighbouring villages will be made, your merits will be inscribed on bamboo and silk, and a pendant seal attached to the patents. Superior men invite the most intelligent among you. Plenty and felicity will alternately visit you, and the lower orders will enjoy the blessings of peace. We the generals abide by our oaths as to water, we keep a hold upon the law as if it were a mountain; when we issue orders we act up to them, and shall not postpone the rewards. We, therefore, issue again our injunctions, and distinctly draw up a scale of rewards, to repay the n for the calamity in which you are involved, and revenge those that have sacrificed their lives. If we in the morning report your merits to the Emperor, they will in the evening be announced (to the people in general;) take a warning and do not again the same thing what took place at Chusan (when the soldiers and people fled.) Thus will be as firm as a rock in the pebbly sea (the waters of Canton.) Let each obey this implicitly, do not slight it. A special proclamation.

BIRTH—At Barnston, near Stanstead, L. C., on Wednesday, 3rd Nov. Mrs. Aaron Workman, of a son.

DIED—In this city, on Monday the 15th inst., after a protracted illness, which he bore with Christian fortitude and pious resignation, Mr. Richard Hall, near., aged 64 years.

POETRY.

From the Athenaeum.

THE JEWISH PILGRIM.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory not yet told?
For I have passed by many a shrine
O'er many a land and sea,
But still, oh! promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With a sunnier bright as they have been
When Israel's was there;
Thou' o'er thee sword and time have past,
And Cross and Crescent shone,
And heavily the chain hath prest,
Yet thou art still our own!

Thine are the wandering race that go,
Unblessed though every land,
Whose blood hath stained the polar snow,
And quenched the desert sand;
And thine the homeless hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones are fallen, and nations gone,
Before the march of time,
And where the ocean rolled alone
Are wrecks in their prime,
Since gentle ploughshares marred the bow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

And hath she wandered thus in vain
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last;
For in her wanes a voice I hear,
As from some prophet's urn,
It bids the nations build not there,
For Jacob shall return.

Oh! lost and loved Jerusalem,
Thy pilgrim may not say,
To see the glad earth's harvests come
In thy redeeming day;
But now resigned in faith and trust,
I seek a nameless tomb,
At least beneath thy hallowed dust
O give the wanderer room.

NEW GOODS.

THE Subscribers respectfully invite the attention of their friends, and the public generally, to their present extensive and varied assortment of
STAPLE AND FANCY DRY GOODS,
which they are disposing of at very reduced prices.

H. MATHEWSON & CO.
November 18, 1841.

THE SUBSCRIBER

HAS JUST RECEIVED from his Brother in London, an excellent assortment of
**BRACKET and OFFICE CLOCKS,
PATENT LEVER, LEPINE, AND OTHER
WATCHES,
MUSICAL SNUFF-BOXES,
Gold, Plated, and Gilt JEWELLERY, and
GERMAN CLOCKS, Warranted, at \$5 each.**

JOHN WOOD,
St. Paul Street.

November 18, 1841.

FANCY & STAPLE DRY GOODS STORE,
Wholesale and Retail,
MUIR'S BUILDINGS, PLACE D'ARMES.

THE Subscriber has constantly on hand a large and well assorted Stock, which he will Sell Low for CASH.

Expected by the Fall Arrivals, a fresh supply of Goods, suited for the Fall and Winter seasons.
E. THOMPSON.
Montreal, August 12, 1841.

**JOSEPH HORNER,
SILK-DYER,**
WILLIAM STREET,
OPPOSITE THE RECOLLECT CHURCH.

ADVERTISEMENTS.

**BRITISH NORTH AMERICAN
BOOT & SHOE MART,**

NOTRE DAME STREET, MONTREAL.
EDWIN ATKINSON, in tending to his Patrons, the Gentry and inhabitants of Montreal generally, his thanks for the distinguished encouragement he has received, begs to assure them that the advantages that have hitherto signalised this Establishment, and gained him a preference for a good article at a moderate price, will ever be adhered to; and as it is his intention to Sell **ONLY FOR CASH,** he will be enabled to offer a further Reduction of from **FIVE TO TEN PER CENT.**

This Establishment is constantly receiving from England **BOOTS and SHOES,** of the first make and quality.

Montreal, August 12, 1841.

**W. GETTSS,
IMPORTER, MANUFACTURER, & DEALER**

HATS, CAPS & FURS,

Of every description, Wholesale and Retail,
CENTRE OF SAINT PAUL STREET.
N.B. Country Merchants supplied at the lowest Rates.
August 12, 1841.

EARTHENWARE,

WHOLESALE AND RETAIL.

JAS. PATTON & CO., Manufacturers and Importers of CHINA, GLASS, and EARTHENWARE, have a large and well assorted Stock, and are expecting a further supply by the *Fanny, Thomas Hughes,* and other Vessels.

N.B.—J. P. & Co. will receive Orders for the Manufactory, Staffordshire Potteries, and have them executed there at Pottery prices.

M:Gill Street,
Montreal, August 12, 1841.

THE Subscriber has received by the Spring Arrivals, a very extensive assortment of **SHELF and HEAVY HARDWARE,** consisting of House Furnishing, Building; Manufacturers', Artists' & Traders' **IRONMONGERY,**—amongst which are Register and Half Register Grates; Penders, of various sizes and sorts; Fire Irons, in pairs and sets; Patent Imperial Dish Covers, Rogers' superior Cutlery; Brass Window Poles, &c. &c.

—ALSO,—

A general assortment of **BAR, ROD, HOOP, and SHEET IRON.**

JOHN KELLER.
Montreal, August 12, 1841.

**JOHN HOLLAND & CO.,
SUCCESSORS TO C. CARLTON & CO.**

ST. PAUL STREET,
HAVE constantly on hand, an assortment of **ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c.** suitable for Town and Country Trade,
WHOLESALE AND RETAIL,—TERMS LIBERAL.
August 12, 1841.

**S. HOWELL,
FANCY & STAPLE DRY GOODS STORE**

No. 61, NOTRE DAME STREET,
Opposite Messrs. J. & W. McFarlane's Grocery Store,
MONTREAL.
September 23, 1841.

**EDWARD HOWELL,
GROCER,
OPPOSITE MESSRS. GIBB AND CO.,
Notre Dame Street.**

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