

# CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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## POETRY.

"SAVE ME, O GOD, FOR THE WATERS  
ARE COME INTO MY SOUL."

BY S. O. H.

LORD hear my voice and supplication,  
Whilst unto thee I cry;  
Be thou my hope and consolation,  
Both now and when I die.

Oh, may thy grace in me rich dwelling,  
Bring forth the fruits of love;  
And ev'ry evil passion quelling,  
Fit me for realms above.

Sweet Jesus! clothe me with salvation,  
And ever be thou near,  
Until I reach that blissful station,  
Where enters gloom nor fear.

When death's dark valley I am wending,  
Kind Shepherd lead me through,  
And my freed spirit upwards sending,  
Shall feel thy promise true.

Then in the resurrection morning,  
When the loud trump shall sound,  
Oh, then shall break my blissful dawning,  
If at thy right hand found.

When in an awful conflagration,  
This globe is wrapt in flame,  
And sinners wake in consternation,  
Who've scorn'd thy blessed name;

Then shall thy servants hear with gladness,  
"Ye blessed come away;"  
No more repining, no more sadness,  
Shall mar eternal day.

There, cloth'd in robes of dazzling whiteness,  
The Lord shall be their light;  
He alone their glorious brightness,  
And bliss shall banish night.

## GENERAL LITERATURE.

From the Lowell Offering.

### THE INDIAN PLEDGE.

OR, THE GOLDEN RULE ENFORCED.

On the door steps of a cottage in the land of "steady habits," some ninety or an hundred years since, might, on a soft evening in June, have been seen a sturdy young farmer, preparing his scythes for the coming hay-making season. So intent was he upon his work, that he heeded not the approach of a tall Indian accoutred for a hunting expedition, until, "Will you give an unfortunate hunter some supper and lodging for the night?" in a tone of supplication, caught his ear.

The farmer raised his eyes from his work, and darting fery from beneath a pair of shaggy eyebrows, he exclaimed, "Heathen, Indian dog, begone! you shall have nothing here."

"But I am very hungry," said the Indian; "give me only a crust of bread and a bone, to strengthen me on my journey." "Get you gone, you heathen dog!" said the farmer; "I have nothing for you."

"Give me but a cup of cold water," said the Indian, "for I am very faint."

This appeal was not more successful than the others. Reiterated abuse, and to be told to drink when he came to a river, was all he could obtain from one who bore the name of Christian! But the supplicating appeal fell not unheeded on the ear of one of finer mould and more sensibility.—The farmer's youthful bride heard the whole, as she sat hushing her infant to rest; and from the open casement she watched the poor Indian, until she saw his dusky form sink, apparently exhausted, on the ground, at no great distance from her dwelling.

Ascertaining that her husband was too busy with work to notice her, she was soon at the Indian's side, with a pitcher of milk, and a napkin filled with bread and cheese. "Will my red brother slake his thirst with some milk?" said this angel of mercy; and as he essayed to comply with her invitation, she untied the napkin, and bade him eat and be refreshed.

"Cantantowwit protect the white dove from the pounces of the eagle," said the Indian? "for her sake the unsieged young shall be safe in their nest, and her red brother will not seek to be revenged."

He then drew a bunch of feathers from his bosom, and plucking one of the longest, gave it to her, and said, "When the white dove's mate flies over the Indian's hunting-ground, bid him wear this on his head."

The summer had passed away. Harvest time had come and gone, and preparations had been made for a hunting excursion by the neighbours.—Our young farmer was to be one of the party; but on the eve of their departure he had strange misgivings relative to his safety. No doubt his imagination was haunted by the form of the Indian whom, in the preceding summer, he had treated so harshly. The morning that witnessed the departure of the hunters, was one of surpassing beauty. Not a cloud was to be seen, save one that gathered on the brow of Ichabod, (our young farmer,) as he attempted to tear a feather from his hunting cap, which was sewed fast to it. His wife arrested his hand, while she whispered in his ear, and a slight quiver agitated his lips as he said, "Well, Mary, if you think this feather will protect me from the arrows of the red skins, I'll e'en let it remain."—Ichabod donned his cap, shouldered his rifle, and the hunters were soon on their way, in quest of game.

The day wore away as was usual with people on a like excursion; and at night-fall they took shelter in the den of a bear, whose flesh served for supper, and whose skin spread on bruin's bed of leaves, pillowed their heads through a long November night.

With the first dawn of morning, the hunters left their rude shelter and resumed their chase.—Ichabod, by some mishap, soon separated from his companions, and in trying to join them got bewildered. He wandered all day in the forest, and just as the sun was receding from sight, and he was about sinking down in despair, he espied an Indian hut. With mingled emotions of hope and fear, he bent his

steps towards it; and meeting an Indian at the door, he asked him to direct him to the nearest white settlement.

"If the weary hunter will rest till morning, the eagle will show him the way to the nest of his white dove," said the Indian, as he took Ichabod by the hand and led him within his hut. The Indian gave him a supper of parched corn and venison, and spread the skins of animals which he had taken in hunting, for his bed.

The light had hardly begun to streak the east, when the Indian awoke Ichabod, and after a slight repast, the twain started for the settlement of the whites. Late in the afternoon, as they emerged from a thick wood, Ichabod with joy espied his home; a heartfelt ejaculation had scarce escaped his lips, when the Indian stepped before him, and turning around, stared him full in the face, and inquired if he had any recollection of a previous acquaintance with his red brother. Upon being answered in the negative, the Indian said, "Five moons ago, when I was faint and weary, you called me an Indian dog, and drove me from your door. I might now be revenged; but Cantantowwit bids me tell you to go home; and hereafter when you see a red man in need of kindness, do to him as you have been done by.—Farewell."

The Indian having said this, turned upon his heel, and was soon out of sight. Ichabod was abashed. He went home purified in heart, having learned a lesson of Christianity from an untutored savage.

## THE KING'S PILOT, OR THE BIBLE BURNT.

BY CHARLES STOKES, ESQ.,

Agent of the British and Foreign Bible Society.

HAVING occasion to visit one of our seaport towns, on reaching the house of my friend, who was a clergyman, he desired me to allow his servant to take charge of my luggage, and with some anxiety requested that I would at once accompany him a short distance, to visit a man whose last hours seemed to be hastening. I cheerfully acceded to his wishes, and we proceeded together.

As we passed along, my friend said,—"You will of course expect that I should explain the reason of my urgency; I will therefore put you in possession of the circumstances which render the life and character of the man to whom we are going deeply interesting.

"He is a person of some respectability, being by profession a King's Pilot; but that respectability has been sullied and destroyed by the sentiments he has cherished and the conduct he has pursued;—he has been, sir, an avowed infidel; and has been generally known and designated by the name of Tom Paine. He was an infidel; not by profession merely, but by practice;—he was true to his principles, and carried them into active and extensive operation. They moulded his entire conduct. He suffered not his sentiments to rest in his own bosom, but endeavoured diligently to disseminate them; and it was the highest gratification he knew, to gather round him a company of youthful immortals, and to infuse into their minds the poison of infidelity.

"You can imagine that such a man was scrupulously shunned—avoided as if his breath was poison and his presence death. Judge, then, sir, my surprise and concern on being apprised by my servant that he was at the door, and desire-

to see me. Anxiety for my own reputation induced me to hasten my servant to him, that he might bring him to my study with all speed. He did so.

"Well," said I, "what is your business with me? tell it immediately, and be gone."

"My business," said he, "is soon told—I want a Bible?"

"That," said I, "is what you shall not obtain from me, for fifty times its value, for your object is to abuse and destroy that blessed book. Am I not rightly informed that but a few evenings since, after carousing till midnight with your companions, and uttering your blasphemies against the Bible, you consumed it in the flames, and then danced with fiendish delight upon its ashes?"

"You are, sir—it is quite true;—and ever since, the vulture has never ceased to gnaw at my heart. For such a purpose I shall never seek a Bible again, but that I may reverence and peruse, and I trust, derive advantage from it. Look," said he, "at my countenance—did you ever see it wear its present aspect? These sunken eyes and pallid cheeks betoken somewhat of the internal conflict by which I have been torn and agitated; and I feel that my only relief is to obtain that blessed book, which I have perverted and destroyed: and therefore I have come to you, not that I cannot procure one elsewhere—for nothing is more easy—but I want one of your Bibles, (the British and Foreign Bible Society) because I think there is a peculiar blessing resting upon them."

"Perceiving such indications of sincerity, I complied with his wish, and he departed with a copy of the Sacred Scriptures. Sometime after, in an interview I had with him, he expressed an earnest desire to see you, having once heard you address the meeting of our auxiliary; and he obtained my promise that this, if by any means practicable, should be secured to him; and it is in fulfillment of that promise that I am now about to introduce you to him."

A few moments after my friend had finished his statements, we reached the dwelling of this aged sinner, who was now confined to his chamber, from which he was destined to go out no more, till carried to his long home.

We entered, and my friend inquired of his niece, who managed his domestic affairs—for he lived in celibacy—whether or not he was slumbering. She said, "If you will step up stairs you can at once ascertain, for the door of his room, which is facing the passage, is left open to admit the air, as the weather is so warm."

We ascended the stairs softly, and coming opposite to the door, saw him lying upon the bed, his face being hid in his hands, while he was pouring out his soul in prayer, unconscious that any eye was upon him, save that of the omniscient God. The tears were streaming through his fingers, tears of deep and godly penitence; and never shall I forget the deep prostration of soul—the utter self-abhorrence and self-condemnation which his prayers betokened and expressed. When he ceased, we entered his apartment and conversed with him; and when about to leave him, addressing himself to me, he said,—"Sir, I had a particular wish to see you, and a particular favour to request of you, which I trust you will not deny me; for I cannot die in peace unless you promise."

"Certainly," I said, "if it be any thing in my power, I will most gladly consent to your request."

He then called his niece, and said, "Bring me that parcel from the next room—you know what I mean."

She brought a small parcel, and placed it in his hands.

"This parcel," said he, "is now my only earthly anxiety, and I commit it, sir, to your care. It contains two packets. The one is a list—a black and awful list of seventy-two seamen, on board various vessels sailing to different parts of the world, to whom I am painfully conscious of having communicated the principles I formerly cherished—principles of the darkest and most determined infidelity. In this paper you will find their names, the vessels to which they belong, and the destination to which they are bound. The other packet, sir, contains forty sovereigns, which will, I trust, be sufficient to procure for each of these unhappy and deluded men a copy of the sacred volume; and will you, sir, engage that no means will be left untried to put them, or as many of them as are still living, in possession of that blessed book?"

I need scarcely say that I cheerfully undertook such a commission; but after pressing him again and again to keep the contents of the second packet, which might be useful to him in his few remaining days; and after assuring him that the Society would fulfil his request, without any recompense from him, he said, with most marked and solemn emphasis—

"No, sir! I have done the mischief, and I must provide the remedy."

Finding he would not otherwise be satisfied, I consented to take the money, and appropriated it according to his intention. We then commended him to God, and departed. My friend visited him occasionally till he died, and subsequently assured me, that if ever he witnessed the dying moments of a sincere penitent, they were those of this formerly awfully wicked and abandoned seaman.

His request in relation to the seventy-two seamen was immediately complied with, to the utmost possible extent. Inquiry was made, and nearly all of them were found to be still living—to each of whom a Bible was presented; and of course the donor, and the peculiar circumstances attending the gift, were at the same time made known, as these would supply additional motives to the careful perusal of that holy book; but whether the end designed by the giver—the eradication of infidel principles—was secured, the last day only can disclose.

## THE TRAVELLER.

### VOILA LA CROIX!—BEHOLD THE CROSS.

[Extract from a Journal of Travels in the Alps.]

At the close of the year 1827, I crossed the Alps, with a small party of friends from Pignerol in Piedmont, to Briançon, in France. After proceeding to Finistrelle, we furnished ourselves with mules, men, and other requisites for the journey. Urged by the apparent necessity of advancing, on account of the season, when all preparations were duly made, we set forward amidst descending rain, and a wondering crowd.

We soon began to ascend along the ledge of a mountain which opened immense precipices to our view. The road was wholly unguarded, and we were accompanied by the concerto music of a roaring torrent, that foamed along the valley, and howling winds. Nothing was more obvious, than that our temerity would be repaid by cold, wet, and possible danger. Without adverting to the little incidents of the way, I may simply state that, after some hours of painful march, in which we passed through the small villages of Pourriere, La Rua, and Traverse, we began the ascent of the mountain called Chanal du Col. The rain, as we rose, changed to sleet, and then to snow, the previous accumulation of which rendered our progress slow and difficult. The march of pompous diction seemed consonant with the gigantic scale of the scenery, and we thought of Johnson's description in the Hebrides, "above, inaccessible altitude; below, immeasurable profundity."

The snow was now rapidly deepening, the mountains in succession presenting their formidable ridges, and the pathway gradually disappearing from view, till we found ourselves amidst all the "charms of solitude," and all the subtleties of danger. This was the place, and this the season, for the moral philosopher to portray the higher order of emotions—for the Christian to realise the "terrible majesty" of the infinite and eternal God.

Two hours had brought us to the crisis of our circumstances. Imagine us then, a melancholy train; each on his mule or horse, thickly covered with cloaks or mantles to screen a shivering frame, and enveloped in a snowy fold; imagine us moving like a forlorn hope in rank and file, slowly, silently and apprehensively along the edge of precipices, to which in making the necessary circuit, the trust-worthy animal would often, perhaps unconsciously, (not so to his rider) approach within a few inches—ah! slippery, and dangerous and uncertain, footstep! Each hapless traveller now cast a wistful eye at the other; for not a sound was to be heard; not a trace to mark the course was to be seen; the winds were hushed, the flakes of snow fell like the feather in an exhausted receiver, and "thick as autumnal leaves in Vallambrosa." Two guides accompanied us, but the sphere of their knowledge seemed to be bounded at this very spot; and after giving the word of command to stop, they began to consult

together (an ominous sign to bewildered travellers, on the course to be pursued, professing themselves to be altogether uncertain of the way. It was a dead calm, and with more truth than prudence, one of them exclaimed, "If the wind rises we are lost." In fact it is impossible for any one who has traversed Alpine regions to conceive of the violence of those gusts which seem to rush like furies between the mountains, as if commissioned to hurl them from their bases.

A few minutes determined us to advance cautiously and prayerfully; for in danger it is natural to call upon God; and the sanctified mind does not merely utter the cry of distress, and seek an interference, which in the hour of safety and comfort was despised, but lifts up believing and confiding thoughts to Him who is recognized as "the hearer of prayer." We may not always experience deliverance from evil; but we may be assured, that through Christ our Advocate and Friend, we shall enjoy consolation, and reap improvement.

The moment I have described was one of those of intense emotion, which now and then occur in life whether of joy or sorrow. Silence reigned, nature frowned, danger threatened. I will not say that the incipient feeling did not arise which suggested the self inquiry, Was life hazarded for an adequate cause? for to sacrifice it for a small object is sinful, while to yield it to the claims of duty and to God, is the martyr's heroism. But hark! there is an exclamation of surprise and joy. The foremost guide is in ecstasies! all is well, and the sleeping echoes are roused by "La croix! la croix! voila la croix!" "See there the cross, the cross!" In these bewildering regions it is not uncommon, for the twofold purpose of guiding the stranger, and eliciting a superstitious worship, to fix a large wooden cross on the summit of a hill, or the edge of a precipice, as well as frequently by the roadside; by which, when the winter snows obliterate the path, some indication of the course may be given. Our guides became instantly aware of our safety, and knew that we should soon commence the descent.

May not the reader of this narrative compare without any forced application, or inappropriate analogy, his own situation with that of these travellers? Are we not, in fact, all pursuing the great journey into eternity? Have we not missed our way? Have we not departed from God by wicked works; and are we not universally and individually, in the language of infallible truth, utterly "lost?" The course of transgressors is difficult and dangerous; but the cross, the cross! there is hope, and peace, and safety! Not the cross of superstition, or the cross of temporal safety; not the wood or the tree upon which a Saviour was transfixed; but Christ crucified; the blood he shed for the remission of sins; the offering which he presented for a guilty, deluded and perishing world. It is not deliverance from Alpine danger, but from eternal torments; it is not direction to a temporal abode, which may shelter me from inclement skies, or provide the sweets of social intercourse—but elevation to the bliss of heaven, which I obtain by trusting in those merits, embracing that Saviour, clinging by faith to that redeeming Cross!

## THE SABBATH SCHOOL.

### WHAT TEACHERS OUGHT TO BE.

1. *Teachers ought to be very pious.*—The duties demand entire consecration of the heart. Children are more deeply impressed by the instruction of the pious heart, than by the learned heart. Goodness affects them more than greatness. They will be moved by tender appeals. Their youthful sympathies will mingle freely with those who feel for them; and their tears will come as witnesses that they are touched, when they would sit unmoved under eloquence that astonishes the world. Your aim is to save their souls. Your power with them will be proportioned to your piety. But more than this; you cannot convert your class without God, and his Spirit must be sought by prayer. According to your faith it will be done unto you. Here is your only hope; and bearing this continually in mind, you will learn to look for success corresponding to your own growth in grace. If your scholars are thoughtless and indifferent, if weeks and months pass by and none of them are converted, instead of being disheartened, it would be well to look into your own soul, and inquire if you are

not living away from the throne of grace; if your example is not such as to destroy the effect of your teaching; if you are not in a great measure unconcerned for their salvation. If so, is it strange that your scholars remain in sin? Would you not be surprised to hear that one of them is anxious about his immortal soul? But you ought to be surprised if none of them are. And if you kept your own heart with all diligence, you would watch for the fruit of your labours, and you would expect to see the children for whom you pray, pressing into the kingdom. You ought to be very holy, that the power of religion may be shown forth in your life, and may exert its influence upon the school in which you teach.

*Teachers ought to be intelligent.*—It requires considerable knowledge to teach the Scriptures to children. To understand the Bible, its history and geography, its allusions to manners, and facts, its philosophy, and theology, and prophecy, has cost learned men the study of their whole lives. So much is not required of you; but children will often ask questions that are more easily asked than answered, and the teacher must be wide awake to be ready with a reply to every inquiry made. I do not say that great talents are required, but I mean to say that the powers of mind which God has given you ought to be improved by reading and reflection; the various helps that are provided for teachers should be studied, and thus preparation of intellect as well as of heart should be constantly made. If you are conscious that your minds are not peculiarly active, let diligence in study make up the deficiency: and sure am I, that facts would prove the position that the most talented teachers are not always the most successful.

*Teachers ought to be faithful.*—You are stewards of God. He has committed to your hands an interesting trust. He watches with deep solicitude, to see that you are faithful in his employ. Fidelity requires you to take care of your own soul; to live very near to Christ; to drink in much of his Spirit; to come from the mercy-seat to the school; to be careful in your teachings that every thing is understood; to bring the instruction to bear on the heart and conscience: and never to leave your scholars, without having appealed to them directly and personally to embrace Jesus Christ as their Saviour. Fidelity requires all this, and more; and who comes up to this?

And thus might I continue to speak of "what a teacher ought to be," and still fail of describing the character. Let no one say, "It is high, I cannot attain unto it." It is not above the reach of the humblest teacher in the humblest school in this land. It is not above the standard which you should individually reach. But I have already exceeded my limits, and must leave the portrait half drawn.—*Sabbath School Visitor.*

## RELIGIOUS LITERATURE.

### THE JOYS OF PRAYER.

From Rev. H. White's Meditations.

EVEN in those parts of prayer, that might seem only painful, there is a pleasure, that would be exchanged for this world's most boasted bliss. In the bitterness of repented sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon there is a joy, as much superior to the best the world can best, as the heavens are higher than the earth—

The broadest smile unfeeling folly wears,  
Less pleasing far than "prayer's repentant" tears.

Oh! what a happy, heaven fore-tasting life might the children of God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling round their path, the peace of heaven dwelling within their heart.

They say that travellers in Alpine regions are often encompassed with a clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mist and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms, that darken and

distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:—

"As some tall cliff, that lifts its awful form,  
Swell from the vale, and midway leaves the storm,  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles on its head!"

### FALSE KINDNESS TO THE SICK.

A FALSE tenderness has often been displayed towards the sick, and even the dying, by injudicious friends. Fearing the consequences which might arise from a full disclosure of his danger, such friends have often soothed the apprehensions of their departing relative, induced him to regard his recovery as a certain thing, and persuaded him, in defiance of his own convictions, that the period of restoration was at hand. It is an undoubted fact, and deeply to be regretted, that members of the medical profession have been often found ready not merely to sanction this dangerous delusion, but even to enjoin its countenance on all around. "He is going fast," said a surgeon to the writer of these pages; "he is going fast, but, poor man! he fully expects to be about and hearty again. It is as well to let him think so. If we tell him otherwise, it will only disturb his mind, and perhaps hasten his end." What more common, yet, what more cruel, than this conduct?

### GOD'S WAY AND MAN'S WAY OF PREACHING.

THERE is God's way and man's way. Many teach man's way; but that should not be: we should learn God's way, and that truly, without mixture, temperance, blanching, powdering. Many teach man's way, and shall preach a very good and godly sermon; but at the last they would have a blanched almond, a little piece of Popery patched in, to powder the matter with, for their own lucre and glory. They make a mingling of the way of God and man's way together a mangle-mangle. . . . Christ did not so: he taught the way of God truly, without mixture, powdering, or blanching. These be the properties of all true preachers, that these confess to be in Christ, (Master, we know that thou art a true man, and teachest the way of God truly.) It was true, every word that they spake; Christ is our Master, appointed of God; he was true, and taught God's way, not man's way, truly, not blanching it with man's doctrine. So should we preachers be true men; preachers of God's way, truly, without regard of person; that is, for no man's pleasure corrupting the word, or mangle-mangle the word with man's inventions and traditions.—*Lathrop.*

### CHRIST'S CARE OF HIS PEOPLE.

CHRIST the good shepherd, will not permit the powers of darkness to pluck thee from him by violence; and he will afford thee grace sufficient, if thou wilt seek and employ it aright, to preserve thee from abandoning his fold of thyself. He will not suffer thee to be tempted above what thou art able to sustain; but with the temptation will also make a way to escape, that thou mayest be able to bear it. He will so overrule the events of thy life, that all things shall work together to thee for good in the end, because thou lovest God and thy Redeemer. When he chastens thee, he will think upon mercy. When distress and anguish are ready to overpower thee, he will fill thy heart with the peace of God which passeth all understanding. He will strengthen thee upon the bed of languishing; he will make all thy bed in thy sickness. When thou walkest through the valley of the shadow of death, thou shalt fear no evil; for he shall be with thee, his rod and his staff shall comfort thee. When thou standest before his throne of judgment, he will acknowledge thee for his servant. He will interpose his atonement between thee and condemnation. He will cover thine unworthiness with his merits; he will array thee in his righteousness. He will change thy vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to sub-

due all things unto himself.—He will say unto thee, Come thou, blessed of my Father; inherit the kingdom prepared for thee from the foundation of the world. He will cause thee to reign with him for ever and ever.—*Rev. T. Gisborne.*

### A HOLY TRUST IN GOD.

MAN born for immortality, and endowed with an intellectual and moral nature, his true felicity must certainly be sought in those things which are permanent as himself, in whatever may furnish a fit and noble employment for his faculties, or awaken his feelings to emotions of generosity and affection. Thanks be to God, this world, with all its imperfections, supplies abundantly occasions for both. But God is himself the highest object to which the soul in all its powers can be directed. None ever trusted in him without tasting largely of his bounty. To trust in God, in its more advanced state, is to have the image of his perfection ever before us: to live in his continual presence, encircled, as it were, by the visible forms of his majesty and goodness. What words can adequately portray the dignity of such a condition; the tranquility it communicates, the courage it inspires, the joy and gratitude, and holy affections it breathes through the soul!—*J. Bowler, Esq.*

THE Apostle John valued his relation as a Christian more than his office and endowments as an Apostle. He might have been an Apostle, and have perished. Judas was an Apostle, yet he hanged himself, and went to his own place. But "he that believeth hath everlasting life, and shall never come into condemnation." So much better is it to pray than to prophesy; and to have our names written in heaven, than have the spirits subject unto us.—*Jay's Exercises.*

### PRACTICAL THOUGHTS.

SELECT SENTENCES from "Spare Hours of Meditation," by Rev. Mr. Henshaw, an English writer of the 17th century.

Injuries, if they dye not, they kill. Here only a Christian must learn to forget; for if we forgive not men their trespasses, neither will our Father, &c. In this case my care shall be only how to put them up, and leave vengeance to whom it belongs. God is ever his Judge that is not his owne.

God looks not at what we have been, but what we are; it is no commendation to have been an Israelite. That we once did will, addes to our condemnation, together with our sinne; and if the righteous man forsake his righteousness, his reward is lost: our former goodnesse will not excuse our present evill; the end crownes us: whatever my beginning hath bene, I shall ever pray and endeavor that I may dye the death of the righteous; and my latter end may be like unto his; for as the tree falls, so it lies.

To doe well and say nothing, is Christianity; to say well and do nothing, is Pharisaeicall. If the hands be not *Jacob's*, as well as the voyce, we are but impostors, cheats. If we are good trees, by their fruit they shall know us. I will not lesse hate not to doe good than to tell of it: my faith is dead, if it bear not.

Hating was the first sinne in the world, and it is now the sinne almost of all the world; and as before the building of *Babel*, so still in this, all the earth is of one language. What shall we eat, or what shall we drinke, and wherewith, &c. Eating and drinking have taken away our stomachs to spiritual things. "I will never be so greedy as to eat myselfe out of heaven. He loves his belly well, that with *Esau* will sell his birthright for pottage; of the two, I had rather beg my bread with *Lazarus*, than my water with *Dives*."

Great men's words are like dead men's shoes; he may go barefoot that waits for them. I will ever be a *Didymus* in these—believe only what I see: so I shall neither be deceived with other's promises myselfe, nor deceive others with them.

The good man's word is his oath,—his actions serve only to make good his words. He that promises either what he cannot, or what he means not, is for the first a *Boaster*, and for the last an hypocrite. By such a one I will be deceived but once.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 23, 1842.

HAVING in our last number called the attention of our readers to the close of the first volume of the CHRISTIAN MIRROR; it only remains for us now, in presenting them with the last number of that volume, and soliciting their continued support, briefly to state, that our best exertions shall be employed to render the second volume still more worthy of the patronage of the religious community generally.

Our motive in the publication of the MIRROR is a sincere desire to disseminate the principles of experimental religion, and to press upon the attention of our fellow-sinners the absolute necessity of personal piety,—under the solemn conviction, that the inconsistencies of mere professors, in the present age, is the most powerful obstacle to the spread of vital godliness. The command of our Lord Jesus Christ himself to all his faithful followers is, "Let your light so shine before men, that others seeing your good works, may glorify your Father which is in heaven."—which certainly cannot be applied to any but such as have "fled for refuge to lay hold on the hope set before them" in the Gospel—those who live constantly in the enjoyment of a delightful assurance of the favour and love of God. Whatever may be the extent of our religious knowledge, if destitute of this saving grace, we are, as the Apostle expresses it, but "as sounding brass, or a tinkling cymbal."

In the prosecution of these important objects, we shall, as we have hitherto done, studiously avoid all interference with the peculiarities of any section of the Christian Church—but shall endeavour, to the utmost of our humble ability, to promote union and co-operation among the friends of the Redeemer, of every denomination.

The latest Missionary and other religious intelligence, will be regularly published in the MIRROR,—persuaded as we are, that such information cannot fail to interest all who desire the extension of the Redeemer's kingdom.

Interesting information on other important subjects will likewise be found in our columns; together with useful extracts of a miscellaneous character.

Having thus very humbly and briefly laid before the reader the principles and object of our journal, we once more resume our labours, respectfully soliciting the continuance of that support which has been hitherto kindly extended to us.

It would be an act of ingratitude in us, were we to allow this opportunity to pass by without expressing our thanks to our respected correspondents generally, for the valuable assistance they have rendered us; and in doing so, we would earnestly solicit a continuance of their favours.

We have much pleasure in directing the attention of the friends of Christian union, to an abstract (under the head "Religious Intelligence") of the proceedings of a very important meeting, composed of ministers and laymen belonging to eight different Protestant churches, lately held in New York, for the purpose of uniting their energies in the great work of the conversion of the world. This is a delightful "sign of the times," and will doubtless, with the Divine blessing, be attended with the most cheering results; for we are persuaded, that until the different bodies of Christians heartily and unitedly engage in this great work, the spread of the Redeemer's kingdom must proceed at a comparatively slow pace.

## "IN THE MIDDLE OF LIFE WE ARE IN DEATH."

NEVER were we more forcibly reminded of this solemn truth, than while perusing the following melancholy instances of the uncertainty of human life; and we place them on record, in the hope that the reader, as well as ourselves, may be induced to attend to the Divine injunction, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." In addition to these solemn dispensations of Providence, the late awful explosion of the *Shamrock* steamer, by which, according to the latest account, sixty-eight human beings were suddenly launched into eternity, is doubtless still fresh in the memory. If, then, we hold our life at such an uncertain tenore, in what manner of persons ought we to be in all holy conversation and godliness?"

TWO MINISTERS STRUCK WITH LIGHTNING AT THE COMMUNION TABLE.—A correspondent at North Stamford, Connecticut, gives us the following narrative:—

"Sabbath day, the 3d inst., was a solemn day to the people of this parish. The morning devotions in the house of God were ended, the exercise of the sacramental feast had commenced, the bread broken and distributed, the cup taken, when the house in which we were assembled, was struck with lightning. The venerable Platt Buffett, of Stanwich, was present, and assisted the pastor, R. v. Henry Fuller, in the exercises. He had poured out the wine, taken the cup, and was giving thanks to God, when he and Mr. Fuller were instantaneously prostrated to the earth. The groans and shrieks which instantly broke from the congregation it is utterly impossible for me to describe; there seemed to pervade the assembly the most solemn awe; all appeared to feel as if standing on the very verge of death. The bustling thunder, the vivid lightning without, the thrilling scene within, contributed to render the gloom most terrific. Mr. Fuller was not so seriously injured, though feeling considerably affected in some limbs. Mr. Buffett was very seriously injured; we supposed him dead for some ten minutes; no signs of life were apparent until water was procured, and thrown upon him. He still suffers great distress at the stomach, takes no food, but is perfectly rational."

"The electric fluid entered the chimney top, descended to the stove pipe, and exploded immediately over the communion table, where those servants of God were standing.

"Some others were slightly affected, though not seriously.

"The congregational meeting-house in New Canaan was struck about the same time, and several knocked down. An academy and a dwelling house in the same town, and a dwelling in this parish, were considerably injured."

DEATH BY LIGHTNING.—On the evening of Sunday, the 3d instant, a young man by the name of G. A. Bell, who had become a preacher in the Episcopal Methodist connexion, was instantly killed by lightning. He had preached twice that day in Old's neighbourhood, in rear of Elizabeth town, and was on his return to Beverly, where he resided. Having got as far as Mr. Brown's, the threatening aspect of the clouds caused him to stop. As it was about sunset, by the request of Mr. Brown, he concluded to stop over night, and went with him to the barn to help to put up his horse. Being near the door while Mr. Brown was getting out some hay, the shock occurred which deprived him of life. Mr. Brown was severely stunned, but soon recovered, and went to Mr. Bell, who had fallen, and found him lifeless.—*Brockville Recorder.*

MELANCHOLY DEATH OF TWO SISTERS.—In our obituary (says the *Inverness Courier*), will be found recorded the death of two young ladies, the Misses Roy, Treeton Cottage, by Ardaraire, which occurred under striking and affecting circumstances. The eldest had been confined to bed with illness, and was supposed to be in a dying state, when her sister approached her bed to take her farewell of her. The latter was in her usual health, but on approaching the bed, she instantly fell forward and expired! The invalid sister survived this awful shock only about four hours, and both were interred in one grave on Friday last, in the family burying ground at Forres. The young ladies were beloved by all for their

kind and pious dispositions, and their unceasing attention to the poor and afflicted. "They were lovely in their lives, and in their death were not divided."

## THE BIBLE SOCIETY.

THE UPPER CANADA BIBLE SOCIETY, prompted by a just and grateful sense of the liberality it has for several years experienced from the parent Institution, has fallen, we think, upon the very best expedient it could have adopted to give practical and substantial expression to that sentiment:—It has addressed a Circular to all the ministers of the Gospel within the sphere of its operations, requesting them to bring the claims of that noble Society before their respective congregations, and to take up a collection in aid of its funds, on the first Sabbath in August, or at their earliest convenience.

To those who cordially acquiesce in the aphorism of the immortal Chillingworth,—"*THE BIBLE, I say, THE BIBLE is the religion of Protestants,*"—it is impossible that such an appeal should be made in vain.—*Wesleyan.*

SABBATH SCHOOLS.—On Whit-Monday there was a pleasing procession in Manchester connected with the Church of England Sunday Schools, which numbered 12,635 children;—a sight worthy the occasion, and the religious character of our native country. We'll might Montgomery sing of Britian:

"I love thee, when my soul can feel  
The seraph-ardours of thy zeal;  
Thy charities, to none confined,  
Bless like the sun, the rain, the wind;  
Thy schools the human brute shall raise,  
Guide erring youth in wisdom's ways,  
And leave, when we are turned to dust,  
A generation of the just." *Chr. Guar.*

Those subscribers who intend having their volumes bound, are informed, that by leaving them at the office of the MIRROR, for that purpose, they will be furnished with a title-page, and, as far as practicable, lost or soiled numbers will be replaced.

A few complete sets of the first volume may be had, bound or unbound, by an early application.

Our city was visited, on Tuesday evening, with one of the most terrific hail storms we ever remember to have witnessed; it lasted, however but a few minutes.

## [FOR THE CHRISTIAN MIRROR.]

## MORAL AND INTELLECTUAL CONSTITUTION OF MAN.

## NO. V.—ORIGIN AND AGENCY OF DISEASE.

(Concluded.)

We shall now enter upon a few historical notices, plain and undeniable, to substantiate what has been before advanced upon this subject:—

It may not be amiss to commence with our own ancestors. When Julius Cæsar landed at Dover, 55 years B. C., in what condition did he find the aborigines, as regarded their physical state? Did he find them groaning under the diseases and sicknesses that afflict their successors—complaining of, and subject to, debility and pulmonary diseases, injured lungs and hereditary complaints?—enervated by luxury, and effeminately degraded? No. With their moral character we have nothing to do whatever. It is true, they were ferocious, armed with rude hunting materials, to supply the necessitous demands of nature, and clothed with the skins of such animals as they slew in the chase—living in the caves of the earth, or in the bowers of the woods—disease unknown amongst them—and death came without pain, because it overtook its victim through a natural and gradual decay of the whole system; and thus they lived from generation to generation, brave, warlike, healthy, and blessed with longevity—their food the fruits of the earth, and flesh of animals—their drink water, poured from the rocky urn, the only one God ever made for the use of his creatures. There was no incentive to luxury and inertness—no predisposition to corporeal debility—consequently, by simply coinciding with the demands of the natural laws, they escaped the artifi-

cial bans of endless disorders, that to many render life a burden.

But our argument rests not even on this single proof, though this alone were sufficient to all intents and purposes. What were the numerous tribes of Indians—the aborigines of this immense continent? Revengful, bloodthirsty, and cruel, it may be—but no artificial diseases, brought on by dissolute habits, entered the wigwam of the Indian. Athletic and courageous—subsisting, like the ancient Britons, on the same simple fare Nature had provided for them—and clothed in such articles as the season of the year demanded. Life rolled on like a pleasant stream; arrived at maturity, they insensibly became subject to organic decay, and breathed their last with as much composure, and as much ease, as they sunk to slumber.

The same may be advanced of the inhabitants of Otaheite and the Society and Friendly Islands, from a no less respectable authority than Captain Cook, the navigator. "I could find," says he, "marks of no disease whatever, not so much as an eruption on the surface of the skin;" and adds, that "they appeared to be totally ignorant of disease." The hardiest race of men, the handsomest and most elegantly shaped women, that now exist, according to the unsurpassable figure of the famous *Venus de Medicis*, may probably be found in Circassia, and in the Highlands of Scotland; in the latter place especially, when aident spirits are abstained from, we know not of a more patient, or a hardier, set of people at present on the face of the habitable globe.

With regard to ancient history, one instance will suffice for our purpose. Lycurgus, the great law-giver, when he renovated, if I may so speak, the Spartan republic, or laid the foundation of a new dynasty, established such wise and salutary laws, as cleansed the state of evil habits, and banished disease from among the Lacedæmonians, by the temperate diet he obliged them to use, and by excluding every article of food from the public tables at which the Spartan youth fed, and every pernicious custom, having a tendency to effeminate or debilitate the bodily organisation; consequently, with a hardy and robust constitution, they were afflicted by no ruling constitutional complaints: their republic stood for a longer period than any other that has up to this time existed; they became the bulwark of the Grecian states: three hundred valorous spirits and nervous arms, with their general Epaminondus, not only withstood, but actually defeated, the overwhelming army with which the enervated Persian monarch Darius invaded Greece. But, alas! a few ages, and what a terrible change in the constitution of the human family!

We have seen sufficient to prove that, making allowance for difference of climate, &c., the human family is taught the same easy familiar lessons by Nature, and that her harmonious laws are less liable to be trespassed upon. How this sad change has taken place, and how misery and disease has given a handle to atheists and freethinkers, I shall notice in its proper place; and hasten to bring forward the last but most forcible and striking proof in advocacy of our argument, from the Holy Scriptures.

The history of the Jews affords us a triumphant and crowning evidence that diseases are artificial! It is true it may be advanced that they were a peculiar people, and under the especial care of Divine Providence; but God never works a miracle, when the operation of the laws upon which he has founded his government can accomplish his purposes. This was exemplified in a peculiar manner during the sojourn of the Hebrews in, and their escape from, the land of Egypt. Looking at their history from the time of the delivery of the moral code on Mount Sinai, together with the political and domestic codes, given to them by God himself, we shall find, that so long as they kept these laws, they were free from diseases of every description. That of leprosy was supernatural. Judgments they were specially visited with, in the form of pestilence, &c., for their transgressions; but when we come to examine their civil code closely, it will be found that there was not one law that was not conducive to health and happiness. The prohibition of eating swine's flesh, which in Palestine, a warm country, would have tended to the promotion of scrofulous distempers, shows us plainly that Jehovah regarded the health of his chosen people as no mean consideration. Their times of rest—their appointed hours of labour—their abstinence from intoxicating drinks—were all promotive of health, freedom from sickness, and essentially conducive to longevity. Their matrimonial connexions were founded by the same inscrutable wisdom, and productive of similar effects.

The Jewish polity was incomparable, and was, doubtless, the foundation of many of our British laws. But we find David complaining, in his day,—“the life of man is short”—not was, nor yet shall be—“threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.” Why? Because constitutional degeneracy, the effect of wilful transgression, had caused them to be so. At the time he wrote this, the Jews had sinned deeply, and, doubtless, must have infringed the natural laws; but from his language I should be inclined

to infer, that it was a remarkable circumstance that the lives of the people had been so abridged—instead of leading the mind to the general erroneous supposition that they had not been longer during past years, or ever would be lengthened again.

Let there be a cessation of vice—of bad habits—of a continual violation of the governing principle of matter—and life will be gradually prolonged, as a natural consequence—which would be felt by succeeding generations. But men selfishly plunge into sinful and ridiculous practices, and by so doing, cut short by constitutional degeneracy, the lives of their posterity.

Let us see whether this explanation of the passage from the Psalmist will bear comparison with one of a much earlier date. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." See also a corroboration of the above in Exod. xxiv. 7. Job xxi. 19. Jeremiah ii. 9; xxii. 18. They are to be visited, not in themselves judicially, by immediate execution of sentence, but after they have borne their own incubus, that crime always brings, a weakened constitution is delegated to the second, third, and fourth generation of their immediate families—and will continue to be so, unless a saving reformation in the intermediate lineage, or some counter physical operation by matrimonial connexion, interferes. Another passage informs us, that God will not visit the sins of the fathers upon the children. We understand that to mean, by any peculiar mark of his displeasure, but only, as in the former case, by a non-interference in the usual organic cause of descent.

We must now hasten to a conclusion on this very interesting and important head, as I consider that it has been satisfactorily, though briefly, proved, in the three last articles, that man is not the absolutely decreed hereditary subject of disease.

It has been from a mistaken view of the causes of the misery and affliction which seem to increase on the human family, that infidelity has had room to cavil at Christianity, by endeavouring to father evil upon the bounteous Giver of life and all its enjoyments—instead of tracing it to its legitimate source, the folly and perverseness of man—which, at the same time that it establishes his free agency, marks most glaringly his deep depravity, and verifies the awful truth, that "the heart of man is deceitful above all things, and desperately wicked."

Montreal, July, 1842.

OVERBURY.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—As the Aurora Borealis is no uncommon thing to the inhabitants of this part of the world, the following facts and theories relating to it, gathered from authentic sources, may perhaps be interesting to that portion of your readers not already acquainted with them.

I do not offer them as any thing new, or placed in a new light, but merely as I have gathered them for my own information.

Should you deem them worthy a place in your interesting periodical, they are respectfully placed at your service, by

Your constant reader, B.

AURORA BOREALIS, NORTHERN LIGHTS, or STREAMERS.—A kind of meteor, appearing in the northern part of the heavens.

"In the Shetland Islands, the merry dances, as they are there called, are the constant attendants of clear evenings.

In the northern latitudes of Sweden and Lapland, they are not only singularly beautiful in appearance, but afford travellers, by their almost constant effulgence, a very beautiful light during the whole night. In Hudson's Bay, they diffuse a variegated splendour, which equals that of the full moon.

In the northern parts of Siberia, they are observed to begin with single bright pillars, rising in the north, and almost at the same time in the north-east, which gradually increasing, comprehend a large space of the heavens, rushing about from place to place with incredible velocity, and finally, almost cover the whole sky up to the zenith, and produce an appearance as if a vast tent was expanded in the heavens, glittering with gold, rubies, and sapphires. A more beautiful spectacle cannot be painted; but whoever should see such a northern light for the first time, could not behold it without terror. For, however fine the illumination may be, it is attended with such a hissing, cracking, and rushing noise through the air, as if the largest fire works were playing off. To describe what they then hear, the inhabitants make use of the expression "spolcehi chodjat," that is, "the raging heat is passing."

Mr. Dalton gives the following account of the Aurora Borealis:—

They come under four different descriptions:—  
1st. A horizontal light, like the break of day.  
2d. Fine slender luminous beams, well defined, and of dense light, which often continue a minute at rest.

3d. Flashes pointing upwards, or in the direction of the beams which they succeed. These are only momentary, and have no lateral motion; they appear broad and diffuse, and of a weaker light than the beams; they grow gradually faint till they disappear, and continue for hours flashing at intervals.

4th. Arcs nearly in the form of a rainbow. These, when complete, go quite across the heavens, from one point of the horizon to the opposite point.

These appearances generally succeed each other in the following order:—1st. The faint rainbow-like arcs; 2d, the beams; and 3d, the flashes. The northern horizontal light appears to consist of an abundance of flashes, or beams, blended together by the situation of the observer. The beams of aurora appear at all places to be arcs of great circles of the sphere, with the eye in the centre; and these arcs, if prolonged upwards, would all meet in a point.

The rainbow-like arcs cross the magnetic meridian at right angles.

When two or more appear at once, they are concentric, and tend to the east and west; also the broad arc of the horizontal light tends to the magnetic east and west, and is bisected by the magnetic meridian; and when the aurora extends over any part of the hemisphere, the line separating the illuminated part of the hemisphere from the clear part, is half the circumference of a great circle, crossing the magnetic meridian at right angles, and terminating in the east and west.

That point of the heavens to which the beams of the aurora appear to converge, at any place, is the same as that to which the south pole of the dipping needle points at that place. The beams appear to rise above each other in succession; so that of any two beams, that which has higher base has also the higher summit. Every beam appears broadest at or near the base, and to grow narrower as it ascends; so that the continuities of the bounding lines would meet in the common centre to which the beam tends.

The height of the rainbow-like arcs of the aurora borealis is estimated by Mr. Dalton to be 150 miles above the earth's surface.

Mr. Bergman, from a mean of thirty computations, makes the average height of the aurora borealis to be 468 miles. Euler supposes the height to be several thousands of miles; and Mairan also assigns to these phenomena a very elevated region, the far greater number being, according to him, about 200 leagues above the surface of the earth. Many attempts have been made to determine the cause of this phenomenon. Dr. Halley imagines that the vapours, or effluvia, exceedingly rarefied by subterraneous fire, and tinged with sulphurous streams, which many naturalists have supposed to be the cause of earthquakes, may also be the cause of this appearance; or that it is produced by a kind of subtle meteor, freely pervading the perca of the earth, and which, entering into it nearer the southern pole, passes out again with some force in the æther, at the same distance from the northern. This subtle matter, by becoming more dense, or having its velocity increased, may perhaps be capable of producing a small degree of light, after the manner of effluvia from electric bodies, which, by a strong and quick friction, emit light in the dark; to which sort of light this seems to have an affinity.

Mr. Canton, soon after he had obtained electricity from the clouds, offered a conjecture, that the aurora is occasioned by the dashing of electric fire positive towards negative clouds at a great distance, through the upper part of the atmosphere, where the resistance is least; and he supposes that the aurora which happens at the time when the magnetic needle is disturbed by the heat of the earth, is the electricity of the heated air above it, and this appears chiefly in the northern regions, as the alteration in the heat of the air in these parts is the greatest.

Dr. Franklin supposes, that the electric fire discharged into the polar regions, from many leagues of vapourized air raised from the ocean between the tropics, accounts for the aurora borealis; and that it appears first where it is first in motion, namely in the most northern part; and the appearance proceeds southward, though the fire really moves northward.

Mr. Kerwan supposes the rarefaction of the atmosphere in the polar regions to proceed from the aurora borealis, and they from a combustion of inflammable air caused by electricity.

M. Libes is of opinion, that the aurora borealis is caused by nitric acid, nitrous gas. He observes, that if we excite the electric spark in a mixture of azotic and oxygen gas, these substances will result severally, according to the relation which subsists between the two gases; and that these substances, under different circumstances which take place in the aurora borealis, assume the colours observed in that phenomena.

He also shews, that the electric fluid restoring its equilibrium in the polar regions, must pass through a mixture of azot and oxygen: and, therefore, produce the gaseous fluids above mentioned; giving birth to red and volatile vapours, which, elevated in the atmosphere, form the aurora borealis.

Mr. Dalton is of opinion, that the aurora borealis is a magnetic phenomena.

## RELIGIOUS INTELLIGENCE.

From the N. Y. Observer.

## CONVENTION ON THE WORLD'S CONVERSION.

A CONVENTION, called by ministers and laymen of several different communions, to take into consideration the duty and practicability of evangelizing the present generation of the heathen, met in the Central Presbyterian church, Broome street, New York, May 10, 1842.

After much discussion and prayer the following resolutions were adopted.

That as 600,000,000 of our fellow men still in heathenism are at this moment in a state of rebellion against God, and consequent wretchedness and danger; and since nothing but the Gospel believed in and obeyed, can save them; and since our Lord Jesus Christ has expressly commanded us to give them the Gospel; therefore,

Resolved, That we recognise the obligation to obey this solemn injunction as speedily as possible.

Resolved, That as our Lord and Master requires us to do all our duty, we and others of the present race of Christians should immediately endeavor, in cheerful obedience to his command, and humble dependence on his grace, to make such advances in every department of the missionary enterprise as shall enable us to accomplish without delay, the great work committed to our hands, so that the gospel may, if possible, reach the present generation of those who sit in darkness and the shadow of death, and thus prevent the painful necessity of transferring to our successors the responsibilities which plainly rest upon ourselves.

Resolved, That in the opinion of this convention, the time has come when those who look more at the great interests of the Redeemer's kingdom, than at the minor diversities of external or denominational organization, which as separate branches of the church, they may have felt it their duty to assume, should meet together on the broad ground of our common Christianity, for Christian fellowship, and that whilst we recognize the duty of labouring in our respective communions, and in the various benevolent societies with which we are particularly connected for the advancement of the Redeemer's kingdom, we esteem it a high privilege as friends of Christian missions, mutually to confer with and encourage each other in the work of evangelizing the world.

Resolved, That we deem such a union and such efforts important, especially at the present time, in order to repress and overcome, in the spirit of love, a tendency to bigotry and sectarianism which threatens to merge the vital spirit of Christianity in the form of Godliness without its power; and believing as we do, that the world will in no way, so readily and effectually be convinced of our sincerity, and their duty, as when they see a union of all Christians for the evangelizing of the world, we will endeavor to manifest the test of discipleship, viz. having love one to another, and under this impulse, to prosecute together the great work which our Lord has assigned us.

Resolved, That the reflex influence of the course here designated, on the piety of the church, cannot be otherwise than good, rousing her dormant energies, calling into action the most lovely spirit, inciting her to patronize on a liberal scale the existing organizations for the spread of the gospel at home and abroad, convincing unbelievers of the reality and vital power of religion, insuring the approbation of her Lord in the fulfilment of the promise, "Give and it shall be given unto you," and in various ways, imparting to her once more the spirit of primitive zeal and holiness.

Resolved, That in view of the movements of Providence among the uncivilized nations favorable to the introduction of Christianity, and the wonderful success with which God has crowned the efforts to propagate his gospel in the Sandwich Islands, and other missionary fields, the various preliminary measures already taken for a rapid advance in the work of evangelization, and the loud and impressive calls from every land of darkness, "Come over and help us;" there are such plain indications of the duty to give the gospel to all, and such striking and cheering evidences of practicability of accomplishing this object within a generation, as ought to stimulate all the followers of Christ to labour, with hope

and courage, and with vigorous and unremitting exertions, in this heaven approved enterprise.

Resolved, That a committee of one from each denomination or body represented in this convention be appointed, who shall be authorized in their discretion to publish from time to time such matters as they may obtain and find means to publish on the immediate evangelization of the world; and to call within a year, a convention of delegates from the protestant evangelical churches and benevolent institutions engaged in sending the gospel to the nations of the earth, to consult and take measures on this subject; which committee shall continue in existence until the meeting of such new convention; and shall have power to increase their number equally from the several denominations of Christians represented in this body, or as may hereafter connect themselves with said committee.

The following gentlemen were appointed as the committee:—

Rev. Thos. E. Bond, M. D. Meth. Episcopal.  
Rev. Elisha Yale, D. D. Presbyterian.  
Rev. J. N. Choules, Baptist.  
Rev. I. N. Wyckoff, D. D. Dutch Reformed.  
Rev. S. S. Schmucker, D. D. Evan. Lutheran.  
Rev. Hiram Bingham, Congregational.  
Rev. George B. Cheever, Presbyterian, N. S.  
Rev. A. Prondit, D. D. Associate Reformed.

## FOREIGN MISSIONARY INTELLIGENCE.

## WEST AFRICA.

THE Romish missionaries seem not to have managed their affairs with their usual adroitness. By presents and promises, they succeeded in raising quite a commotion; but it had begun to appear that they promised more than they could perform, and their failure was producing a re-action. The French government, it was said, had purchased a spot about twelve miles from our station at Fish-town, for the purpose, as was supposed, of favoring the introduction of Romanism.

## SOUTH AFRICA.

MR. GROUT writes encouragingly, Nov. 7, from the heart of the Zulu country, where he is laboring alone. He says that there is no established system of idolatry to overthrow. Intemperance scarce has an existence there. He never saw a drunken Zulu till within two years; and now he does not know an instance in which the drunkard's appetite has been formed. Umpani, the present king, has received a present of a small quantity of brandy. Being told that it was a pernicious article, he replied that he always thought so, and that he never tastes it himself, but only gives it to white men. To some extent, polygamy prevails; but as it is forbidden by no law with which they are acquainted, and not supposed to be wrong, it is less debasing in its moral effect than it would be in other circumstances. In other respects, the laws of chastity are probably better observed, than by any other people. Though signs of a thievish inclination may sometimes be observed, theft is very seldom committed. Mr. Grout's property, comprising many articles highly valued by them, has lain for months under a shed, perfectly accessible to them by night and day, but not an article has been stolen.

The Zulus, like most unenlightened nations, believe that certain persons, consecrated to religious services, have the power of procuring rain. Last summer or autumn, there was an unusual want of rain, and Mr. Grout's neighbors besought him to procure it. He told them that no man has the power over rain as they supposed; that God only could give it, and that men could only pray to him for it. On the Sabbath, they asked him to pray for rain. He complied, and before night there was a plentiful shower. The report went abroad, that he had procured rain. Umpani sent him a cow, with an apology for not sending more, as he intended, and with a request that he would procure rain for the whole country, as the first shower had not been very extensive. Mr. Grout told the messenger that men cannot command rain; that God hears prayers, but requires if the king and his people wished for rain, they must pray for it, and not rely upon the prayers of another. Mr. Grout could unite with them and aid them in their applications, which he was ready to do. Umpani sent again, requesting him to pray for rain. He prayed. The rain came; and notwithstanding all his explanations and disclaimers, the people will have it, that he gave them rain.

Mr. Adams writes from Port Natal, that the English Government has extended its jurisdiction over the Boers' settlement in that vicinity, and sent on troops to enforce it. This will probably operate favorably for the Zulus.

## SANDWICH ISLANDS.

MR. THURSTON wrote from Kailua, December 22, that the revival still continued. During the period embraced in this letter, 371 had been received into the church, none of them without a probation of three months or more; there were 33 to be admitted at the next communion, and about 150 more in the congregation who hope they have been born again. This is the third or fourth year since this revival commenced. Romanism, here, seems to be on the decline. The few members of the church who joined the Roman Catholics to avoid church discipline, seem disposed to return, and one has been restored. The children are leaving their school because they are sick of learning to repeat Latin prayers without understanding them, and choose to attend schools where they can acquire useful information. This must be a sad disappointment; as Kailua was one of the places which they thought it most important to carry, and to which they directed special efforts.

## INTERESTING ANECDOTE.

THE following instructive anecdote was told by Rev. R. Moffat, missionary from Africa, at the late anniversary of the London Missionary Society. He and his companions had travelled in the interior all day and night, weary and without food.—They approached a village inhabited by the Corannas, who were accustomed to bloodshed and rapine. An individual who met them warned them against entering the village; they would do so at their peril. He pointed them to the heights beyond the town, where he said they could sleep for the night.

We tied about us the fasting girdle to prevent the gnawing of hunger. We looked at each other, for we were hungry and thirsty, and fatigued above measure. At last an individual came; we asked for water. It was refused. I offered two or three buttons remaining on my jacket for a little milk. It was refused with scorn. It was evident something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God. There we sat; and as we gazed, saw a woman descend from the heights. She approached with a vessel in her hand and a bundle of wood. The vessel contained milk: having set them down she immediately returned. She shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness, but she answered not a word. I again asked her to tell me to whom we were indebted; and after repeating the question three or four times, she at last replied, "I know whose servants ye are, and I love Him who hath told me, he that giveth a cup of cold water to one of his disciples shall in no wise lose his reward." Her words seemed to glow, while she wept profusely to see one of the servants of Christ. On inquiring into her history, I found she was a solitary lamp burning in that village. I asked her to tell me how she had kept the light of God alive in her soul. She drew from her bosom a Testament, and holding it up she said, "that is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark place." I looked at the book; it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given to her by a missionary when she left the school! And it was that book that had been the means of her conversion, and had kept alive her piety without any teaching save that of the Holy Ghost, or any Christian fellowship except communion with God.—Dayspring

LADY HEWLEY'S CHARITY.—As we learn from the N. Y. Observer, this case has been decided, after much litigation. Lady Hewley left a large sum for the support of "Godly preachers of Christ's Holy Gospel." The Unitarians set up a claim to the benefits of the trust, and "three years ago, at the close of a learned and long discussion in the House of Lords a series of inquiries was submitted to seven judges, who heard the argument, and who have just rendered their opinions at length; six out of the seven of the judges deciding that, according to the intent of Lady Hewley, persons of what is commonly called Uni-

tarian belief are excluded from being objects of the charities of that deed. The property in question is about half a million of dollars."

### THE FAMILY CIRCLE.

**FAMILY PRAYER.**—In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and their desires. Raising their hearts to heaven, it brings them altogether in the presence of God. The family altar is an asylum to which they repair from the care and toils of this life. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer; where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and all unite to show forth all his praise. It may be humble, but it is holy, and, therefore, heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith, and joyous in the Holy Ghost. Sickness and death may enter it; but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of flesh, shall be united free and happy, to worship forever, as earth did not permit them, a family in heaven.

### WOMAN'S INFLUENCE.

The question is often asked, "Has woman more influence in society than man?" I am inclined to the opinion that she has; nor did I come to this conclusion till I had weighed well the subject. "Woman is the mother of man," and it is in her power to form his character in a measure as she pleases. In infancy and early youth, the child looks up to his dear mother for every thing he needs. Nature teaches him that he is dependent on her for all that makes his life comfortable. Her solicitude and tenderness are well calculated to make a deep, a lasting impression on his tender mind.

The mother is the child's first teacher; from her he receives the rudiments of his education. If these are of a virtuous and moral character, the child, when he becomes a man, will be distinguished for his devotion to God, to the welfare of the community in which he lives, and for the active part he will take in all the benevolent enterprises of the day. The love of gold will not be the leading principle of his life, nor will the love of ease or pleasure detain him from his duty.—He will be prompt in fulfilling his engagements. A man will carry the gentle impressions he received from his mother through his whole life. He may forget when and where he received them, but he will obey their whisperings till he goes down to death. Whenever you see a man of good moral habits, honest in all his dealings with his fellow men, patronising the benevolent enterprises of the day, a friend to the poor, an enemy to oppression, under whatever form it may exist, and using his influence to eradicate vice, you may set it down as an unquestionable fact, that he became what he is from the example of his mother.

Woman lends a charm to every scene on earth. There is no rank, however elevated, to which a zest is not given by the society of woman—and many a young man has been rescued from the vortex of ruin by her influence.

Ladies, remember that your influence is great. If you are a wife, labour to promote his happiness whom you are bound to love. If you are a mother, remember that great responsibility rests upon you, and endeavour to bring up your children in the fear of the Lord. If you are an elder sister, remember that the younger members of the family are moulding their characters by your example, and let it be such as you can look back upon with satisfaction after a few more years have passed away.

### INDUSTRY OF FEMALES.

As then you would secure the well being of your daughters, and of all with whom they have to do, be sure to train them to industry. Never allow them to think that their hands are too good to perform any useful work, or that any task is too laborious for their perseverance to accomplish, or any study or art too hard for their minds and their industry to master. Let them early learn and ever remember the motto, "Labor pertinet omnia vin-

cit;" and let the great motives and encouragements to industry be kept constantly before them. With carefulness never to overtax their powers, let the hours of every day be sacredly appropriated; let not a single hour be lost. Let them rise early and enter directly upon the assigned duties of the day, and pass with the most exact economy of time, through the successive hours for domestic duties, study giving or receiving necessary calls, exercise, miscellaneous reading, devotions, &c. Let them learn to do all with the utmost fidelity, diligence and despatch—and always before retiring, let them call themselves to strict account for the manner in which they have spent the day.

For all this industry they will find sufficient occasion, in securing a thorough knowledge of the various domestic duties, and in discharging those duties; in disciplining their minds, and storing them with knowledge; in cultivating their moral powers and affections; in training and educating their children; in administering relief to the needy and sympathy to the afflicted; in promoting religion by their assistance in Sabbath schools, by their intelligent Christian conversation, by their prayers and cheering sympathy; in a word, in securing and sustaining the elevated character and influence requisite for their successful promotion of the noblest and most valuable interests of our existence. Without this, therefore, they fail to rise to the dignity and glory of their sex.

Mothers, in the name of religion and humanity, I charge you, teach your daughters industry! No matter how much of wealth and beauty and refined accomplishments they have; without this virtue, they are unfit to be either wives, or mothers, or members of society;—without this, their husbands, their children, the society of which they are to be members, will suffer a greater loss in respect to them than can be atoned for—greater than my pen shall attempt to describe.—*Rev. Mr. Winslow's "Woman as she should be."*

### MISCELLANEOUS.

**LUTHER AND ERASMUS.**—A stronger contrast could not be furnished than that which these two names suggest. Luther was an ardent lover and impetuous defender of the truth; Erasmus was a wily courtier, who in all things studied his own ease and reputation; the one believed the truth heartily, and reposed on it exclusively, being taught it by the Holy Ghost; the other, although he was persuaded of the corruptions of the papacy, yet had no proper understanding of the great doctrines of the reformation, and evinced in his whole life that they had made no saving impression on his heart. His views of the doctrines of grace were erroneous, and while he seemed to admit the doctrine of free salvation, yet in his work on the Freedom of the Will, his arguments all evidently are designed to prove that man himself is the great agent in his own salvation. Luther most triumphantly refuted the time-serving philosopher, and his treatise had such an effect on the usually placid Erasmus, that he lost his temper, and poured forth his feeble invectives. On this D'Aubigne remarks: "Erasmus was conquered. Moderation had, till this occasion, been his strength; and now this left him. Anger was the only weapon he could oppose to Luther's energy. The wisdom of the philosopher on this occasion failed him. He replied publicly in his *Hyperapistes*, in which he accuses the Reformer of barbarism, falsehood, and blasphemy. The philosopher even ventured on prophecy: 'I predict,' said he, 'that no name under heaven will hereafter be more execrated than Luther's.' The Jubilee of 1817, has replied to this prophecy, after a lapse of three centuries, by the enthusiasm, and acclamation of the entire Protestant world."—*Presbyterian.*

**RICHARD REYNOLDS.**—The late Richard Reynolds, of Bristol, who had amassed a princely fortune in the iron trade, looked upon himself merely as the steward of the Almighty. His entire income, after deducting the moderate expenses of his family, was devoted to benevolence: and he devoted his time likewise. He deprived himself of slumbering to watch beside the bed of sickness and pain, and to administer consolation to the heart bruised with affliction.

On one occasion, he wrote to a friend in London, requesting to know what object of charity remained; stating that he had not spent the whole

of his income. His friend informed him of a number of persons confined in prison for debts. He paid the whole, and swept the miserable mansion of its distressed tenants. Most of his donations were enclosed in blank covers, bearing the modest signature of "A Friend."

A lady once applied to him in behalf of an orphan, saying, "when he is old enough, I will teach him to name and thank his benefactor."

"Nay," replied the good man, "thou art wrong. We do not thank the clouds for rain. Teach him to look higher, and to thank Him who giveth both the clouds and the rain. My talent is the meanness of all talents—a little sordid dust; but as the man in the parable was accountable for his one talent, so am I accountable to the great Lord of all."

**EMANCIPATION IN TUNIS.**—It was announced some time ago, that the slave trade had been abolished by the Bey of Tunis. It now appears that slavery is fast coming to an end there. A letter from Malta, dated March 22d, 1842, says:—

"I went, whilst in Tunis, to see the demolished slave market. I felt deeply when I saw the ruin of this crying iniquity. Hundreds of years human beings had been exposed for sale in that place, like cattle! How strange, that a Mussulman State should tear down that den of traffic for the bodies and souls of men, while in Christian America this foul system still flourishes in such vigor! How dreadful the responsibility of the Americans!

I made many inquiries as to the feeling of the Moors on this subject. I am most happy to say that the greater part are in favor of the Bey, while all obey. If slaves now are sold in Tunis, it is contraband, and with the greatest secrecy. It is now only exchange—one proprietor giving his slave to another proprietor for his. But all this is done in darkness. No slave can be bought and sold by the laws of the country. The prohibition is complete and absolute. And many of the courtiers of the Bey, following his noble example, are liberating their slaves—*forever!*"—*Vermont Chronicle.*

We may talk about education forever—about the importance of physical and intellectual, and the necessity of moral education—we may get a stereotype set of words and phrases, and pass them from mouth to mouth, and from lecture to lecture, and report to report—but unless we study the springs of action in the human mind, the laws of mental growth, the modes of stimulating intellect to activity, our talking and lecturing, and reporting will be in vain.

**PETER the I., King of Portugal,** to restrain luxury, and to prevent the ruin of families, absolutely forbade all his subjects to buy or sell any of their commodities, without immediate payment, and made the second commission of that offence death!

**NO PROFIT IN SIN.**—Walking in the country, (says the Rev. Mr. Jay,) I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon.—"My friend, 'in all labour there is profit.'" Leaning upon his flail, and with much energy, he answered, "No sir; that is the truth, but there is one exception to it:—I have long labored in the service of Sin, but I got no profit by my labor."—"Then you know somewhat of the Apostle's meaning, when he asked, 'what fruit had ye in those things whereof ye are now ashamed?'" "Thank God, said he, 'I do; and also know that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life.'"

**WORKING OUT SALVATION.**—The Emperor and Empress of Germany are required by the Jesuits, on Maunday-Thursdays of each year, to wash the feet of twelve poor old men, and as many women, as a good work by which they merit the favor of God! The oldest woman thus washed this year is 104, and the oldest man 108.

**BEAUTY.**—Beauty, without the graces of the mind, will have no power over the hearts of the wise and good. Beauty is a flower which soon withers, health changes, and strength abates, but innocency is immortal, and a comfort both in life and death.

## SUMMARY OF NEWS.

## LATEST FROM EUROPE.

REPRIEVE OF FRANCIS—ANOTHER ATTEMPT ON THE QUEEN'S LIFE.

On Saturday morning the Unicorn, which had gone to Halifax, to convey Lady Bagot to Quebec, arrived there, with the English mail of the 5th July, brought by the *Acadia*. The news is interesting. Her Majesty has commuted the sentence of Francis to a life banishment to a penal settlement, and another candidate for notoriety has appeared, in the person of a deformed and dwarfish character, who waylaid the Royal Carriage, and presented a pistol, loaded with broken pipe-stems and some other equally dangerous materials, which however, like many other things which are presented these hard times, would not "go off." The whole affair was so like a ridiculous farce, that the police would not arrest the "foul misshapen fiend," as, in their loyal wrath, the newspapers delight in calling this new aspirant for regicidal laurels.

England continues still in a distressed a condition as ever, and not England only, but Ireland also, and Scotland. Thousands are reduced to the last extremity, and in many instances, even the dead carcases of dogs and other animals have been had recourse to in order to appease the cravings of hunger. Trade continues quite dull, and the only thing that gives a more favorable aspect to the future, was that the harvest promises to be abundant.

The terrible condition of the country was a prominent subject of discussion in Parliament. Mr. Wallace had moved that Parliament should not be prorogued without first devising some measure of relief.

Sir Robert Peel is said to be very seriously indisposed.

The accounts from all parts of the country respecting the prospects of the harvest are of the most cheering description. The rains have been moderately copious in every direction, and vegetation, which in the light soils was in many places feeling the effect of the drought, with some severity, had already got an extraordinary stimulus. If the weather continues equally propitious, we shall have the wheat harvest on the average a fortnight to three weeks earlier than last year.

In the Lords, on Thursday, the 30th, the Earl of Mountcashel drew the attention of the House to the vast number of emigrants from this country to America and Canada, and asked if the Government would guarantee the fulfilment of the pledge given by the House of Assembly, in 1841, to execute certain public works in Canada? The Duke of Wellington said there was no intention on the part of the Government to depart from any of the pledges on the subject referred to.

The Overland Mail from India had arrived. —The following Telegraphic Despatch was received at London on the 1st July:

General Pollock had joined Sir R. Sale at Jellalabad, re-establishing on his march the authority of Thomas Khan Sullpora. He was to march on to Cabul as soon as he was joined by Colonel Bolton. General England had re-united troops, forced the passes, and joined General Nott at Candahar. Capt. McKenzie had arrived at Jallalabad, with offers from Akhbar Khan to release his prisoners on conditions. The answer was not known. General Elphinstone died on the 23d of April.

Our news from China is to the 4th of April. The preparations for the defence by the Chinese of the river between Whampoa and Canton were still in progress, although now nearly completed, and their officers were unremitting in their exertions to practise their artillerymen in the use of great guns.

Ningpo had been attacked on the 18th of March by a Chinese force, estimated at from 10,000 to 12,000 men. They were allowed to enter the town without opposition, but upon reaching the market place, were attacked on all sides by our troops, and instantly routed. About 250 are said to have been left dead on the field, while on our side not a single casualty took place.

## BRITISH NORTH AMERICAN BOOT AND SHOE MART,

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EDWIN ATKINSON, in tendering 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 signalized 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.

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THE Subscriber begs respectfully to inform his friends and the public, that he will be prepared, on the opening of the navigation, to transact business as a GENERAL AGENT, COMMISSION MERCHANT, and GOODS BROKER.

He will give his best attention to the sale of consignments, and purchase of every description of GOODS, PRODUCE, &c., Liquors excepted, and will spare no exertions that will render his services advantageous to those who may confide their interests to his care.

He begs to say, that for the last eleven years he has been employed in one of the most extensive HARDWARE ESTABLISHMENTS in this city, during the last seven of which he has had the charge of the business, and that for the seven years preceding he was employed in the GROCERY LINE, and has engaged the services of a person who possesses an intimate knowledge of DRY GOODS.

In offering his services as a Goods Broker, he begs respectfully to remind Importers and Consignees of Groceries, Produce, &c. that this mode of effecting sales substituted for auctions, would save the Provincial and Municipal Auction Duties.

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MONTREAL.

August 12, 1841.

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Montreal, June 30, 1842.

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JPH. COMTE, PTE.  
17-h

March 24, 1842.

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