

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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VOL. III.

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POETRY.

(From the Dundee Warder.)

WARNING.

A NEW-YEAR'S APPEAL.

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom:
Its midnight approaches—
The midnight of doom.
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bow'd,
The ocean is surging,
Earth gathers its shroud.
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee,

The vision is nearing,
The Judge on the throne!—
The voice of the Angel
Proclaims "it is done."
On the whirl of the tempest
Its ruler shall come,
And the blaze of his glory
Flash out from its gloom.
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee!

With clouds he is coming!
His people shall sing,
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing,—flee, lingerer, flee!

"I HAVE NO FATHER THERE."

I saw a wide and well spread board,
And children young and fair
Came one by one, the eldest first,
And took their stations there.

All neatly clad, and beautiful,
And with familiar tread
They gather'd round, with joy to feast
On meats and snow-white bread.

Beside the board the Father sat,
A smile his features wore,
As on his little group he gazed,
And told their portions o'er.

A meagre form arrayed in rags,
Around the threshold stood;
A half-starved child had wander'd there
To beg a little food.

Said one, "Why stand'st thou here, my dear?
See there's a vacant seat
Amid the children, and enough
For them and thee to eat."

"Alas! for me," the child replied,
In tones of deep despair;
"No right have I amid yon group,
I have no Father there."

O solemn hour, when from the skies,
With notes of deepest dread,
The far-resounding trump of God
Shall summon forth the dead.

What countless hosts shall stand without
The heavenly threshold fair,
And gazing on the blest, exclaim,
"I have no father there!"

CHOICE EXTRACTS.

DEATH DISARMED.

AN eminently devotional man in humble life, being asked why he prayed so constantly, emphatically answered, "Because I must die." Truly if death were brought home to our bosoms, as an event which can by no possibility be averted, we would pray more. Some reflect not on the subject at all, others transiently, while most studiously exclude the thought from their minds, and hence they live without prayer.—Were a realizing sense of our mortality universal, the aspect of society would at once be changed. The giddy, thoughtless multitude would be sobered, and anxiety would be substituted for their joyous hilarity. The fact is often strikingly illustrated. The gallant ship, while proudly breasting the waves, and prosperously sailing on her course, may resound with many a loud laugh and profane oath, and be unused to the voice of prayer. Its living freight may often have been warned that there was but a step between them and death, and yet have been totally unmoved. In the midst of fancied security, however, a hidden danger is disclosed; the storm pours out its fury, the vessel strikes upon the iron-bound coast, the timbers are startled; human skill no longer avails; and then every face gathers paleness, the heart throbs with dread, and bitter cries for mercy are heard from lips which never prayed before. Death is now realized. That makes the difference, and although each and all were liable to be called out of life in a moment, they did not realize their mortality until now. We have heard, too, of the gay assemblage in the theatre, feasting their eyes with the mimic scene before them, and perhaps applauding some caricature of sacred things, to whom the thought of God or eternity would have been a most unwelcome intruder; but in a moment the alarm is raised that the building is on fire, and as the mingled volumes of smoke and flame curl along the roof, the panic shriek is heard, amusement is no longer thought of, and as the tumultuous crowd vainly endeavor to escape, the most obdurate are not ashamed to cry to that God, whom they had always insulted, for mercy for their souls. Death is realized, and the thoughtless are thoughtless no longer. Such scenes show the effect which would be produced if the dying race could but realize that they were dying. Yet death is always imminent; it lurks in every avenue of life; its shaft is directed against every bosom, and we know not what a day, or even an hour, may bring forth. It is wise, then, to cultivate an acquaintance with this great foe, to familiarize our minds to his approach, and, if possible, to be prepared for his sudden coming. What men do in sudden panic, should be done by wise men at all times; they should realize death, and pray to the God of salvation. Death is terrible, not merely from the pain produced by the act of dying, but chiefly because it introduces us into the presence of a holy and just God, and into the endless retributions of eternity. The friendship of this God, therefore, is to be obtained, and the assurance of a happy eternity is to be sought. This is not to be done without prayer, much heartfelt prayer. Christ has disarmed death of his sting, and deposited him of his victory; He therefore should be our advocate, through whom we may approach with confidence to God. Prayer, when it proceeds from a devout heart, familiarizes the

thoughts with God, dissolves our attachments for sinful pleasures, brings down upon the soul heaven's richest blessings, and enables us to regard death, our formidable adversary, as a friend who is to introduce us into our unspeakably glorious inheritance. The word of God, therefore, imposes no irksome service on us, but is our truest friend, when it tells us to "watch unto prayer," to "pray without ceasing," and in all things to make known our wants and desires to God in prayer. If prayer be most suitable for the sick and dying, it is most suitable for all; for we have the seeds of death in us, which may be matured in a moment.—*Presbyterian.*

BEAUTIFUL EXTRACT.

COME, O Almighty Saviour!—in the infinite sympathies of thy boundless compassion. Come, O Almighty Spirit of all grace!—in the plenitude and overflow of thy soul-reviving and comforting influence. And may the blighting of once fondly cherished hopes, and the consequent prostrations of all high thoughts and lofty imaginations, be in this and all other lands, the discipline and the preparation for that night of storms, which is now so ominously brooding over the nations. And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan, who cometh down in great wrath, fiercest,—may we have faith to discern in these the signs and presages of that hollowed morn which shall chase away the long dark night of ages,—the heralds and precursors of the speedy approach of Him, whose "coming like the morn shall be, like morning songs his voice." Then, then,—amid the dawnings of millennial glory, and the jubilee of a once fallen but now renovated universe,—shall we find fresh emphasis in the words of inspiration,—that "the hope of the righteous shall be gladness; but the expectation of the wicked shall perish."—*Rev. Dr. Duff, India.*

I AM.

Who ever conceived a more beautiful illustration of this sublime text than the following by Bishop Beveridge?

I AM. "He doth not say, I am their light, their guide, their strength, or tower, but only, 'I AM.' He sets his hand, as it were, to a blank, that his people may write under it what they please, that is good for them. As if he should say, are they weak? I am strength. Are they poor? I am all riches! Are they in trouble? I am comfort. Are they sick? I am health.—Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power. I am justice and mercy. I am grace and goodness. I am glory, beauty, holiness, eminency, super-eminency, perfection, all sufficiency, eternity! Jehovah, I am. Whatever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy; whatsoever is great or pleasant; whatsoever is good or needful to make men happy, that I am."

MEMORY.—If men possessed the faculty of consigning every event of their past lives to oblivion, how many in old age would there be, that could give even a sketch of their own history? The prominent acts and events in every man's life are co-existent with the immortality of the soul, and can no more be forgotten than its identity destroyed.

TRUTH is immortal; no fragment of it ever dies. From time to time the body dies off, but it rises to a more perfect form, leaving its grave clothes behind it, to be perchance worshipped as living things, by those who love to watch among the tombs.

GENERAL LITERATURE.

[FOR THE CHRISTIAN MIRROR.]

ORIGINAL ESSAY,

BY A MEMBER OF THE MONTREAL CHRISTIAN
MUTUAL-IMPROVEMENT SOCIETY.

THE EARTH.

It is truly an important and interesting study for the Christian to investigate the globe, which has been fitted up for the temporary abode of mankind, and, by that means, be led to see the overflowing beneficence and goodness of the Creator, and to observe with wonder how admirably the means employed are adapted to the end designed to be accomplished, and how nicely the end is attained by the means employed. Such study is recommended by the Saviour, when he exclaims, "Consider the lilies of the field how they grow;" and it is, besides, well calculated to humble our pride, to teach us our ignorance, and to display to us the boundless riches of the benevolence and power of the Almighty.

The Inspired Writings inform us that God is almighty, and perfectly wise and good; and the discovery of these divine attributes in the atmosphere which we breathe, in the ocean which encircles us, in the ground on which we tread, and in the formation and construction of the plants and animals which surround us,—must certainly tend to increase our confidence in the Creator, to afford us matter for contemplation, and to instil into our hearts a greater desire to praise Him, who has impressed his hand-writing in so many and so splendid characters on every side of us; and we thus find "tongues in trees, books in the running brooks, sermons in stones, and good in every thing."

We are placed here on a sphere called the EARTH; but the telescope discovers to the astonished gaze other spheres, of different sizes, but similar to the earth in their general outlines. The earth revolves round the sun, and rotates on its axis at certain known periods; the planets do the same. The earth is furnished with an atmosphere adapted to support animal and vegetable life; and some of the planets possess the same appendage. To them belong the variations of day and night; they are at one time left dreary and waste by the blighting frosts of winter, and at another covered with verdant fields, and vegetation, by the refreshing and invigorating rays of the summer sun.

The poles of some are covered during winter with a fleecy mantle of snow, which is dissipated on the approach of summer; and others are attended by moons, to enlighten the darkness of their nights. Can, therefore, these bright orbs have been created to gratify the eyes of man? Is the earth the only spot in the Almighty's vast creation from which ascend prayer and praise? Are all yon shining orbs dreary solitudes? Do unmitigated silence and solitude reign there, or do songs of triumph and praise ascend from beings placed, like ourselves, as probationers, seeking for a higher scale of being; and may not their prayers mingle with ours before a throne of grace? There a moral pestilence may have existed—there the Son of God may have atoned for sin—there may be abodes and places of worship, from which adoring voices may offer up praise to Him who rules on high.

If we cross the Atlantic, and approach the shores of England, we at first only behold the dim outlines; we see none of the luxuriant fields of the large cities, or of the cottages, dotting its surface. So it is with regard to the planets and stars; their immense distance, and our imperfect instruments, prevent us

from getting more than their bare outlines; but, as these outlines exhibit the same appearances, and display the same phenomena as the small globe on which "we live and move and have our being," he who would confine the providential care of the Almighty solely to the government of the inhabitants of the earth alone, certainly exhibits the appearance of possessing a selfish and narrow-minded spirit. Holding that the earth is only one of many similar globes also peopled with inhabitants, the Christian is often led to exclaim, like the Psalmist of old, "What is man! that thou art mindful of him?"

Notwithstanding the boundless extent of the Creator's dominions, we have an outward conviction that, although He governs so many and so various mighty kingdoms, yet he condescends to watch over each of us. We feel that he can, at the same time, extend himself over, space and confine himself to each of us, and that we are under his immediate care, though we do not compose a fractional part of his family;—that the same Being, who has produced, and sustains, the revolutions of the stars, at the same time directs the trivial circumstances that affect the life of each of us—now bestrewn our path with the thorns of adversity for some benevolent end, and now lighting it up with the sunshine of prosperity; that he hears and listens to the innumerable offerings of prayer and thanksgiving which are being continually made at his throne by millions of his worshippers, and that he at the same time listens to the prayers and beholds the meditations of each individual now present, as if that individual were under the peculiar care, and occupied the sole and undivided attention, of the Creator.

In examining minutely our place of habitation, we discover that the gases contained within the earth may expand and shiver our abode to atoms; the fires raging within may burst out, and convert it into a liquid mass; noxious vapours may arise from the earth, and render the atmosphere incapable of supporting animal and vegetable life; or a comet, in its erratic excursions, may come in contact with the earth, which would send the sea with irresistible force over the dry land, and utterly destroy the human race. Now, since all these events may occur, and no human foresight or prudence can prevent their occurrence, do they not afford us as instructive a lesson of our dependence on God alone as that which the growth of the lily affords us, and from which He, who never "spake as man spake," instructs us to have confidence in God?

In pursuance of the plan which I intend to adopt, it is now my object to illustrate, by a few observations, the goodness, wisdom, and beneficence of God, displayed in such profusion on every side of us.

It is at first necessary to remark, that the laws which govern matter are few and simple. For example: the laws of propulsion and gravitation have produced and sustain the motions of the planets; but, if we examine the dispositions of matter, we discover more complexity in the arrangements, and that a greater number of independent circumstances must occur before the result intended can be produced; for instance, the heart would be useless without blood and muscles, unless it was placed in a proper position and endowed with sufficient power to circulate the blood to the extremities of the body. Here many causes unite to bring about one result, and consequently the probabilities are greater that chance has not produced that organ of our body;—just as, when we perceive the different parts of a watch so ingeniously put together that they produce the end intended, viz., the measurement of time, we find so many traces

of design, that we must conclude that some one has put together its several parts.

[To be continued.]

POVERTY.

LET none of those would-be moralists, who, seated in luxurious ease at their cheerful fireside, pretend to measure the temptations, and measure the resisting virtues of their brethren; let none such pretend that poverty is not an evil. Disguise it as we will, it is an evil shape, and whether it covers beside the dying embers on the pauper's hearth, or hides its gaunt limbs beneath the furrowed robe of the votary of fashion, still it is a fearful thing.—Talk not with stoical contempt of that which has power to break down the barriers of principle, and summon the demons of avarice and dishonesty to rule over the souls of men; which can chill the heart's best affections, and chase the sweet charities of life from the cold hearth-stone and the scanty board; which can bow down the lofty intellect, and put fetters of triple brass on the pinions of genius; which can bend the most untameable will, and crush the haughtiest spirit in the dust.—The power which can extinguish the taper whose feeble glare sheds its last earthly light on the features of the dying child, and robs the weeping mother of that last fond look which is turned upon her from the portals of the tomb: the power which can make the strong man lie down in child-like weakness to perish beside his little ones: the power which beyond all other evils of our fallen state, can torture the body and tempt the soul—is one which our hearts may contemplate with awe, but not with contempt. Yet is poverty but a ministrant of the designs of a wise and good Providence; and, as in olden times, men were hospitable to all comers, knowing that they sometimes entertained angels unawares, so may we welcome all the messengers of Heaven, whether of good or evil import, believing that in the end, they will leave on us a blessing. So long as poverty loosens not the tie of kindred love: so long as its shadow darkens not over the pure fountain of affection in our hearts: so long as the mildew is shed from its baneful influences upon the snowy whiteness of the soul, it may be endured patiently, nay even cheerfully; and as there are certain flowers which shun the sunshine, but thrive and blossom in the shade, so may we find virtue which prosperity called not forth, springing up in our hearts beneath the gloom of a sky of clouds.

THE FAMILY CIRCLE.

[From the Boston Young Ladies' Friend.]

"SHE HATH DONE WHAT SHE COULD."

BY MISS ELLEN S. SMITH.

Who has not been interested by reading the story of Mary's devotion to her Saviour, and his kind approval of her offering? When his followers censured and attributed to wrong motives the act which was prompted by her grateful heart, how cheering must have been the commendation of Jesus! And in the dark days which followed, when her crucified Lord had gone from her, when clouds seemed to envelope his cause, and his disciples were persecuted in every city, how must these words have dwelt in her memory, and inspired each day the desire to do what she could for the poor, whom her Master had said would be always with her. I have often thought this simple story of Mary's love was full of encouragement to the female disciples of our Saviour. What young lady, as she reads it, does not feel that, feeble as her powers may be, she can do something to benefit those about her; something to hasten on the day when all shall hail Jesus as their Saviour? God is often pleased to bless the most humble means, and thus has placed it in the power of all to labour for Him. I know of one such instance, of which I always think with pleasure.

In one of the little log-houses in the eastern part of Maine, a poor man lived and laboured for his family. His oldest child, a girl of sixteen, returned from six months' instruction in a neighbouring village, (the first privilege of the kind she had ever enjoyed,) with a mind awakened to an ardent desire for knowledge. The few books her home contained were already known by heart; and in want of any other reading, the Bible, a book she had never been taught to value, was brought forth for perusal. She had seldom heard the gospel preached, and had enjoyed no other means of religious instruction. The Spirit of God now fixed her attention, and with wonder she read the story of a Saviour's love. Her wonder was changed to penitence for sin. She was humbled at Jesus' feet, and with faith prayed for pardon. With a sense of forgiveness came the inquiry, What she, a poor ignorant child, could do for her Saviour? Her brothers were her first thought. She had been trying to teach them to read, and now, with her daily instructions, she related over and over to them the lessons she was learning from the word of God. She had heard of Sabbath Schools, and now she thought that among her few neighbours she might establish one. With difficulty she persuaded her father to lend his kitchen for a school room, and then rested not until all the children within some miles had promised to come. Happy was she, and yet she trembled when she found herself sole teacher of twenty ignorant children. She persevered. Her school increased, and parents were interested and came into hear. Old men and middle-aged joined the circle, and, as the young teacher grew in knowledge and strength, they profited by her instruction.—Years have passed away, but the school still continues, though it now numbers hundreds instead of scores, and is in the midst of a flourishing village. A neat church stands near the site of the old kitchen, and every Sabbath it is filled with attentive worshippers. One of that girl's brothers is preparing for the ministry; the others are devoted, influential Christians. One of the scholars is already on missionary ground. The teacher has ceased from her labour of love. She was early called from the world, and we cannot doubt but shared with Mary the blessed commendation, "She hath done what she could."

WOMAN.

THE CHARACTER of a pure and virtuous female is too tender and delicate to be handled roughly.—Like the dew-drop that sparkles on the bosom of the rose-bud, the first rude breath is apt to sweep it away. Surely then it should be guarded with a pious care by her who possesses it, and should never be sullied by the foul taint of withering calumny. The man who would cast a deadly blight on the reputation of an innocent and unsuspecting woman, by direct accusations or cunning insinuations, is a vile and heartless wretch, unfit for the companionship of his species.

THE INFLUENCE of woman in the endearing relation of sister, of wife, and of mother, exceeds all conception in its extent and its power. In this respect she is far superior to the sterner sex. How is the wild and wayward brother restrained from a career of vice, and led in the path of purity and peace, by the mild and persuasive entreaties, the soft and feminine gentleness, of his affectionate and confiding sister! How are the asperities of the husband softened, his evil habits corrected, and the nobler and better attributes of his nature developed in their lovely and exquisite proportion, by the captivating graces, the generous and self-sacrificing devotions, of the wife of his bosom! And how is the rude and reckless boy met, at every avenue of guilt, by the hallowed form of her who bore him, now perhaps in heaven, as she knelt down at his bedside in early childhood, and commended him to God, or urged him, amidst fast falling tears, to emulate the example, and follow the steps of his Saviour!

THE SYMPATHY of woman is one of the crowning excellencies of her nature. This is the golden chain that unites her with loftier intelligences, and with the Deity himself. How brilliantly does this amiable quality shine in the hour of sorrow and anguish—by the pillow of sickness and death! Then indeed does woman seem like a guardian angel sent from a higher sphere, to cheer our moments of despondence and distress, to smooth our otherwise rugged passage to the

tomb, and to prepare the departing spirit for a happy exit from this world of woe. Who then will endeavour, with impious hands, to withdraw her from the position she was destined to occupy, to mar the symmetry of her character, and to plunge her into the turbid waters of crime—a loathing to herself and a nuisance to society!

RELIGIOUS INTELLIGENCE.

LETTER OF THE REV. GEORGE SCOTT, MISSIONARY TO SWEDEN.

GRAVESEND, (ENGLAND) NOV. 30, 1843.

REV. W. A. HALLOCK, Sec.—DEAR BROTHER,—The delay in replying to your kind letter of May 27, handed me by our beloved brother Baird, has been occasioned by my having to wait for full information from Stockholm, as to the disposal of that part of the money left by me there. Our good friend Keyser sent me, in August, a financial statement, but he only gave me the Nos. of the Tracts printed after my leaving, and I had to write again for the titles. I greatly regret the delay, as it appears our dear friends in Sweden are much in need of further aid, and I am certain your committee will be most willing to extend that aid.

Our chapel is still closed against us; and as the King has, in council, confirmed the sentence of the Governor, there appears no probability of my being allowed to return to my much-longed-for scene of labours; nor is it likely that any foreigner will again be permitted to introduce divine service in the Swedish language, at least until religious freedom is better understood in Sweden than is now the case. Meanwhile the devoted young man who took a kind of charge of me in the capital, sends me the most cheering accounts of the progress of God's work in the hearts of the people; not merely the poorer classes, but several of rank hear him gladly, and seem concerned for their souls' salvation.

In the mysterious providence of God, some of the converted persons have had to leave Stockholm and settle in provincial towns and villages. They have carried with them the light and power of God's truth, and have found many prepared of the Lord to listen to the word with all readiness of mind. Several pleasing instances of turning to God have been the consequence, and my name, cast out as evil, is generally, whether correctly or not, connected with the movement, while the carnally-minded, with scornful indignation, exclaim, "This is all that Methodist Scott's doing." But I cry out, with inward rapture, while perusing the animating details, "This is the Lord's doing, and marvellous in our eyes."

An unceasing desire to obtain the Scriptures appears on every hand, and the generosity of the American Bible Society has enabled the friends at Stockholm to put an additional number of copies into the hands of the very poor, more particularly those who go down to the sea in ships.

A Colporteur, (a pious peasant,) whom I had the privilege of engaging, ere I left the country, has been the instrument of one of the most remarkable revivals ever known in any one parish in Sweden. Not content with offering the book for sale, he gathered the people together, to tell about its contents, and while thus engaged in this parish, above one hundred miles west of Stockholm, the Spirit of the Lord was poured forth in a marvellous manner, so that scarcely a house could be found where some one or more of the family were not concerned about their souls.

The good man was brought up before a justice, and charged as travelling about as a vagrant, without a passport, he not having brought one from the local authorities, but when he presented one obtained for him at head-quarters, by the Bible Agency, they had no more to say on that point. They declared, however, that his passport only sanctioned his hawking Bibles for sale, and afforded no excuse for his talking to the people as he did, which he must therefore give up. To which he responded, "Who ever heard of a hawker being prohibited from expatiating on the excellence and usefulness of the works he offers for sale? How could he hope to effect a sale without doing so? Like other hawkers, I tell the people the excellence of the works I have to dispose of, and the necessity there is for their possessing them; and, in order to induce them to purchase, I produce a few specimens,

showing their richness, value, and availability, and in this I certainly do no more than other licensed hawkers are allowed to do." The Justices were silenced, and after straitly charging him, let him go.

The most popular papers are constantly employed in attacking religion by argument, and sarcasm, and anecdote; so that our friends feel the great importance of scattering very plentifully the good seed; and, instead of withholding Tracts till payment can be presented, are delighted if they are freely received and perused. I do hope your committee may be induced to help, and help liberally. You may either address to me, or to Mr. Keyser, Stockholm: he reads English, and can reply in German, if that would suit you.

With affectionate remembrance for all who may love to remember me, believe me, dear brother, yours in love unfeigned,

GEORGE SCOTT.

EDUCATIONAL ZEAL OF THE CONGREGATIONALISTS IN ENGLAND.

A Conference of Ministers and Delegates of the Congregational body was held in London, on the 13th and 14th of December, to consider the interesting duty of Day-School Education which should be performed by that body; and we are informed, by the *Leeds Mercury*, that it was of "a most satisfactory and delightful kind, and will redound mightily to the advantage of Education and Religion." There were present 170 ministers, and 151 lay delegates, among whom were the most eminent ministers of the Independent body in London and the country, and many of their most wealthy and influential laymen.—The amount subscribed at the Conference was £17,545. Charles Hindley, Esq., M.P., the chairman, headed the subscription with £1,000, and six other gentlemen each subscribed the same amount. Twelve gentlemen put down £250 each. The Rev. J. A. James and others £200 each. A number of ministers and gentlemen £125, others £100, others £50, some £25 each. The object of the Congregationalists is to raise a very large sum, at least £100,000, within five years; and "the sums put down by each donor are to be appropriated, according to his own pleasure,—to local objects, (to which the greater part will, no doubt, be applied) to the Central Fund, to the British and Foreign School Society, or to such other institution for the training of teachers as the donor may approve. It is recommended that there be a Day-School wherever the Congregationalists have a Church or Mission. Thus it appears that they intend to act as a denomination, while the important resolutions passed by the Conference show it is with the best and kindest feelings towards all other religious bodies. This effort taken, too, in connection with that of the Wesleyans, is distinguished indeed, and, properly followed up, as it promises to be, "will be another noble triumph for the voluntary principle, will be most honourable to the Congregational body, and will redound to the glory of God and the best interests of Great Britain and of mankind."—*Christian Guardian*.

PROTECTION FOR THE WALDENSES.

An important movement appears to be in progress to afford protection to a most interesting and remarkable branch of the Church of Christ. We refer to the Vaudois church, in the valleys of the Alps. It is well known that the inhabitants of these valleys, having never submitted to the Romish Hierarchy, but remained steadfast to the faith during the long and dark years of papal degeneracy and despotism, have suffered cruel persecutions from their enemies.

In the last London Quarterly Review, the leading article is an able and conclusive argument to prove the duty and propriety of British interference to protect the Vaudois in the free enjoyment of all their religious institutions. It appears that the two Protestant powers of Europe, in 1690, England and Holland, then united under one head, in a secret article of their treaty with the Duke of Savoy, provided for the security of the Vaudois in the exercise of their religion and the enjoyment of their property. By this treaty the Duke of Savoy gave the right to England and Holland of distinct interference, in his own territory, for the perfect security of the Vaudois. This was the treaty of the Hague, in 1690. It was renewed and confirmed in 17

the treaty of Turin, in 1801. In obedience to this treaty, and in spite of the remonstrance of the Pope, an edict was issued by the Duke concerning the treaty, and giving a formal guarantee of immunity to his anti-papal subjects. The King of Sardinia now holds the territory in question under the stipulations of the treaty alluded to, and the reciprocal obligation of that treaty has never been denied. This obligation on the part of the King of Sardinia he has inherited with his dominions, and on the part of the British and Dutch government the duty is binding and clear.

The treaty referred to have been laid before the House of Commons; and a memorial has been presented by the Archbishop of Canterbury and others to Lord Aberdeen, calling his attention to these important and interesting facts. We shall look with some anxiety for further steps to be taken in this matter.—*N. Y. Observer.*

INTENTION OF MINISTERS TO ENDOW THE CATHOLIC CLERGY.—We hear, through a quarter of high authority, that it is actually the intention of Sir Robert Peel to propose, during the ensuing Session, a measure for endowing the Roman Catholic clergy of Ireland, and especially granting them glebes, or portions of land. We cannot vouch for the accuracy of the information, but that it is fully believed by some of Sir Robert Peel's own supporters, high in rank, but who have told the Premier that they should oppose him on this question. The country will act accordingly. We regret, though we are not greatly surprised, to see that the just published number of the *Edinburgh Review*, in an elaborate article on Ireland, strongly recommends the endowment of the Catholic clergy, to which body the reviewer proposes to give three hundred and twenty thousand a year, not by annual grant, but by creating a new and perpetual stock, yielding that annual amount, to be invested in Commissioners! If such a measure should be proposed, it will do more than any thing else to shake the principle of Religious Establishments in the minds of the English people.—*Leeds Mercury.*

FIRST LIST OF DONATIONS TO THE WESLEYAN EDUCATION FUND.—The first list of subscriptions to this fund, to promote the education of the children of the labouring classes, amounts to £6,000; which sum, observes the *Watchmen*, is surely a very satisfactory first instalment of £20,000, which it is desired to raise at once, for the specific purpose to which we have adverted. It only remains that the numerous friends to Wesleyan Education, who have not yet come forward, should imitate the example thus set them, and the result cannot fail to be gratifying and satisfactory. For the promotion of this great end, the sectional meetings already held have been found very advantageous; and we hope soon to hear of arrangements for others, as in no way can the case be brought forward more lucidly or efficaciously.—*Leeds Mercury.*

BAPTIST MISSIONARY SOCIETY.—In our paper of the 17th ult. we stated that an iron vessel called "The Dove" had been launched for the Baptist Missionary Society, and that she was intended for the use of the Missionaries on the coast of Africa, to convey them from one place to another. The vessel being now completely equipped, and about to depart for her destination, the members and friends of the Baptist denomination in this town and neighbourhood had a festival yesterday, to celebrate the event.—*Liverpool Mercury, Dec. 15.*

DEATH OF MR. JOHN MORRISON.—The accomplished Chinese scholar, and excellent man, Mr. John Morrison (son of the late eminent Missionary, Dr. Morrison, the translator of the Scriptures into Chinese) has been prematurely cut off by fever, at Macao. His death is a loss to his country, for which he acted as principal Secretary to the English Commissioner in China. It is a loss to literature, as he was perhaps the first living Chinese scholar. And it is a great loss to the London Missionary Society, with which he retained the friendly connexion begun during the life of his venerated father. Mr. Morrison was a man of high character. He caught the fever of which he died at Hong Kong, which island appears to have been very sickly.—*Leeds Mercury.*

LAY OPPOSITION TO PUSEYISM.—The Lay Address to the Authorities of the University of Oxford, praying for measures to arrest the spread of Tractarian errors in that University, was transmitted to the Vice-Chancellor on Thursday last. Among the parties who had affixed their names were five Dukes, three Marquises, thirteen Earls, ten Viscounts, five Barons, two Right Hon. Commoners, twenty seven Hon. Commoners, twenty nine Baronets, forty nine members of Parliament, and, as far as could be computed, between four and five hundred Country Magistrates. The aggregate of signatures is believed to have exceeded ten thousand.—*London Record.*

The Rev. Dr. Burns has lately arrived at New York. He is joint delegate with the Rev. Dr. Cunningham, to plead the cause of the Free Church in America. Great success is attending them.—*Christian Guardian.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, FEB. 29, 1844.

In the previous issue, we promised to resume our remarks, intended to shew that the doctrine of "*A Trinity in unity*" is contained in the Holy Scriptures. This, we firmly believe, is one of the many precious gems, contained in the inexhaustible mine, which God has provided for us; and which mine, he commands us to explore,—“Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.”

Referring our readers to the editorial article, of which this is a continuation, we shall now proceed to occupy our prescribed space, beseeching the Lord the Spirit, so to guide our pen, that it may indite good matter. Modern Jews, who, indeed, are no Jews at all, admit that the Deity speaks of himself in the plural number; this *they cannot but admit*; but when the question is urged upon them, “Why does the Deity speak of himself in the plural number, unless that Deity consists of a plurality of persons?” what answer, think ye, do they furnish?—“O, it is only a figurative way of speaking, which the Almighty has been pleased to adopt.” Other sophists, both Jews and Gentiles—people who regard themselves as “the *illuminati*” of Christendom—try to account for the circumstance in this way:—“The Divine Being uses this mode of expression, to set forth his dignity, in the same way that earthly sovereigns do. This subterfuge is really too contemptible, to be favoured with a moment's serious consideration; but the contempt which its puerility engenders, yields to the sorrow which a sense of its pernicious operation produces.

It certainly is very degrading to “THE KING OF KINGS AND LORD OF LORDS,” to suppose, for an instant, that he would take his mode of speaking and thinking from fallen man—that he would make the conventional terms used by PHARAOH the persecutor—NEBUCHADNEZZAR the autocrat—BELSHAZZAR the sensualist, &c. &c. the means by which he would speak of himself, and make himself known to his creatures. It cannot be. Indeed, the solemn words, whose awful import we are endeavouring to impress upon the hearts of all who read our unassuming miscellany—these solemn words were uttered—

and uttered, too, by that awful voice which said, “*Let there be light*,” before any of those titled mortals, called kings and rulers, *had an existence.*

We never could see, exactly, the propriety of mere earthly sovereigns using the plural number when speaking of themselves. The custom is obviously an assumption, which has its origin in the pomp and vanity of heathen monarchs; and has been perpetuated from their time until the present day. Neither the antiquity of the custom, nor the prevalence of it, can altogether put the anomaly it involves out of sight; it originated in pride—official tenaciousness still sustains it—and if it conduces to support the stability of the throne, and to uphold the powers that be, let it be continued; but never, never, should an usage born in corruption, and reared up amidst “the pomps and vanities” of idolatrous courts, be held up as a model for divine imitation. Let our right hand forget its cunning, and our tongue cleave to the roof of our mouth, ere we should impiously contend, that he “who spake as man never spake,” conformed to the inflated and grotesque phraseology of man, who, even in his best estate, is altogether vanity.

We might advert to many passages in the Old Testament, and from them, deduce very ample evidence, in support of the doctrine we wish to commend to every man's conscience, in the fear of God. But what has been said, is sufficient to convince every unprejudiced and candid enquirer after the truth, that the Holy Scriptures commence with an avowal of this sublime doctrine; and that the creation itself was the result of the joint operations of the ever blessed and glorious Trinity.

To close these passing reflections, without some allusion to the Oracles that speak in the New Testament, would be a culpable omission; and to escape from the guilt which such a dereliction would incur, we shall evoke the aid of their testimony. Let a reference to the prescribed form of baptism be the opening of our supplication. The commission our blessed Lord here gave to his disciples, was expressed in these words,—“Go and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.” Now, the Gospel is, throughout the whole Bible, declared to be a message from God to man—a conditional offer of pardon and eternal salvation, from God to man. To be more explicit—the whole tenor of the Sacred Scriptures affirm, in the most positive and solemn manner, that “the Gospel” is a covenant—terms, which the Almighty has published and submitted to men for their consideration. Now, the acceptance of this offer, and the agreement with these terms, is to be signified by the reception of baptism; and as man is to conclude this covenant, or agreement, “*cum Deo*,” with God himself, the ordinance by which his concurrence is expressed, must be performed in God's own name; but Christ directed it to be performed in “the name of the FATHER, and of the SON, and of the HOLY GHOST;” therefore,

we conclude, that the Father, the Son, and the Holy Ghost, are three divine persons; and that these three divine persons are one God.

Again—at the conclusion of St. Paul's 2d epistle to the Corinthians, we are presented with this solemn benediction,—“The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you.” Now, certainly, the manner in which Christ, and the Holy Ghost, are spoken of, implies that *they are persons*: for none but persons, and divine persons too, can confer grace or fellowship. In the administration of baptism, the three adorable persons of the Godhead are associated together, without either difference or superiority; and that, too, by the express command of our Saviour himself; and in the place now under our immediate consideration, we hear an inspired apostle praying to the FATHER, and to the SON, and to the HOLY GHOST; and beseeching them, respectively, to shed forth upon the church at Corinth, the three great blessings of grace, love, and fellowship.

Here, then, the solemn form of a divine ordinance, and the impressive language of an inspired doxology, unite to prove the truth of the article, which we most cordially receive into our creed; and which, the Lord being our helper, we shall retain there, until those who dissent from us, satisfactorily prove, that a mere man can exercise a prerogative of *Deity*, and that a moral energy can perform the acts of a real person.

THE POOR.

THAT class of our fellow beings who come under the above denomination, too frequently bring their misfortunes on themselves. The poor, generally, are not religious; but, for the most part, just the reverse; and it is remarkable, that squalid poverty and immorality are generally found together. Though intemperance is not so prevalent amongst this class as it formerly was—yet, it is that which has dragged the once respectable family into poverty, and now holds them there.

The poor are mostly all improvident. When in employment in the summer, they seldom think of laying anything up for the winter; but trust to a precarious subsistence from the hand of charity, when all other means of procuring a livelihood are cut off. They lack economy; by mismanagement, many things are wasted and lost, which might be turned to good account. There is, with few exceptions, a want of cleanliness in their houses, their families, and their persons; they make their misery still more miserable by their total neglect of all tidiness and neatness. There is an apathy and indifference in most poor people about personal cleanliness that is truly astonishing; they have abundance of time and means to produce it, but the faculty to perceive its necessity seems to be wanting. It is remarkable to what degradation, in this respect, poor human nature can be reduced.

These remarks are made with a view rather to excite the pity of our readers, than to shut up their bowels of compassion; and in order to induce those who so nobly sacrifice their

time and personal convenience in distributing to the poor the charities of a benevolent and Christian public, to correct, as far as lies in their power, the evils we have noticed,—as well as to impress upon the minds of all who receive public charity, that a very large proportion of the evils which afflict mankind, are the result of their own immorality or imprudence.

WE are requested to state, that the Rev. Mr. COONEY will, on Tuesday evening next, in the hall of the Mechanics' Institute, deliver his third, and last lecture, on “The rise, progress, and resources of the British Empire.”

COMMUNICATIONS intended for insertion in the *Mirror*, must be received on the Saturday evening previous to the day of publication, in order to secure their appearing.

CORRESPONDENCE.

SHALL WE LIVE HEREAFTER?

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—I have lately been asked what reply I would make to the question, “Shall we live hereafter?” and with what arguments I should support my answer. I beg leave to submit the following, which will, I hope, be satisfactory.

Shall we live hereafter? We shall. All reason, all Scripture, all the aspirations of the soul, all history, all nature, prove—as far as this subject is susceptible of proof—that hereafter the immortal soul shall be again united with the body, and eternal duration of existence shall be to man,—not an existence, as here, of care, anxiety, and pain—of ignorance, fear and doubt—but one continued succession of unmingled delight, unclouded glory, and perfect happiness. Such do we hope for—to such a state the longing of the eternal spirit goes forth, and assumes it as its own. Why do I say this? Because,

1. It is just to suppose, that that part which here retains its identity, grasps firm hold of its own personality, and through all the mutations of its present ever-varying state, feels a oneness in the theme of its existence, and never loses itself for another amid the labyrinth of human life. I feel to be the same now as I was when first I burst from nonentity, and sprang at once into consciousness and active life. My body is the same—my mind is the same—my first feelings, passions, sensibilities, are here, though enlarged—yet, in their nature and character, unchanged, unimpaired. And is it unreasonable, from past and present experience, to believe the future to be for me a career of existence. Long, long, ages whirling on in their ceaseless eternity, are grasped by present mental vigour, and claimed as my inheritance.

2. But here we stop not in our proof. The infinitely merciful Jehovah, in pity to the weak and circumscribed knowledge of man, has engraved upon the glowing pages of his own inspiration the promises of immortality. In radiant and bold relief, this truth shines forth in every part of his word. He, the eternal, the omnipotent God, has guaranteed, as a boon to his terrestrial offspring, a principle of life that shall never end—an identity that shall ever be known—a distinct personality that shall ever be retained by each of the sons of men. For which see Daniel xii. 2; Matt. xix. 29; Luke xviii. 30; John

v. 25; 1 Cor. xv.; Rom. vi. 6; Rev. vi. 9, xx. 4, 10, xxii. 5.

3. Nor is this all. The Scriptures are known to but few—yet, this confidence of immortality is not limited. All the denizens of earth—whether the enlightened Christian or the sable savage of Africa's deserts, whether papist or pagan, learned or ignorant, bond or free—no matter what their mental or moral condition, or where the realm which they inhabit,—there is an instinct that makes them cling to life—an inspiration that whispers of immortality—a universal, an inextinguishable confidence of existence when the transformation of decay shall have seized their bodies—a belief that the omniscient principle of life shall again revivify this dust, and call us again to dwell in reanimated vigour amid the felicities of Paradise, the ever blooming bowers and fields of Elysian pleasure, beyond the distant cloud-capt mountain, in a land of perpetual verdure,—or last, and most blessed and firm, the faith and hope of the Christian, which is assured, that, “the sea shall give up the dead that were in it: and death, and hell, shall deliver up the dead which were in them; and they shall be judged every man according to his works; and the nations of them which are to be saved shall walk in the light of that City which God himself doth lighten, and eat of the tree of life, and drink of living waters.”

4. That these are the views, that this is the case, the pages of history clearly shew, from the time that Homer sung, and Hesiod wrote, till Plato, with his almost inspired wisdom, and Socrates, “with anticipated Christianity,” gave form and symmetry to this universal belief: from thence till now individual and general history bear the same testimony. This belief has pervaded all, even in the earliest ages—the barbarian, roaming over the Scythian plains, as well as the prince and priest of Uz, when he exclaimed, “Though after my skin, worms destroy this body, yet, in my flesh shall I see God.”

5. Even here our evidences in favour of this belief close not. All around us tells of a principle of life not extinct, though dormant. The death of winter reigns—the green fields, and verdant uplands, over which but very lately we strayed with pleasure—the blooming flower-gardens, which but now unfolded to our delighted sense their thousand blushing and fragrant beauties—the trees, loaded with their rich autumnal fruits—the harvest-field, that, beneath the soft tread of the zephyrs, waved in the pleasant sunlight like a sea of gold,—all lie in undistinguished desolation;—the grazing herds, and the playful flocks, are no where to be seen—the feathered songsters of the woodland, that charmed by their varied notes of praise, are gone—winter, the death of annual nature, predominates, and all music is hushed, and all beauty has vanished.

But because it is so, are we to assert that these delights are gone forever? No—No—In a few weeks more, the field, the upland, and the garden, will be clothed in revived loveliness—the woods shall soon be vocal with nature's sweetest music—the herds and flocks will again be seen straying over the fresh-clad and luxuriant pastures. There is a life, beyond the death of winter—and hence, we argue, that though we may fall in the desolation of time, the sunrise of eternity shall call us to renewed life, to perpetual and ever blooming delights—yea, truly we shall live forever!

I am, dear Sir,

Most respectfully,

EVONIUS.

Richmond Square, Feb. 21, 1844.

HINTS ON COMMON SCHOOL EDUCATION. No. II.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—By attending to former hints on the subject in hand, a protection will be placed over the character of the profession of a common school teacher. The respectability of the calling will give laudable emulation to excel, and the consequences cannot be anything but happy, being most beneficial to the generation that is now rapidly rising to fill the place we occupy. Permit me to drop a few hints further, particularly addressed to religious parents.

1st. Be careful to give a religious education to your children. There is an opinion abroad rife with the most dangerous consequences, if practically applied, i.e., that school teachers should not be required to impart any other than scientific and literary knowledge to their pupils. The advocates of this pernicious sentiment, defend it by saying, that they can teach their offspring the principles of religion at home; that the fireside is the best (and they convey the idea that it is the only proper) place, where sentiments of piety are to be instilled into the young mind. I would ask such men, if they have properly and seriously studied the nature of children? Have they not forgotten that there is an innate depravity in every child, which if not restrained in every condition, under every circumstance, will lead to the worst results? How often is disobedience to the faithful admonition of pious parents—disregard to the serious impressions of sacred truth—induced by school-day associates, and the unhallowed example, and injudicious license, of those teachers who are employed under the restriction of not teaching religion to their pupils. But it may be urged, that in a mixed community, like that of the greater part of Canada, the thing is impracticable; owing to the many conflicting opinions that are held on the subject of religion. I think it is not:—

2d. If all Christians would consider this as candidly as its importance demands, they would soon come to the conclusion, that the precepts and principles of Christianity ought to be brought to bear upon the unfolding energies of the young mind in the schoolroom, as well as at the fireside; amid the busy scenes of the schoolboy play, as well as in the retirement and privacy of the family circle; they would then decide upon having their children, without intermission, under the influence of truth, and the power of pious example, through all their education. Should we not be shocked to hear of a College, or any respectable institution of learning, going in operation without having any reference to the moral and religious welfare of both principals and students? Now is not the same, or even a stronger, necessity for moral and religious restraint felt, when we speak of those institutions in which the mind receives its first, its most indelible impressions?

3d. Let Christians then unite upon this point, and determine that their Common Schools shall be of a religious character; let them be willing to make some sacrifice to obtain this object; and though infidels may rage, and the irreligious may scoff; though bitter opposition may await their first efforts, yet, the principles of truth, and virtue, and piety will triumph, and correct moral religious sentiments, and propriety of deportment, will, as a consequence, characterize the rising generation. Much of the licentious scepticism, the heartless selfishness and laxity of morals which are found in our own day, is attributable to the faults of early education: and this, the entire absence of religious influence at school, is the greatest.

4th. This would be striking at the root of the evil. This would be beginning in the right place to ensure what every Christian wishes to see, a religious and virtuous, as well as an intelligent community. I have often been pained to notice instances like the following. A man is arrested for crime—he has committed an atrocious murder, under aggravated circumstances, perhaps a parent, a wife, or a child, and this after a long life of outrage and wickedness. He is tried—convicted—sentenced—the day of his execution is fixed. What then? Christian sympathy, that till now has

been dormant, is aroused—Ministers of the Gospel crowd round him, to prepare him for his exit. The warm sensibilities of woman are enlisted for his salvation—a general anxiety is felt among Christians about the soul. Until this hour, he who now awakens their anxious solicitude has been hated, despised, shunned. But, alas! those who long before should have stretched forth the hand of charity and peace to rescue him from falling into vice and ignominy; now only, when too late, seem by their resolute efforts to try to atone for past neglect, by being able to balance the added catalogue of his crimes in testifying to a dungeon confession, and a gallows repentance. What will be the nature of such a culprit's feelings, when he reflects upon the neglect of those same Christians in past life—when he remembers that it was in his school-boy days that he first imbibed a predilection for vice, under the influence of an ungodly and vicious master whom they had placed over him—the withering enmity he experienced on account of his first crime—despised, and shunned as a candidate for the scaffold—cut off from religion, from Christian effort, from sympathy? He had no alternative presented by the pity and compassion of those who ought then to have exerted themselves for his salvation;—the consequence was, that, in desperation, he rushed headlong into vice, and now he must expiate his crimes upon the gallows, and consummate a life of outrage by a death of ignominy. The picture is faintly drawn; but is it not a correct transcript of what too often occurs?

If we do show pity for those who have committed violence, let it be shown towards the young. It may, it will do good—it will ransom from the scaffold, it will redeem from iniquity. To do this effectually, let us so guard the education of our children, by the restraints of religion, and the influences of Christianity, that there will be no inclination in them for such crimes, as lead eventually to such awful punishments here, and the more fearful retributions of hereafter.

I am, dear Sir,

Yours respectfully,

EUGENIUS.

Richmond Square, }
Feb. 23, 1844. }

THE CONVERSION OF THE JEWS.

LETTER XIII.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS:—No. 2.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The endangered purity of the early church at Rome imperiously demanded that some suitable effort should be made for its more perfect unity. As “the apostle of the Gentiles,” the case seemed most properly to fall within the immediate jurisdiction of St. Paul; since it was ONE OF THE FIRST churches which were gathered from among the uncircumcised. [A man, who can read the New Testament for himself, must be “a fool” to pronounce the Church of Rome to be THE FIRST church. This quite explains the burning of the Bibles by the Jesuits, at COREAU, in our neighbourhood, last year.—Those only are AGAINST THE BIBLE, who find that the Bible is AGAINST THEM!]

It is an affecting thought, that of the various primitive churches to which the apostolical epistles were addressed, that of Rome is the only one that makes any considerable figure in the present day: and she remains but as in lamentable contrast to the various truths here specially taught her by St. Paul. Nor will it be deemed otherwise than mournfully remarkable, that the ample and sufficient remedy divinely furnished against all her subsequent widely-wasting errors, may be found in the neglected instructions and admonitions of this invaluable epistle to her early membership. The Church of Rome could never have been in her present apostate condition, had the epistle to the Romans continued to be the text-book of that church.

St. Paul was inspired to see both the state of the primitive Roman church, as requiring his aid, and also the precise nature of the assistance which it was most important to render it. And it is very observable with what consummate and supernatural skill he has composed this epistle; with what fidelity, and yet with how much of

kindly regard, he speaks “the truth,” to both parties respectively—“to the Jew first, and also to the Greek;” and how largely adapted it was to have rendered the most essential service to the church for whom it was specially and providentially designed.

It is supposed to have been written but a short time before, in the course of events which were divinely over-ruled to that end, St. Paul became himself a resident in the imperial city. (See Acts xxviii.) And its faithful and yet conciliatory character, must have tended not a little to promote the subsequent usefulness of his personal ministry among the Roman Christians of that generation.

The pious and intelligent reader will find the key to the correct understanding of this epistle to the Romans, in the fact that it was composed—with especial reference to the unity and edification of the Jewish and the Gentile followers of Christ, of whom that church was composed—with an eye to the doctrinal and practical errors into which they either had fallen, or were each respectively liable to fall—and in view of probable if not actual causes of unhappy collision of feeling and disaffection of heart among them.

This dictated the general scope of the epistle—the introduction—the salutation—the recapitulation—the digression—the illustration—the argumentation—the exhortation—and the conclusion. In each of these departments, it is easy to discover that “as a wise master-builder,” St. Paul well laid the good “foundation” for their ultimate unity and perpetual purity—by a separate dealing with the understandings and consciences and affections of each—by a yearning expression of ardent love for both—and by a common and undistinguishing enlistment of them all, each in his own proper vocation, in the “reasonable service,” the saving and harmonizing enterprise, of LIVING TO GOD!

Since writing the foregoing, it has been most satisfactory to meet with the following sentiments on the subject, from the pen of a highly talented and learned writer, quoted by Dr. Adam Clarke in his Commentary on the place:—

“We cannot enter into the spirit of this epistle, unless we enter into the spirit of a Jew in those times, and have some just notion of his utter aversion to the Gentiles; his valuing and raising himself high upon his relation to God and to Abraham; upon his law and pompous worship, circumcision, &c., as if the Jews were the only people in the world who had any manner of right to the favour of God.

“And let it also be well noted, that the apostle in this epistle disputes with the whole body of the Jews, without respect to any particular sect or party among them, such as Pharisees, Sadducees, &c.; for the grand proposition or question in debate is, ‘Are we Jews better than THEY Gentiles?’ (Chap. iii. 9.) And one argument in proof of the negative which the apostle espouses, is this, (chap. iii. 29,) ‘Is God the God of the Jews only? Is he not also of the GENTILES? Yes, of the GENTILES also.’

“These are the two points, through which the line of the apostle’s discourse in the third chapter, and consequently in all the argumentative parts of the epistle, must necessarily run. And as, both in the proposition and in the argument, he evidently means the whole body of the Jews in opposition to the whole body of the Gentiles, he who doth not give such a sense of the apostle’s discourse, throughout the argumentative part of the epistle, as exactly hits and suits the general, collective notion of Jews and Gentiles, certainly misses his aim, and shoots wide of the mark.

“Lastly, the whole epistle is to be taken in connection; or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition or theorem, or as a sentence in the book of Proverbs, whose sense is absolute and independent of what goes before or comes after; but we must remember that every sentence, especially in the argumentative part, bears relation to, and is dependent upon the whole discourse, and cannot be understood unless we understand the scope and drift of the whole. And therefore the whole epistle, or at least the eleven first chapters of it, ought to be read over AT ONCE—without stopping.”

From the general tone and composition of this apostolical letter, it appears natural to suspect

that its inspired author wrote under the impression of the four following considerations:—

First, That the Jewish converts in the Church of Christ at Rome were an indigent, depressed, and disadvantaged portion of their ecclesiastical community. See Acts xxviii. 17 to 22; see also Rom. iii. 1 to 2; ix. 1 to 5; xii. 16 to 21; xiv. 3, 10, 22, 23; xv. 25 to 27.

Secondly, That the cause of Jewish conversion was not a little disparaged among the Gentile believers at Rome. See ch. xi. 11 to 24.

Thirdly, That the general question of the Jewish nation, as regarded their existing position and their ultimate prospects, was greatly misunderstood by some of the influential members of the church at Rome. See ch. xi. 25 to 32.

Fourthly, That sound views, and a suitable temper of mind respecting the ancient people of Israel, whether converted or unconverted, are of the greatest moment to the Church of Christ at large, both as to its individual edification and its general perfection. See ch. xi. 1, 2; 21 to 25; and 33 to 36.

On these points also the reader may usefully refer generally to the spirit pervading the epistle, and to chapters ix., x., xi., xiv. and xv.; and in the last chapter, from the sixteenth to the twentieth verses, and from the twenty-fifth to the twenty-seventh.

In our next we shall attempt an analysis or outline of the epistle on these principles.

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain, }
Feb. 8, 1844. }

CIVIL INTELLIGENCE.

NINETEEN DAYS LATER FROM EUROPE.

The *Hibernia*, Captain Judkins, sailed from Liverpool on the 4th of February, and arrived at Halifax on the 17th, being 12 days and 20 hours.

We have had great satisfaction in the perusal of the Queen's Speech; that document is much more satisfactory than such papers usually are.

The address in answer to it was carried in the House of Lords without a division; and two amendments, proposed in the Commons, were defeated, the first by Mr. Hume was lost by a majority of 186; and the second by Mr. Crawford, by 256.

The declaration made by Sir Robert Peel, that he contemplates no alteration in the existing Corn Law, will be eminently satisfactory to the inhabitants of Canada.

Our commercial intelligence will prove that there is no lack of money, and that sixty sail of vessels are up for ports in the East, such is the prospect of our commercial enterprise in these seas.

Southampton has been appointed the port of emigration to Canada.

Mr. C. R. Ogden, late Attorney-General for this Province, has been appointed Attorney-General to the Isle of Man, vice Mr. James Clarke, resigned.

The 68th Regiment is to go home in the summer, to be replaced by the 2d Battalion of the 60th Rifles, which, relieved by the 28th, (the Slashers,) comes to Canada from Jamaica.

ORANGE ASSOCIATION.—The re-organization of the Orange Association, the surest safeguard of the throne in Ireland, is proceeding vigorously; on the 29th of January, an immense meeting of the friends of the cause took place at Liverpool to welcome the Rev. T. D. Gregg, of Dublin, and deputations from various other parts of Ireland.—*Liverpool Paper.*

Accounts from Palermo state that the number of deaths occasioned by the burning lava, emitted at the late eruption of Mount Etna, amounts to 143, and are chiefly foreigners, amongst whom are many English, who were attracted to the spot by curiosity to witness this phenomenon of nature. The damage done to the fields, vineyards and cattle, is estimated at a million and a half of ducats.

The diamonds and pearls in the Crown of Queen Victoria are valued at £112,000.

The trial of Mrs. Christina Coehran or Gilmour, for the murder of her husband—a case which has excited great interest, both from its circumstances, and the panel's apprehension in New York, under

the Ashburton treaty—occupied the High Court of Justiciary on Friday and Saturday week. Evidence was laid on Friday, for the prosecution at great length; and, on Saturday, the jury were addressed by the Lord Advocate and Mr. Maitland for the prisoner. After a summing up from Lord Justice Clark, the jury retired to consider their verdict, and in about an hour afterwards they returned into the court, and by their chancellor returned a verdict of acquittal.

IRELAND.—Monday, the first day of the trials, was marked by more than usual excitement in Dublin. The Lord Mayor's state carriage bore Mr. O'Connell to the Court, and was accompanied by a procession which formed at the learned gentleman's house, in Merion square. Arrived at the Court, the doors of which were besieged from an early hour; they were taken leave of by their admirers with hearty plaudits. The trial had already occupied seventeen days up to February 2, and it was expected that it would not be brought to a close for a week longer.

O'Connell was to address the jury on Monday, the 5th instant. Various causes are assigned for the delay.

A Flaw in the Indictment.—The Liverpool Journal, a paper of great authority upon Irish affairs, gives the following:—"We have to state a fact, which must take away the little interest that may yet attach to the State Trials; and we state this fact on authority which we regard as all but official. Of its truth we have no doubt.—There is a flaw in the indictment. Although convicted and brought up for judgment, the traversers will be discharged on the legal defect being made known. The flaw was first discovered by the English law officers of the crown, and the discovery has been communicated to the Irish Attorney General.

OPENING OF THE IMPERIAL PARLIAMENT.

The opening of Parliament, which has for some time past been looked to with greater interest than the approach of any session for some years past, took place on Thursday afternoon, by Her Majesty in person.

SPEECH FROM THE THRONE.

My Lords and Gentlemen,

It affords me great satisfaction again to meet you in parliament, and to have the opportunity of profiting by your assistance and advice.

I entertain a confident hope that the general peace, so necessary for the happiness and prosperity of all nations, will continue uninterrupted.

My friendly relations with the King of the French, and the good understanding happily established between my government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all princes and states, confirm me in this expectation.

I have directed that the treaty, which I have concluded with the Emperor of China, shall be laid before you, and I rejoice to think that it will, in its results, prove highly advantageous to the trade of this country. Throughout the whole course of my negotiations with the government of China, I have uniformly disclaimed the wish for any exclusive advantages. It has been my desire that equal favour should be shown to the industry and commercial enterprise of all nations.

The hostilities which took place during the past year in Scinde have led to the annexation of a considerable portion of that country to the British possessions in the East. In Meance and Hyderabad, the constancy and valour of the troops, native and European, and the skill and gallantry of their distinguished command, have been most conspicuous. I have directed that additional information, explanatory of the transactions in Scinde, shall be forthwith communicated to you.

My Lords and Gentlemen,

I congratulate you on the improved condition of several important branches of the trade and manufactures of the country. I trust that the increased demand for labour has relieved in a corresponding degree many classes of my faithful subject from sufferings and privations, which at former periods I have had occasion to deplore.

At the close of the last session of parliament I declared to you my firm determination to maintain inviolate the legislative union between Great Britain and Ireland. I expressed at the same time my earnest desire to co-operate with parliament in the adoption of all such measures as might tend to improve the social condition of Ireland, and to develop the natural resources of that part of the United Kingdom. I am resolved

to act in strict conformity with this declaration; I forbear from observations on events in Ireland, in respect to which proceedings are pending before the proper legal tribunal. My attention has been directed to the state of the law and practice with regard to the occupation of land in Ireland. I have deemed it advisable to institute extensive local inquiries into a subject of so much importance, and have appointed a commission with ample authority to conduct the requisite investigation. I recommend to your early consideration the enactments at present in force in Ireland concerning the registration of voters for members of parliament. You will probably find that a revision of the law of registration, taken in conjunction with other causes at present in operation, would produce a material diminution of the number of county voters, and that it may be advisable on that account, to consider the state of the law, with a view to an extension of the county franchise in Ireland.

I commit to your deliberate consideration the various important questions of public policy which will necessarily come under your review, with full confidence in your loyalty and wisdom, and with an earnest prayer to Almighty God to direct and favour your efforts to promote the welfare of all classes of my people.

Immediately after the delivery of the speech, her Majesty (who with her Royal Consort, looked in perfect health) returned to Buckingham Palace, amidst the repeated acclamations of her subjects, and their lordships adjourned until five o'clock.

APPROBATION OF THE GOVERNOR GENERAL'S CONDUCT.

Mr. S. WORTLEY begged to ask the noble Lord opposite (Lord Stanley) whether Sir Charles Metcalfe had, in the course he had pursued, received the concurrence of Her Majesty's Government?

Lord STANLEY said he did not hesitate to state that in the course which Sir Charles Metcalfe had pursued, he had the entire concurrence and approbation of the government; and that he thought that the government had sufficiently indicated its intentions with regard to Canada, by sending out a man of Sir Charles Metcalfe's tried abilities and well known liberal views in politics.

EARTHQUAKE AT GUERNSEY.—Extract of a letter dated Christmas-day:—"Last Friday, at about ten minutes to four o'clock in the afternoon, there were two violent shocks of an earthquake, so terrible that people were shaken in their chairs, hearing at the same time a loud rumbling noise in the earth. I had gone to the library, and by the action of walking neither heard nor felt it; but imagine my horror when I got into the High Street, to find it full of people, all looking up at their houses, expecting them to fall with the next shock; their windows rattled, wardrobe doors that were locked were forced open, doors and gates of houses were seen to shake, all bottles, jars, and earthenware vessels which happened to touch each other, jingled tremendously,—in short, it was most appalling. I hurried home as well as I could through the crowded streets, not knowing if I should find our house standing, as it is a new one and slightly built. Thank God, I found all safe, but G— in an awful state of excitement. He was writing at the time, and being so quiet, no doubt felt the full force of the shock. I assure you I went to bed in fear and trembling, not knowing but that we might be swallowed up in the night. However, it has pleased Almighty God to spare us hitherto. The general opinion here is that there has been some dreadful earthquake in France, and that the shock we had was the effect of it."

THE ERUPTION OF MOUNT ETNA.

The naturalist Gemellari publishes a letter in the Naples Journal, descriptive of some of the effects of the eruption of Etna:—

"Of the hundred known eruptions of Vesuvius," he says, "eighty have been in November and December. On the 13th of November a crevice opened on the west side of Etna, 400 yards long and 40 wide. I could only get within a mile of it. A stream of lava about six miles long, ran at my feet, with a rapidity that I calculated at a yard in a second. The stream was 2½ miles wide when it reached Monte Eglio. It followed the lava stream of 1832, and in four days menaced the village of Broni; but it turned off towards Aderno, and threatened to turn into the river Simento. A crowd of persons gathered to watch the effect of the lava stream."

MONTREAL MARKET PRICES.

WEDNESDAY, February 23, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	4	3
Wheat, "	5	0	5	9
Barley, "	2	0	2	5
Pease, "	2	0	2	6
Lint Seed, "	4	0	5	0
Buckwheat, "	1	8	2	0
Turkeys, per couple	4	0	6	0
Fowls, "	1	3	1	8
Geese, "	3	4	5	6
Ducks, "	2	0	3	0
Chickens, "	1	0	2	6
Putridges, "	2	6	3	4
Eggs, fresh, per dozen	1	0	1	3
Butter—Dairy, per lb.	0	9	0	10
" Salt, "	0	6	0	6 1/2
Pork, per hund.	22	6	26	3
Beef, "	12	6	21	3
Flour, per cwt.	12	6	14	6
Beef, per lb. (1d. to 2d. per qr.	0	2	0	5
Pork, "	0	3	0	5
Veal, per qr.	2	6	10	0
Mutton, "	1	6	4	0
Lamb, per qr.	1	3	2	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
Corn, "	2	0	2	6
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, per lb.	5	0	6	6
Hay, per 100 lbs.	25	0	30	0

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THE POOR.

THERE never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast-off clothes, blankets, or wearing apparel, &c.—which would be thankfully received and gratefully acknowledged.

The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & Co.'s, 178, Notre Dame Street,—to whom all donations are to be given.

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Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsey, C. E., the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsey will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

Editors of Religious Publications are requested to notice the above.
December, 1843.

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