

PAGE

MISSING

Christian Mirror,

AND GENERAL MISSIONARY REGISTER.

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

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GENERAL LITERATURE.

A TRACT FOR HARD TIMES.

"MAN WANTS BUT LITTLE HERE BELOW."

THERE was an excellent Christian lady, a friend of my uncle's, at whose house I have often visited. When she was living in the first stile of affluence and elegance, (a stile to which she had been all her life accustomed, and which, she very naturally thought, she could not do without,) I recollect her being greatly disquieted at the loss of a favourite personal attendant, who married away. She could not find a new servant so expert and conformable to her tastes and habits as the old one had been; and she thought it was impossible to live with clumsy, awkward people about her. She could not endure herself in the country beyond a certain day in October, nor in London beyond a certain day in May. The lease of the town-house expired; and she was absolutely distressed at the impossibility of finding another in which she could live. All she looked at, she pronounced totally indigible: there was not a room fit for a library, a drawing-room, or a best bed-chamber; or, if the apartments were sufficiently capacious and elegant to meet her taste, there was a deficiency of some other convenience which she could not possibly live without; and it would at that time have seemed to her like the sentence of death, to intimate to her that she must dispense with her carriage, or her conservatory; or put up with pleasure grounds less extensive, or a retinue of servants less numerous than she had been accustomed to.

"Mrs. W.," said an eminent minister who visited the family, and who was also on terms of intimacy with my uncle—"Mrs. W. is a pious woman, but far too dependent on circumstances. That must have been a strangely erroneous education that could subject a woman of her native capabilities and dignity of mind, to the dominion of such trifles as ought to have an ascendancy only over the vain and silly. Our friend is not conscious of having her heart set upon money; she is too liberal in the distribution of her property for such a suspicion once to enter her mind; but it is too evident that her heart is set on the indulgences which money procures.

"Even her charities, in which her kind heart delights, are among the number. They have never cost her the exercise of self-denial. But should a reverse in circumstances put it out of her power to give at pleasure, I really think she would go demented."

"Perhaps," replied my uncle, "it might prove the very occasion of rousing her energies correcting her foibles, and elevating her affections. Such a reverse is not in her case very probable; at least, I trust her character may be improved without requiring the exercise of any discipline so severe."

The reverse, however improbable, was experienced. Years afterwards, I had the privilege of meeting my uncle and the minis-

ter referred to in the house of the same lady. It was not the same house, neither the splendid residence in — square, nor the elegant mansion in Brookdale, surrounded with delightful gardens, verdant lawns, and extensive pleasure grounds.

It was at a small house in a country town. The dwelling consisted of one parlour, about fourteen feet square; another much smaller; a kitchen, and three bed-chambers, with, I believe, an attic. The furniture was neat, but simple; there were a few, a very few cherished relics of by-gone grandeur; and there was a bookcase with a few choice volumes of divinity, the remains of a library which, years before, a room of thirty feet long was inadequate to contain; and instead of a train of domestics of every name and degree, there were two female servants; one, whose business it was to perform all the various duties of household service; the other, a girl, who having been in infancy left a destitute orphan, Mrs. W., in the days of her prosperity, had compassionated and provided for, and who now requited her benefactress by rendering her voluntary services as personal attendant and needle-woman. And there sat the fine old gentlewoman, her aspect as dignified and majestic as ever; but her locks were now silvered with age, and her cheek wore an expression of placidity and mellowness unknown before. A few antique ornaments, and inlaid writing-table and work-box, and a richly bound Bible, were recognized as having formed part of the boudoir at Brookdale; and a beautiful Italian grayhound which still crouched at the feet of his mistress, I well remembered to have caressed when a puppy. There was something touching in reflecting on the vicissitudes of human life; and I observed on the countenances both of my uncle and the minister, an expression of respect and sympathy. But it was soon dispelled by the easy cheerful conversation of her whose circumstances had excited it. I do not know that I ever listened to a more interesting and instructive conversation than that between the venerable lady and her two old friends. It seemed, indeed, to be on all sides the utterance of the heart, mellowed and purified by deep-toned piety. Some hours elapsed without the slightest allusion to any change of circumstances, and I believe, almost without a thought passing the mind of either party, whether their meeting was in one of the splendid saloons in — Square, or Brookdale; or in the humble parlour at —. The appearance of the servant to lay the dinner-cloth, and the necessity of displacing the company to make room for lifting out the table, led to a brief apology for the small size of the room, and the inconvenience of being obliged to employ the same apartment as dining parlour and drawing room. My mind reverted for a moment to the expression she had formerly uttered, "I could not live without it;" but there was no such expression now. It seemed as if she reproached herself for having even alluded to so trifling a grievance, or deemed it worth one passing sigh; and immediately in a tone

of cheerful gratitude, she spoke of the numerous mercies and comforts with which she was surrounded, and invited us to walk in her delightful little garden. It was of a size corresponding with that of the house, scarcely a plot in comparison with those which its proprietor once owned; yet she showed us the few choice flowers, and two or three fruit trees, and pointed to a delightful view from a little grassy mount; and all with an air of satisfaction and enjoyment, far more entire than she had discovered when surrounded by more than heart could wish. There was a myrtle which at first sight appeared dead, but on a closer inspection was found to be putting forth new shoots. "I am pleased at this," said the old lady; "I really thought the winter had entirely killed my myrtle, which I valued as a memorial of departed friendship. It is an indulgence. I little expected to see it revive; but thus it has been with many of those minor mercies, with which our gracious heavenly Parent so liberally indulges his children. Having been long habituated to the indulgence, we imagine it essential to our well being, and forget the hand by which it is bestowed. Then it is removed, or threatened, to teach us submission and dependence; and when the 'soul is even as a weaned child,' it is sometimes most unexpectedly restored. O, sir," said she, addressing herself to the minister, "God has been very gracious in the dispensations of his Providence to me, enabling me to enjoy what he bestows and continues, and teaching me that I can do without what he sees fit to withhold."

"Yes, my dear friend, God has dealt very graciously with you, in still permitting you to be surrounded with all that is needful for your temporal comfort and enjoyment; and incomparably more still, in sanctifying the dispensations of his Providence to you, and teaching you that lesson of high Christian attainment, 'in whatsoever state you are, therewith to be content;' and enabling you to experience that you can do all things, or resign all things, through Christ which strengtheneth you."

We were summoned to dinner. The repast was simple, but admirably served. It needed no apology, and Mrs. W. had too much good sense and taste to offer any, though it is probable her mind, as well as the minds of her guests, for a moment reverted to the elegance of her table in by-gone days. But if it were so, I can venture to say that, in point of real enjoyment, no one of the party was disposed to raise a comparison unfavorable to the entertainment of one dish and one attendant.

We were to sleep at Mrs. W.'s, the gentlemen having made a day on their way, returning from London, for the purpose of visiting their old friend. Next morning we were to proceed to my uncle's. In the afternoon, a walk was proposed, to visit some Roman antiquities. Before we started, our venerable hostess, with a very slight degree of embarrassment, apologized for having only two spare bed rooms at command, and those of very

confined dimensions; and expressed a hope that her young friend (myself) would kindly consent to accept the accommodation offered by her next door neighbor. The arrangement was quickly effected, and the subject dismissed with regret that it should have occasioned one moment's perplexity, but yet with a feeling of admiration at the power of Christian principle in producing conformableness to circumstances, manifested in very minute particulars, which are often apt to irritate and gild the pride and petulance of the unsanctified.

As we pursued our walk, the respectful and grateful manner in which our friend was accosted by all who knew her, both rich and poor, together with some other circumstances that casually came under our notice, clearly indicated that she was not less benevolent, less useful, or less respected than when the exercise of benevolence required no effort of continuance or self-denial. On the whole, I shall never forget the pleasure of that interview; nor, I trust, ever lose the impression then made on my mind, of two interesting truths, which are too much practically disregarded.—That happiness consists in a right state of the heart, and is comparatively little in the power of outward circumstances, either to confer or to disturb; and, that religion, when it operates aright, tends to soften and correct the little imperfections of temper and character, as well as to separate from pursuits that are grossly and glaringly vicious. Mrs. W., in the time of her prosperity, was reckoned a pious woman, but what a vast improvement had taken place in her character, under the advancing influence of genuine piety, called into exercise by circumstances which for the present seemed not joyous, but grievous, but which afterwards wrought the peaceable fruits of righteousness."—Hebrews xii. 11.

From the New York Observer.

NEW DOCUMENTS RESPECTING FELIX NEFF.

(Continued from page 12.)

We left, in our last letter, this eminent servant of God just quitting the glorious theatre of his evangelical mission to return to Switzerland. His health was greatly impaired. He had borne up resolutely against his disease; but at last consented to take a little repose. When he arrived at Geneva, he was completely exhausted; his stomach could no longer bear any nourishment. For several months he was confined to the most rigid diet, taking only a little milk with sugar, sometimes adding a little light bread. Felix Neff bore all these exertions and privations with the greatest patience. Not a murmur, not a complaint in the brief letters which he wrote at this period. His only thought was to be able soon to resume his pious labors. "I hope to see you again in a little time," he writes to one of his old parishioners, "and so far as depends on me, I will continue my visits to your region. In any event, my affliction for you, and for all whom the Lord has designed to awaken from the sleep of death, will not diminish. Wherever I may be, my thoughts will always be with you, and my prayers shall not cease to commend you to the throne of grace. I hope too that the Lord, who has called you, will be faithful to strengthen you, and that, from day to day, you will learn to know and to love him more and more."

The Christians of the Upper Alps, deprived of their pastor and friend, I should say of their father, kept up with him a frequent correspondence. They told him all their religious experiences, their joys, their perplexities, their sorrows, and sought his advice and consolation. It is interesting to mark the great confidence which they repose in Felix Neff, as it shows that no ties are so close as those of a common faith, which death alone can sever. Neff replied to all these letters, so far as sickness would allow him, with a wisdom and kindness evincive of his deep piety.

To a Christian who had lost his mother he

writes as follows: "We are here below in a wilderness, strangers and pilgrims, groaning and sighing under this body of death. How happy, then, are they who die in the Lord! How enviable the lot of those whose pilgrimage is soon ended, and who, having seen the salvation of God, depart in peace to inherit the kingdom prepared for them before the foundation of the world. Let us not then mourn for those who have passed from this world to their Father; it is we who suffer from this short separation. If we were all embarked on the same sea, beaten by the tempest, exposed to a thousand dangers, and suffering all sorts of evils, should we be sorry to see our best friends reach before us a safe and tranquil harbor? Should we not be happy rather, to see them safely on the shore? and should we not, far from wishing them back, follow them rather to their desired haven? So, when we see our relatives and friends leaving this world to go to God, our hearts should be more and more detached from earth and fixed on heaven: for in heaven should our treasure be, and our heart also; and whatever thus lifts our thoughts and affections to spiritual and eternal things is a blessing to us. Such thoughts console us, and change at once our complaints into thanksgiving, and our sighs into songs of triumph.

But Felix Neff was called to undergo another trial than his bodily infirmities and his exile from the upper Alps. He met at Geneva some men who professed high Calvinism, and who reproached him with not insisting enough upon the doctrine of election. It seemed to them that Neff was not a Christian, because he did not adopt rigorously their formulas and their language. These accusations grieved him. He replied calmly, but firmly. He called God to witness that he believed in the doctrine of gratuitous election, and demanded of his adversaries the same charity which he himself exhibited. To a young man who had delivered a bigotted intolerant discourse he writes thus: "The disciples of Christ ought to be of one heart and one mind. Their union should be unequalled unless by that of the Father and the Son. But this union can never take place if each maintains extreme notions, and insists on making all his brethren entertain precisely his own views. You, especially, should not expect to see all Christians rally around the standard you speak of, for it is a mere shred torn from the gospel. Unity is impossible, so long as a theological party would force all Christians to adopt their very language even, and a tract cannot be published, nor a hymn sung, nor a book recommended, nor the plainest and most natural application of a portion of Scripture be made, not a word, in short, uttered, without being immediately charged with heresy. Dear sir! how far from this dry and minute theology is the sweet and living word of Jesus! and how must the heart of the Lord be afflicted, to see his children disputing about words, confining themselves within narrow systems, reducing to an empty science the divine revelation, and spending their time and strength in contending with their brethren, while they have so many enemies abroad! Believe me, with all your syllogisms, with all your learning, you are far from receiving the kingdom of God as little children. God destroys the wisdom of the wise, and brings to nothing the understanding of the prudent. (1 Cor. i. 19.)

I have related these facts because they may furnish us instructive lessons. It is too true, alas! that certain doctors pretend to be more biblical than the Bible, more orthodox than Jesus Christ and the apostles, and pronounce anathemas against those who do not adopt all their sentiments. Let us enforce zealously the claims of the truth; this is our first duty; but let us beware of substituting for this truth of God our own opinions—let us beware of reproaching and grieving men who, like Felix Neff, have great faith and great love. We can also learn from this not to wonder if our doctrines are sometimes attacked by brethren and taxed with heresy. Since Felix Neff, so remarkable for his evangelical piety, was exposed to such reproaches, how can we, so inferior to him, be exempt?

TRUE PRINCIPLES OF ORATORY.—The following advice of President Witherspoon to his pupils might be a benefit to some orators of his present day. "In the first place take care that ye never begin to speak till ye ha' something to say, and secondly, be sure to leave off as soon as ye ha' done."

The Bible must be brought into action. It must shape the intellect and inspire the heart of the young. Its treasures must be thrown open to their view. The nature, extent and value of its history must be engraved upon their memories. They must be taught to sit on the brow of the sacred mount, and listen to the philosophic sages of inspiration, while they expound to their opening faculties the sublime theories of nature. They must be permitted to soar upon the pinions of a heaven-illuminated fancy, and explore the broad limits of the universe, and celebrate with the Psalmist the character of the great Creator, and with the prophets pursue the destinies of the deathless spirit, as it rises to the dignity and enters upon the fruition of immortality. Everything, in a word, should be attempted to render the Bible more engaging to the young. The imagination is the first intellectual power that expands. It is the leading faculty in the development and cultivation of the mind. And, like the needle that vibrates to the pole, it cannot be directed by constraint; but is attracted with unerring certainty, when left to the action of its relative power. That relative power is the Bible. It is the dole of the human mind. Remove all disturbing forces, all negative and counteracting influences, and let the Bible exert its native energy upon the soul, and man will soon return to his true position in the sight of God. Let the ruinous popular fictions of the day be discontinued by every friend of mankind. If the fancy must be instructed by pictures; if it must be warned by the touch of beauty; if it demands a peculiar aliment for its sustenance, and clamors for gratification; let that touch of beauty be from the hand that planted the flowerets of Eden; let that aliment gently fall upon the soul like manna from the heavens. We need not fear we shall accomplish too much, in attempting to throw a livelier interest around the Bible. A modern poet has correctly and beautifully said—

"As into seven softer hues
Shivers the silvery beam of light,
As all the seven rainbow hues
Ran back into a dazzling white;

So round the swimming eyes of youth
With all your glancing witcheries play;
So flow into one bond of truth,
Into one stream of perfect day."

Can the reader evade the poet's touching appeal? What exertions should be regarded as arduous, in comparison of so happy a result? Let the Sabbath school be made a nursery of little plants extracted from the paradise of revelation. Let the smaller gems of the Bible be transferred to the coronet of all juvenile readers. Let the pulpit become radiant with the literature of the Scriptures. Let the halls of education emit the twofold splendor of classic and Biblical learning. Let the fireside, the family circle, be adorned and hallowed by choice recollections of the history, philosophy and poetry of inspiration. How many youthful, straying feet, might be allured to the noblest walks of piety and duty, if the parent only, the mother, would take the pains to display the flowers which inspiration has thrown upon these paths of peace! For himself, the writer will take occasion at this moment to render a tribute of gratitude to divine Providence, that a mother was allotted to him who loved and appreciated the Bible; who stored his young fancy with such bright images and lovely pictures as a boy could receive. Thus early was he induced to reverence that religion, the record of which he had been taught to admire; and now,

"Before thy mystic altar, heavenly Truth,
I kneel in manhood, as I kneel'd in youth;
Thus let me kneel, till this dull form decay,
And life's last shade be brighten'd by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bounds, without consuming, glow!"

SUBLIME.—The following beautiful idea is from Cooper's 'Two Admirals.' 'It is a terrible thought, at an hour like this, to remember that nothing can be forgotten. I have somewhere read that not an oath is uttered which does not continue to vibrate through all time, in the wide-spreading currents of sound; not a prayer whispered that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will.'

VANDERKEMP THE MISSIONARY.

THE Rev. Mr. Moffatt, in his missionary labors in South Africa, draws the following striking portrait of the missionary Vanderkemp:—

"Some time elapsed before the crafty monarch Caika would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true Gospel simplicity, 'Br. Edmons and I cut down long grass and rushes for thatching, and felled trees in the wood.' I knelt down on the grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, praying that from under this roof the seed of the Gospel might spread northwards through all Africa."

"After Mr. E.'s departure, the doctor in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the Gospel, and catching each little ray of light that beamed on his devious path. He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the Universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be Captain of Horse and Lieutenant of the Dragoon Guards. Yet this man, constrained by the 'love of Christ,' could cheerfully lay aside all his honors, mingle with savages, bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose, and spend nights on his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling apparitions, and even seizing the leg of beef at the tent-door, though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whispering occasionally reaching his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts and, to secure his object, would stoop with 'the meekness of wisdom' to please and propitiate the rude and wayward children of the desert whom he sought to bless."

THE TRAVELLER.

From the N. Y. Observer.

MOUNT ZION OF OLD:

"Zion—thrice-happy place,
Adorned with wondrous grace;
And walls of strength embrace the round."

This was the largest of the four hills upon which Jerusalem was built. It was situated in the south part of the city, and was included within the walls. A large portion of it is now outside. It was upon this mountain that the strong castle stood which David took from the Jebusites. Here too, he built his palace, and made great fortifications. It was defended by bulwarks and towers on every side. "Walk about Zion, and go round about her: tell the towers thereof. Mark well her bulwarks, and consider her palaces." These were "the strong-holds of Zion;" and so strong were they that it was thought the lame and blind could defend them. When Zion was thus fortified and covered with palaces and towers, the word of the Lord went forth against it by the prophet, and he declared that "Zion should be ploughed as a field." Her fortifications were so many, and her bulwarks so strong, that the assertion of the prophet seemed impossible, and no doubt the men who feared not God laughed him to scorn as he delivered the fearful message. But the word of the Lord has been fulfilled. Jerusalem has been made heaps, and Zion is now ploughed as a field.

The poor Arabs sow their grain from year to year, little thinking as they urge their oxen over the soil, that they are fulfilling the word of the Lord uttered thousands of years ago. The palaces of David, the castles and towers which defended it, with all the strong-holds which defied

the enemy, are now no more. "The daughter of Zion is made desolate, and all her ways do mourn because none come to her solemn feasts." As you walk over this ground where David and Solomon reigned, and where the long list of kings were buried, and mark the sad change which has passed upon the place, you must feel the force of the truth that the word of the Lord is sure. The awful threatenings which he declares, he will execute. Zion was dear to him. He put honour upon it and defended it for his servant David's sake. But he warned his people that their sins would find them out, and they would be driven from their strong-holds and scattered through the world. That word has been accomplished. They are gone, but Zion remains; while they have been driven like chaff before the wind, to the uttermost parts of the earth, this hill still stands as evidence of the unfailing word of God. They who disobey and despise God like Israel, shall be scattered and punished like Israel; while they who trust in the Lord and obey his word, "shall be like Mount Zion, which cannot be removed, but abideth forever."

Zion is frequently spoken of in the Bible. It sometimes refers to Mount Zion, but more generally to the spiritual church of God. It is said that "the ransomed of the Lord shall return and come to Zion with songs, with everlasting joy upon their heads." This does not mean that all Christians shall be gathered together upon Mount Zion at Jerusalem, for that would be impossible, but that all the redeemed of the Lord shall be united together in the spiritual Zion on earth and in heaven. Let us then turn from the earthly Zion which now lies in ruins, to the spiritual Zion, the living church of God. There let us record our names and take up our abode, for blessed is the man whose name shall be written with Israel and who has an inheritance with the sons of Zion. There is salvation, and we are invited to come and take it. Let us go, for we have not to meet the awful curse of the law, which condemns us to hell, but the precious blood of Jesus; we have not to come to Mount Sinai, but Mount Zion—the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to Jesus the gracious Mediator."

In Zion let me dwell,
The Saviour let me tell,
Who saved my soul from hell—
Jesus the Lamb.

There may I find a place,
Through rich abounding grace,
And look upon his face,—
Jesus the Lamb.

THE SABBATH SCHOOL.

HINTS TO SUNDAY-SCHOOL TEACHERS.

THE great principle of all is, simplicity of motive and the humble use of whatever talents God may have been pleased to bestow. When the great Andrew Fuller was dying, he said, in his own peculiar manner, "I wish I had prayed more?" That has been the feeling of my own mind since I have been sitting here. I wish that you may all pray much, and study much, and prepare much, in order to teach the interesting charge that is committed to you on the Lord's day. You will find that of more value practically than if you could draw on the treasures of Greek, or the powers of eloquence. In connexion with this, let me seek to imprint upon you another consideration, namely, that while you are going to teach others, you should acquire a clear knowledge of your acceptance with God through Jesus Christ our Lord. If while you labour for the children you are in any great doubt of darkness, as to the pardon of your own sins, as to whether Jesus flows upon you or is pleased with you, as to whether he says, "What hast thou to do to take my word in thy mouth?" or whether he looks down with approbation on your efforts, it will unnerve your arm, it will blur your right eye, it will diminish the saving benefit of your work of faith and labor of love. Whereas, if you have a clear knowledge of the love of God towards you, if you feel that your own soul is safe, that you may now work for other men with comfort and joy since God has given you satisfaction about your own salvation, that it is no doubtful problem whether you shall shine in joy, or lie in

darkness and despair, what an unction it will impart to your mind, what ardor and vitality to your words, what lips of persuasion you will then possess, what thoughts that breathe and words that burn!—And suppose that, in this state, you should fail in seeing all the success you can desire, yet you will always have the satisfaction of your own mind that in simplicity, and in godly sincerity, and not with fleshly wisdom, but by the grace of God, you have had your conversation in the world, and more abundantly in the Sunday school.

I would add another consideration:—Never come to teach in a hurry, or unprepared for it by pious meditation and holy reflection—never make your labours in the school a substitute for domestic religion. Do not merge your personal piety and your family devotion in your public labours. If you do, there will come an eclipse over your mind, and you will be doubtful whether God will smile upon you. I would have you avail yourselves of what has been announced this evening—a marginal Bible. There is scarcely any man who can describe its value. You may thus compare Scripture with Scripture, and you will see how it explains itself. There is congregated here not a mass of matter merely, but of intellectual capacity, of latent power and latent energy that God only who has created it can comprehend. He has given power to man, which he has not given to angels. When one thinks that the current of their thoughts, the tenderness of their sentiments, that their apprehensions of divine things, their reception of the gospel, and their being made partakers of eternal life may depend upon the way in which we may guide their minds, one is constrained to say, "Who is sufficient for these things?" Let me say, that the Lord Jesus is mighty to save—that he died for our sins, and rose again for our justification—that he carried his own blood to heaven, and offered it as a sacrifice for sin. If there be any one present who has not come to Christ, let him do it now.—Rev. T. Smith, of Sheffield, at a late anniversary.

RELIGIOUS LITERATURE.

PULPIT ELOQUENCE.

IN the May number of the *Knight's bocker*, the following specimen of pulpit eloquence is given from a sermon, delivered not many years since, by the Rev. N. Massie:

He commenced with the text—"I have never seen the righteous forsaken, nor his seed begging bread." In his pictures of youth and age, and of the sole consolation—"the one thing needful"—which could sustain both, he broke forth in the following sublime emblem:

"My friends, as I look down from this advantageous eminence upon the different mortal ages that appear before me—upon cheeks painted with the rosy blossoms of childhood, and lips radiant with the fragrance of spring—when I contrast them with the corrugated lineaments and snow-sprinkled temples of age, my mind labors with a fearful comparison. I contrast the full veins and fair-bosomed features of childhood with the thin and shrivelled aspects of declining years, and liken them to the scenes we meet with on the broad ocean of existence. In our better days, we leave the land of pleasant youth in a fairy bark; the sunshine laughs on the pennon, and trembles on the sail; the sweet wind refreshes our nostrils from the flowery shore, the blue vistas delight our eyes, the waves dance in brightness beneath our keel; the skies smile above us, the sea around us, and land behind us as it recedes: and before, a track of golden brightness seems to herald our way. Time wears on—and the shore fades to the view. The bark and its inmates are alone upon the ocean. The sky becomes clouded—the inmates are alone upon the ocean. The sky becomes clouded—the invisible winds sweep with a hollow murmur along the deep—the sun sinks like a mass of blood over the waters, which rise and tremble in mad confusion through the wide radius of storm—the clouds, like gloomy curtains, are lifting from afar. The sails are rent: broken cordage streams and whistles to the tempest: the waves like molten mountains break upon the half-merged and shuddering deck: masts are rent to splinter, the seaman is washed from the wheel.

Cries of terror and anguish mingle with the remorseless dash of billows and the howling thunder and storm. The foundered boat sinks as she plunges—the deck is broken. God of mercy! who shall appear for the rescue? Men and brethren—aid is near at hand. Through the rifts of the tempest, beaming over the tumultuous waters, moves a pavilion of golden light. The midnight is waiting; gushes of radiance sparkle in the foam: a towering form smiles on the eyes of the despairing voyagers, encircled with a halo of glory. It is the Saviour of man—it is the ark of the covenant! It moves onward—the waves rush back on either hand—and over a track of calm expanse the ark is borne. Who steps from its side and walks over the deeps as upland! It is the great Captain of our salvation—the mighty to save! He rescues the drowning from death, the hopeless from gloom. He stills the fury of the tempest; and, for the spirit of mourning, he gives the song of rejoicing and the garments of praise. Ark of the covenant! roll this way! We are sinking in the deep waters, and there is none to deliver! Let the prayer be offered, and it will save us all.”

THE LORD LOOKED UPON PETER.

SURELY no malefactor condemned to suffer for the violated laws of his country ever heard his last hour strike upon the prison-bell with half the agony affecting with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound; “The Lord turned and looked upon Peter.” Who can portray the silent eloquence of that last look! What volumes must it have spoken to the fallen apostle! Could he behold that well-known countenance and again repeat, “I know not the man!”—Could he see his divine Master “as a sheep before his shearers is dumb,” and again break forth into words and imprecations?—Could he bear the reproach of that mocking eye, and yet remain in the guilty scene amidst those enemies of the Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom: he instantly “remembered the word that the Lord had spoken, and he went out and wept bitterly.”—*Blunt.*

REJECTION OF DIVINE TRUTH.

How unreasonable it is to reject any doctrine which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more benefiting our present condition it is to conclude, that these truths are proposed by the Author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know everything in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed what they profess to be, the word of God; and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practice all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. This it is to receive with readiness the ingrafted word.—*Bishop of London.*

PRACTICAL THOUGHTS.

It is better to go into the house of mourning than into the house of laughter, &c. He is worse than a fool, that, with Herod, will part with a kingdom for a dance. He takes little thought for his sinners that thinks to put them out of his head, as Cain and Saul did, with musick. He that truly considers those

joys which never shall have an end, cannot but desire to have an end of them. Where the treasure is, there will the heart be also.

God's promises do not bind him to keep us in our wickedness. Our sins quit him of His promise, and us of His protection, when we leave to be of His family, we are none of His charge; his friendship keeps pace with ours. If thou dost well, shalt thou not be accepted? (says He to Cain.) Doe well, and have well: such as we behave ourselves towards God, such shall we find God towards us. Now if we dee smart, thank ourselves.

Where should joy be but in the fountaine of joy? or how dee we partake of that fountaine, and rejoice not. That joy must beginne to fill here which will be full hereafter. He shall never sing Hallelujahs, that doth not first sing Hosannas. He is no sound Christian that is not taken with the glory he shall have, and rejoice in this that his name is written in the Book of Life.

God ever helps at a pinch; when all helpes faile, then is he scene; when Jacob wants at home, then Joseph is heard of abroad; and when the Prcdigall wants abroad, then God makes him think of home. What if he will not deliver *Jonah* from the tempest yet he will from the whale. If the danger be great, his glory shall be the more. Never despair, then, thou drooping soule, why art thou cast down, why art thou so disquieted &c. The goodness of thy God endureth yet daily.—*Old Writer.*

CHASTENING IN LOVE.

How delightful it is to trace the tenderness and loving-kindness of our God to his people, and to recognize in it the truth of his own remarkable declaration, when speaking of punishment, he calls it “His work,” “His strange work,” “His act,” “His strange act;” acknowledging, indeed, that it is his doing, but at the same time his most unwelcome occupation reluctantly forced on him by the sins of his creatures, but cheerfully suspended, or withdrawn, the moment its absolute need is over. We should love to contemplate God in this character, to feel under our severest chastenings, “he does not willingly afflict or grieve us; and that we cannot rejoice more sincerely, in the removal of any trial, than he does in giving the word for its departure. How strongly does this view draw out the heart in grateful love to God; how powerfully do we feel in every change, whether it be the increase or the decrease of a trial,—This is God's work. This comes from the hand of One who loves me. This will surely be sanctified to me. Yes: he who sends the chastening, will never leave it to accident or chance to produce its effect, but will himself engage that this “light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory.”—*Blunt on the Pentateuch.*

RELIGIOUS INTELLIGENCE.

LETTER FROM THE REV. GEORGE SCOTT.
GRAVESEND, October 12, 1842.

To the Editors of the *New York Observer*:

DEAR BRETHREN,—Yourselves and the readers of your excellent paper are aware by a letter from me inserted some time ago in the *Observer*, that the enemies of truth and righteousness in Stockholm had after long-continued efforts succeeded in occasioning a riot there disgraceful to the capital of a Protestant country, and issuing in the closing of the chapel under my charge by the prohibition of the Governor. Immediately after this prohibition I left Sweden, and have since May last been in England, inasmuch as I could not accomplish anything for the cause of vital religion in Sweden, and might be usefully engaged at home. An appeal against the decision of the Governor has been for some time before the King, and we wait in patience his Majesty's resolution on the whole affair. This cannot be expected for some time yet, and while the matter is thus in suspense we deem it only prudent to avoid any lengthened publications on the subject, as they will only tend to irritate those immediately concerned, and thus prejudice the case; but I have all the materials in order, and am ready to publish when the proper time comes

a statement of facts that will astound the Christians of this country, and yours.

It will be my unavoidable duty to make this contribution to modern church history, and my peculiar obligations to those in America and England who so nobly came forward to aid the Stockholm mission, from me a full account of the causes which led to the discontinuance of that specially Catholic and vastly important mission. Meanwhile, my numerous friends across the Atlantic will kindly bear with my silence, and not for a moment attribute it to any want of gratitude for their manifested love. I have assigned me, for the present, a very important field of labor on the Gravesend Circuit, Kent, but should the way open, I shall thankfully and gladly return to Sweden, there to resume the broken thread of my twelve years' toil. Being at a distance from Sweden, I cannot furnish you with the promised articles from that place; but I shall endeavor to furnish you with Swedish matters, old and new, which I trust will be acceptable and useful. Believe me,

Yours, in Christian affection,
Geo. Scott.

THE SABBATH.—We are gratified to learn, that the Rev. Dr. Edwards, is making arrangements to devote his time and talents to the important work of directing the attention of the public to the claims of the Christian Sabbath to universal and reverential observance. We know not what worthier task could employ his powers. There is no descent, in this, from his late high station, as President of the oldest Theological Seminary in New England. Considering the interests involved, for both the present and future worlds, a more important office could hardly be entrusted to a man. The honour of God, the Law-giver, is also most deeply concerned in it. We shall most gladly co-operate in the furtherance of his object so far as our columns can be of use in the inculcation of principles, or the communication of facts, in relation to this fundamental institution. The community will not forget Dr. E.'s services in the Temperance cause, for several successive years. By devoting sufficient time to the establishment and illustration, both by arguments and facts, of fundamental principles, one at a time, and guided by “Light and Love,” as his motto, he has left nothing to be learned, except some incidental lessons of experience. His “Permanent Temperance Documents” are the standard work for the world. May equal success crown his attempts to secure the Sabbath from desecration.—*Christ. Mirror.*

“BETHEL FLAG NOT WANTED HERE.”—So said the mate of a ship which I boarded (says a sailor missionary) to request the use of her deck, for an agent to preach the gospel of Christ. “The Bethel flag is not wanted here.” Inquiring into the cause, he said, “Our captain is sailing on the other track.” What! is he trying to get through the short voyage of life without religion altogether? “Yes, and I'm afraid we're all steering by his compass.” On asking him how this course would do in the straits of death, he became serious, and looked like a man awakened out of sleep; which gave me an opportunity of saying much more to him on the subject of his personal salvation. He listened with great attention.”

A more pleasing instance is given by another missionary:—

“I have run a long way to leeward (said a mate) since you last saw me; but, thank God, at a Bethel meeting at Liverpool, I was taken all-aback, and thrown on my beam ends, and have lately shaped a new course, and hope soon to get up in the wake of some who are making full sail to the port of glory.—*Sailors' Mag.*”

FOREIGN MISSIONARY INTELLIGENCE.

From the *Correspondent of the N. Y. Observer.*

INDEPENDENT NESTORIANS.—Letters have been received from Mr. Hinsdale, at Mosul, to August 9, and from Dr. Grant, at Ooroomiah, to July 7. To make the political intelligence perfectly plain to your readers, I must revert to some facts not mentioned last evening.

The country of the Independent Nestorians lies on the Turkish side of the nominal boundary between Turkey and Persia. It is surrounded on all sides, for a considerable distance, by countries in possession of various tribes of Koords, who, by not suffering an army to enter

their own country, have been, as it were, a wall around the Nestorians. The Turkish Pasha of Mosul, a few years since, succeeded in reducing the Koords of Amadiéh, and thus laying open the country from Mosul to the southeastern boundary of the Nestorians. As the mountains on that side are almost impassable, and are defended by the numerous and warlike tribe of the Fiyary, the independence of the nation was but little endangered by the subjugation of Amadiéh. At a later period, Nouroulah Bey, the chief of the Hakary Koords, on the north of the Nestorians, put his country, by treaty, under the protection of the Turks, and proposed a joint Turkish and Koordish movement for the conquest of the whole mountain region. This negotiation was said to have been broken off, and the danger appeared to be past, when, all at once, the Koords crossed the Zab, which divides them from the Nestorians, and burned the Patriarch's residence. The Turks in that region, if they had nothing to do in procuring this event, at least exulted in its occurrence, and sent out the report, which reached this country, that the Nestorians were subdued—though, in fact, the main seat of Nestorian strength had not been touched. At a still later date, Nouroulah Bey has thrown off his temporary allegiance to the Sultan, and formed an alliance with Persia. This alliance is closely connected with the war between the Turks and Persians, of which we have heard by late arrivals from Europe, and may not improbably be its real cause. Its object seems to be, to carry the Persian frontier westward to the Tigris,—or at least to the western base of the mountains on the east, so as to bring all Koordistan, and of course the Nestorians, within the limits of Persia. While executing this plan, it is obviously important for the Bey to be at peace with the Nestorians; and accordingly he is at peace, and the road from Ooroomiah to the Nestorian Mountains, which passes through this country, is open; while the road from Mosul, by way of Amadiéh, is closed up by the military operations of the Turks and their Koordish subjects. To reach Ooroomiah by the northern route, in the present state of the country, would have required a journey by Mardin, Diarbeker, Erzeroom and Tabriz, which would have consumed several months. It would seem that the Ravendoos Koords, on the east of Mosul south of the Nestorians, have not yet been drawn into the present conflict. The distance through their country from Mosul to Ooroomiah is about 150 miles. No missionary had ever attempted it; but scientific explorers had been over the ground in safety, and had found traces of an ancient thoroughfare. The principal defile is known as the "Sidec pass." Near it are ancient inscriptions in an unknown character, and nearly illegible by age. I now return to the statement made last evening.

Dr. Grant determined to reach Ooroomiah by the southern route. The journey occupied ten days. The road thence into the mountains was found to be open. With the consent of the brethren, Mr. Stocking was to accompany him; but ill health compelled him to return. Dr. Grant, therefore, enters the Mountains alone.

MOSUL.—Unexpectedly, soon after the commencement of the station at Mosul, the missionaries found a considerable number of Jacobite Syrians there, and were inevitably drawn into an intercourse with them. The Jacobite Patriarch resides a few miles from Mardin, which is considered as the spiritual metropolis of the sect. It was in his convent that Messrs. Grant and Homes took refuge, when the Koords of Mardin so providentially shut them out of the city, intending to shut them in and murder them. The Jacobites reside principally in the country around Mardin; but the Syrian Christians of India are of the same sect. Athanasius, a Syrian Christian from India, educated by the English Church Missionary Society, had just been to Mardin, to receive episcopal ordination, as metropolitan of that church. He is an enlightened and liberal minded man, and appears to be truly pious. Becoming acquainted with our missionaries at Mosul on his return, he spent some time there as their assistant, and in laboring for the spiritual good of the Jacobite residents. The inducements are strong, to prosecute missionary labors there somewhat extensively; but want of funds and other causes forbid it, at least for the present. If the road from Mosul to the Mountains continues to be closed, it will probably be expedient to discontinue the station, and concentrate our

whole force in that region at Ooroomiah; a measure which would scarce be justifiable, did not other missionaries stand ready to enter the field.

The Papists are busy at Mosul. The French Consul there openly proclaims, that the great object of his appointment is, "to protect the Catholics." He maintains that there is "no salvation out of the church" of Rome, and condemns the reading of the Scriptures by the people. A society in Lyons, France, has sent 2,000 francs, to be expended in bribing Nestorians to turn Papists, and 3,000 to be expended in the same way among the villages around Mosul. Romish priests from Persia report that our missionaries are doing a great deal of mischief there.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 1, 1842.

FRENCH CANADIAN MISSIONARY SOCIETY.—We learn from the *Christian Guardian*, that "on Monday evening, the 7th ultimo, a meeting was held in the Secession church in Toronto, to afford an opportunity to a deputation from the above Society, composed of the Rev. J. E. Tanner, its ordained Missionary, and Mr. Court, Recording Secretary, to give some details respecting the operations of the Society among the French Canadians." The meeting was addressed first by Mr. Court, from whose remarks we make the following extracts:—

"On the subject of the superstitions of the people, several facts of a humiliating kind were mentioned. For instance, many of the people believe that the Pope finds a letter from Heaven every morning under his pillow; and some persons residing near St. Elizabeth, where one of the principal Jesuits laboured for a time, say that there are a few words every morning for him also. Mention was made of pilgrimages being made to a cross on Beloeil Mountain, and to a crucifix at the Indian Village of the Lake of the Two Mountains; and also to some associations for prayer, the members of which could deliver several souls every year from purgatory. The way in which the Sabbath was kept, both by priests and people, was alluded to, and the want of that high sense of moral duty, especially with respect to God.

In showing that there were favourable openings now presented among the French Canadians, he related several interesting incidents, one of which was as follows:—A Canadian farmer, about eight years ago, got possession of a Bible, and read it with much attention. The Priest took it away from him at length, but failed in his attempt to bring him back to the bosom of the Church, although he rendered the man nearly crazy for the loss of the book. When he left off the attendance on the ceremonies of the Romish faith, he put up a cross in a corner of his farm, and was in the habit of going there regularly to pray to God. On his death-bed, he said to his family, "I suppose the Priest will not bury me in the church-yard, but I do not mind, you can lay me where you like; I know Jesus Christ has pardoned my sins, and I do not require the priest to enable me to get to heaven."

In testimony of the spread of the truth to some degree reference was made to the mission at Grand Ligne, and to the other stations connected with it at St. Pie, Milton, Roxton, and Chazy, N. Y., besides the results of the operations of the French Canadian Missionary Society at St. Therese, Belle Riviere, Industry Village, Ramsay, &c. At St. Therese, where the Rev. Mr. Tanner and wife reside, there are ten adults attached to the mission, three of whom are hopefully converted. It was stated, with respect to the opening here, as a striking proof that God's word will not return unto him void, that the principal cause, under God, of the labours of the Agents being so successful, was the possession of a French Bible by one of the men, which had been bought by his father forty-five years ago at Niagara. At Belle Riviere, and the other missions, several persons are inquiring after the truth, and there is a considerable change for the better in the demeanour of

the people towards the missionaries, and their reception of them in their calls to read the word of God. Altogether there are three principal stations possessed by the Society, besides other places to which visits are made, and where there are individuals who have left the Church of Rome. The Church at St. Therese numbers five persons, all converts from Romanism. The agents connected with the Society are eight."

The meeting was subsequently addressed by the Rev. Messrs. Tanner, Richey, Roaf, Taylor, and Harris; after which an Auxiliary Committee, composed of members of all the Protestant denominations, was formed—a collection taken up—and the meeting closed with prayer by the Rev. Mr. Harris.

The French Canadian Missionary Society is well entitled to the warm support of Protestants generally; and nothing is wanting to render it eminently successful in the great enterprise which it has in contemplation, (for we believe it is of God,) but the united countenance, sympathies and assistance of all our Protestant churches. We see nothing in the object proposed that should deter any one from coming forward fearlessly, and uniting with those excellent men who are now labouring to destroy ignorance, superstition and error, and to substitute correct views of the simple plan of salvation, as revealed in the Bible: "repentance towards God, and faith in our Lord Jesus Christ." The object of this Society, we believe, is not to proselytize to this or that section of the Protestant Church; but professing, as all Protestants do, to believe that the Romish Church is in error, and influenced by an ardent desire for the salvation of its members, they labour, in the most affectionate and earnest manner, to turn their feet into the right path.

There must be a strong, united effort, such as we have not yet witnessed, put forth by Protestants generally, and characterised by a far different spirit from that which has hitherto too frequently marked their conduct towards members of the Romish Church. Whatsoever is not done from a motive of love to the souls of our fellow-men, and from a sincere desire to promote the glory of God, had better be left undone; for unless the soul is brought to a saving acquaintance with God, it is of little or no consequence whether the individual belongs to the Church of Rome or to the Protestant Church—seeing that, under the glorious dispensation of the Gospel, "circumcision is nothing, and uncircumcision is nothing, but a new creature."

From the *Christian Guardian*.

EVANGELICAL CLERGY OF ENGLAND.—The Rev. Dr. Tyng's letters, headed "Recollections in England," now being published in the *Episcopal Recorder*, are among the most interesting and pleasing articles we meet with. From several of them we already made lengthened extracts, and from the seventh letter we now make another which speaks very favourably of the evangelical Clergy of England. Faithfulness has several times led us to point out what we deemed objectionable in the Church of England, and in doing it we have felt a deep regret that anything objectionable should exist. When we have met with anything praiseworthy, we have not failed to say so, and then our gratification has been proportionately high. We rejoice that the Church from which our founder came has many, and an increasing number of, pious, indefatigable, useful ministers in it. She has her Hills, her Stuarts, her

Bosts, her Cunninghams, and her Noels. They are her leaven of purity and zeal, and, as they increase, will brighten her character, and diffuse her influence. They supply the antidote to her semi-Popery. Where *evangelism* is predominant, Puseyism cannot reign. May such Ministers be multiplied a hundred-fold in that Church! Dr. Tyng says,

"The day which was occupied by the anniversary of the Church Missionary Society, was another of my peculiarly happy days in England. It threw me into the midst of the Society and friends with whom I most of all desired to form acquaintances. In my visit to their house in Salisbury Square, I had been received with much kindness by Mr. Coates, their Secretary and long-tried friend. He gave me a ticket to the breakfast which the Clerical Friends of the Society are accustomed to have together on the morning of the Anniversary. This was held at Exeter Hall in one of the lower rooms. I very gladly indeed embraced the opportunity of meeting so large a portion of the evangelical clergy, among whom were some of the most distinguished and valuable of that body in England. There were more than a hundred present, together with a very few laymen who are particularly interested in the operations of this institution. It was a very serious and very delightful meeting. The excellent Chancellor Raikes, of Exeter, presided and conducted the religious services of the occasion by reading and expounding, in a very edifying and pleasing manner, a chapter in the second Epistle to the Corinthians. Mr. Raikes' manner of speaking is remarkably impressive and affecting, and his remarks were distinguished by their affectionate, experimental, and searching character. Though not a very old man, his appearance is venerable; and his tall and dignified form as he stood among us, giving forth the counsels of divine wisdom and truth, marked him out as a man of more than ordinary distinction and importance. All listened with deep attention to his address, which was particularly appropriate both to the assembly and the occasion, and could hardly fail in doing good to minds so well prepared to receive it. He afterwards called upon good old Mr. Stewart of Liverpool, to lead our prayers. And truly it was a season of prayer. His humble and solemn accents and expressions, while he poured out his petitions for the varied spiritual blessings which we all needed, would have affected even a thoughtless mind. The most who were present, were bowed in tears. I had well known Mr. Stewart by reputation, in his long continued efforts to lead his brethren to more frequent and united prayer for the outpouring of the Holy Spirit upon the Church; and I had long valued him both for this effort and for his general character as a minister of Christ. I felt as if I knew him already when I was introduced to him here, and was thankful for an opportunity of conversation with him, while we were seated together at the table. His very venerable appearance, his evident seniority to all who were around him, and his countenance beaming with Christian benignity and love, would have pointed him out to the attention of an entire stranger, as a man whose name and history it would be desirable to know. I had subsequent opportunities of meeting both Mr. Raikes and Mr. Stewart, as I may have a future occasion to remark. At this breakfast I also met with the Rev. J. W. Cunningham, the celebrated "Vicar of Harrow-on-the-Hill." But I should scarcely fail in the attempt to give any idea of the elegance of his manners, and the truly Christian kindness and openness in conversation, which shine in him so conspicuously as ornaments and attractions in the view of all who meet him. As he entered the room, his cheerful, happy smile seemed to spread a genial glow around him. Many rose from their seats and pressed forward to meet him, and all seemed to welcome him as a person of an interesting and interesting and commanding much of the attention of the meeting in himself. I involuntarily asked the friend sitting by me, "Who is that?" His appearance is, as completely as I should be fully the finished department of the highest refinement in society, and the meekness and gentleness of the true child of God, as any person whom I have ever seen. I had as much conversation with him on this occasion as the time would allow among so many friends, and promised him a visit at his delightful residence at Harrow. I also met with our excellent friend, Mr. Polbs, at this breakfast, from whom I received, during all my sojourn in England, the most unbounded goodness and attention, and to whom I am much and fond for many of the pleasures of my visit. This whole meeting was delightful indeed, and must have tend very much to cement the affections, and unite the interests, of the brethren who were present. How encouraging it was, to see such a representation of the evangelical portion of the clergy of our Mother Church! They were brethren all united in sentiment, and engaged together in the one great work of building up the Church of the Lord Jesus, and of spreading abroad the glad tidings of reconciliation in him, and I felt among them perfectly at home, and extremely happy. O, may we be more and more like these servants of the Lord,—holy, bold, and unshrinking, in the work in which we are engaged for Him!"

The Westminster Review says, that the Wesleyan Methodists—from their wealth, their numbers, their zeal, and the peculiar organization of their society—must be regarded as the most influential and important section of dissenters (if dissenters they may be termed) from the Established Church of England.—Montreal Herald.

The Philadelphia Gazette says, that among the London literary advertisements is a copy of the Bible for sale by auction, which is described as being in ten folio volumes, with 2373 engravings, and having cost upwards of seven hundred guineas.—lb.

FOR THE CHRISTIAN MIRROR.
ON PUBLIC WORSHIP.
NO. 1.

THE preaching of the Gospel is one of the means which the great Head of the Church hath appointed for the salvation of men, and which, by the influence of his Holy Spirit, he hath often rendered signally useful for the accomplishment of that holy and benevolent purpose. Our blessed Lord, during his residence on earth, assiduously applied himself to the office of preaching; and when about to leave it, he commissioned his disciples to preach the Gospel to every creature, accompanied with the assurance of his continued favour and protection. In compliance with this injunction of their Master, his disciples declared the truth of the Gospel first to the Jews, and then to the Gentile nations, inviting all to come and hear the message of eternal life. Thus were churches planted every where, and supplied with persons to instruct and superintend them.

The institution of preaching owes its origin, therefore, to the example and especial command of Jesus Christ, and, by consequence, wherever living in a country where such a means of moral and religious improvement exists, yet absent himself altogether from the places where it is to be enjoyed, or is irregular in his attendance, without urgent and necessary cause, is guilty of acting in opposition, as well to his own best interests, as to the authority of the Redeemer. It is a contemptuous slighting of what his wisdom and kindness have devised for the good of man:—and thus identify themselves with those who are described as "withdrawing the shoulder, and hardening the neck, and refusing to hear." They thrust the word of God from them, judging themselves unworthy of eternal life—"deaf adders who step their ears to the voice of the charmer, charm he never so wisely." Such a withdrawing from the sanctuary of God, leads, in the great majority of cases, to the double crime of violating the sacred hours of that holy day which God hath appointed for his own especial service. How many are to be found profaning their Sabbaths in the pursuit of business, or in convivial meetings, or in rural excursions, or in sluggish inactivity. Thus, they resolve, whilst in the midst of light, to shut themselves up in darkness—whilst surrounded by means of instruction, obstinately to shut their ears to its voice—and instead of attaining to spiritual excellence and eternal glory, persist in their course of waywardness and destruction.

Whilst there is thus a class who are the avowed neglecters and apparent despisers of religious ordinances, there are others, who, professing a regard for them, and are in connection with Christian societies, are chargeable with allowing circumstances of an inexcusable trivial nature to prevent them from attending punctually on the public worship of God. The same inclemency of the weather, bodily indisposition, or domestic arrangements, which is deemed valid reason for absenting themselves from public religious duties, are not permitted to stand for excuse in the way, when business calls, or pleasure invites—that which is considered to be an insurmountable obstacle to their presence in the sanctuary of God, is found to be no hindrance in the way of secular pursuits and amusements. Such things ought not to be. How different were the views entertained by the Psalmist:—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty

of the Lord, and to inquire in his temple. I was glad when they said unto me, Let us go into the house of the Lord. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness."

If it hath pleased God, by what is counted by many, the foolishness of preaching, to bring many sons and daughters to the possession of the great salvation—if he has enjoined upon all an express injunction to attend upon the ordinance of public worship—and if the value of this ordinance is attested by the holy and the wise, surely it becomes those, who are in the habit of being irregular in their attendance, seriously to bethink themselves, and to ponder on the awful consequences which must inevitably follow, if they persist in pouring contempt upon what the great Head of the Church hath appointed and blessed.

"Give then unto the Lord, O ye kindreds of the earth, give unto the Lord the glory due unto his name. Bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth."

Montreal, November, 1842.

L. Z.

MISCELLANEOUS.

EMANCIPATION IN JAMAICA.

THE following communication is from the Friend of Africa, a London periodical. The statement is from Mr. Livingston, whose character for truth and integrity is unimpeachable. Mr. L. says:

Having recently arrived in this country from Jamaica, and purchased a farm in Ohio, with a view to spend the remainder of my days in this land, and finding the minds of the people so blinded as to the real state of slavery, on the one hand, and the results of emancipation in the British colonies on the other, I feel it to be a duty I owe to God, and to the slave, to publish to the world my knowledge of the effects of slavery, and bear testimony to the happy results of emancipation in the West Indies. As I have resided thirty one years in Jamaica and in the island of Old Providence, during which time I was a slave-holder, it may be supposed that I can give a pretty accurate statement of the horrors of slavery. I was considered by my neighbors in Jamaica as too indulgent to my slaves. They said I spoiled them—made them lazy—and that thus they were a bad example to the other slaves around me. Yet my treatment of them was harsh and arbitrary in the extreme. I would often flog men and women without mercy, and without sufficient cause. I thank God that he has awakened me to a sense of my guilt in treating my fellowmen worse than the beasts of burthen. I have seen enough of slavery to convince me that it is a system that every Christian should shudder at, and look upon as revolting to humanity and contrary to the blessed precept of our Lord Jesus Christ, viz: "Whatsoever ye would that men should do to you, do ye even so to them."

I can assert, without fear of contradiction, that emancipation in the Island of Jamaica has been a blessing to all classes of its inhabitants, and has had the effect of influencing the emancipated to be industrious, orderly, and useful members of society. So far as my knowledge goes, this is the case in all the British Colonies. Having been a participator in the sin of holding my fellowmen in cruel bondage, I rejoice and thank God that the Blacks in Jamaica are now the happiest class of peasantry, I believe, in the world. They are seizing with avidity the means which are employed to enlighten their minds and point them to the cross of Christ. Another pleasing feature in the character of this people is the desire they manifest to have their children educated; and I am happy in being able to affirm, that their children are as docile as any class of White children I ever saw. They are making rapid improvement in useful knowledge. I have no other motive in thus coming before the public than to give a simple and unvarnished statement of facts which I feel it incumbent on me to publish.

P. LIVINGSTON.

PUNISHMENT OF DRUNKARDS.

THE laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk

is fined, for the first offence, three dollars; for the second, six; for the third and fourth a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sabbath. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction and condemned to six months' hard labour; and if he is again guilty, to a twelve-months' imprisonment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having inhaled another to intoxicate himself, is fined three dollars, which sum is doubled if the drunken person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominiously, and deprived of the prayers of the Church. It is forbidden to give, and more explicitly to sell any spiritous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, being on that account exempted from the fines. Half of these fines go to the informers (who are generally police officers,) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Flowers of Anecdote.*

WHY I TAKE A RELIGIOUS NEWSPAPER.

I HAD rather dispense with the luxuries of tea and coffee, and take my morning and evening beverage from the running stream, than do without a religious newspaper. Let me say why:

1. Because I believe, with Solomon, that knowledge is better than choice gold. The cost of such a paper is nothing compared with the information I glean from it. I learn more about the geography, the manners and customs of different nations, than I can get from any other source. Besides, the knowledge I thus gain of my own country, of its laws, institutions, domestic and foreign intercourse, internal improvement, &c., is great. But more than all, I thus learn about the prosperity of Zion throughout the world.

2. Because I cannot repeat the Lord's prayer intelligently without information.

3. Because I am unwilling to lose the enjoyment I thus obtain.

4. Because of its benefits to my family. My children read and converse about what they have read. Thus they acquire a facility in reading, become intelligent, and at the same time receive a good moral and religious impression. In a pecuniary view, I had better pay \$20 a-year than not take such a paper; and in a moral view, it is richer than rubies.

5. Because of its influence on the heart. I take up my paper, and read a stirring sketch on practical godliness—on revivals in progress, or in prospect—on the conversion of the world—and my heart is softened. It beats quicker with sympathy for the perishing; and warmer with love to God and man.

6. Because of its influence on the community. Who can estimate the influence of a well-conducted religious newspaper on 6000 subscribers, and on five times that number of readers.

7. Because, while a religious paper contains tenfold more important matter to me than a paper exclusively secular, it is tenfold more difficult to sustain it.

Secular papers are principally sustained by their advertising patronage. Religious papers publish few advertisements, and consequently derive little revenue from this source.

For these and many other reasons, I take a religious newspaper, deeming it neither just nor generous to myself, to the public, or the publishers, that he should be left to bear the pecuniary burden alone.—*Boston Recorder.*

THE GOLDEN RULE; ITS ORIGIN.

Gibbon, in his Roman Empire, (vol. iv., p. 36,) calls in question Christ's title to the authorship of the Golden Rule. While berating Galvin for his conceit in the affair of Servetus, he says, that "Calvin violated the Golden Rule, of doing as he would be done by; a rule which I read in the moral treatise of Isocrates, (in Nicols, tom. i., page 93,) four hundred years before the publication of the Gospel. 'What would make you angry to suffer from others, that do not to others.'"

It is clear, that here is an idea, (though in a negative form,) which is based on the same principle with that of the Golden Rule. But the authorship belongs to Christ, in that he was the first who announced it in the form of a general and fundamental rule of morals, applicable to all cases. He does not pretend that no other ever spoke and reasoned on the same principle before. Indeed, he asserts the contrary, when he says that this rule contains the sum of the law and the prophets. The law and the prophets had announced, in a variety of forms, the same principle before. The decalogue contained it, in the command to love our neighbor as ourselves; and this was uttered more than 400 years before Isocrates. So that the artful insinuation of Gibbon was wholly without occasion, whether Isocrates borrowed from the Old Testament or not. For Christ, in asserting that the principle existed long before, in the Old Testament, asserted more than Gibbon himself pretends, as to its pre-existence. Christ's authorship of the rule consisted in taking the principle out of the Old Testament, and putting it into the form of a comprehensive and universal rule, easily applicable to all cases of human intercourse.—*N. E. Puritan.*

PROGRESS OF CONVICTION.—As Mr. Kincaid, Baptist Missionary in Arracan, was preaching to the people, a man took up manfully on the side of Guadama, while another man, who had been a great opposer, occasionally threw in a word in favor of Mr. K., when the following conversation took place between the two men:

"You have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner." "Very well," replied my new ally, "I have reviled this religion, and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Guadama was a monkey, as that he was a god."

A DIRECTION. "June 27.—We proceeded to Postadown. On the road I was told the following anecdote of the late Dr. Wilson, senior fellow of Trinity College, Dublin, who, though a very grave man himself, was fond of quizzing and puzzling the country people who came to inquire after their friends or relations in the college. One day seeing a man standing in the court with a letter in his hand, gaping and staring about, and not knowing where to go, he walked gravely up to him, and inquired what he wanted? The man answered, 'Sir, can you tell me where I may find Mr. Delahunte?' 'Yes,' said the Doctor, 'do you see that building before you?' 'Yes.' 'Then crucify this quadrangle, and take the diameter of the plot beyond it; enter the opening before you, and ascend the ligneous grades; then turn to your left, and you will find him either peripatouncing in his cubicle, dormitating in his lectuary, or periscopounding through his fenestra.' The poor man, who understood nothing of this, and remembered not one word but the last, said, 'And pray, sir, what is the fenestra?' To which the doctor replied, 'It is a orifice in an edifice to admit luminous particles.' 'O, thank you,' said the poor fellow, and walked off more perplexed than before.—*Dr. Adam Clarke's Jour.*

SUMMARY OF NEWS.

CANADA.—*The Governor General.*—We believe, (says the Church,) the health of Sir Charles Bagot is slightly improved, and that there seems little doubt that His Excellency's retirement from the Government is close at hand.

THE steamship Acadia arrived at Boston on Thursday, the 17th instant, bringing London papers of the 3d and Liverpool of the 4th November.

The city of Cabool had been invested by General Pollock, and if not surrendered, would be stormed.

The news is not of a very interesting nature. Nothing late from China has been received. A summary of the most important items, condensed from our files, will be found below.

The South African Commercial Advertiser gives accounts of the submission of the Boers to the British Government? We find in the *News Letter* the official statement, and the Government notice issued by His Excellency the Governor, in which a general amnesty is granted to all the insurgents and rebels, with the exception of a few individuals. It further declares that private property should be respected, and promises security to the emigrant farmers against the attacks of the Zoolahs; that the tenure of their lands, and without the limits fixed for the military occupation, their existing administration and civil institutions should not be interfered with till Her Majesty's pleasure should be known. Certain terms were granted also to the Caffres for the secure occupation of their lands.

There have been very serious revolutions in the Corn trade.

Several eminent corn houses have failed, chiefly connected with the Mediterranean trade.

Colonial markets are very dull; and the depression among the commercial classes has increased.

There is not any probability that Parliament will be assembled before February.

Lord Lyndhurst retires, on account of ill health, and Sir Wm. Follett is to be Chancellor.

Prince Galitzin and Sergeant Spink are dead; so is poor Grace Darling at last. She died at Banburgh October 20th, aged 25.

Nothing can exceed the dreadful dullness in every department of business.

Manchester goods never were so low as they are now.

The revolution in the Corn trade, by overwhelming so many houses at home and abroad, has spread difficulty and alarm on every side.

The vacancy in the order of the Garter, occasioned by the death of the Marquis Wellesley, will we are assured, be supplied by the nomination of the Earl de Grey, Lord Lieutenant of Ireland.

Dr. Hook, of Leeds, Prebendary of Lincoln, and Chaplain in ordinary to the Queen, is vicar of perhaps the largest parish in England, with thirty-six assistants, and 130,000 souls.

His Royal Highness Prince Albert, as Vice-patron of the Royal Highland School Society, has been graciously pleased to present that national charity with the munificent donation of £100.

Dwarkanauth Tagore.—This distinguished Hindoo, who was recently invested with the freedom of the city of Edinburgh, was recently admitted to a special interview with her Majesty and his Royal Highness Prince Albert, at Windsor Castle, to take leave prior to his departure for Paris, on his way to India. We understand that the conduct of the Queen and her Royal Consort was on this occasion marked by peculiar kindness, and that her Majesty signified her gracious intention of presenting Dwarkanauth Tagore with her portrait, accompanied by one of the Prince. It is the purpose, we believe, of the Baboo to return to this country during the ensuing summer, after a brief visit to Calcutta. His reception in every part of Great Britain has been of the most flattering description.

Government have resolved to employ convicts forthwith, in repairing the fortifications of Gibraltar.

Sir William Allen, President of the Royal Scottish Academy, is now at Brussels, making sketches of the field of Waterloo, for his large picture of that famous battle.

The yearly produce of the gold mines of Russia is estimated at 16,000 lbs.

On dit, that overtures have been made by an influential party in China to the British authorities in that country, the objects of which are to depose the Emperor, to establish another form of government, and to enter, should the revolution succeed, into terms of amity with Great Britain, both political and commercial.—*Times.*

A detachment of Royal Artillery, to reinforce that branch of the service in China, will shortly be sent from head-quarters.

It will give all admirers of true poetry gratification to hear that her Majesty has conferred a pension of £300 a year upon William Wordsworth. Long may he live to enjoy it!

The King of France talks of abdicating in favour of the Duke de Nemours.

France will not sign the new Slave Trade treaty.