

the Holy Scriptures, the third Christian Grace, &c. Almost every man engaged in study and in preparation for public speaking, has felt the want of just such a collection of religious anecdotes.

The *Missionary Records*, in eight volumes, embracing a history of missions in India, the Northern countries, Sandwich Islands, China, Ceylon, West Indies, North America, Tahiti, West Africa, &c., should not be overlooked. They probably afford information not to be found in any other works.

Several of their works are most beautifully illustrated with exceedingly fine wood and other engravings. Among these might be mentioned, *The Pilgrim's Progress*, *History of Birds, Insects, Animals, Shells, Antiquities of Egypt*, *Light, History of the Jews, &c.*

One more fact about these publications. They are strictly evangelical. "The constitution of the Society precludes it from entering into the respective peculiarities of the varied denominations of Protestant Christians, that hold the doctrine of Father, Son and Holy Ghost, the one living and true God; but it every where joyfully makes known the great essential truths in which the followers of the Lamb are fully agreed who are 'looking for the mercy of the Lord Jesus Christ unto eternal life.'"

FOR THE CHRISTIAN MIRROR.

THE ADVENT OF CHRIST.

This lovely earth, which man when pure had found
A Paradise, was now, by sin's dark power
Reigning supreme, resounding with the voice
Of the oppressor, and the sad laments
The aggrieved so vainly raised. As a cloud,
Liquidity o'ershadowed every mind,—
Their view was darkened to the beauty seen
In holiness, and unbelief's dark chain
Had bound them fast. Yet then—yet even then,
When sin had reigned to death, and over all
The evil spirit spread his withering power;
Tho' wickedness its furthest bound had reached,
Our God, e'en then, as if to show a love
Unfailing for the sinful, sent his Son,
The promised Saviour, to give light and life!

Night's shady robe had veil'd the eastern land,
Yet in the field the watchful shepherds stay'd,
To guard their flock, when there appear'd to them
An angel from on high! Oh, hear the words
That gentle spirit breath'd! What joy, what hope,
Tho heart believing feels, as those soft sounds
Fall on the list'ning ear:—Fear not! said he,
Good tidings of great joy to you I bring;
And they shall be to all; to you, this day,
In David's city is a Saviour born!
Hear, hear the words that sweetly publish peace,
Impartial love and mercy to mankind!
Oh hear! and let not doubt its shadow cast
Upon that hope which heaven has given to man.
Oh for an angel's voice, to sing the song
Of bliss my spirit feels!—My praise is vain.
Well might celestial beings from above
Descend to shout the anthems of glad joy;
To celebrate, with praise to God, the birth
Of Him ordained "the way, the truth, the life,"
The Saviour of the lost; it well became
The heavenly host to speak those rapturous words,
As the bright future which the Gospel brings
Was all revealed; in harmony they said,
"Glory in the highest to our God!
Peace on earth, good will to all mankind!"
The flag's triumphant folds, as years pass on,
Are slowly drooping, and then all the world
In sacred amity will soon be joined;
Knowledge, rich treasure, lights the mind obscured,
Bringing sweet happiness, with hope, to man;
It points to God as Father, and reveals
His love, his wisdom, and we learn to trust
In Him, the Almighty Ruler; and our hearts
Overflowing with grateful praise, are nearer bound
To all around us; light, and joy, and peace,
Are dwelling in the plains; the wilderness
Is blooming as the rose;—as the waters
O'er the broad sea will knowledge shed her beams,
Till all, from great to small, shall know the Lord!

December, 1842. A. D.

BARRACK LIBRARIES.—During the last three years, Barrack Libraries have been established for the use of our army both at home and abroad, and liberal funds to maintain them have been voted by Parliament. These libraries are open from two o'clock to eight, and the soldiers who wish to avail themselves of the arrangement pay a subscription of one penny a month. Strict regulations are established for the due preservation of the books, which, under certain conditions, are allowed to be taken by the men to their quarters. The system has worked admirably, the number of subscribers rapidly increases, and the library, and the benches at its entrance, are crowded with attentive readers. Very many are the instances in which young men, the whole of whose vacant time was formerly spent in the alehouse, have shaken off their habits of intemperance, and become zealous and regular students. Great judgment has been shown by our military authorities in the selection of the books. Some are of a grave and religious nature, many are historical, many scientific, those relating to tracts and voyages are numerous, and a large proportion are works of imagination, both prose and verse.

☞ **A CONSCIENCE THAT IS NOT ASLEEP.**—He who is alive to the interests of religion, and whose heart beats with sympathy for the afflicted, and whose hands are ever ready to relieve the wants and distresses of his fellow men, and whose substance is freely given to promote the cause of Christ and his Church, may be said to possess a *conscience that is not asleep*. He that has a due regard to the fulfilment of his sacred pecuniary obligations, to the utmost of his power, may be said to be not altogether asleep.

He who regularly pays his subscription to a religious paper, dependent upon its daily receipts for its support and continuance, gives evidence that he has a *conscience not asleep*; for he has a realizing sense of his obligations, and delights to fulfil them, and verily he has his reward. On the contrary, he whose every avenue to his affections and his sympathies, is bolted and barred against the suffering cries of humanity, and the solicitations of charity and benevolence, has a conscience that is *fast asleep*.

He who listens to the oft repeated claims of our missionaries, and turns a deaf ear to the applications made to him in their behalf, is even *more than asleep*.

He who is totally indifferent to the payment of his debts, depriving his creditors of the use of their money, is *worse than asleep*.

He who subscribes for a religious newspaper, and studiously avoids paying for the same, is in a *deep sleep*, and has forgotten the apostolical injunction, "owe no man anything."

If any of our subscribers (who are in arrears for their paper,) should so far have arisen out of sleep as to apply the foregoing remarks to themselves, they will exceedingly oblige, by giving evidence of the same, by remitting the amount of their indebtedness at the earliest opportunity. —N. Y. Observer.

NOTICE TO SUBSCRIBERS.

Our country subscribers are respectfully reminded that the *MIRROR* is sent to them at the same price that is charged in the city, we ourselves defraying the expence of postage. We hope this fact will induce those in arrears promptly to remit the amount of their respective subscriptions.

TO CORRESPONDENTS.

The excellent communication of "A Friend" at Quebec has been received, is very acceptable, and will appear in an early number.

We have to acknowledge the receipt of a communication, signed C. B. An interview with the author is requested.

BIRTH.—On Monday morning, the 26th December, Mrs. Robert Scott, of a daughter.

DIED.—At the Wesleyan Mission House in this city, on the evening of the 14th instant, in the sure and certain hope of a glorious resurrection to eternal life, Miss Sarah Squire, daughter of the Rev. Wm. Squire—aged 13 years. Her amiable disposition, and uniformly pious deportment, endeared her to all who had the pleasure of her acquaintance.

MISCELLANEOUS.

RETRIBUTION IN THIS WORLD.

A HISTORICAL FACT.

THOUGH God reserves the completion of his work of retribution, till the opening of another world, he sometimes makes a *beginning* here. And those instances of retribution in this world which he has scattered along the course of time, it is wise for us to observe.

One of the most remarkable series of religious persecutions have been experienced in France, and there God's retributive providences have been as remarkable. Provoked by the rapid growth of Protestantism in that kingdom, the adversary originated a scheme for cutting off, at once, the whole Protestant population of the kingdom. The scheme was planned in a time of apparent tranquillity, two years before its execution, when Protestants were expecting nothing of the kind. The bloody work began at midnight of St. Bartholomew's day, 1572, when multitudes of unsuspecting and unoffending Protestants had been assembled in Paris, under false pretences. The first victim was Admiral Coligny; and his death was the signal for 60,000 armed men to rush to the work of blood. One of these boasted that he killed an hundred with his own hand. The work thus commenced in Paris, spread through the kingdom. And according to President Edwards, in the space of 30 years from that time, there had been martyred in France, 39 princes, 148 counts, 233 barons, 147,518 gentlemen, and 760,000 of the common people, i. e., nearly a million in all.

But the retribution which came upon the authors and instruments of this bloody work, was manifest. Tidings of the doings of St. Bartholomew's day came to the ears of John Knox, while he drew near his end. And he uttered in view of it, words which the event made prophetic. He said—"Sentence is pronounced in Scotland against that murderer, the king of France, and God's vengeance shall never depart from his house; but his name shall remain an execration to posterity; and none that shall come of his loins, shall enjoy that kingdom in peace." The event verified the prediction. The king who commanded this stupendous slaughter of the people of God, and who sent a messenger to Rome, to tell the Pope that the Seine flowed on more majestically after receiving the bodies of the murdered heretics—this king, who left the scene of the birth of his first born to witness the execution of Protestants—this man, hardened as he was, was ever after visited with fearful compunctions. His physician relates, that after the fatal deed, the king often confessed, that from the beginning of the massacre, he felt as if he had been in a high fever; and that the figures of the murdered, with their faces besmeared with blood, seemed to start every moment before his eyes, both when he slept and while awake. This mental anguish the wretched man endured for three years, and then died of a strange, bloody disease, which may be said to have wrapped him in blood!

Of the chief persons who were engaged in the Parisian massacre, many, if not the most, fell by a violent death, in the space of two years. The Duke d'Aumale and Cosseins, who first entered the chamber of Coligny, on the errand of blood, three masters of the camp, not a few lords and gentlemen, above 60 captains, and not less than 20,000 common soldiers, were slain at Rochelle. And in still another form the kingdom was visited with the rod. The restraints which the Protestant religion had exerted, being in a great measure removed, a deluge of crime broke forth, and the nation was made to feel the presence of an angry God. Verily there is a God that judgeth in the earth!—Puritan.

PEACE BREAKERS.—There are those that rouse up "strife and contention," that foment divisions, widen breaches, incense men against one another, and sow discord among brethren, by doing the work of him that is the accuser of the brethren. Strife and contentions that have been laid asleep, and begun to be forgotten, they awake, and industriously raise up again, and blow up the sparks that were hid under the embers. And if "blessed are the peace-makers," cursed are such *peace-breakers* that make parties, and so make mischief that spreads farther and lasts longer than they can imagine. It is sad to see bad men warming their hands at those flames which are devouring all that is good in a nation, and stirring up the fire too.—