

members of the House of Israel, who, from time to time, are added to the Church by baptism; and there are not wanting many tokens of encouragement to prove to us the faithfulness of God's word, and that the time to favour Zion is at hand. It cannot be denied that as yet our chief duty is to mourn for her; to this we are especially called during the present season, which not only brings forcibly to our remembrance the sin of Jerusalem in crucifying the Lord of glory, but also the awful and melancholy scenes of ignorance and darkness, which are practised at this time, and that by those calling themselves Christians.

"Jerusalem is, indeed, trodden down—but we have the blessed promise that, if we mourn for her, we shall also rejoice with her; and resting on the Divine promise, and constrained by the love of Christ, who, as at this time, and in this very place, laid down His life for His people; we humbly desire to adopt the words of the Prophet as our motto—'For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzibah, and thy land, Benah; for the Lord delighteth in thee, and thy land shall be married.' And it may be our privilege, and that of our children, to see Jerusalem again a praise in the earth. Amen.

"Commending ourselves to the continuance of your interest and your prayers, I remain, your faithful brother and servant,

"M. S. ANGL. HIEROSOL.

"The Rev. J. P. GARRETT, Kilmood
Vicarage, County Down,"

RELIGIOUS TOLERATION IN AUSTRIA.

The following item of intelligence discloses the views of toleration, entertained by the most truly Catholic Cabinet of Austria. It is extracted from the *Gazette des Tribunaux* of Paris. It was communicated from Vienna on April 6; and testifies that the most malignant attributes and mischievous operations of Romanism exist still in all their unrestricted activity on the European continent, and will be sustained by the sovereigns who, in conformity with the predictions in Revelation xvii, have given their kingdoms to the Beast. The Decrees, however, prove that the Jesuits are rapidly gaining their deadly ascendancy throughout the Papal dominions.

VIENNA—An imperial ordinance just published forbids, under the penalties of fine and imprisonment, every Catholic subject of his Majesty to embrace Protestantism, without having previously obtained the express permission of the Government; which permission is not to be granted but on very serious grounds, nor until after the authorities have recognized the necessity of the change of religion. Another ordinance forbids Protestants to make public prayers in their churches or chapels on the occasion of mixed marriages: and revokes a former ordinance, which authorized Catholic priests to assist passively, that is, as simple witnesses, at the celebration of marriages between Catholics and Protestants; so that henceforth these ecclesiastics must abstain entirely from appearing at these unions. It is useless to add that these ordinances have occasioned great emotion among the Protestants of the capital.

PRAYER BOOK AND HOMILY SOCIETY.

YESTERDAY the annual meeting of the friends and subscribers to the Prayer-Book and Homily Society was held in the lower room, Exeter Hall, Strand. The objects of the society are to circulate at home, by members of the society, by agents, or otherwise, amongst landmen, seamen, fishermen, and boatmen, and abroad, by clergymen, missionaries, and others, the Book of Common Prayer, and all other works of the Church set forth at or about the time of the Reformation, in English as well as in foreign languages. Lord Bexley was announced to take the chair, but, from indisposition, that venerable nobleman was unable to attend. Mr. Joseph Wilson was there-

fore voted to the chair, and having briefly related the objects of the society, he called upon the secretary, the Rev. F. Doleman, M. A., to read the report of the committee for the past year.

It stated that during nineteen years, in the port of London alone, upwards of 41,500 vessels had been visited, more than 22,000 Prayer-Books and Homilies had been purchased by seamen at reduced prices and about 16,500 books of select homilies, and a large number of homily tracts, had been distributed gratuitously amongst them and emigrants. During the last five years 1,000 copies of family prayers, taken from the Liturgy, had likewise been purchased by seamen, and it was reckoned that now the commanders of about one-third of the vessels engaged in foreign voyages assembled their crews on Sunday for prayers. It was estimated that there were not fewer than 200,000 seamen and 100,000 boatmen of various descriptions and fishermen employed in the maritime service of this country. In Liverpool and Ireland the society was rapidly progressing in public estimation, and its foreign operations were on an extensive scale; there having, during the five past years of its existence, been circulated amongst the inhabitants of Spain, America, Hindoostan, China, Portugal, Canada, and various other places, large numbers of Prayer-Books and Homilies, translated into the languages of the several countries. The total number of books issued from the society's depository from the 31st of March, 1843, was 424,582 Prayer-Books, and 2,574,113 Homilies. During the past year the number of books circulated was 5,226, being 1,163 Prayer-Books and 4,063 Homilies. A falling off had, however, ensued during that time in the receipts of the society, which were 1,750l. 15s. 6d., but it was hoped the ensuing year would produce more favourable results. The report having been unanimously adopted and resolutions favourable to the objects of the society passed, the customary vote of thanks was awarded to the Chairman, and the meeting broke up.

CHURCH MISSIONARY SOCIETY.

The Earl of Chichester presided at this meeting, which was held in Exeter Hall on Tuesday week. The receipts of the year were reported as follows:—

General fund, out of which the establishments of the Society at home and abroad are provided for,	£97,791 2 3
Special funds—	
China Fund.	£1,556 16 1
Capital Fund,	2,648 1 6
Fourah Bay Buildings Fund,	1,181 17 0
Disabled Missionaries' Fund,	1,145 19 0
	£6,532 13 7

Making a total from all sources of, £104,323 15 10

The expenditure of the year, including contributions to local funds in the missions, amounted to £93,472 7s. 3d. The Committee were thus enabled to report an excess of income over expenditure in the past year of £4,318 15s. after the payment of a debt of £1,000 outstanding at the last anniversary.

The meeting was addressed by the Bishop of Chester, Professor Scholfield, the Bishop of Ripon, Rev. J. W. Cunningham, Vicar of Harrow, Sir R. Inglis, Bart., M. P., Rev. Dr. Marsh, Mr. Plumptre, M. P., Rev. Hugh Stowell.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 4, 1844.

THE PEOPLE OF GOD ARE STRANGERS.

THE greatest stranger the world ever saw was the adorable Being that created it, and that afterwards dwelt among its inhabitants, that he might instruct them in righteousness and save them forever. The worlds were made by him: and he was appointed heir of all things. He is the express image of the invisible God—Yea, God over all and blessed forever. But "when he came to his own, his own received him not." His condescension was required by the most un-

gracious repulses; and the only return that he experienced at the hands of his countrymen, for all the good that he rendered them, was reproach, false accusation, and the death of a malefactor.

The psalm that suggested the title of this article was composed by David while he was suffering under some terrible malady. It came upon him shortly after his great transgression; and made him feel that it was a grievous and a bitter thing to sin against God. Intimidated by the nature of the disease under which he was suffering, his friends and acquaintances stood afar off. The persons who were depending upon his royal favour,—his Courtiers,—Cabinet ministers,—and even the members of his family, were afraid to come near him. The people who counted it a privilege to stand in his presence keep away,—the flatterers and sycophants who made his virtues the theme of their adulation, declare that he is suffering under a divine judgment,—and the multitudes that were wont to bow the knee before him, and say: "O King, live for ever!"—these now wag their heads and say "We thought the son of Jesse would soon be brought low; we were sure his pride would have a fall; and now he is like a broken vessel; and he will soon be as a dead man out of mind."

The desertion of his friends—the ingratitude of his dependants—the dastardly and cruel conduct of his kinsfolk—the solitude that reigned around him—the want of that sympathy and consolation which he needed, and had a right to expect;—all these circumstances made him feel his loneliness—made him feel that he was a stranger in the dominions he governed—a sojourner in the palace he occupied; and that, after all, the God whose blow was consuming him, was his only friend, his only help in time of trouble. "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: For I am a stranger with thee, and a sojourner, as all my fathers were."

We are not surprised to hear the patriarchs—the plain men that dwelt in tents and kept their flocks and herds; we are not surprised to hear them confess that they were strangers and pilgrims on the earth;—but to hear the conqueror of Goliath, the deliverer of Israel, the hero of his age, the Ajax of the Jewish army, the Apollo of Judah's royal line,—to hear him say so, does surprise us; and more than that, it subdues and chastens us; and deep in the conviction which has often prompted us to say, "This is not our rest; we have here no abiding place; we are poor wayfaring men; yea, strangers and pilgrims as all our fathers were."

"Strangers and pilgrims here below,
This earth we know is not our place;
But hasten through the vale of woe,
And restless to behold thy face;
Swift to our heavenly country move,
Our everlasting home above."

SCRIPTURE SYMBOLS.

ANCHOR.—It is said that an anchor was found on digging the first foundation of the city of Antioch; and among the symbols inscribed on the tombs of the early christians, the anchor was the most conspicuous. This, and a branch of palm, an olive wreath, and a lamp, with the words "Alpha and Omega," completed the decorations of their narrow house. Saint Paul, describing the hope by which a christian believer is animated, makes this ancient symbol a mode of illustration. "Which hope we have as an anchor of the soul, both sure and steadfast, and which en-tereth into that within the veil."