CHURCH MISSIONARY SOCIETY. - The Committoo of the Church Missionary Society propose to create a permanent fund, in order to meet the sudden exigencies which often embatrass such operations as depend on casual and uncertain con-pinitions. The advantages of such a fund are the following. It will obviate the difficulty which arises from the fact that charitable collections are not coincident with the periods and mounts of payments to be made; and from the fet that the income is liable to vary from year to year. A Missionary Society has contracted oblinations to missionaries and their families in disent countries which cannot suddenly be withgrawn. The emberrassments of this Society were swing to a large expenditure, which was incurred in the West Indies, on account of the wants of the enancipated negro population, and to the great success of missions in New Zealand, Tinnevelly, and North India. - Christian Intelligencer.

The Bishop of Junusalem.-- The spiritual infishiotion of the Bishop of Jerusalem will extend, as we learn from official documents, over the English clergy and congregations, and over solves under his episcopal authority in Palestine, and, for the present, in the rest of Syria, Chalden, Egypt, and Abyssinia. His chief missionary care will be directed to the conversion of the Jews, to the ir protection, and to their useful employment. He will establish and maintain, as far as in him His, relations of Christian charity with other churches represented at Louwalem, and in partierlse with the Orthodox Grook Church. A Colloge is to be established at Jerusalem, under the Jishop, whose Chaplain will be its first Principal, his primary object will be the education of Jewish converts; but the Bishop will be authorised to admit into it. Druges and other Gentile converts; and if the funds of the College should be sufficient, oriental Christians may be admitted; but clerical members of the Orthodox Greek Church will be prefixed into the college only with the express consent of their spiritual superiors, and for subsihary purposes.

The King of Prussia has issued a circular and tao rescripts, by which he explains the nature of the connection between England and Prussia in the establishment of the Bishopric at Jerusalem: and orders general collections to be made in the evangelical churches of Prussia in behalf of a school and hospital at Jerusalem. The latter is in-portant as affording an asylum for travellers in case of need. His Majesty says he shares too e-eply with his country those religious and national sympathies connected with the origin of the Augsburgh confession, to be able to concede any taing of this firm and common basis on which the collective German National Church of the synagelical faith rests. -- Boston Recorder.

SARIA .-- The report, that the property of the Ela-Eish and American missions in Syria had been destroyed, and that the missionaries had been driver from the country, proves to be incorrect. No American missionaries were residing there at the time of the occurrences alluded to.

For the Christian Mirror.

THE GREAT END OF CARISTIANITY. It all religious institutions, there is a grand end proposed by God, and this end should ever be pursued by Christians. The grand end of all to be attended to, is all ordinances, is the glorifying God, and our own calvation; and, though there seem to be two, yet they rully are but one end, God having joined them so closely together, that it is impossible for any to put Cam asunder.

As a member of a smaller or larger body of religious were we ought ever to consider the end designed by Ged in making us such, and be careful to keep it consimily in view. Am I a shepherd over part of his fleck ?- What is the end of my office ? Am I a member of a Christian church ?-What was the design of God in putting me among his people, ? Is it not to fi me for his service on card, and the enjoyment of binsolf in heaven, that he way he glorified in my salvation? If I be a true member of his true church, that is the end designed by God, and should always be pursued by me. A careless unconverted professor, in every part of his religious character, either pursues would, or a had one-and thus, never considering the and the sorreunding country.

end of his church-membership, nor pursuing it, misses the grand end designed by God towards his own penple, both in this world and in the next; for he is neither made happy here, nor happy hereafter. The end of every Gospel institution is answered to each, who are made wise, comfortable, and fruitful :-- wise, by a spiritual discovery of the glory and goodness of Divine truth; comfortable, in a rich and sound experience of its living power on the scal; and fraid it. by a practical improvement of its blessions in the life and conversation.

A spiritual discovery of the glery and goodness of Gospel truth is indispensably necessary to make a man a real Christian-for it is the wisdom of God in a mystory. It is not understanding the system or scheme of evangelical dortrines, as laid down in creeds ned confessions, that works any sencifying effects upon the soul, or brings a man one step nearer heaven; but it is a spiritual discovery of the glury and gordness of Gespel dectrines, which makes a some nist unto satvation. It is to be 6 arcd, that newly, from a want of atiending to this distinction, anfally deceive they selves. Being ortholox professors, they lock upon themselves as sound believers, whilst they remain blind to the glory, and ignorant of the goodness, of those truths which they profess to believe.

It is a truth owned and asknowledged by all professors of Christianity, that Jesus Cirist came into the world to save sinners; but when the glery and coodness of this truth is seen by an enlightened understanding, it preduces wenderful officiein the soul-" Counting all things but loss, for the excellence of the knowledge of Christ Jesus my Lord," Thil, iii, 3,

There is a sweet harmony and perfect agreement seen between the destrines of truth, when viewed by a spiritual mind. The dectribe of human deprayity serves to magnify the riches of divine grees, as I when viewed in conjunction with other truths, by there who feel the awful truth in their own hearts, it begets true humility, and produces on humble walk towards that and man-shows the absolute need, of Christ's eacrince-and bagets a profound admiration at Get's love-When the Holy Spirit enlightens the understanding, and enables us to discover spiritual things in their Irne nature, God's glory, and a sinner's Lest interest. are seen inseparably united, and elemently secured. We are thus made truly wise, and when the power-ful influence of truth is felt on the ocal, we are much with which I already view the return of our your. ful influence of truth is felt on the soul, we are made truly happy, and anapeakably comfortable.

The principles of religion, or the convious of the 1985 (Air, iver!) had received a reason one of pel, are the only-powerful it centives to real heliaess; inflicers on found the slip ins which. these your but they rever produce it in any except these who distant with a line was inferented that they had cover their glery, and feel, their power. When they displayed an extent of Christian knowledge with a cover their glery, and feel, their power. When they could not have been a xpected of them. The ofare thus felt, they will predere a "conversation," could not have been expected of familiwhich will "adorn the destrict of God our Saviour." which will "adorn the dectrine of God our Saviour,"
We ought, therefore, ever to distinguish how we evangelical doctrines professed, and teath experienced in
its power. Truth professed in dectrines constitutes

1 M icons returning to his metro can be found to the professed of the metro constitutes.

the world, as a member of a church, and as a relation in the family. These three meet in a Christian charactor. An honest man in the world, an honeurable member of Christ's church, and a good relation in the family. The spiritual knowledge and comfortable onjoyment of the principles of the Gospel is absolutely necessary to form such Christiana, astare useful in the world, and an hander to the church, and blessings in the families in which God has placed them. The great end of all God's institutions is then answered, when we are thus made wise, comfortable, and fruitful Christians.

May, 1842.

DIED,—At St. Johns, L. C., on the night of the gravity of sold officers. So housen is the start, after a short illness, the Rev. W. D. Split of the grayed! I so unspeakable the important of twenty years Rector of that place.—His remains were followed to the grave had been according to the full beautiful to a line of earth! You specified to a line of earth! You specified to a line of earth! You specified to a line of earth! The graph Period and the sorrounding country.

For the Christian Mark

CHRIST AT THE GRAVE OF LAZARES. Tuend shoot the everlasting Sen of Gor, As ofer his sacred clerify the bring flood Rell'd dawn; still so eet serenity Completent sat, with boly regiesty In every feature tree id. Ab, have to week, As I czarus, La filo of helaved, shops, While I wrong dishible Door letter marteful a centre book a In vota les Could current gave miner id. And eco their Maker become for one to but?, And turn increde base namy in That green Robb'd the old measter of his sable crown. But burk I as streeming fire, no exclud party. No doch tess terrible, no serrolling trump, Like Some's mount here witness to, was there; Dust mellify was lifted up the salemn provin Of should to his enequal Finher's threen. To not the and itede, where heads of stepe Importious were to Josus' soler a value. "The environment of the P"-le, voidless of only. The conclusive malet so divide it for peer Premainful's cidazion to the blocm of day -And forthwith rome, in white habiline ets. The felical of Charle Larbe was roly less To disappoint the secoly enemy That of has earth's roos like rightful property Hell to its err tre sik old decils believides But men the sir of incredulty still breatfed, Continued redemption's necessary r. defeat The Heling God, and equal nucleaty depict To his horamate See, who would the dead, The lepers out it and lines, the horsely fed--bus Affring livid - in condrains movey filedber us and our solve lea then was rise ifed, Montperl, May, 1772. Bug maps

RELIGIOUS INTELLIGENCE.

THE ASCANTED ENDERS.

The following correspondence of the Ashmit of Princes have appears I in The Filter Leg Miles, a Los. Velrial.

13, William street, Hydespale, Oct. 21, 1942, Ma. Duan Sta, "The following left, is street truly happy, and unspeakably confortable.

Every good work must proposi from a good principle, and there can be no good principle, and there can be no good principle in a sinuse's chart until it is formed there by the power of truth. The principles of religion, or the doctrines of the Gostar the Hoa, and Koy, B. W. Nostar of the principles of religion, or the doctrines of the Gostar the Hoa, and Koy, B. W. Nostar of the Latter than the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Hoa, and Koy, B. W. Nostar of the Gostar the Hoa, and Koy, B. W. Nostar of the Hoa, and K. W. Nostar of the Hoa, and Koy, B. W. Nostar of the Hoa, and K. W. Nostar of the ficers on loard had meeting for the discussion of a professor—truth experienced in its power makes a villend country, can meet off a trally prome to the progress of civilization among his propin P and Every individual stands in a threefold capacity, and like the resolvence among size proper C and like the reso to induce his country or or to believe in Control gion also ?? ??

It will be observed that Prince Ansah mentions, with just discuss, a custom in which a good was tectured in homom of their links, by the pro-pla of the River Silvan. How keeping a central do these remerks present to the behis in whice, but her the read providence of God, in londing his to Britain's fevoured shows he would have been brought up. It should be known, that at the death of the father of this you be man, the kine Countiin the father of this voice many Cur shall shad in a fine of 1,000 barran viction were publicly and like of in Kuresi, and dyoke a zero privately in different places thoughout the empire. They in tend of hading a fierce or subtle savage and blobton, our young friend is all that it most one direct for plate,