

dangerous and fatal mistake into which you are betrayed: you are ever waiting for the suitable time—the convenient season—the favorable opportunity—and the Jewish ordinance. But I give you an example of waiting for none—I bow to no authority—I listen to no entreaties—I am beguiled by no enticements—I am a swift messenger, who will not be checked in my progress, and who will not admit of a moment's delay. From my birth to this period, I maintain an onward course; I crave no rest or refreshment; I need no breathing season; I never flag in my course; my wing never droops; my flight is never impeded; my steps are equal, visible, and decided. The solemn monitions of my voice are heard in the lapse of moments, minutes, hours, days, weeks, months and years. I tell their flight, and sound my alarm as I pass along. I neither recall the past, nor assure you of the future. I spake their present existence; and soon shall I strike their funeral knell."

The earnestness of his manner, and self-reproach with which my mind was pierced, caused me to shudder. Perceiving this, after a solemn pause, he said, with additional earnestness, "Listen to the voice of a monitor!"

III. THE ADMONITION.

"Improve your moments as they pass along: for if you now tremble at the lapse of time, what will be your feelings in the future, when I shall have finished my course; when I shall rest from my weary round; when I shall no longer make my division of eternity into time—of years into months—of months into weeks, days, hours, seconds and moments? I shall not then warn of time or eternity. There will then be no need to check the youthful giddy multitude, nor to excite alarm in the breast of busy manhood. It will be no part of my office then to place a wrinkle on the brow of age, marking its near approach to the tomb. I shall not then dim the lustre of the eye, nor silver the hair of the head, nor becloud the memory, nor bewilder and distract the faculties, nor thrill the body with heat, nor blast it with cold, nor bear down the feeble frame with the load of its years. These monitions and warnings are merciful in this life; but they can avail you nothing in eternity. The last sand of your hour-glass will have run its course, and with that my office will cease: while eternity, with its boundless prospect, will be open before you, with all its inconceivable consequences!"

The mention of the hour-glass caused our eyes mutually to turn upon that which he held in his hand: the last sand was passing through it: he instantly fluttered his many wings, and with the speed of lightning vanished from sight. The dread silence of the moment was interrupted by the striking of the clock—it was the hour of midnight—the close of the past—the commencement of the PRESENT YEAR.

RELIGIOUS INTELLIGENCE.

FOREIGN MISSIONARY INTELLIGENCE.

SYRIA.—The Rev. W. M. Thomson wrote, Oct. 3, from his residence on Mount Lebanon. He states that the Sultan does not intend to restore the native government of Mount Lebanon. The papal powers of Europe are endeavoring to procure the establishment of a papal government. Such a government, if established, will of course take effectual measures to break up the mission and expel the missionaries. This attempt is viewed with jealousy by England, and strenuously resisted by the Druses. Mr. Thomson hopes that the Druses will yet put themselves, in a body, under the instruction of the mission. It is evident to any one familiar with the language and residing among them, that such is the general desire of that people; and it is evident to all who know their character and habits, that when they move at all, they will move in a body. Such a movement, your readers may recollect, was once made by the Druses, but the arrangement was broken up by a war, carried on against them by the Maronites, at the expense, in part, of France & Austria. It seems from Mr. Thomson's account, that the Druses have never abandoned the designs which they then entertained; and he expects, with some degree of confidence, that they will execute them.

What I have said of France and Austria, needs explanation. Large sums were sent by those pa-

pals nations to the Maronite Patriarch, ostensibly for the relief of sufferers in a former war. He was never known to expend any of it for that purpose; and he was known to expend more than he could have commanded from other sources, in preparing for his war against the Druses. To those who understand papal machinations in Syria, it will appear highly probable that this was done according to a secret understanding with the donors.

BUOOSA.—Mr. Schneider writes hopefully concerning the influence of the Scriptures in the language of the people. An Armenian friend told him, May 31, that as he was reading the Armenian-Turkish Bible on the Sabbath, some of his neighbors came in and heard. They were surprised at what he read, insisted that such things could not be in the Bible, and told him that he was composing it as he went along. He at length succeeded in convincing them. Since that time, they have practised calling on him on the Sabbath to hear the Scriptures read in their own language, so much that the task of satisfying them has become quiet laborious.

June 10, Mr. Schneider called on the chief Rabbi of the Jews, to obtain his approbation of Mr. Schaeffer's translation of the Old Testament into Hebrew Spanish. Both the Rabbi and his son seemed pleased. The Rabbi promised to exhibit a copy in the synagogue on the next Jewish Sabbath, recommend it, and inform the people where it might be obtained. It was finally arranged, that they should be sent to the shop of one of the principal Jews of the place, who was present, for examination and sale.

INDEPENDENT NESTORIANS.—Dr. Grant wrote, Sept. 12, from Ashita, one of the principal villages of the Tyary, the most powerful of the independent tribes. [The name is sometimes spelled Ashita, and Asheeta. It is some distance to the north of the Zab, and of the usual route from Mosul and Amalich to Julamerk.] Contrary to his hopes, Dr. Grant had been obliged to enter the mountains again without a missionary companion; but he found an agreeable companion in Mar Yusuf, a bishop from Ooroomiah. He had been among the mountains about two months. On his way, he spent fifteen or twenty days with the celebrated Nouroulah Bey, chief of the Hakary Koords, and was treated in the same friendly manner as on former visits. Nouroulah, since the burning of the Patriarch's house, claims jurisdiction over the whole Nestorian country. The people generally seem not to acknowledge his claim; and it does not appear that he has made any farther attempt to enforce it. The Patriarch has taken refuge with one of the maleks [kings] of the Tyary Nestorians. Dr. Grant explained the objects of his mission fully to Nouroulah Bey, who gave him his approbation of it officially, in writing. Without his protection, the journey would have been impracticable in the present disturbed state of the country. Dr. Grant was on good terms with all the neighboring Koordish chiefs. He had selected two villages as missionary stations; Ashita, already mentioned, and Lezan, on the Zab, where he first entered the country from Mosul. Though but a small part of the Nestorian region has been subdued, or even invaded, Dr. Grant thinks that their independent control over their own country is essentially weakened, and that they will be unable to recover entire possession of it. On this account, they are now much more exposed than formerly to the inroads of the Papists.

MADURA.—A mission seminary, on the plan of that at Batticotta, had been commenced with 30 scholars, selected from the advanced classes.

SANDWICH ISLANDS.—A letter from Mr. Baldwin, dated at Lahaina, July 18, shows that scenes like those of the great revival are returning. The labors of Mr. Thurston, at Kailua, during the absence of his family, have been peculiarly blessed. About five hundred members had been added to the church during the year. Kaawalo, about fifteen miles to the south, had shared in the blessing. On Molokai, there was a decided revival under the labors of Mr. Hitchcock. At Lahaina, appearances were never more encouraging, except in 1838 and 1839. On the little island of Lanai, the awakening was general. Even the female convicts, who have been sent there in large numbers from other islands, nearly all profess to be on the Lord's side. The prospects of the temperance reformation were still as encouraging as ever.—*Cor. N. Y. Observer.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JAN. 26, 1843.

PUBLIC BURNING OF BIBLES IN 1842, BY A JESUIT MISSIONARY.

To the exclusion of other matters of interest, we have felt it our duty to devote a large space in our present number to the following details of one of the most revolting crimes that has ever disgraced the Christian name—which we copy from the *Montreal Herald*. Were it not that the facts therein recorded are supported by the most indubitable evidence, we should not have thought it possible that, in this enlightened age, and in a Christian community, men could be found so utterly abandoned and depraved, as to lend themselves to the commission of an act, which, we are bold to say, cannot be viewed but with abhorrence by every enlightened mind, not excepting even the members of the Roman Catholic Church, many of whom, in this country, have gratefully accepted of copies of the Sacred Scriptures from the Bible Society's Agent. Opposition of this kind never did, and never will, succeed,—for so far from damping the energies of the friends of the Bible, the outrage alluded to will, we have no doubt, tend to strengthen their zeal, and open the eyes of that class of our fellow-men who have hitherto been prevented from reading that blessed Book, which is able to make them wise unto salvation. We fervently pray, that this command of our Divine Redeemer may speedily be universally obeyed,—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.”

In laying before our readers an extended and authentic account of the late outrage offered to the Protestants of this continent, it would be difficult to say which feeling is most predominant in our mind,—indignation or disgust. Great Britain, tolerant at all times, to all persuasions, upon the conquest of this colony secured to the Franco-Canadians a greater latitude of Religious toleration than the Catholic community more immediately under her own dominion enjoyed. The wisdom or folly of such an extension, as affecting the local interests of the Province, has been, from the date of the framing of the bill for its confirmation until the present time, a matter of repeated and violent dispute, and it is not our intention to canvass a measure now past legislative amendment. In order to bring the circumstances of the case more familiarly home, we subjoin several documents relative to this transaction. The manner in which the Catholic Bishop of New York has taken it up, reflects great credit on him as a man and a Christian:—

(From the *N. Y. Commercial Advertiser*.)

THE BURNING OF THE BIBLES.

In the Evening Post of Tuesday appeared a long letter from Bishop Hughes, on the subject of the recent outrage upon the feelings of Protestant Christians, alleged to have been committed at a town in the county of Clinton. The Bishop speaks very properly of the act, as worthy of indignant condemnation, and protests against being regarded as receiving the sanction of the Catholic clergy and laity in his diocese; but he takes leave to doubt the truth of the report in general, and calls particularly for details,—“the names of the parties, the time, place and circumstances of this extravagant proceeding.” It happens, singularly enough, that simultaneously with the publication of the Bishop's letter, documents have reached the city which furnished the very details he demands. The following extracts from a letter written by the postmaster at Chazy, to the editor of the Rochester Democrat, leave no doubt that the Bibles were burned, and in the manner originally stated. The letter is dated Chazy, December 22:—