

in the vicinity of Gaboon are more civilized than many of the African tribes, and the place selected as the site of the mission is supposed to be healthy.—*N. E. Puritan.*

AFRICAN MISSION.—Capt. Naghel, 1st officer and supercargo of the *Adario*, speaks in the highest terms of the American missionary establishments on the western coast of Africa. He says the missionaries are in high favor with all the kings along the coast, and that their efforts in establishing schools and churches have been crowned with success. Capt. N. witnessed, with his own eyes, the death of a converted native; and never in his whole life, he says, has he seen a more calm resignation to the will of the Almighty, or a more positive assurance of happiness hereafter, than was manifested by the untutored African on his death-bed.

WESLEYAN MISSIONS.—A meeting of the Wesleyan Foreign and Home Missionary Association was held in Liverpool on the 10th Oct. It appeared from the report that there were under the society's care, in Kingston, Jamaica, 12 preachers, 4328 members, and 183 Sunday school scholars. In Prince Edward Island, Australia, and other places, 4 preachers, and 140 members; and the home missions of England consisted of 42 preachers, 486 members, and 1085 Sunday school scholars. An emancipated slave from the United States addressed the meeting.

SUMMARY OF THE LONDON MISSIONARY SOCIETY.—This, as given in the last report, is as follows: stations and outstations, South Seas, 159; East Indies, 122; beyond the Ganges, 5; Mediterranean, 1; South Africa and African Islands, 60; West Indies, 40; total stations, 398. At these various stations there are 161 missionaries and 543 assistants; making a total of missionaries and assistants of 704. The number of churches is 115; communicants, 13,156; scholars, 42,960.

THE JEWS.—The annual meeting of the Society for the Conversion of the Jews was held at Liverpool on the 17th Oct. The audience was very large. The chairman, Rev. Chancellor Raikes, congratulated the meeting upon the circumstance that a bishop of the United Church of England and Ireland had been sent to Jerusalem, and alluded to the donation of \$75,000 which the king of Prussia had made towards the object. The contributions of the last year were the largest ever received—about 100,000 dollars. There had been distributed 1116 Bibles, 1642 Testaments, 2023 copies of the Pentateuch, 5,917 Hebrew and English Psalms, &c. Eleven converted Jews had been baptized.

In Sweden, there are already upwards of fifty thousand pledged temperance members. Whenever, in that country, the work has been carried on by a clergyman, it has swept all before it. In one place not a drop of liquor has been drunk at any of the weddings for sixteen months. In another, two hundred stills have been stopped.

The population of Scotland is about 2,600,000; the national establishment of the Presbyterian Church contains 1200 churches, 1190 ministers, 16 synods, and 80 presbyteries. The Congregationalists have 100 churches and above 80 ministers.

BIBLES.—There has been recently found, says a Belgian Journal, amongst a heap of old books, purchased at St. Trond, the sixth known copy of the first Bible printed at Mentz. One copy was purchased in 1816, by Louis XVIII., for 20,000*l.*

The temperance cause is very rapidly progressing in Germany and Prussia. The society at Hamburg numbers about 650 members. Female societies have been formed in many places. The queen of Prussia is said to befriend the cause very much.

The Gazette du Simplon asserts that instrumental music has been interdicted at Rome, in all its churches; and that if in the future, permission for any such performance should be granted, it will be with the exception of certain instruments. It further states that an ordinance has been issued for closing all the theatres on Sunday.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 13, 1842.

We were much gratified, and we have no doubt our readers will be equally so, by the perusal of a most interesting address, which we have commenced to publish in today's number, lately issued by a "Society in Glasgow, composed of the members of various evangelical denominations," in reference to a Concert of Prayer among all evangelical Christians, for the extension of Messiah's kingdom in the earth. We hail this as an important "sign of the times."

When we look around us, and behold how awfully prevalent is sin and error, not only in those benighted lands where the light of the glorious Gospel has never, or but very partially shone, but also in Christendom itself, we must be convinced of the importance of harmony and union throughout the various sections of the Church of the Redeemer.

Those evangelical churches from whom this excellent address has emanated, have acted nobly—and glorious effects may very naturally be looked for as the result of their united prayers and exertions. We sincerely hope the example thus furnished will be extensively imitated, and that all those differences upon subjects of minor importance, which have hitherto limited and cramped the energies of the Church, may be forever merged in the one great object of spreading the blessings of experimental piety to earth's remotest bounds. Then, indeed, may we look for the speedy arrival of the long-expected period, when "the mountain of the Lord's house shall be established upon the tops of the mountains—it shall be exalted above the summit of the loftiest hills, and all nations shall flow unto it."

We took occasion, some time since, to notice the disgraceful manner in which the holy Sabbath is desecrated in our city, and, we regret to say, the evil still prevails to an awful extent. Those sacred hours, which were designed by the great Creator to be employed solely in his service, and for the promotion of the spiritual interests of the human family, are unblushingly prostituted to every species of wickedness, and this too in the very face of the Divine command, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

Our attention has again been directed to this subject by the following excellent remarks, which are taken from the *St. John (N.B.) Observer*, and to which we beg to direct the attention of the reader:—

SABBATH DESECRATION.

"Remember the Sabbath Day to keep it holy." THAT man has fallen from that high position, which he occupied in the day on which he came from the hand of his Creator, when his character reflected the Divine image, and when his highest end was the Divine glory;—that his own honour and not the honour of God, is that which he now seeks with avidity;—and that he has lost the knowledge of the only sure road to the acquisition of that honour, which he in vain seeks for himself out of the path of duty, is abundantly evident from the fact, that only those things which more immediately concern his own interest, receive at his hand careful and attentive consideration; re-

gardless of the Divine declaration, "them that honour me I will honour, while those that dishonour me shall be lightly esteemed."

That the above reflections are just, will I think appear evident from the following remarks. For example, if either ruler, or those who are ruled, be found guilty of an open violation of the precepts of the second table of the Decalogue;—if an attempt be made to take away the life;—if the domestic sanctuary be profaned;—if the property of one man be clandestinely or more openly taken away by another;—in all, or in any of these cases, the parties so transgressing are held up, and justly too, to merited contempt and disgrace: the press teems with communications containing just sentiments of indignation against the perpetrators of such crimes;—and *retrai* does not save them; they have to suffer the infliction of that punishment which both the laws of God and the laws of the land award in such cases; while alas! the precepts of the first table, which more particularly enjoin those duties which we owe to God, as rational, dependent, and accountable beings, are wantonly violated, without any one, even the Ministers of the Gospel of Christ, attempting to exhibit in the above described public manner, the dereliction of duty chargeable upon those who are the ministers of just retribution in such cases as are referred to. Now that all the precepts of the Divine law have alike claims to be guarded and kept inviolate, is a truth, which I think will not be called in question by any; and if not, whence this marked distinction in the manner in which the duties they enjoin are enforced? and whence the strange and too apparent difference in the infliction of the punishment due to the violation thereof?

The foregoing observations are the result of having long and painfully witnessed the reckless and truly alarming manner in which the holy Sabbath has been, and still continues to be profaned in this city under the eye, if not under the sanction of our city authorities! At the corners of the public streets and squares of our city, are to be found women sitting with their baskets of apples and other eatables, for sale on the sabbath day; thus not only profaning the Sabbath themselves, but presenting a strong temptation for children also to become regardless of its sanctification. Crowds of boys collect at the corners of the streets, using indecent and profane language, smoking cigars, &c. But this is not all; turn from these disgraceful scenes, and visit the Market Slip, and equally revolting sights meet the eye! Men (if men they may be called) on the Sabbath morning selling their potatoes, turnips, fish, &c. out of their schooners, to people equally regardless with themselves, of either the honour or judgments of God!! Nor does even this tell the whole of the lamentable tale!—With, if possible, still more unblushing effrontery, flocks of sheep, &c. are driven up King street on the Lord's day, meeting the people in the face while dispersing from public worship; which no doubt are purchased as soon as they arrive in slip, just with as little compunction as would be done on a week day; thus setting at bold defiance both the law of God and man!!!

Now is not this a dreadful state of things? Was an Israelite stoned to death for gathering two sticks on the Sabbath, under a darker dispensation, in the "days of ignorance which God winked at?" And shall he not visit with his awful displeasure the profanation of his holy day, under a dispensation fraught with a more glorious revelation and enlarged privileges? Is God less jealous of his own honor now than in the days referred to? Surely not. And if not, is it any wonder that he should visit our city with the righteous tokens of his indignation? Is it any wonder that he should so frequently lay our city in ashes, and make it a "reinous heap for the sins of them that dwell therein?" No, it is no wonder! And so long as such things are tolerated and practised with impunity, so long will he make good his own divine declaration, "they shall build, but I will throw down." "Yea, they shall not be planted, yea, they shall not take root in the earth: and he shall blow upon them and they shall wither: and the whirlwind shall take them away as stubble." Is it not bad enough that there are so many secret haunts of iniquity, such as licensed and unlicensed taverns; hucksters' shops, half open and half shut, in which the holy Sabbath is profaned, in spite of all the vigilance that can be used to prevent the wretched