

to sacrifice the paschal lamb; why have you ceased to do so?

Reply.—Because our temple is destroyed, our holy city desolate; we have no more high priests, and, therefore, we cannot offer up the paschal lamb.

J.—But why has all this happened to you?

Reply.—On account of sin.

J.—Herein you speak the truth; it is because your fathers have sinned against the Lord, and did not hear the prophets of old, who foretold to them the coming of the true paschal lamb, even the Messiah; when he came, the majority rejected him.

Reply.—The Messiah is not yet come.

I pointed to Daniel ix. and showed, from that passage, that the Messiah must have indeed come.

One of them said, 'This scripture refers to the Messiah, the son of Joseph, who is to be killed, and then, after his death, the son of David will appear.'

I replied, 'Your explanation will not hold good; for you see that it is here said, that after the death of the Messiah, the Holy City is to be destroyed, and the sacrifices are to cease; both have happened already. But if you will refer it to the Messiah, the son of Joseph, then he has yet to come, and then to build the temple, to reinstate the sacrifices, to restore Jerusalem to its former glory, and then, after all this is done, he is to be killed, and the temple again destroyed, and the Holy City laid waste; this explanation of yours is therefore impracticable. Many of the Jews present fetched Bibles to examine the chapter mentioned. There was a great murmuring among them.—*Rev. F. C. Ewald.*

THE CHRISTIAN MIRROR.

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We have just been kindly favoured with a copy of the "Annual Report of the British and Foreign Bible Society for 1843"—which abounds with the most interesting facts and narratives relative to the continued success which has been graciously vouchsafed by the Great "Inspirer of the Ancient Seers," to this truly noble and glorious Instrument. We hail with pleasure those cheering tidings, inasmuch as they exhibit the faithfulness of the God of the Bible, in the fulfilment of that blessed promise: "As the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

So numerous and interesting are the details of the Society's exertions in different parts of the world contained in the Report before us, that we find it exceedingly difficult to select a few extracts from its pages.

The labours of the Society's indefatigable Agent in France have been characterised, to use the words of the Report, "by the same obstacles, the same successes, the same resistance of man, the same blessing of God," and are of so interesting a character, that we copy rather largely from his report.

The following extract will be read with interest:—

"In the establishment of an eminent jeweller, the principal cause to permit me to enter his workshop, was, as was previously known: I informed him, with all possible politeness, that I was not a merchant, but a person in the employ of a Society, and that for its object the circu-

lation of the Holy Bible. 'Enough, enough,' he replied; 'I know your Bible Societies, and can fully appreciate your doings.' While he was speaking, his wife entered, and showed herself as little disposed in favour of the work as her husband. In a joke she took up one of my Bibles, and opening the little window leading to the workshop, cried out 'Who wants a Bible?—who wants the word of God for so and so much?' Her astonishment was not small when the price she named was handed out to her through the easement; and on being asked if more copies could be obtained, she was under the necessity of answering in the affirmative; so that, greatly against her will, seven more Bibles were passed through the same opening."

Another colporteur relates:—

"I met with a soldier who had received, in a hospital, a medal which had been religiously blessed, and the virtues of which he was assured were exceedingly great. He was told, that if he continued to wear it, he would be preserved from every bodily accident; and that whenever the tempter appeared to him, he had only to look upon the medal to escape his snares; yea, that all his sins would be forgiven him, provided that, every day on his knees, he devoutly recited before the medal nine Paternosters, and as many Ave Marias in honour of the Virgin. After listening for some time, I inquired if, with all this, he had found peace in his soul? He frankly confessed that he was as much troubled in his mind as ever; and at times he was overwhelmed with fears respecting himself. 'By these symptoms,' continued I, 'you ought to recognise the falsehood of those doctrines you have been taught, and how dangerous it must be for you to trust to them for the salvation of your soul.'—My words appeared to astonish him, and he requested me to explain myself. 'It is not I,' was my reply, 'who can explain these things to you, but God himself, through the medium of his holy word, to which we ought always to have recourse, in order to come to a knowledge of the truth.' So saying, I opened the sacred volume, and pointed out to him, in various passages, that man, by reason of sin, had become the enemy of God; and that, by his rebellious conduct, he has drawn down upon him condemnation, and eternal death. I then proceeded to explain to him that man, having fallen from a state of original holiness, was unable to offer anything to God as an atonement for his sins; and that as all human works were tainted by evil, it was utterly impossible for them to procure his pardon; that neither his merits, nor his virtues, nor any external works—such as fasting, doing penance, undertaking pilgrimages, and the like—could make good a single transgression against the commandments of God. And, lastly, I set before him the Lord Jesus Christ, endeavouring to prove to him that he is made unto us of God, wisdom, and justification, and sanctification, and redemption. What I advanced on this head, I took care to confirm by several passages, which I read aloud.

After I had left off speaking, there was a silence of several minutes, when I was at length interrupted by the soldier, who, taking the Virgin's medal in his hand, asked, 'What shall I do with it—it has certainly been blessed?' 'Do?' replied I; 'the Bible informs you in the second commandment,' which I pointed out to him.—Upon this, without further hesitation, he threw the medal away from him, exclaiming, 'Well, since I dare not look upon it, or address it, without falling into sin, and since I have this day heard the truth, I will get rid of it.' I availed myself of his state of mind to give him a few instructions as to the manner of worshipping God in spirit and in truth. In the mean time, his thoughts seemed to be occupied with what he had just done; but at length, in real anguish of mind, he burst out into the inquiry, 'What, then, must I do, in order to be saved?' My only answer to this was, to read from the Acts of the Apostles the words of the Apostle Paul, addressed to the gaoler of Philippi. A passage so truly appropriate to his case appeared to make a lively impression upon him. 'I see it, I see it!' he exclaimed; 'he that believes in the Lord Jesus Christ with all his heart, he it is that hath eternal life.' He then expressed an earnest desire to obtain the whole Bible; but as he had not yet reached the end of his journey, and was short of money, he thought to content himself for the time with a New Testament only. On enquiring the price, however, and examining the state of his

purse, he was mortified to find that his whole store consisted of eight sous only. Such being the case, I told him at once that I would make him a present of the sacred volume, as a remembrance of our meeting together. But he refused to accept it as a gift, and obliged me to receive the eight sous, telling me at the same time that he would find means to remit me the remainder of the price. On entering Paris, we took a friendly leave of each other; and, from the bottom of my heart, I implored the blessing of God upon my new acquaintance.

"I ought here to add, that the soldier strictly kept his promise, and remitted the money that was due to the colporteur, accompanied by a letter, from which it may be fairly inferred, that the impressions which he had received were not such as were likely to fade as the morning dew."

The following extracts present striking contrasts:

"Being, on the 14th instant, at the fair of A—, a man, to whom we offered a New Testament, told us that he supposed we did not recollect him, adding, that he had purchased a copy on our former visit. 'You are quite in the right,' continued he, 'to prosecute the good work in which you are engaged; nor ought you to be discouraged by the number and the violence of your enemies. Here what happened in the village where I lived. After you left us, our vicar went to every house in the parish, and wherever he could, he seized hold of all the New Testaments which you have sold, for the purpose of burning them, insisting upon it that they were Protestant books, and not New Testaments duly approved by the Church. On his calling upon me, I strongly cautioned him against touching my Testament; telling him that if he continued to annoy me, I would, without further ceremony, complain of him to the mayor, who would soon settle the matter. Finding me determined, he altered his tone, and left me in no small confusion.' We asked if the manner in which he treated the priest had proceeded from a spirit of opposition generally, or from a desire to preserve the sacred volume, in consequence of a knowledge of its important contents; to which he replied, 'to tell you the truth, I purchased the book, like many others, from sheer curiosity, being told that the books sold by the colporteurs were Protestant books; and I was desirous of ascertaining for myself why it was that Protestants were so much cried down. I there ore read the whole book, page by page, and as I proceeded the interest I took in it wonderfully increased; and now I would not exchange my Testament for the whole world, for the more I read it, the more benefit do I gain for my soul.' 'I assure you,' added he, 'this precious book is generally needed in our country, for the priests are deceiving us, and seeking to separate us from Jesus Christ.' We quitted this person, after having given him some Christian advice, and recommended him to the grace and blessing of the Lord. We found what he had told us of the deplorable influence of the clergy fully confirmed before we had gone much farther. One of us entered a public-house to offer Testaments for sale: on hearing me speak, a man stood up in a great rage, and, pointing me out to the rest as the heretic, against whom the vicar had preached from the pulpit the foregoing Sunday, gave me so violent a blow on the chest, that losing my breath for a moment, I fell to the ground. The Lord, who causes good to come out of evil, mercifully enabled me to restrain myself, and to answer my opponent with mildness, so that the bystanders, who were absolutely astonished, took my part. After patiently and respectfully listening to me, two of them purchased a New Testament each.

On the first of this month, I visited the vicar of— the same venerable priest to whom a couple of months ago I sold a New Testament, and who enabled me to sell several copies among his parishioners. On meeting me again in his parish, he pressed me to go home with him, and we had a conversation on various interesting topics, which lasted upwards of three hours. I found him possessed of sincere faith, and am persuaded that he does not exereise the duties of his calling, like too many, from mere motives of worldly interest, but from a deep conviction of its importance, and from love to souls. Notwithstanding the various points of doctrine on which we differ, he holds Protestants to be his brethren