

his necessary expenses; "for he said to the host, take care of him"—he would have no pains or expense spared—take care of him, "and whatsoever thou spendest more, when I come again I will repay thee." Here we may remark, that he fixes no precise limit to the expenses for which he makes himself responsible. The man, for aught he could tell, might remain on expenses for weeks or months; no matter, "whatsoever thou spendest more, I will repay thee when I come again." Though his home was far distant, yet he has it in his purpose to come again, and see how his rescued sufferer did, and to settle up all accounts; or perhaps he might have been going to Jericho, and expected to return in a few days along the same road.

To be continued.

RELIGIOUS INTELLIGENCE.

FOREIGN MISSIONARY INTELLIGENCE.

SYRIA.—News has been received from Syria to the 7th of July. A station has been formed among the Druses of Mount Lebanon. The Missionaries were on the mountains, at their summer residence.

JERUSALEM.—Rev. Mr. Whiting, writing from Jerusalem, under date June 24, speaks of the English bishop of Jerusalem, and says that his intercourse with his missionary brethren has been of the most friendly character.

CONSTANTINOPLE.—Mr. Dwight, under date of May 26; says that the prospects of the mission were never so truly flattering. The truth is branching forth and taking deep root. The native brethren never appeared more promising. They manifest a delightful increase of spirituality, and an increasing spirit of prayer; coming together frequently for prayer, and never calling on the missionaries without requesting prayer. There have been one or two clear cases of conversion, and a very great increase of the enlightened. Some of the Armenian Christians recently met in a retired part of the hills, near Constantinople, and after uniting in prayer, agreed to send one of their number on a missionary tour, into the interior. The individual was selected and he accepted the call. This is an interesting movement, and gives confidence to the hope that the Armenian people are destined to bear a prominent part in the missionary enterprise in that part of the world. These brethren have agreed to set apart the Tuesday following the Monthly Concert, as a day of special prayer. This they did of their own accord.

PERSECUTED BUT NOT DESTROYED.—Two hundred suffering Christian converts are now wandering as fugitives in the Island of Madagascar. Their utter destitution compels them to wander about from mountain to mountain in search of something for food, and at the same time to escape the rage of their deadly persecutors. Executions, ordeals, and miseries increased throughout the country, so that 3,000 persons have recently taken the tangena (poison water) by order of the sovereign. Still they do not lose courage, they place their confidence in God.—*Report of the British and Foreign Bible Society, 1842.*

UTTERANCE OF THE HEART.

A New Zealander thus expresses his deep sense of sin:—

"As the wind digs up the waves of the sea, so the devil digs up sin in my heart; he is always, this day and that day at work there. When I wake in the middle of the night, he wakes also to contend with me, and to hold fast my soul, so that I may not fly to the Saviour."

Another complains of the conflict within: "I have two hearts which are always struggling one with the other. The one is a very good heart; the other altogether bad. I am wondering which will be thrown down and put undermost at last."

Some of the first inquirers at the Sandwich Islands thus addressed the missionaries: "One said, 'My heart is dark, you are light and must enlighten it.' Another, 'My heart is a wilderness, you must cultivate it.' Another, 'My heart is a lamp, you must fill it with oil.' Another, 'My heart is like a dry field, you must water it.'"

A converted chief, who had formerly led the heathen party in battle at the Society Islands, thus expressed himself in a speech at a public

meeting: "We were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats; nor did we know what evil things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay these abominable things."

Another said, "I have washed my vessel till it is nearly clean on the outside, but it is extremely filthy within; what shall I do?"

A Christian chief of Rarotonga closed a very beautiful address to a heathen chief of another island by stepping forward and seizing the heathen by the hand, and exclaiming, "Rise, brother, tear off the garb of Satan, and become a man of God." The unaffected dignity of the action, the nobleness of the sentiment, the holy energy and persuasiveness of his manner, produced feelings, says Mr. Williams, which I cannot describe.

REV. MR. GUTZLAFF.—Our readers will be gratified to hear from this indefatigable missionary. The following is an extract of a letter from Mr. Gutzlaff to Rev. J. J. Roberts, Baptist missionary in China. It is dated Ningpo, Jan, 6, 1842.

"You have perhaps already heard that our next march will be upon Peking. The present plenipotentiary, Sir Henry Pottinger, is a firm, determined and undaunted man, I live myself with the General, Sir Hugh Gough, who treats me very kindly, and occasionally talks upon Christian subjects with great fervor. He is a praying man, never undertaking any thing before having bowed his knees before the Saviour; and considers it the highest honour to be the means of opening a way for the Gospel. He always says, 'I was sent here solely as an instrument to execute the grand designs of my God; and only so far as he will direct me, I shall fulfil his will.' You can form no idea of the terror inspired by the appearance of our troops. You might at Tau Maun have taken a stick and driven two hundred soldiers before you without the least trouble. Still the Emperor is determined to exterminate us, root and branch, and intends to do it very soon. May the Lord bless your work abundantly, and always be with you."

EXTRAORDINARY MOVEMENT.—One of the Roman Catholic parishes in New Orleans has recently rebelled against the appointment of a curate made by the bishop, and a correspondence has been opened, from which we may expect interesting results. The letter of the Church Wardens breathes a spirit of determined resistance, and shows that there are some few at least of the Romanists who are capable of discerning the encroachments which the Pope, under the influence of the arbitrary powers of Europe, is making upon all liberty. Ere long, we trust that liberal and intelligent Catholics in all parts of the country will open their eyes to the insidious efforts of Absolutism, to make them instrumental in the undermining and overthrow of the liberties, religious and civil, which the Catholic here equally enjoys with the vast majority of his Protestant fellow citizens.—*N. Y. Observer.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, OCT. 4, 1842.

THE love of the world, or rather the love of its riches and honours, is an evil awfully prevalent in the present day, not only amongst those who make no profession of religion, but also, we regret to say, in the professedly Christian Church,—which, if not timely forsaken and heartily repented of, must infallibly exclude all who are influenced thereby from the rewards of heaven, and forever consign them to "the blackness of darkness." The evils resulting from an indulgence in this sin are numerous, and will readily present themselves to the serious reader.

Is it not a fact that many worthy and pious individuals are almost constantly the subjects of worldly anxiety and trouble, the whole of

which might be removed by their more highly favoured fellow Christians, without in the least injuring themselves or their families, and, we will say, without doing more than the law of God commands, or their relative position as fellow Christians calls for. Whatever distinctions prevail in this life between the rich and the poor—between those who occupy the splendid mansion and those who inhabit the humble cottage—between those who contribute of their wealth to the cause of Christ, and the poor widow that casteth into the treasury of the Lord "all that she hath,"—no such distinctions can obtain in the life that is to come—for God seeth not as man seeth—man cannot look farther than the outward actions, but "God looketh at the heart."

That brotherly love which is the evidence of having "passed from death unto life," was delightfully exemplified in the character of the primitive Christians,—for such was their love towards each other, that "the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own: but they had all things common." Now, we would not be understood to say that it is the duty of every man to whom God has entrusted riches, to distribute them *equally* amongst his fellow Christians; but we do say, that it is his duty to relieve the *wants* of those of his fellow worshippers who are in pecuniary difficulty and trouble; for our blessed Lord hath said, "Inasmuch as ye have done unto one of the *least* of these my brethren, ye have done it unto me."

The love of the world does not consist in the proper use and enjoyment of the comforts God gives us, but in an inordinate and selfish attachment to the things of time and sense. "We love the world too much," says a celebrated divine, "1. When, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the present life than the next. 3. When we cannot be contented, patient, or resigned, under low and inconvenient circumstances. 4. We love the world too much when we cannot part with any thing we possess to those who want, deserve, and have a right to it. 5. When we envy those who are more fortunate and more favoured by the world than we are. 6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life. 7. When worldly prosperity makes us proud, and vain, and arrogant. 8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we."

Let every individual, therefore, professing the religion of the Saviour, examine themselves by these rules; and constantly seek for Divine grace to save them from falling into