

mass. Let each keep his proper position, adopt his peculiar uniform, act under local colors, and fight in his own peculiar manner. Thus we shall act with consistency and vigor, without discomposing each other, or disordering the ranks.

Let a strict religious discipline prevail throughout the camp, for we must not suffer that shameful reproach, that we recommend to others what we practise not ourselves. Accordingly, let us, like the soldiers of Oliver Cromwell, read our Bible and pray twice a day in each of the tents.

And now, sir, let us to the field of action. May the God of battles give the victory, and the trembling gates of hell shake to their centre!

Before I sit down, I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavour to describe this diabolic spy as well as I can. He is remarkably old, having grown grey in iniquity. He is toothless and crooked. His name sir is BIGORRY. He seldom travels in day-light, but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers; and with a tongue as smooth, and as deceptions as the serpent who deceived our first mother, he endeavours "to throw arrows, firebrands, and death," in the camp. His policy is to persuade the soldiers in garrison to despise those in the open field; and again, those in open field to despise those in garrison; to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation, slander, and falsehood—for, like his father, he is a liar from the beginning. Now, sir, I trust the army will be on the alert in detecting this old scoundrel, and making a public example of him.

I hope if the Methodist cavalry catch him on the frontiers, they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet; and should the Baptist find him skulking along the banks of the rivers, I trust they will fairly drown him; and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double-flank battery, and the Dutch Reformed greet him welcome with a whole round of artillery.

Let him die the death of a spy, without military honors; and after he has been gibbeted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence. May God grant his miserable ghost may never revisit this world of trouble.

THE BIBLE BURNING AGAIN.

The *Montreal Herald* has taken up this subject in a most spirited manner, and is consequently entitled to the warmest thanks of the Protestant community generally. Having ascertained that a Society of Jesuits has been established in Montreal, under the sanction of the Roman Catholic Bishop, this independent journal has devoted a large proportion of its columns to a history of the character and doings of this infamous Society. We can only make room for the following extract:—

"In our editorial columns of the 17th instant, we brought before the notice of our readers, the outrage perpetrated by the Jesuit Telmont, at Chazy, in committing to the flames, in the most public and offensive manner, hundreds of copies of the sacred Word of God. In the remarks which we felt called upon to make commentary on such a proceeding, we carefully, and we trust effectually, avoided any allusions which could be construed by dishonest politicians, or disingenuous persons of other sects, into a wish to commence a religious crusade, or to condemn a whole community for the acts of some of its members. As a subject of grave importance, touching most vitally the interests and the honour of the colonists, we endeavoured to discuss it quietly and dispassionately; meaning nothing offensive to any party, or any sect, we believe it has been received in the spirit in which it was presented.

We therein expressed a hope that the Catholic Bishop of Montreal would explain, or cause to be explained, the part which was attributed to him by American writers; for has not this colony been already enough torn, and sufficiently agitated by the conflicts of political parties, without the fierce strife of religious

animosity being introduced among us, to sow the seeds of discord under every roof, to set every man's hand against his brother, and kindle a virulent and undying hatred between races, already too distinctly hostile?

Since that article was written, through the medium of the French Canadian journals, particularly that published by the Bishop's Chaplain, and styled *Mélanges Religieux*, we have been put into possession of information, that must fill the minds of all good Catholics, as well as Protestants, with alarm, regret, and indignation:—THE SOCIETY OF JESUITS IS FORMALLY RE-ESTABLISHED IN CANADA. Yes, under the auspices of the Bishop of Montreal, this society, whose chronicles are written in blood, whose history, from the date of its establishment till its overthrow, presents one continued scene of violence, avarice and licentiousness; whose ruling passion was the lust of power, and whose tenets acknowledged no law of God, or man, that could stand between its members and their object: this society has been inaugurated in Montreal."

THE GOVERNOR GENERAL'S HEALTH.

We are informed that a special express from Kingston arrived here early this morning, (Monday,) conveying letters from His Excellency's Military Secretary to the Hon. W. H. Draper, and Dr. Gwynne, requesting their immediate attendance at the Seat of Government. Both gentlemen left Toronto at 11 o'clock, A.M.—*Toronto Herald*.

We deeply regret to learn that His Excellency the Governor-General has experienced a relapse, and that Dr. Gwynne's services have again been required.—*Patriot*.

It is also stated that Dr. Widmer has gone down to Kingston. We know not the truth of these statements, but sincerely trust that our worst fears may not be realized in His Excellency's sudden removal.—*Christian Guardian*.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN MIRROR.

THE BIBLE.

BY MRS. J. R. SPOONER.

THE literal meaning of the word bible, is the book; and it is truly the book of books—the only one that contains a revelation from God, wherein we have an account of the creation of the world and its inhabitants, and where we may learn the history of man in the first ages of his being. Here we may read of that high and lofty One that inhabiteth eternity—who sitteth in that light which no mortal eye can approach, in whom we live and move and have our being. Here we are taught our duty to God, our neighbour, and ourselves, as it is no where else inculcated. The lessons of philosophy sink into nothing in comparison,—"the world by wisdom knew not God." If we need an illustration of the truth of this assertion of the Apostle, we may appeal to classic Greece, to Athens her metropolis, the seat of all that was great in science and literature, and gifted in art—where Genius herself seemed free born. Paul, as he passed by on his way to the famed Areopagus, or Mars hill, (before the tribunal of which one of his most eloquent discourses was delivered,) discovered an altar with this inscription, "To the unknown God."

In the Scriptures we find the earliest records that history can furnish, of governments, of the wars of kings, and the downfall of nations. To the lover of poetry they present a rich field of enjoyment. Many parts abound in the most sublime language, the most beautiful similes, and the most feeling expressions of which words are capable.

Though we may daily study the bible, we are frequently struck with some passage which appears new; it is like an inexhaustible mine, which the more it is searched yields the more wealth. A knowledge of the important truths it contains, can illuminate the most humble mind with joy and gladness, and invest it with a peace which the world can neither give nor take away; and it will chasten and refine intellectual attainments, and impart a warmth and a grandeur to them, which the unbeliever cannot appreciate or possess. To what other source can we turn for complete and satisfactory answers to the enquiries which naturally arise in the mind of man, as to the character of God, his will to us, our relation to him, and our destiny beyond the grave? This, and this alone, can fill the wants and wishes of mankind, and leaving every thing else far behind, puts into our hands the

palm of victory over the sorrows of earth, doubts and fears, death and the grave!"

In the present enlightened age, when the spirit of religious enquiry is abroad, it is strongly incumbent upon all to "search the Scriptures," that we may judge for ourselves of the various creeds which obtain in the world; and it should be considered no less a duty than a privilege to examine the book from which each boasts of deriving its authority, to learn if these things are so, and that we may be able "to give a reason for the hope that is in us."

The young people of the present day have cause to be thankful for the institution of bible classes. It is an interesting sight to see an assemblage of the youth of either sex, avowedly for instruction in the Holy Scriptures. This mode possesses, in some respects, a superior advantage to the bible teaching of the pulpit, bringing, as it does, the pastor and his people into more intimate communion—leading the pupils to religious conversations, and furnishing the mind with useful reflections, while it serves to unite them to their minister and to each other.

However well read people may be in the Scriptures, but few comparatively have access to such works relating to biblical history, so render the study of it more interesting and useful; fewer still possess the advantage of being able to read them in the original; so that, by the teaching of their pastor in this familiar way, much valuable information may be obtained. And the beautiful lessons of morality which are so forcibly brought forward by question and answer, oblige the pupil to apply them to himself; and the minister, by appropriate remarks and exhortations, may accomplish a great amount of good.

The study of the bible was considered by the Jews as the most fashionable branch of learning, in comparison of which profane literature was held in contempt; and may those who call themselves Christians never neglect it! What other instruction can be half so important? "The Scriptures were indited under the influence of Him to whom all hearts are known, and all events foreknown—they suit mankind in all situations, grateful as the manna which descended from heaven, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our grasp, and lose their fragrance; but these unfading plants of paradise become, as we are accustomed to them, more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them; he who has once tasted their excellencies, will desire to taste them again, and he who tastes them oftenest will relish them the best."

"If you would take away my belief in the Bible, (said I once to an unbeliever,) what would you give me as a substitute? What can you offer, that can teach me to be resigned and contented under the various sufferings which flesh is heir to; and that can support and cheer the trying hour of death; like a faith which tells us that we shall live again in another and a better world? And the candid reply was, "Nothing!"

THE SAVIOUR'S BRIGHT EXAMPLE A MODEL FOR SUNDAY SCHOOL TEACHERS.

CHAP. II.—DISINTERESTED FRIENDSHIP.

"The noblest friendship ever shown,
The Saviour's history makes known."

COWPER.

SELFISHNESS is the predominant and ruling passion of the human bosom. Its power over the conscience and the heart is glaring and awful; and were there not counteracting influences, produced by Divine grace, man, in every instance, would be a foe to his fellow, and the strong would, invariably, subdue the weak. This principle of the heart, of inclosing itself within itself, is acted out and manifested amid the grades and distinctions of men, from the prince on the throne to the lowest subject. And its influence is so subtle, its detection so difficult, and its power so secreted under plausible and opposite tendencies, that it is almost impossible rightly to analyse its motives, and detect its sophistries. Hence, the man of wealth will insinuate that selfishness is not his end, but a due regard to his increasing and rising family. Tho-