

NESTORIANS.—Letters have been received from Dr. Grant, to Sept. 28. He was still at Ashita, among the Tiary Nestorians, and intending to spend the winter there. He had opened a school, with 20 scholars, purchased a lot, and laid the foundation of a mission house. He was also about fitting up a mission house and opening a school at Lezan. The Patriarch was extremely busy in settling his political relations with the Turks and the Koords.

Mr. Perkins expects to embark on his return, March 1, in the Emma Isidora, with his wife, and two new missionaries and their wives.

CEYLON.—The general letter of the mission states, that the practice of heathenism in their vicinity now rests, for its support, on the fact that such is the custom of the country. The heathen expect their children will be Christians.

The state of feeling around both these Tamil missions indicates the near approach of a vast and simultaneous coming over to nominal Christianity—the inevitable consequence of which will be, an unprecedented demand for Christian instruction.

CHINA.—Sept. 18, Dr. Parker had arrived safely at Angier, in Java, on his return.

Sept. 22, Dr. Bridgman wrote his first letter from Hongkong. He believes that the Chinese now intend to fulfil their late treaty with England, to the letter; but will, in the end, avoid the fulfilment just so far as they think they can with safety. He cannot say whether the families of consuls will be allowed to reside at the free ports, or whether travel over land from one to another will be permitted. He urges that the foundations of missionary operations should be laid broad and deep at Hong-kong, as the Papists are doing. They have erected a large dwelling house, and are erecting a large church, at the expense of \$20,000. The English are doing nothing for religion at Hong-kong. They have not even provided themselves with a chapel, or a chaplain. They have thus far been dependant for the means of grace on the American Baptist mission, which, like that of the American Board, is crippled for want of funds.

BORNEO.—A journal of an extensive and interesting tour among the Dyaks has been received. The Dyaks are found to be very much scattered; but their number is large, and their language every where much the same. The inland country is elevated, pleasant, and apparently favorable to health. The results of the exploration are so favorable as to give new interest to that mission.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 9, 1843.

We took occasion, some time ago, in alluding to the efforts of the French Canadian Missionary Society, to remark, that we conceived the time had arrived when the Protestant Churches were called upon to awake to a sense of their duty in reference to that class of the community to whom the everlasting Gospel has never yet fully been preached in its purity and simplicity.

It is matter for devout gratitude, that the attempts of the Bible Society's Agents to disseminate the Word of God amongst the French Canadians have been, in an encouraging degree, successful. But, however important the circulation of the Sacred Volume is in itself, we believe that greater exertions still are called for; and we are happy to know that such exertions are now being made. In addition to the Swiss Mission at Grande Ligne, which is in a flourishing state, there are other instrumentalities at work in the Province—whose object is not to proselytize to any particular section of the Protestant Church, but to teach the simple plan of salvation to their perishing fellow-men, calling upon them earnestly and

affectionately to repent and believe the Gospel, relying upon Christ alone for acceptance.

In looking over a late number of the Halifax *Guardian*, we were very agreeably surprised by seeing a "Report of the Committee of the Synod of the Presbyterian Church of Canada, (in connection with the Established Church of Scotland,) appointed to conduct the French Protestant Mission in Canada east, July, 1842," embodying the Rev. Emile Lapelleterie's "Report of the French Evangelical Mission, Montreal." This document has been drawn up and published by the Rev. A. Mathieson, D.D., of this city, and contains a very forcible appeal to that section of the Church under whose auspices this interesting mission has been established; together with some interesting facts relating to the labours of the Rev. E. Lapelleterie. But its principal object is to recommend the propriety of erecting a suitable place of worship, which the Rev. Mr. L., in his Report, declares to be "absolutely necessary to the success of the cause." We believe that exertions are now being made to carry this important object into effect—which we have no doubt will meet with the hearty concurrence and support of Protestant Christians generally.

We regret, that owing to the length of the document, we are unable to publish it entire. We have only room for the following extract, with which the Rev. Doctor concludes his admirable Report; earnestly recommending it to the serious attention of our readers, under the firm persuasion that they will fully concur in the sentiments therein contained, and thus be prepared heartily to respond to any future call that may be made upon them for their assistance and co-operation in the important enterprise of the evangelisation of our Canadian fellow subjects.

After alluding to the origin and progress of this infant church, and the indefatigable labours of its pastor, the Reverend Doctor proceeds:—

"It is interesting to observe the various ways by which Providence appears to be preparing the minds of the spiritually-enthralled Canadians for a vigorous and extensive application of evangelical truths. There is manifested among many of them a willingness to receive that word which giveth light and liberty. Some call in question the dogmas of their church, and demand Divine authority as the ground of their Faith. Even some of their public journals with much freedom discuss topics affecting the temporal power and authority of the Pope. Let us avail ourselves of the advantage that offers for preaching among them, that 'there is but one Mediator, even Jesus Christ,' and that sinners are 'justified, through faith in his blood alone.' A nobler field for Christian exertion than that which now presents itself to our Church, has seldom been offered to any other. 'A great door, and effectual, is opened unto (us); but there are many adversaries.'—Against these it becomes us to buckle on the 'armour of light'—it is our glory to contend 'for the faith delivered to the saints' in opposition to the vain traditions and fatal errors that have usurped authority over the consciences of men. It is our duty to press forward as Providence, enlightened by Christian charity and prayer, may direct. If the Synod has already been blessed by God, as the humble instrument of calling into existence a French Protestant Church in Canada, the nurturing of that Church in its infancy 'with the sincere milk of the word'—the guarding within its pale, from the surrounding wastes of ignorance and error 'such as shall be saved'—is assuredly not only a sacred duty, but

a privilege of the highest kind; for it will not fail to call down on the congregations of the fostering churches the best blessing of the Almighty God. They may meet with discouragements and disappointments—this should only stimulate them to greater exertion, and not induce despair. Much of the good seed they scatter may fall by the way-side, or upon rocks or among thorns; but much will find root, 'and bring forth fruit to the praise and glory of God.'

"The Committee have occasionally been met with the objections, that it is impolitic to interfere with the religion of the French Canadians; and that the attempt to change their belief is chimerical. We cannot have sympathy either with the policy, or with the Christianity, that would leave men undisturbed in the profession of falsehood, or unenlightened respecting what most deeply interests them as men and as immortal beings. What is wrong in principle, it cannot be wise policy to pursue; and a fatal issue would soon demonstrate the folly of human expedients, when opposed to the counsels of heaven. But without discussing the question, the Committee would give but one answer as to the impolicy of the mission, and it is—that as 'ministers of the word of life,' we are bound, by the most sacred obligations, 'to preach the gospel to every creature,' and to watch over and care for the spiritual interests of those, whose hearts the word we preach has pierced with conviction, and who have put themselves under our spiritual superintendence and care. With respect to the second objection, that the scheme is chimerical and hopeless, it must be admitted that as men, contemplating the dark mass of surrounding superstition and ignorance, and the prejudices behind which error is entrenched, and depending on human agency alone, the conclusion is natural and just. But such objections have continually been made by the godless to every effort that has been made to reclaim the waste places of the earth, and make them as 'a garden which the Lord hath blessed, planted with the trees of righteousness.' They are the objections of those who know not the value of an immortal soul—of those in whose cold hearts there is not a spark of Christian affection—of those who either distrust or deny the sovereign power and grace of God. They who contemplate the subject with Christian faith—who recal to mind the promises to God—and who rely upon his grace, find no room for despondency or fear. The field of labour, it is true, is a moral waste of frightful extent; and the individual efforts of the Synod may be compared to that of a single woodsman in clearing our forest. But if the work is God's—which we believe it to be—it will be accomplished, whether He will honour us with his agency or not. If we are remiss, He will reject us, and call others into His vineyard. But if we are active, He will bless our labours and augment the means of our usefulness. He who turneth the hearts of men whithersoever he will, will raise up well-qualified missionaries for the field, and prepare, by his Spirit, that field for the 'good seed of the word' which they sow. 'The silver is mine, and the gold is mine, saith the Lord of Hosts,' and all that is requisite for his own purposes will most assuredly be found in the free and liberal contributions of his people. Only let the conviction, that God's own hand is in the work, be cherished, and an humble reliance on his aid be encouraged, and there will be no need to appeal to the benevolent sympathies of the heart. It would spontaneously dictate the line of duty—it would impel to action—a generous support of the mission, actuated by the conviction that they were 'fellow-workers with God,' would be the characteristic of all our churches.

"If one sinner is turned from darkness to light and from the power of Satan unto God, it cannot be said that the result is disproportioned to the means employed, for in the sight of God, and in the sight of his people, one soul is more valuable than the wealth of the world. Our success may not be equal to our hopes; but let us remember, it is not on account of any deficiency in the ultimate agency. 'The Lord's hand is not shortened.' He may, for the wisest purposes—purposes inscrutable by us—restrain its power, yet the promises of a copious outpouring of his Spirit, and a plentiful ingathering of the fruits of righteousness, should encourage to persevering exertion. The earnestness of his favour, which God from time to time bestows, are so many testimonies that the work is his own, and that he will carry it forward to perfection."