

light of day, and in the night season, when deep sleep falleth upon man—then did the Lord reveal to the hearts of his servants strange and wonderful sights. Many of these symbolical appearances are delineated in the books of Genesis, Exodus, Isaiah, Ezekiel, &c.; but though they comprise wonders calculated to inspire feelings of reverence and awe, we perceive much greater ones in the spread of “the glorious gospel of the ever blessed God.”

Immediately after the sounding of the 7th trumpet, a multitude of voices are heard in heaven, singing the coronation hymn, and declaring that “the kingdoms of this world have become the kingdoms of our God and of his Christ.” And to provide a suitable chorus for this noble anthem, nature calls up her latent resources; and then are heard “voices, and thunderings, and an earthquake, and great hail;” and in the midst of this elemental commotion a woman makes her appearance, “clothed with the sun; having the moon under her feet, and a crown of twelve stars upon her head.”

The most judicious commentators are of opinion that this emblematical woman represents “*The true Church*.” Nor should it be said that this opinion is the cherished offspring of a favourite prejudice; for in other parts of the Apocalypse, that divine institution is portrayed under the similitude of a woman. In the 19th chapter, where the subject treated of is the union between Christ and his church; a great multitude are represented as saying—“Let us be glad and rejoice; and give honour to him,—for the marriage of the Lamb is come; and his wife hath made herself ready.” This is corroborated by a circumstance mentioned in the 21st chapter; and is thus related: “And there came unto me one of the seven angels; and he talked with me, saying—Come hither and I will shew thee the bride, the Lamb’s wife; and he carried me away in the spirit, to a great high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” Indeed, Saint Paul, in his Epistle to the Ephesians, enforces the obligations arising out of the married state, by comparing the relationship which subsists between man and wife, to that which unites Christ to the Church: “Husbands love your wives, as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word.”

The extraordinary effects of divine grace are exhibited in the person which the Almighty has chosen to be the representative of that spiritual house of which he is both corner stone and architect. He does not choose to denote his church by a patriarch eminent for his faith—or by a prophet distinguished for the number and importance of his predictions—God does not image forth his church by Moses the lawgiver, or Aaron the pontiff, or Elijah the Tishbite, or David the king—No—that his condescension might be admired—that his mercy might be adored—that his power and goodness might be felt and ac-

knowledged,—he deigns to make “*A woman*”—the first human offender—the weaker vessel,—he deigns to make her the emblem of his spouse—the type of his mystical body—the representative of that church which shall eventually, by the purifying influence of his blood, be cleansed from every spot, and wrinkle, and blemish; and be presented before the presence of his Father’s glory with exceeding joy. Once she was a slave in Egypt; then a pilgrim in the desert; then a captive in Babylon; then an alien in Judea; and even now, the great bulk of mankind can perceive in her “neither form nor comeliness;” but when the set time shall come, she will appear in all her beauty and magnificence,—and then the sun shall be her vesture; twelve brilliant stars shall compose her crown; the earth shall be her footstool; and all the kings thereof shall bring their honour and glory to her.

#### HINTS ON COMMON SCHOOLS. No. 1.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—As the subject of Education is at present exciting more than usual interest, may I be permitted to present for the consideration of your readers a few brief and practical hints on the subject.

1. Let parents and guardians be particular not to patronize any man as a teacher, in whose moral influence they cannot confide, and to whose fidelity they would not be willing to trust their most darling treasure. This rule is too often violated in the Province; any one who may chance to have been taught something of science and letters in his youth is often considered well enough qualified for the business of school teaching, whether his deportment is moral, and his sentiments virtuous, or not. Hence the profession is disreputable, and no man of elevated mind and upright conduct will become a teacher, if he can possibly live by any other pursuit. It is proverbially a “*dernier resort*.”

2. Let parents feel the importance, the necessity, of placing over their children men whose character is unimpeachable, and whose influence among the rising generation is of a wholesome and elevating character. I have been astonished that parents, even *Christian* parents! have not hesitated for a moment to send their children to be taught by a drunkard, a swearer, or otherwise a licentious person: one whom they would consider it wrong to associate with themselves, yet whom they deliberately employ to exert an influence upon their children that must to some extent give tone to their feelings and sentiments through life. Strange inconsistency! yet no less strange than true.

3. Let the salaries of teachers be so increased that they will be sufficient to compensate men of good character for devoting their time and talents to the business for which they are employed.—Can reasonable men expect that for the stinted pittance of five, or even ten dollars per month, any enterprising, virtuous, and competent teacher can render them faithful and efficient service, and devote that attention to his business which its importance demands?

4. Let our legislators impose a property tax for the support of Common Schools, and let the funds thus raised be expended for that purpose in the community among whom it is raised.

5. Let the standard of qualifications for teaching be raised higher, and no man be permitted to

teach without a certificate of literary and moral attainments from commissioners legally authorized to examine the candidates, and properly qualified to judge of their abilities.

6. Above all, let every parent and guardian who has a child to educate, and send out upon the world, be careful not to place him under any influence or government not strictly virtuous, moral, and dignified.

I am, dear Sir,

Yours respectfully,

EUGENIUS.

Richmond Square, }  
Feb. 8, 1844. }

THE FRIENDS OF SEAMEN & EMIGRANTS ARE respectfully invited to meet in St. Paul’s Church, (Dr. Black’s) on Friday next the 17th instant, to hear a Report of what has been done for those classes of our fellow men, and take the necessary steps for erecting a suitable place of worship and a good School-house.

The liberal donations from the Governor General and other friends to Seamen, both in Great Britain and the United States, give us reason to hope, that this desirable object will soon be accomplished.

The Chair will be taken at Seven o’clock. Several Ministers and other friends are expected to address the meeting.

The importance of this design, it is hoped, will prompt many to attend, and lend their assistance.

The Report will show, that upwards of seven hundred children have received gratuitous instruction, and many thousands of useful books have been distributed gratis by the Friendly Union of Montreal, by whose request this meeting is called.

#### REVIVAL AMONG THE JEWS AT PESTH.

MR. KING, of Athens, having recently had occasion to travel for the benefit of his health, visited the capital of Hungary, which is composed of Pesth, on one side of the Danube, and Buda on the other. These two places are connected by a bridge, and contain about 120,000 inhabitants; nearly 100,000 of whom are in Pesth. On arriving at this place, about the middle of May, Mr. King found himself in the midst of an interesting revival among the Jews. Believing that some account of this remarkable work of grace would be gratifying to Christians in this country, he has sent a communication, from which several extracts will be made:—

“In this corner of the earth, which has for ages been full of darkness, mine eyes have seen and my ears have heard wonderful things—things which filled my soul with joy, and which have caused joy, I doubt not, among the saints and angels in heaven. The Sun of Righteousness is beginning, even here, to shine, as through a dark cloud, and its precious rays have fallen on some of the lost sheep of the house of Israel; yea, several of these lost sheep have, within a few months, been gathered into the fold of Christ. I have seen them, and conversed with them; I have visited several of them at their houses, and prayed with them; and such simplicity, such God-like sincerity, such prayerfulness, such love to the Saviour, such devotedness to his cause, I have seldom seen, except in what are usually revivals of religion in my own native land.

“One striking characteristic, among most of those I have seen, is a great desire for the conversion of their brethren. They sometimes spent almost the whole night in prayer. Two gentlemen are here from Edinburgh, sent out by the Church of Scotland, Messrs. Smith and Wigate, who are, by the grace of God, doing a great work among the Jews. They are labouring, as all missionaries and ministers, in my opinion, ought to labour. They devote themselves to the “ministry of the word of God and to prayer.” The whole work seems to be carried on by prayer. And there is among them a spirit of union, a spirit of love, a spirit of humility, a feeling of entire dependence on God for success in this glorious work. And there are many in Edinburgh and Glasgow, and other parts of Scotland, who regularly unite in prayer every week for the lost sheep of the house of Israel. Here is the secret of their success. They look to God: He does the work, and they give him all glory.”—*Missionary Herald*.