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NEW SERIES.

WEEKLY.]

"MANY SHALL RUN TO AND-FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL xii. 4.

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VOL. III.

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POETRY.

TRUE PIECY.

A pious man, a devotee,
His evening prayers had said;
His Bible lay upon his knee,
And in it he had read,
"Christ had no place whereto to lay his head"
"O Jesus! had I lived," he cried,
But in that barbarous age,
I would have wandered at thy side,
Thy sorrows to assuage,
And in the work of love and truth engage.

"My house, it should have been thy home;
My money have been thine;
When thou abroad wast forced to roam,
I would have spent my time
In aiding thee; thy work should have been mine."

A low faint rap upon the door,
Disturbed his train of thought;
There stood a man, whose garments wore
In many a patch were wrought;
And for a piece of bread he humbly sought.

"Get thee to work," the saint now cried,
"And earn enough to eat."
"I'm sick and faint," the man replied,
"And bleeding are my feet;
My fire has been the sun, my bed the street."

"Away, thou wretch, nor longer dare
Approach a man like me;
Thy very words pollute the air,
Thy face no'er let me see;
Thanks, Father, I am holier than he."

The devotee then closed the door,—
He sought his downy bed,—
A dream crept over him once more,
And Jesus came and said,
"What gavest thou to him who asked for bread?"

"Empty thou turn'dst him from the spot,
Thy works do not agree,
For as to him thou didst it not,
Thou didst it not to me—
O strive henceforth a better man to be."

Before his Saviour's piercing eye,
He gladly would have fled;
But whither from him could he fly?
He lay upon his bed
So self-condemned, he dare not raise his head.

And with the morning's breaking light
He rose an humbled man,
And in the path of new-found right,
His works of love began:
To feed the poor, to tend the sick, he ran.

How many are there who would give
Their life to please the Lord,
Who daily 'mid the suffering live,
Nor think they can afford
A piece of bread, a garment, a kind word!

GENERAL LITERATURE.

THE STREAM OF LIFE.

THE following beautiful and impressive illustration of life is from the celebrated Bishop Heber's farewell sermon, delivered many years since, upon the eve of his departure for India, to his parishioners at Holnet, in England:

"Life bears us on, like a stream of a mighty river. Our boat at first glides swiftly down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads, and the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper floor, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us; we are excited by some short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of the waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

"And do we still take so much thought for the future days, when the days which have gone by have so strongly and uniformly deceived us? Can we so still set our heart upon the creatures of God, when we find, by sad experience, that the Creator alone is permanent? Or shall we not rather lay aside every sin, which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance, but in the hope of a better world; and to whom even the world would be less than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in this matter?"

GENUINE MISSIONARY SELF-DENIAL.

It was about two years ago, that at one of the religious meetings at Exeter Hall, a resolution had been put into the hands of one who had been long a stranger to his native land. He was a man of middle age, whose sun-burnt countenance and foreign air bore witness to his abode in the scorching deserts of southern Africa. And when he stood up before the thousands of his countrymen, he could not help, he told them, calling to mind how, for many years, his audience had been hundreds and thousands of sable countenances, and he

was often at a loss for English words to express himself; for he had forgotten, and even tried to forget his native language, that he might make himself more intelligible to the people among whom he laboured. He had tried, he said, to speak and think their language, that he might plead more powerfully his Master's cause, and entreat them, for their Lord and Master's sake, to believe and be saved. Nothing could be more plain than his statements, or more natural than his affecting eloquence; reality was stamped on every expression, and he evidently spoke out of the abundance of a heart overflowing with kind and warm affections for the whole human race. He had come unexpectedly to England, he had never thought to return, and it had never occurred to him that he should ever be called upon to give an account of his various labours in Southern Africa. Those who heard him speak felt that his statements carried with them the internal evidence of their truth. This remarkable man was Robert Moffatt, who had gone forth as a missionary some three and twenty years before, and the principal sphere of whose labours had been among the Bechuanas. He would have returned to his work in the autumn of last year, but it was thought advisable that some account of his missionary life should be drawn up by his own hand, and published before he left England. His book is now before us; it is full of interest, but he might have given it tenfold greater interest. He has rightly preferred, however, in this, his first volume, commencing with a sketch of the history of the gospel mission in Southern Africa, which, though but a sketch, takes up several chapters of the volume, and necessarily keeps us back from more affecting details. The book is a thick volume, containing about six hundred pages; but, thick as it is, we know that he has been compelled to keep back whole chapters from the over-abundance of his materials. We miss statement after statement which we have listened to with rapt and delightful attention from his lips; and when we feel that we have at length arrived at that portion of the narrative that is full of the most sustained interest, the volume itself comes suddenly to a close. We venture to express our hope that at no very distant period, those journals of Mr. Moffatt which have not been printed may also be given to the public. It was at first intended that Mr. Moffatt should be appointed to labour in the islands of the South Sea, as the companion of the martyred Williams; but, though they went forth at the same time, and received their parting address from the venerable Dr. Waugh on one and the same occasion, Moffatt's destination was changed, and he was sent to South Africa. "Brother," said Williams to him, as they took one another farewell, "I had hoped that we were to labour together, but God has appointed you to Africa and me to the South Seas. We shall meet in heaven." "Yes," replied Moffatt, "we shall meet in heaven." And on earth they never met again.—*Churchman's Monthly Review.*

THE BIBLE.—Wherever the Bible is unfurled, there freedom finds a champion, humanity a champion, Christianity an altar, the soul a Saviour, and the orphan a father.

A MAN OVERBOARD, OR THE UNCERTAINTY OF LIFE.

ABOUT six months since, as we were sailing on the broad expanse of the ocean, homeward bound, after having doubled Cape Horn, and surmounted the difficulties and dangers incident to such a voyage; having experienced bad weather and head winds, we were welcomed with the south-east trades. Each heart was rejoiced at the thoughts of once more returning to his native shore, and receiving the embraces of those who were near and dear to him by the ties of nature; the brother to clasp the affectionate sister to his breast, and let the tear of joy fall on her bosom; the boy once more to behold his tender mother greet him with the welcome smile of joy; the husband to embrace with raptures of delight the partner he had chosen, and to relate to her by the fireside the dangers he had overcome, the anxieties he had felt concerning her during the absence of a three years' voyage. Such was the scene on board the ship. It was a moon-light evening, each sail swelled its bosom to the breeze; the sea was smooth, and the vessel seemed to glide on the surface like some fairy form with nymph-like grace, now and then gently plunging her bows as if in token of respect to the God of the sea. The moon was playing with the ripple on the waters, which added grandeur and solemnity to the scene.

Such was the scene on board the good ship when the awful catastrophe took place which I am about to relate. The king of terrors with up-lifted hand had overtaken us, and marked out his victim from among the crew. The bell had just announced the hour. The watch were relieved, and each man to his duty. It was heard by all on board—some to retire and dream of their friends, and some to pace the deck and guard her from dangers. There was one on board who heard that bell toll for the last time; it was his funeral dirge; it called him back on deck for the last time. But was he aware that in less than half an hour he would be called from time into eternity? No; his thoughts were on home; he had just indulged in the hope that in a stated period of days he should enjoy the society of that partner who was dear to him. But his days were all numbered, his glass was run out, and the King of Kings summoned him to appear before his tribunal, to give an account of his stewardship. I had been conversing with him all the evening; he seemed cheerful and lively. Being a fine evening, I went forward and was sitting on the bows conversing with one of the men, and watching the progress of the ship through the water as she made the white foam extend around her prow, when suddenly we saw a shoal of porpoises. We immediately shouted "porpoises," as is customary on shipboard, when any come round the ship, as they are very palatable after having subsisted on salt provisions for any length of time. In an instant all hands were on the fore-castle of the ship, some with harpoons, and some ready to haul. The unfortunate person who is the subject of this sad tale went out on the martingale with a harpoon in his hand, when the captain, joking, said, "why don't you fasten?" he replied, "I am waiting for a chance." That chance came; he fastened to the porpoise, when, losing his balance, I saw him fall, and immediately ran aft to clear away a boat. The man at the helm brought the ship to the wind: in an instant every sail was aback, and the gallant ship, that but a moment before was sailing at the rate of five miles per hour, now lay dormant. The unfortunate man rose to the surface of the water and cried for help—he could not swim. The captain threw a frame to him, but he regarded it not. In an instant two

boats were in the water; he rose again, and answered the captain again, and again he answered; but lastly, one loud shriek was heard, and all hushed. O that shriek! it rings in my ears now. The sea closed over him for ever, and he now sleeps in the coral grave beneath the dark blue wave. No stone marks the spot; but the inhabitants of the deep pass by his watery grave, and ships sail over him, without disturbing his repose. But when the last trump shall sound, his bed of shell shall hold him no more. He shall arise with the thousands that now sleep beneath the surface of the great deep.

The boats returned slowly; not a word was spoken; all was still as death; every one trying to catch a sound from the waters; but all was silent as the grave. They were unwilling to give up the pursuit; but lastly they returned with sorrow depicted on their countenances. The ship was filled away, and she skipped again over the mighty deep, bearing many sorrowful friends of the one who but a short time ago enjoyed their society.—*Christian Herald.*

THE JOYS OF HOME.

SEE the traveller. Does duty call him for a season to leave his beloved circle—the image of his earthly happiness continues vividly in his remembrance. It quickens him to diligence, it cheers him under difficulties, it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which caused him to hope, "thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy habitation and not sin." How joyful the re-union of a divided family—the pleasures of renewed interview and conversation after many days of absence. Behold the man of science! He drops the labour and painfulness of research, closes his volume, smoothes his wrinkled brow, leaves his study, and unbending himself stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

"He will not blush, that has a father's heart,
To take in childish play a childish part;
But bends his sturdy back to any toy,
The youth takes pleasure in, to please his boy."

Take the man of trade. What reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many hours of tedious confinement? By and by the season of intercourse will arrive, he will be embosomed in the caresses of his family, he will behold the desire of his eyes, the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the labourer. He has borne the burden and heat of the day; the descending sun has released him from his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him; one he carries, and one he leads. The companion of his humble life is ready to furnish him with his humble repast. See, his toil-worn countenance assumes an air of cheerfulness; his hardships are forgotten; fatigue vanishes; he eats, and is satisfied; the evening fair, he walks with uncovered head around his garden; enters again, and retires to rest, and "the rest of a labouring man is sweet, whether he eats little or much." Inhabitant of this lonely, lovely dwelling, who can be indifferent to thy comfort? Peace be to this house!

"Let not ambition mock thy useful toil,
Thy homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor."

ENTHUSIASM.

TALK not of enthusiasm! He who has felt most has not felt enough. We are speaking of scenes of misery, over which a Paul wept with anguish! We are living in the very world for which Christ bled in agony! Those very scenes which hardly raise an emotion in us are the scenes which moved the heart of God—which produced the cross of Christ. So that were every Christian to tremble with emotion—were the members of every Church to meet on the subject, to start from their cupidity as one man, and to utter a loud cry of lamentation—were the whole Church to be seized as in travail of souls, it would be only what sympathy with Christ requires, and what the state of a perishing world demands. To the Church of Christ, Dr. Harris says, "You are giving Christianity to posterity; what kind of a Christianity are you giving it?—a languid, feeble, spiritless thing, or a system instinct with life? Shall it go forth to the world, and down to the future, covered with the honours, and repeating the achievements of its first days? or a half-hearted, torpid, self-indulging system, living on the world's suffrage, and struggling on for a bare existence? Remote generations summon us to duty, and adjure us, by the responsibility of our present position—by the brightest hopes we cherish of millennial bliss, and by the certainty that the impulse that we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of apostolic time, *fresh from the cross, and glowing with the spirit of a Paul.* These lofty, evangelical, and eloquent breathings are a borrowed illustration of our signification of the word ENTHUSIASM."

THE TRAVELLER,

THE ANTARCTIC EXPEDITION.

[From the Literary Gazette.]

SECOND YEAR.

The magnetometers, &c., again strictly compared with those of the fixed observatory, the crew refreshed, the ships refitted, the gallant band again proceeded with their arduous task.—The expedition went to Sydney and the Bay of Islands, in order to extend the magnetic observations, and finish meteorological and other philosophical experiments. These at the antipodes of European observatories, and equally separated from each other, are of much interest to science; and have decided the important question of the exact correspondence of the momentary magnetic perturbations. The perturbations at Van Dieman's Land and New Zealand were found to be in exact accordance.

Nov. 23, 1841.—They sailed from the Bay of Islands, and, passing by the Chatham Islands, bore away to the eastward, to examine the supposed position of the focus of greater magnetic intensity, and, favoured with fine weather, obtained a series of observations which demonstrated the error of the assigned position. They accordingly proceeded to the south to resume the examination of the antarctic seas.

Dec. 18.—In lat. 62° 28' S., and long. 146° 57' W. they made the pack 300 miles further north than before; which unexpected obstructions showed that they were too early for the season.—They entered, however, and pursued their voyage for 300 miles, when it became so close that they could push the ships no more to the southward. With untiring zeal and unflinching fatigue of officers and men, it was again New-year's day, 1842, before they could cross the antarctic circle. The intense brightness of the sky foreshadowed them that they would still have to encounter vast bodies of ice in that direction, whilst more encouraging appearances held out inducements to try their fortune to the westward. By January 19 they had succeeded in reaching within a few miles of the open water, when a violent gale sprung up and placed them in a situation of appalling jeopardy. The rudder of the Erebus was shattered, and that of the Terror was soon after utterly destroyed; and violent shocks against the ice for 26 hours, as they rolled deeply among

the heavy masses, severely tried their strength and threatened their existence. On the 21st the gale abated, and though driven back far into, and closely beset by the pack, they went to work to repair the damages and prepare for new efforts. Their condition was very helpless, and their vexation the greater as the last days were fast shortening, and the season drawing to a close. They had, however, gone through the pack in a direct line 450 miles, and were more south than Cook or Bellinghausen had been able to reach in more favourable seasons. At length February 2, they cleared the pack in lat. 67° 28' S., and long. 159° E., after an imprisonment of 46 days in the "thick ribbed ice." This was only ten days earlier than they had been obliged to abandon their operations the year before; but still they advanced to see what could be done. They pursued their course to the southward, along the edge of the pack, but it was found to trend to the westward across their course, which obliged them to stretch further in that direction than was wished; and a continuance of violent gales added more to their difficulties. They fought against every obstacle, and at midnight on the 22d they had the satisfaction to make the great barrier, a few miles to the eastward of the spot where their examination last year had concluded. This enormous mass gradually diminishes from its commencement at the foot of Mount Erebus, where it is about 20 feet, to 150 feet at the eastern extreme, as far as could be seen. At the point now reached it was further diminished to 107 feet, and broken into deep bays and low projections not above from 50 to 70 feet high. Soundings in a bed of blue mud were obtained at 290 fathoms; which, together with the strong appearance of land, gently rising in ridges to the height of several hundred feet, at the distance of 50 or 60 miles from the barrier, leaves little doubt of the existence of an extensive country to the southward, but so entirely covered with perpetual ice as to conceal every conceivable feature of marked character to establish its positive existence.

The barrier was, with a strong breeze, traced about 130 miles further eastward than in the preceding year, but all beyond was fruitless. Capt. Ross, therefore, retraced his course, and where he was before prevented by the weather and fogs, obtained two additional lines of magnetic determinations at no great distance from the pole, by which its position can be still more easily ascertained. The Antarctic Circle was again repast, and another hazardous enterprise undertaken, in these long dark nights, which confirm the opinion regarding the non-existence of the supposed focus of magnetic force. On the 12th of March, in a heavy breeze, the ships were driven into collision with an extensive chain of ice-bergs, and the bowsprit, fore-topmast, and some smaller spars of the Erebus were carried away and lost. The vessels were providentially preserved from being dashed to pieces; and the coolness, promptitude, and activity of their crews were never more energetically displayed. A direct course was held for Cape Horn, as far from the tracks of former navigators as possible; and in a heavy gale James Angeley, quartermaster, fell overboard and was drowned, the only casualty during 136 days of arduous duty, and again without one man on the sick list. Provisions were supplied from Rio de Janeiro, and the ships were put in as complete a condition to renew operations as the day they sailed from England.

THIRD DAY.

On the morning of December 17, 1842, the expedition sailed from the Falkland Islands, and on the 24th saw the first icebergs, when nearly in the latitude of Clarence Island, and next day their progress was arrested by a rather solid pack. The 26th was spent in endeavouring to find out a penetrable part, and they were led to stand along its edge to the westward, Capt. Ross being persuaded that the great extent of open water found by our late worthy friend Captain Weddell, to the 74th degree of latitude, was produced by the prevailing westerly winds driving the ice away from some extensive shore, probably the eastern side of Graham Land, determined, if he could, to get hold of that coast, and penetrate to the southward and eastward, between its shores and the pack, and thus he hoped to arrive at the open part of the open sea found by Weddell; deeming it more advisable to trace the land to the southward than to attempt to follow his track,

from which no discovery could be expected. On the 28th they discovered land extending S. to S. W. by W.; but its shores lined with so extraordinary an accumulation of icebergs as to prevent all approach nearer than three or four miles. They had, therefore, only to pass along and examine the coast as they could. The whole land, with the exception of two bold projecting headlands near its north extreme, was found to be entirely covered with snow or ice, which descended from the height of 2000 or 3000 feet into the sea, where, broken by the violence of the waves, it formed perpendicular icy cliffs of from 20 to 30 feet high, from which the bergs already mentioned continually broke away and grounded in the shallow water. Between them the whirlpools, caused by a strong tide, was very troublesome; and several small islets, quite free from ice, observed, extending to the south-eastward, from the furthest visible point of the land. A dense fog arose, and compelled the expedition to haul off to the eastward, where they soon met with the western edge of the pack. On the evening of the 30th they again closed the land, and steered across a deep gulf for the extreme point; but the pack was close against its shore, and by the 4th, in latitude 64° S., the ships were beset, and drifted rapidly back to the northward. Next day they were extricated, and finally succeeded in landing on an island at the extreme of a deep inlet on the south side of the gulf, of which Capt. Ross took possession in Her Majesty's name. This island is of volcanic origin, and though not more than two miles in diameter, projects a perfectly formed crater to the height of 3,500 feet above the level of the sea. It lies in lat. 6° 12' S., and long. 56° 49' W. A magnificent table-topped mountain to the westward, rises to the height of 7,000 feet, and the whole western shore of this great gulf consists of mountainous ranges covered with everlasting snow. It was named the Gulf of Erebus and Terror, is about 40 miles between the capes, and nearly as many miles deep. Excepting the south part, it was full of heavy pack ice, and there were two spaces at its deepest parts where no land could be discovered, and which probably communicate with Bransfield Strait. In the evening, the ice being driven off the land, they rounded the south part of the gulf, and coursed the land to the south-westward between its shores and a chain of grounded bergs two or three miles distant. All this portion was free from snow for 20 miles, when they again came to perpendicular icy cliffs descending from a snow-covered mountain about 2,000 feet high. This was a complete barrier in miniature, and tended to confirm Captain Ross's opinion that an extensive continent exists to the southward of the great barrier discovered in 1841, extending to the east, 450 miles from Mount Erebus.

Ice, in various forms, beset them for some time, and observations were taken on that which was fixed. No doubt remained that the strait before spoken of communicated with Bransfield Strait, and probably with the Canal d'Orleans; but it was so completely closed that nothing further could be done to decide this geographical point. The struggle with the ice continued to the 1st February, when it became essential to extricate the ships, and endeavour to penetrate to the south. On the 4th they succeeded in gaining the pack edge, and were once more in clear water, having been more or less entangled for the space of 40 days. East winds and thick fogs prevailed, and the best of the season was passed. They, however, in lat. 65, nearly crossed Weddell's returning track, and found pack ice where he had perfectly clear sea. They could not penetrate beyond lat. 65° 15' S., where their position was 100 miles to the southward of Admiral D'Urville's track, where he unsuccessfully attempted to follow the route so nobly achieved by our countryman Weddell. On the 22d they crossed the line of the no-variation, in lat. 61, and long. 24° W., in a dip of 57.40—a fact of much importance to magnetic science, since the observations appear to prove that the supposition of there being two magnetic poles of verticity in the south, as is well known to be the case in the north, is erroneous, and that there is in reality but one magnetic pole in the southern hemisphere.

We may notice that the whole of this year's observations tend in a remarkable manner to confirm the position assigned to the pole by Captain

Ross from his first year's experiments in its close vicinity.

On the 23d they rounded the last extreme of the pack and stood to the S. E., and crossed the Antarctic Circle on the 1st of March, in long. 74° W. From judicious considerations, Capt. Ross now tried to penetrate to the southward, in the meridian exactly between Bellinghausen's and Weddell's tracks, and consequently stood to the S. On the 23d, in lat. 68° 31' and long. 12° 49' W. he was beset, and seized the opportunity to try for soundings, but 1,000 fathoms of line failed to reach the ground. This great depth is against the probability of meeting with land near. For some time, however, they persevered in an attempt to get further to the south, but the ice was too strong for them, and considerable danger was encountered in a tempestuous gale, which lasted, without interruption, during three days. The darkness of the nights, and the number of the icebergs, seemed only to increase the confidence and courage of the men; and the management of the ships was, throughout, most worthy of admiration. At length, on the 8th, the wind veered to the eastward, and with heats overflowed; with gratitude to God for his merciful protection when human efforts were all but useless and unavailing, our brave fellows were in safety and steering for the north. It was not, however, till the 12th they were relieved from the apprehension of being against the still threatening pack.

On the 17th they reached the latitude of Bouvet Island (61° 19'), about eight degrees to the westward of the assigned position; but they, like Cook, searched for it in vain; and Captain Ross concludes that Bouvet had been deceived by the form of an iceberg. The last berg was seen on the 25th, in latitude 47° 3' S. and long. 10° 51' E., when bearing away before a fair gale for the Cape of Good Hope, where the expedition prosperously anchored on the 4th of April.

In the third season, it will thus be seen, they did not penetrate so far as Weddell; yet the unusual prevalence of easterly winds preventing the pack from drifting off shore, was the means of enabling them to reach the latitude of 71° S., on a meridian usually occupied by the pack when driven by the prevailing westerly winds from the east shore of Graham's Land, and extending their researches in that meridian (15° W.) 12 degrees of latitude beyond their predecessors Cook, Bellinghausen, and Biscoe.

The discovery and examination of a considerable extent of unknown coast, proving the insularity of those portions of land first discovered by Bransfield in 1820, for years afterwards frequented by our sealers in search of their prey, and finally in 1839 seen by Admiral D'Urville, and called by him "Louis Philippe's Land," cannot but be regarded as important additions to our knowledge of those parts, which though islands of inconsiderable size, might have extended, and were supposed to extend even to the pole.

At the end of April the Erebus and Terror left the Cape of Good Hope and touched at St. Helena and Ascension for the purpose of repeating the magnetic observations they had formerly made, and verifying their instruments. In order to render the whole series complete, it was necessary to repair to Rio de Janeiro, which the expedition reached on the 18th of June. After a few days employed in observations and resting, they sailed for England, and touching at one of the Western Islands, made the land of Scilly on the 25th of August. The passage up the Channel was rendered tedious by calms and light winds, so that Captain Ross was unable to land until Monday last, the 4th September, when he disembarked at Folkstone, and arrived in town on the afternoon of the same day. Need we add that his reception at the Admiralty was most cordial and gratifying? Lord Haddington complimented him in the warmest manner, in the presence of the other lords, and all joined in the highest eulogy on his services. This is only the preface to the fame he has, with his brave comrades, Captain Crozier, Commander Bird, and the rest, so nobly earned; and it will be echoed not only now and by his country, but by the whole civilized world and for ever. Heartily do we wish him, and all those who were with him, the perfect enjoyment of that high health in which they have been restored to us after all their fatigues and perils.

Having given the outline of this great national exploit, we have only to annex a very few par-

ticulars in connection with it, which may interest our general readers.

When at Cape Horn, making magnetic observations, the ships anchored in St. Martin's Cove, where they fell in with a small party of Fuegians, a most miserable race of human creatures, wandering naked amongst the constantly falling snow-storms of this inclement region.

On their path from Cape Horn to the Falkland Islands they observed a very dangerous bank, directly in the face, on which it is probable many a daring bark has been lost whose fate has never been disclosed to mortal ears.

On the island on which they landed, in latitude 71 55 S. and long. 171 7 E., where they procured specimens of minerals imbedded in the igneous rocks, there was not the least appearance of vegetation; but it was so densely covered with penguins, which stoutly resisted their landing, that it was with difficulty they could force their way through them.

The acquisition to natural history, geology, geography, but, above all, the elucidation of the grand mystery of terrestrial magnetism, raise the voyage to a pre-eminent rank among the greatest achievements of British courage, intelligence, and enterprise.

The doubts endeavoured to be thrown on Weddell's narrative by the French, merely because they were unable to follow his track, ought not to be passed without reprehension.—E. D. L. G.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 9, 1843.

It is well known to many of our readers, (says the Halifax Guardian) that the Wesleyan Methodists have hitherto cherished a strong attachment to the Established Church of England, and have uniformly entertained and manifested the highest respect for her office-bearers, her ordinances, and her institutions. When the English dissenters several years ago commenced a fierce crusade against all Religious Establishments, and openly and boldly attacked the Episcopal Church, the Wesleyan Methodists, as an united body, were among the foremost to lend their assistance, and continued to advocate the cause of Establishments till the termination of that bitter controversy. We have every reason to believe that their views on this important article of religion remain unchanged; that they are just as fully convinced as at any former period, of the necessity and utility of Religious Establishments, and of the numerous blessings which the Anglican Church has for many ages conferred upon their native land; although we are sorry to find from the Annual Address of the late Conference, that the rapid and extensive spread of Puseyism in the Establishment, has filled, as might have been expected, their minds with great and painful anxiety and alarm.

The following are the sentiments of the Wesleyan Methodists on this subject, as expressed through the British Conference, in its Pastoral Letter; from which it will be seen that the strongest attachment to, and the most lively interest in, the welfare of the National Church continue to characterise the great Wesleyan Body:—

"We have been hitherto accustomed to regard the Established Church as one of the main bulwarks of the Protestant faith; but her title to be so regarded has of late been grievously shaken. Opinions concerning the

insufficiency of Scripture, as the sole authoritative and universal rule of faith and practice, the exclusive validity of Episcopal ordination, and the necessarily saving efficacy of the sacraments, which can only be distinguished from Popery by an acute and practised observer, and which in their necessary consequences lead directly to Popery, have been revived when they were almost extinct, have spread with fearful rapidity, and are now held by a large number of the Established Clergy. As a natural result of such a state of opinion, an exclusive and persecuting spirit has appeared in many parts of the land.—The influence of rank and station is arrayed, in various forms of annoyance and intolerance, against liberty of conscience; the common offices of good neighbourhood are often denied to all but strict Conformists; and every approach to Christian intercourse and co-operation for religious purposes with those beyond the pale of Episcopal jurisdiction, is repudiated almost with indignation. A preference for Papists over their brethren of the Reformation is, in some cases, openly avowed; and feelings of tenderness, and even veneration, for the Church of Rome are carefully cultivated by this party. The simple worship hitherto practised in this country is depreciated by them in comparison with the gorgeous ritual of Rome; and the appliances of art are in constant and increasing requisition for the purpose of bringing Englishmen nearer to that standard of supposed perfection. Amidst all this zeal about externals, the vital and essential doctrine of *justification by faith only* is awfully obscured or denied. We deeply condemn and deplore this alarming departure from the truth of the Gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observance. Yet we are aware that there is a numerous and powerful body of holy and faithful men to be found in the ranks of the National Church; and we cherish the hope, that they, and the authorities of that Church, may soon feel it to be a duty which they owe to Christ and to the souls of men, to stand forth, and, by a more vigorous, explicit, and united assertion of the doctrine of the Reformation, purify their branch of the Christian community from the evils which at present threaten its destruction."

THE APPROACH OF WINTER.

It is interesting in the highest degree, and profitable also, at all times, to trace the wisdom and goodness of the Great Creator in those numerous works of his hands, by which we are surrounded on every side. To a pious and contemplative mind, this is a most delightful exercise; and in order to assist such in their meditations, we copy the following beautiful and seasonable reflections from an excellent writer, with whose works many of our readers may not be acquainted:—

"Each season has its peculiar character and beauty, its peculiar instruction also, carrying men in a different channel towards the God of the seasons; thus informing, pleasing and improving man."

"In winter we see the awful glory of the Supreme Being, in the grandeur and sublimity of the different elements. The hail, and frost, and snow, and cold, are his awful messengers. The winds, and storms, and tempests, the raging sea, and amidst these, sometimes the loud peals of the thunder and the darting lightning, are all the sublime tokens of his power.

"In winter we have the opportunity of seeing the power that he has over the whole world of life. Some of the other seasons peculiarly manifest his goodness. This indeed we may say of spring, summer, and autumn. Spring proclaims to us the beginning of his bounties. Summer

carries these bounties towards maturity; and in autumn we see the richness of his goodness completed. But in winter we see him in awful majesty, and the power he maintains over all the elements, and all the animals, as the sovereign of nature. We see in this season, that he can not only raise up, but that he can also kill and destroy. These different seasons call us then to the exercise of different affections. The displays of his goodness challenge our gratitude and our love: the power he holds over us commands our reverence, our godly fear, and our obedience.

"In winter we see his power over the earth to lock up all its fruits, and to spread over the whole creation a barren deadness. The fields then withdraw their verdure; the trees drop their leaves; the hedges and the gardens are then totally naked, with here and there a few solitary ever-greens, which, from their rarity, form a melancholy contrast to the general view. The rivers are arrested, the purling streams converted into a solid body, as if refusing to man and beast their wanted supply. Or, to vary the appearance, the whole country is covered with deep snow, which gives to every part of the landscape a strange and unnatural shape. We have in this season a different prospect of creation: we see the effect that these agents of the Almighty have on earth and water, on vegetation, and on man and beast.

"Under the pressure of this season, all nature puts on its morning apparel. Such changes are very proper to let us see what power God has over us. He has no occasion to open the windows of heaven, or the fountains of the great deep to destroy every living creature. He has only to let these, the ordinary agents of his power, exercise their full power for our destruction. He who appoints these elements, has it certainly in his power to extend their dominion. He can give them a longer continuance; and this duration, extended over only one season, would effectually extinguish life in every part of the earth.

"In reviewing the awful grandeur of the winter, and the wonderful works of God, as seen in the various elements, the frugal supplies handed forth for our support, the many risks to which the harvest is exposed, listen to the instructions which they give; whilst they proclaim the goodness, they also celebrate the power of him on whom we constantly depend. For the many thousands of years that this earth has existed, there never yet has happened a general failure. Such regularity and order, such uniform attention to the supply of man and beast cannot be ascribed to lucky chance, but to the providence and care of a wisdom and goodness, that guard against every event.

"Besides the variety brought about by the winter, and the different religious and moral lessons that the barrenness and deadness of nature teach us, we see the wisdom and goodness of this appointment in another view, in giving rest to the earth, and preparing it, by the respite of winter, for the further use and service of man. From the constitution of nature, the earth cannot always produce without some repose. In any latitude frequent culture produces barrenness. The repose of winter becomes absolutely necessary, and Providence imposes on man the cold of winter, what man, consulting his own interest, ought to impose upon himself. And the earth, whilst enjoying this rest, is meliorated by the frost and snow, till the soil is rendered better prepared for culture, and more adapted for the reception of the different grains and fruits.

"This is another instance to shew that the goodness of God overlooks not even the minutest concern; and the more we become acquainted with God's works and his providence, the more will the reflecting mind be disposed to rise from the works of nature to him who made and directs all."

FREE CHURCH OF SCOTLAND.

We perceive by English papers received by the last steamer, that the Free Church continues to meet with the strongest sympathy, and the most substantial aid in England.—Meetings for expounding the principles of the persecuted church, and for raising funds in its behalf, are held in all parts of the country.

Measures have been taken in London for increasing the place of worship of the Free Church in that city, and it is expected that several new Scotch Free churches will soon be established.

Dr. Chalmers has just returned to Edinburgh, from an extensive tour in the north, in behalf of the cause to which he has given all his energies. "Every where," says the *Edinburgh Witness*, "he was received with the utmost enthusiasm. He had on some occasions to address five or six different audiences in a day. At Aberdeen the enthusiasm ran so high, that between six and seven hundred pounds were subscribed by a party that met the doctor at breakfast; and that, too, while all the congregations connected with the Free Church in that city are proceeding with the erection of their own fabrics." Dr. C. preached on a recent Sabbath at Banchoy. A tent had been erected for the purpose, but the people gathered in such numbers as to render it necessary for him to preach in the open air. The number present is variously estimated at from four to eight thousand. The *Aberdeen Banner* describes the scene as having been intensely interesting, and the doctor's sermon as remarkably solemn and forcible, and "rich, full, and overflowing with the most precious and savoury evangelical truth." "Patiently," say the *Banner*, "for nearly two hours, did the mass stand out in the drizzling rain, listening to the words of the preacher, and looking at him as, with his own peculiar energetic, strength-suggesting action, he delivered them, his heavy arm rising and falling with the emphasis, and the thin rain drops bedamping his massive forehead, and hanging themselves, bead-like, on his silvery hairs."

The Assembly of the Free Church was to meet on the 17th ultimo, at which a plan was to be submitted for a thorough visitation of England, by effective deputations, to spread the principles of the Free Church—principles which no act of Parliament, can long dam up—and for raising funds for the erection of churches.—*Boston Recorder*.

WE have been favoured with the Report of the Society for the Propagation of the Gospel in Foreign Parts, for the present year, 1843; a Society now for one hundred and forty-two years engaged in the great work for which it was incorporated, namely—"the maintenance of religion in our Colonies, and the propagation of the Gospel throughout those heathen countries which have been brought into relation with Great Britain by colonization, conquest, or commerce.

This noble Society, as we have often shewn, is in no way dismayed by the vastness of the field over which its holy work is spread; for in the words of the Report before us, "in one way or other, almost every country in the world may be said to have some claims upon the Christian benevolence of the Society." The spiritual destitution to be supplied in the Colonies of the Crown, as well as the Missionary stations long planted which are to be maintained, is enough to employ much larger resources than it has hitherto been the fortune of the Society to possess; but added to this is the claim which they feel to be upon them, "to send the glad tidings of salvation to the 100,000,000 of our heathen fellow-subjects in Hindostan, to the Buddhists of Ceylon, the Caffres of the Cape of Good Hope, and the Negroes of the Western Coast of Africa, while 'a great door and effectual' for the entrance of the Gospel has, as we trust, recently been opened in China." In fulfilment of this vast and important work, 327 Missionaries are at the present moment employed by the Society.—*The Church*.

CHURCH OF ENGLAND.—The Bishop of Jamaica preached a Sermon in St. Paul's on last Sunday, in behalf of the Colonial Bishops' fund, with reference to the erection of New Brunswick into a separate Episcopal See. The eloquent prelate dwelt on the advantages of the proposed separate supervision, and urged contributions towards the object. To complete the plan respecting New Brunswick, a sum of £30,000 was required, by way of endowment. Of such matters, contributed £20,000; an additional £10,000 was requisite, and various efforts have produced contributions towards this. The collection in St. Paul's amounted to £54 3s. 6d. The Rector and Curate of that church are named as ready to receive further contributions from persons who may feel desirous of promoting the object.—*Gleaner*.

The *Toronto Christian Guardian* states, that His Excellency Sir Charles T. Metcalfe's donations to public institutions, &c., since his arrival in Canada, amount to between £2,000 and £3,000.

* * * * * THOSE individuals wishing to have the weekly MIRROR from its commencement, will do well to send in their names immediately—as we shall be under the necessity of confining our next issue to the actual number on our subscription list, or nearly so. A large number of names are still required, in order to cover the extra expense; and we hope our friends will promptly exert themselves in our behalf.

CHOICE EXTRACTS.

THE UNPAID VOW.

HE was sick—he was near unto death—and the world was receding from him—and hope was like a dying taper—and sore as was the body's agony it was not like that pang the soul felt when the prospect of parting was before it, and the remembrance of the sunny day and starry night, and spring with all its awakened beauties, and the charm of friendship, and the exultant feeling of health, and the comfort of home, and all that enchains to life, all to be left behind, came to his heart—Oh! it was a confused mingling of pain, and regret, and dread. All was dark—all was wild. He "mourned sore like the dove—he chattered like the swallow." Then he cried unto God, and petitioned Jesus. And when his strength failed, he moaned a piteous prayer, and "Oh!" he said, "if I might be spared; if God would but raise me up, I would sin no more, and I would never forget his goodness; I would be faithful, and my whole life should be a demonstration of my thankfulness." And God heard and raised him up, and once more he went forth to the world. But the promise he made to his Maker he broke; and with the oath where-with he bound his soul he perjured himself; and when one reminded him of that which should have burned upon his memory, he smiled. "My soul, come thou not into his secret; mine honor, be thou not joined to his assembly."

THE LORD LOOKED UPON PETER.

SURELY no malefactor condemned to suffer for the violated laws of his country, ever heard his last hour strike upon the prison bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound: "The Lord turned and looked upon Peter!" Who can portray the silent eloquence of that last look? What volumes must it have spoken to the fallen apostle! Could he behold that well-known countenance, and again repeat, "I know not the man?" Could he see his Divine Master "as a sheep before his shearers is dumb," and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the guilty scenes amidst those enemies of the Saviour and of his own soul? No,

that single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly remembered the word that the Lord had spoken, and he went out and wept bitterly.—*Blunt*.

CONSCIENCE.

A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression *small sins* (as they are improperly named,) make upon them; if we are not very careful to avoid all appearance of evil, and to shun whatsoever looks like sin—if we are not so much troubled at the vanity of our thoughts and words—at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences stupified; for a tender conscience will no more allow of what are called small sins than of great sins.—*Bishop Hopkins*.

A MOTHER'S LOVE.

A WRITER beautifully remarks that a man's mother is the representative of his Maker. Misfortune, and even crime, set up no barriers between her and her son. Whilst his mother lives he will have one friend on earth who will not listen when he is slandered; who will not desert him when he suffers; who will solace him in his sorrow, and speak to him of hope when he is ready to despair. Her affection knows no ebbing tide—it flows on from a pure fountain, spreading happiness through all this vale of tears, and ceases only at the ocean of eternity.

Vex not yourself when ill spoken of. Contumelies not regarded vanish; but repined at argue either a puny soul, or a guilty conscience. The best answer to slander, is to answer nothing, and so to carry it, as though the adversary were rather to be despised than minded.

POSTSCRIPT.

WHILE expecting at every moment the arrival of the steam-packet, with a budget of news from across the water, we are agreeably surprised by the coming in of the *Liverpool*, Captain Eldridge, from *Liverpool*, bringing London papers of October 5th, evening; and *Liverpool* of the 6th.

The low rate at which money can still be obtained is found greatly to stimulate investments in low priced goods, or at least in produce that now rules below an average price; and the operations in this way are now becoming daily more extensive, prompted as they no doubt are, by a strong expectation that the trade of the country is rapidly improving.

Our imports latterly has been small, and warehouse room, at one time scarcely obtainable, is now readily met with.

Our readers will learn with pleasure that that long-suffering and unfortunate class of workmen, the hand-loom weavers, has come in for a full share of the benefit of the present revival in the cotton trade. From the great demand for those beautiful fabrics, the mouseline de laine, the cloth of which is better manufactured by hand than by the power-loom, they are mostly fully employed, and are receiving better wages than they have received at any time previous for the last fifteen years.—*Liverpool Times*.

A subject of some interest is at present under the consideration of the chief legal advisers of the Crown. We allude to the conduct pursued by the French vessels of war in the Southern Pacific, to her Majesty Pomare, the Queen of the Society Islands.

It is represented to us that the Government have sent out a remonstrance, strongly worded, against the seizure of the Island of Tahiti, and in the name of the French nation, and that probably the power of Pomare will soon be restored to her.

This has been a flat market again today for consols and the other British securities. Many sales have been made, the Bulls not exactly liking the aspect of the repeal movement in Ireland. The question is over and over again put, in conversation upon this subject, "Will Mr. O'Connell be able much longer to induce the people to keep the peace?" for once this power inoperative, the result can only be contemplated with horror.—*N. Y. Com. Adv.*

We have to acknowledge the receipt of a copy of "The Wesleyan-Methodist Almanac and General Religious Calendar for the Province of Canada, for 1844." This little work reflects much credit on the enterprising publishers—containing, as it does, a great mass of interesting matter, well selected and arranged, and, in our opinion, well calculated to secure for it a very extensive circulation. It is published at the low price of fourpence halfpenny.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS." LETTER VII.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Another objection of your respected correspondent's to the doctrine of the future conversion of the Jewish nation to the Faith of Christ, is grounded on the assumption that the Scriptures adduced in its favour, are entirely misunderstood when so applied.

It is not denied that the terms "Jews" and "Israel" sometimes express what J. H. designates "the spiritual Israel;" not the lineal descendants of Abraham, as such, but all those "of every nation" who partake of "the faith" of that venerable patriarch. Thus in Rom. ii. 28, 29, "He is not a Jew which is one outwardly, [merely] but he is a Jew which is one inwardly; and circumcision is of the heart, in the spirit and not in the letter." And again: Rom. ix. 6: "For they are not all Israel who are of Israel;" on which J. H. truly remarks, "Here are two Israels, one evidently different from another."

To be able to agree, even so far, is gratifying. And in the quotation of those Scripture phrases, which are used in more than one sense, it is most obviously important to fairness of reasoning and correctness of conclusion, that suitable care and discrimination should invariably be exercised. Even in the present discussion, some trouble would have been spared us, had such a care and discrimination been observed by our friend J. H. This we have already been under the painful necessity of evincing. And of this we have additional evidence in his notice of Rom. xi. 26: "And so all Israel shall be saved." Relative to this Scripture he writes innocently enough: "This understood of Israel, as a nation, would not be true: as it is certain many of them have been lost!"

Two rather singular errors here stare us in the face, the one arising from the other: first, that the only signification of the phrase "Israel, as a nation," is that of the entire people of the Jews, in all its generations, past, present, and to come. Secondly, that unless every individual in all the past and future ages of Israel be saved, it never can be truly said of them, "as a nation," "all Israel shall be saved."

Whatever may be said of the logic or the theology of this criticism, it must at least be allowed to display no ordinary degree of liveliness of imagination. But if J. H. attributes to us the last mentioned opinion, he has perfectly misapprehended our position, and his arrow is entirely wide of the mark. Those who think with us, have not the smallest expectation of any national conversion, which will exercise a retrospective influence on the destinies of departed generations. We cherish no hope that even one (much less that "all") of the unhappy multitudes of Israel "shall be saved," who, having died in their sins, irrecoverably "have been lost!" That would be a notion not sufficiently PROTESTANT for our acceptance. Such a point of "OXONIAN TRACTARIANISM," we have not TRACT-ability enough to receive. Too well do we bear in mind, and too devoutly do we believe, that tremendous Scripture, even to pray for the salvation of the dead: "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccles. ix. 10.

The finger of divine prophecy, must of course be understood as pointing forward to occurrences which are still in the future. J. H. pronounces, indeed, that the passage under consideration is "not a prophecy." But it is easy for some men to write the most unjustifiable things without either fear or blush. If it be not a prophecy, we are utterly ignorant of what, in reality constitutes a prophecy. Johnson defines prophecy to

be "the prediction of future events." And here St. Paul avowedly speaks of a salvation of "Israel" yet future; and predicted most distinctly of an age of the world yet to come: "shall be saved," are his words; and the announcement is made by him for the express purpose of correcting the notions which some had entertained respecting the ultimate condition of the Jewish nation. It will hence be deemed perfectly irrelevant to the argument, to digest from the past as to our hopes for the future; or to DENY that, in a future day, all that nation "shall be saved," because hitherto, "it is certain many of them have been lost!"

There is evidently an intentional deference to the authority of Scripture, when really understood by him, which prepossesses us in favour of J. H., notwithstanding the occasional lameness of his logic, and the unfortunate character of some of his theological adventures. And it has been thought his opposition to Israel's future conversion arises chiefly from his confusedness of notion as to the real nature of the subject, together with a want of distinct perception of the teaching of Sacred Writ respecting it. This suggestion is made in all sincerity. It is not to our taste to make a ridiculous misrepresentation of a friendly controvertist; either by INVENTION, or otherwise.

In endeavouring to take from our side of the argument the Scripture now in question, J. H. has given an interpretation not unusually applied to national movements. If we speak of the American "nation" having elevated the late General Harrison to the distinguished office of President of their cherished Republic, we do not mean to include in our idea the people of that nation who were contemporaries with the celebrated Washington; but the "nation" as it existed two or three years ago. With all the individual changes which have since taken place, the Americans are as really a nation now as they were at the period of their Revolution; and the acts of the majority of their citizens this year are as really the acts of their "nation," as have been or will be those of any previous or subsequent period. With the greatest propriety, also, speaking of France, we may say, "All the French are governed by Louis Philippe."—"No," says the lively logic of your respected correspondent: "this understood of the French AS A NATION, WOULD NOT BE TRUE; AS IT IS CERTAIN many of them were in their graves long before his Majesty was born!" A person must be accommodating indeed to sit down "on the same level," with "SUCH REASONERS!"

The patriot who becomes the envied means of benefitting the country of his birth and even the age only in which he lives, is properly enough eulogized as a national beneactor—a blessing to his "nation." And, although he may not be so happy as to extend the benefit retrospectively, to every individual of his nation who may have existed in the bygone ages of its history:—still he will be recognised as an ornament and an advantage to his "nation," because he was so to THE THEN EXISTING GENERATION of that "NATION." Nor are instances wanting, in the Scripture, of a similar use of the term; to mention but a few: 1 Chron. xiv. 17; Habak. i. 6; Luke xxiii. 2; Acts x. 22. It would make nonsense of these passages, to give to the term "nation" the signification to which J. H. would restrict its use.

The Scripture doctrine relative to Jewish conversion is, that there shall yet be found on earth A LIVING GENERATION of Jewish people, who, (or the major part of them) by divine grace, shall so have profited by the judicial and disciplinary dispensations of God towards them as fully to "turn to the Lord, the Spirit;"—that then "the veil shall be taken away" from "their minds;"—that then "they shall look on Him whom they have pierced, and mourn;" and then they shall joyfully behold "the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iii. 14 to 18; Zech. xii. 10; 2 Cor. iv. 6; Rom. xi. 25 to 27.

In the animating prospect of this glorious and rapidly approximating era, our hearts expand and rejoice. "The signs of the times" proclaim that, even now, the agencies are visibly operating for the production of this state of things; so greatly and mutually to the advantage, at once, both of the literal and the spiritual "Israel."—With yearning compassion towards still benighted and unbelieving Israel, and with adoring thanks-

givings to God, we unite in the song of the ancient Jewish Church; and exclaim: "When the Lord shall build up Zion, he shall appear in his glory;" his character as the Supreme Ruler shall be evidently most glorious. "He will regard the prayer of the destitute, and not despise their prayer;" the "destitute" Jews shall have become a praying people, and their supplications shall be wondrously followed by showers of blessing. Former generations of their "kinsmen according to the flesh," have gone down to the grave in silence. But "this shall be written for the GENERATION to come; and the people which SHALL BE CREATED shall praise the Lord."—Psalm ciii. 16 to 18. This will be a most happy and marvellous page of the Jewish history; though viewed in connexion with the mournful assertion of J. H. bearing on the state of the Jews of previous generations, "that it is certain many of them have been lost!"

We may borrow an illustration of our views of the national conversion of the Jews, from the circumstance of their national restoration. When in Babylonian captivity, their prophets were wont to cheer the hearts of the pious minority, with the divine assurance, that "all Israel" should be again restored to the land of their forefathers.—So the prophet Jeremiah, chap. xxix. 10, 14:—"For thus saith the Lord, after seventy years be accomplished in Babylon, I will bring you again unto the place whence I caused you to be carried away captive." J. H. will certainly not deny that their restoration as a community was duly and remarkably accomplished. This he will admit did, at length, actually take place: Psalm cxxvi. 1 to 3: "When the Lord brought again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." "ISRAEL AS A NATION" was "brought back again" to Judea; notwithstanding, during the continuance of their bondage, thousands of these had died and were buried, in the Gentile soil of their idolatrous and oppressive conquerors.

In our view of this solemn portion of the Divine administration, and all of other apparent inequalities of human apportionment, it becomes us to say, "Shall not the Judge of all the earth do right?" Genesis xviii. 25. "In his times HE SHALL SHEW who is the Blessed and only Potentate, the King of kings and Lord of lords—who only hath immortality—dwelling in the light which no man can approach unto; whom no man hath seen or can see: to whom be honour and power everlasting. Amen!" 1 Tim. vi. 15.

Your respected correspondent believes that "ISRAEL AS A NATION"—that is, the generation THEN EXISTING, were really restored; though "many of" their captive and less favoured countrymen did not survive, to participate in that NATIONAL deliverance. So far as the NATIONALITY of the movement is concerned, WE, Mr. Editor, believe in the FUTURE NATIONAL CONVERSION of the Jews to God, in a sense very similar to that which HE believes in their PAST NATIONAL RESTORATION to Canaan.

It is, as we conceive, of the whole of that generation, then existing on earth together, (or the major part of them) that the Holy Ghost has foretold: "And SO," at THAT age, and by THAT means, "ALL ISRAEL shall be saved!" See also Eph. ii. 8.

On this text, your respected correspondent and ourselves are fairly at issue. We are prepared to prove that the usual application of it, is the correct and legitimate one; and that it most clearly announces and divinely promises a future national conversion of the Jews; "the ancient people" of God. But it lies upon J. H., we humbly apprehend, to show, by fair reasoning on the connected verses, that this text really applies only to "the spiritual Israel," for which he exclusively claims it. Having pronounced so positively, and with no lack of discourtesy, against our doctrine, he is bound in all propriety to evince, by a rational argument, drawn from the chapter in which it is found, that the text is not Scripturally applicable "to Israel as a nation;" in the sense in which we are accustomed to speak of nations, and as restricted to that portion of a people existing on earth together, at any given period of time, to which one may refer.

Let then your respected correspondent PROVE, FROM THE CONTEXT, that St. Paul intends in this

text to argue out the future salvation of "the spiritual Israel." As we have only the Cause of God, and His truth at heart, we shall indeed rejoice should he be able to well sustain such an argument. But in failure hereof, we hope he will have the candour to admit this to be another instance in which he has either misapplied or misunderstood, to us his own words, "a plain declaration of the Word of God." Awaiting either alternative,

I remain, Mr. Editor, yours,
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO
BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
October 27, 1843.

RELIGIOUS INTELLIGENCE.

INTERVIEW WITH MAR YOHANNAN.

A PUBLIC meeting was recently held in England to hear the report of the Rev. Ridley Herschell, who had just returned from a visit to the Holy Land. In the course of his remarks, Mr. Herschell said:—

He next went to Smyrna, where he met with a society of Christians. He supped there.—One Jew came in, and then another. A rabbi proposed to sing a hymn, and selected—

"All hail the power of Jesus' name."

It was a great thing for him to select such a hymn in the presence of a large number of his brethren who had made no public profession of Christianity. The same rabbi afterwards selected—

"Come, let us join in cheerful songs."

The scene was deeply interesting, occurring as it did in Smyrna, whose early Church was one of those that had an epistle directed to it, and was the one with whom at least God found no fault. By the Providence of God, (continued the speaker) he could find no steamer going to Beyrout, and was detained for ten days. In the mean time he went to Constantinople.

On board the steamer, he was introduced by an American missionary to a bishop of the Nestorian Christians. He had long desired such an introduction. The countenance of the bishop was decidedly Jewish, and he (the bishop) felt himself that the Nestorians were descendants of the Jews. He asked him whether he thought they had descended from the Ten Tribes. He replied that he could not say, but that the general opinion amongst them was, that they had descended from the Jerusalem Jews, and not from the Ten Tribes. He then asked the bishop whether the Nestorians kept up the rites of the Mosaic law? He replied: A few of them; they had a peace offering, but it was not a sacrifice; the brethren simply assembled around the peace offering as a symbol of their love for each other, as in the times of their forefathers.

He (Mr. Herschell) had himself thought about these people, and was induced to believe that they were the descendants of the early believing Jews. These people were clearly traced down to the fifth century, by historians who sneeringly mentioned them, and then all trace of them was lost. It was remarkable that in the same century Nestorians were excommunicated for declaring against the worship of the Virgin Mary; and there was little doubt, from this concurrence of facts, that these people joined with him in his testimony. It was remarkable that the Jews in their captivity had always been averse to idolatry, and this seemed a fulfilment of the declaration, "Ye are witnesses, because there is no strange God among you." It was also remarkable that the Eastern Christians called the Nestorian Christians in the neighbourhood their nephews. The bishop (Mar Yohannan) urged the necessity of sending missionaries to the Persian Jews—those, he said, who love the Lord Jesus Christ in sincerity; they did not want forms, they were formal enough already, and wanted to be less so. He asked, whether there was union amongst the Christians in England. He showed some antipathy to what he called High Church principles; by which he (Mr. Herschell) supposed he meant those principles we now termed Puseyism. He (Mar Yohannan) said High Church would soon be Pope; that he loved Episcopacy, for he was a bishop himself; but that he loved Christian brotherhood better. He complained of the conduct of the Khoords in Persia, who descended from the mountains to the dwellings of the Nestorians and

their uncles and plundered them; and he wished him (the speaker) to ask Queen Victoria to write to the King of Persia to put a stop to these ravages—not to send an army, but to write a few kind words; and that, he felt sure, would be all that was necessary, and the Khoords would then hurt them no more. The Nestorian Bishop had been to America, to thank them for the missionaries they had sent, and to ask them for more, and he had the satisfaction of returning with some. He said also that they (the Nestorian Christians) were very ignorant, and wanted to learn.

On arriving at Constantinople he (the speaker) met with a converted brother, a minister of the Church of England, who was laboring with great success. He manifested so much simplicity and earnestness that he gained on the affection of the brethren day after day. For years there had been no appearance of an opening there; but the ministry had been led to translate the Bible into a kind of Spanish-French spoken by the Jews there; and so effectual had this been, that the rabbis, who before would not allow the Jews to go into the streets to hear preaching, feeling the pains which had been taken in producing this faithful translation of the Bible, began to sympathise with the minister, and while he (the speaker) was there, the chief rabbi sent for Bibles, and asked the minister to appoint a time to meet him. This showed that the labour of love was honoured by God. This appeared to him important, for how did they know that reading the Scriptures might not overturn tradition.—These were interesting movements, but they were only the stirring up of the dry bones; but God will put life in them. From Constantinople he proceeded to Syria, to Beyrout, across Lebanon, and on to Balbeck.

JEWS IN NEW YORK.—The Jews in New York have Sabbath schools, which are taught on Saturday. They have also schools on the other days of the week, in which their children are taught Hebrew, German and English, by Jewish instructors. A few send their children to Christian Sabbath schools. They manifest a strong attachment to their faith. It is their firm conviction that they and their people shall yet be restored to the land promised to their father Abraham and to his seed after him, and their long looked for Messiah will come to rule over them and over the world, as an earthly Prince, and will subdue all opposition to his reign upon the earth. They cherish a bitter hatred towards Roman Catholics, whom they stigmatise as the robbers and murderers of their fathers. Towards Protestants they are more charitable. They commonly express their views thus:—"If a man is born of Christian parents, let him be a good man, and strictly obey the commandments of God, and it will be well with him in this life, and in the world to come; and if a man is born of Jewish parents, let him be honest and upright in all his dealings, and strictly obey the laws of God as they are found in the five books of Moses, and he will be saved at the day of the grand judgment."—*Journal of Commerce.*

THE DECREE OF ANCONA.

A HEBREW publication called the "Voice of Jacob," makes this announcement:—

We have sincere pleasure in announcing, from an authentic source, that the atrocious decree of the Roman Inquisition, first issued under authority of Leo XII., and recently put in force by the Inquisitor General of Ancona, has been again suspended. We learn from various quarters that the utmost consternation had been produced, not only throughout Italy, but every where in the Mediterranean; not only among the Jews, but among Protestant Christians, either subject to Catholic governments or surrounded by Catholic populations, at this revival of the fearful Inquisition. Some misapprehension has existed as to the genuineness of the decree; we have reason to know that certain of the clauses had already begun to be acted upon.

CIVIL INTELLIGENCE.

PROVINCE OF CANADA.

Nothing of particular interest has transpired since our last in the Provincial Legislature, with the exception of the passing by the Assembly of the Resolutions respecting the establishment of the Seat of Gov-

ernment at Montreal. It was expected at Kingston that the same resolutions would obtain a majority in the upper house. Should this be the case, there is scarcely room for more than one opinion respecting the decision of the Imperial Parliament on the subject—namely, that Montreal will be appointed the future capital of this rapidly rising and important portion of the dominions of our beloved Sovereign.

In the absence of later news from Europe, we glean the following summary from the papers brought by the last packet:—

A perfectly unique turn-out has been exclusively appropriated for the private airings of the infant royal family in the private grounds of Windsor—consisting of two beautiful milk-white foreign goats, which have been trained for double harness.

The captain of a Swedish brig called the Bull, just returned from a three years' voyage, has discovered several small islands in the Pacific. Several of them, he says, have not been visited since Captain Cook's time, and four are not to be found upon any map hitherto published.

The celebrated vine at Cumberland Lodge, in Windsor Park, supposed to be the largest in the world, now contains 2,350 bunches of grapes, each averaging one pound weight. Its length is 138 feet, width 16, and it extends over a space of 2,200 superficial feet. It has been planted 40 years.

Fossil bones of the lizard, (twenty-four feet in length (equal to the dragons of antiquity) have been found in Bavaria.

By the last census of Scotland, 126,300 natives of Ireland are returned as residing in that country, and 87,000 natives of England.

The Rev. Dr. Lee has been appointed Professor of Divinity at Edinburgh, vice the Rev. Dr. Chalmers, resigned.

The sum of £605 10s 9d was lately collected at Aberdeen, in aid of the Free Church of Scotland, after a public breakfast, attended by the Rev. Dr. Chalmers.

The *Post* announces the death of the oldest Dissenting minister in London, perhaps in England: yesterday morning, Mr. John Clayton, who was in his ninetieth year, died, after a somewhat long illness. About a year since Mrs. Clayton died; and from that time until the present, the health of the deceased had gradually declined.

Emigration to Canada and the United States from our harbour has closed for the present year, the last vessel likely to take any passengers having sailed a few days ago.—Upwards of 5,000 souls have sailed this season from the Broomielaw for the above place, being greatly above the last or any former year. The British possessions have this season had a decided preference, only about nine hundred having sailed for the United States; whilst last year it was nearly equal, the United States having the preference by about two hundred.—*Glasgow Herald.*

The *Times* is informed by a correspondent "that a Special Commission is about to issue for the trial of the prisoners concerned in the recent disturbances in South Wales. The presiding Judges have not yet been named, but the most active exertions are in progress on the part of Government to get together evidence against the prisoners already committed.

A boy has been exhibiting in Germany, who had the power of emitting three vocal sounds at a time, and can therefore execute pieces in three parts.

The sovereignty of the Sandwich Islands has been restored to King Kamehameha III. The act of restoration was consummated in July last. Guaranteed as the independence of these Islands now is, in effect, by England, France, and the United States, it will rest on a firmer basis than ever before; and the Sandwich Islands will continue to be a lodge on the highway of nations, for the commerce of all friendly powers.

The restoration of the Sovereignty of the Sandwich Islands by the British government, will afford to that of France a fit opportunity to perform the same act of justice to the Society Islands, and there is some reason to think that it will be embraced.

Another great eruption had taken place from the crater of Mount Vesuvius, exhibiting a beautiful appearance, and almost turning night into day at Naples.

MONTREAL MARKET PRICES. TUESDAY, November 7, 1843.

Table of market prices for various goods including Oats, Barley, Pease, Lint Seed, Buckwheat, Turkeys, Poultry, Eggs, Butter, Pork, Beef, Flour, Mutton, Veal, Lard, Potatoes, and Lamb.

DR. ROBINSON HAS REMOVED. TO SAINT RADEGONDE STREET, Opposite the New Weigh House, near Beaver Hall.

J. G. DAILY, CABINET-MAKER, UPHOLSTERER, AND UNDERTAKER, ST. GERMAIN STREET, Off Bleury Street, St. Lawrence Suburbs. Montreal, December 1, 1842.

MR. HAMBY F. CAIRNS, ADVOCATE, NO. 3, SAINT LOUIS STREET, OPPOSITE THE COURT HOUSE, QUEBEC, September 7.

GEORGE MATTHEWS, ENGRAVER, LITHOGRAPHER, AND COPPERPLATE PRINTER, NO. 40, ST. FRANCOIS XAVIER STREET, (NEAR NOTRE DAME.) COMMERCIAL BLANKS (in a variety of forms) Bill Heads; Business, Visiting, Invitations, and Society Cards; Druggists', Grocers', and other Labels—of every design and colour.

REMOVAL. THE SUBSCRIBER, grateful for that liberal share of patronage which he has received from his friends and the public, since his commencement in business, respectfully informs them, that he has REMOVED his BINDERY to the Nuns' New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon—where he confidently anticipates the continuance of that favour, which it shall be his constant study to merit.

ROBERT MILLER, BOOK-BINDER, New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon. EVERY RULED and BOUND to any pattern; and every description of BINDING executed with neatness and dispatch, on the most reasonable terms.

JOHN HOLLAND & Co., SUCCESSORS TO C. CARLTON & CO. St. Paul Street. HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA RAY GOODS, COMBS, RIBBONS, &c. &c. Wholesale and Retail.—TERMS LIBERAL. August, 12, 1841.

PROSPECTUS OF A NEW SERIES OF THE CHRISTIAN MIRROR: PUBLISHED WEEKLY, AT 7s. 6d. PER ANNUM.

IN proportion as the influence of the Religion of Christ prevails—just in the same ratio will enlightened and liberal views prevail.—Men will forget the minor shades of difference in their theological notions, and, with common consent, rally round those great truths, and fundamental principles, which all Evangelical Churches believe to be essential to salvation. We are fully satisfied, that every disciple of Christ, to whatever section of the Christian Church he may belong, has quite enough to do in combating with his enemies, "the world, the flesh, and the devil," without disputing, or in any wise interfering, with his fellow pilgrims on their way to the promised rest. Believing these views to be scripturally correct, and with an ardent desire to be made instrumental, in some small degree, in promoting love and harmony between Christians of different names,—the conductor of the Christian Mirror commenced its publication—under a conviction that such a religious periodical was a desideratum in Canada: a publication in which the most fastidious Christian should find nothing to interfere, in the most remote manner, with his peculiar predilections, but much that might contribute to his edification and instruction. The fact that the Mirror is now patronized by nearly all denominations of Christians in this Province, is to the publisher a gratifying proof that he was not mistaken. The Christian Mirror has been published for upwards of two years; and it is pleasing to be able to say, that it now enjoys so large a share of patronage, as to induce the Proprietor, at the earnest solicitation of a large number of the subscribers and friends, to issue the present Prospectus—intending, should a sufficient number of names be obtained, to publish it WEEKLY, at the close of the present quarter, (say November next.)

For the information of such as may not be acquainted with the character of the Mirror, it has been thought proper to publish the following synopsis:—Conceiving that Missionary efforts are among the most important and interesting movements of modern Christianity, a large space is devoted to the advocacy of Christian Missions, and the publication of the latest Missionary Intelligence. It may here be remarked, that an additional supply of Missionary and other religious Periodicals is about to be ordered. A portion of the paper is also devoted to the interests of the great Temperance Cause—which has been so signally blessed to thousands of our fellow-men.

In its management, the discussion of all party politics is most sedulously avoided; while in its pages will always be found a summary of the latest secular News, state of the Markets, &c. The Mirror also comprises:—Extracts from Modern Travels, especially those which tend to throw light on Biblical History and Biblical Records, Religious Literature, being extracts from the most popular writers on Divinity, that is, such as interfere not with the neutral principles of the paper. Moral Tales, Anecdotes, and Short Articles for Youth.

In consequence of the increasing circulation of the Mirror, it is strongly recommended to the commercial community as a good advertising medium. Agents and friends generally are respectfully requested to procure new subscribers, to meet the additional outlay consequent upon a weekly issue. Subscriptions thankfully received by the undersigned publisher.

J. E. L. MILLER, 158, Notre Dame Street.

THE GUARDIAN. THE GUARDIAN, published in Halifax, Nova Scotia, is devoted to the interests of the Church of Scotland, and contains, in addition to the intelligence concerning the Church, a great variety of interesting religious articles, selected from the religious periodicals of the day. The Guardian is published for the proprietors, every Wednesday, at James Spike, opposite St. Paul's and St. Andrew's Churches, at 1s. per annum, when paid in advance, and 17s. 6d. on credit, exclusive of postage. The Guardian contains 8 large 4to. pages, each page containing 1 column. It may be seen at the office of the CHRISTIAN MIRROR.

J. H. U. SLOAN, FASHIONABLE BOOT & SHOE MAKERS, No. 14, ST. JOSEPH STREET, Next opposite St. George's Church, MONTREAL. August 17, 1841.

J. E. L. MILLER'S PRINTING ESTABLISHMENT IS REMOVED TO NOTRE DAME STREET, Near St. Francois Xavier Street, over Mr. D. Milligan's Dry Goods Store. Where every description of Printing is neatly executed, on very reasonable terms.

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THE MONTREAL TRANSCRIPT. CIRCULATION—7000 COPIES WEEKLY.

THE MONTREAL TRANSCRIPT is now printed on as large a sheet as any Newspaper in Lower Canada, and is delivered to Subscribers in Town at the LOW PRICE of THIRTEEN SHILLINGS per annum—and sent to the Country, post paid, at EIGHTEEN SHILLINGS per annum, payable in advance. The TRANSCRIPT is published three times a week—on Tuesday, Thursday, and Saturday mornings—circulates upwards of SEVEN THOUSAND copies weekly—and, as an advertising medium, is not surpassed by any Newspaper in the Province of Canada, as respects the number and respectability of its Subscribers.

A PRICES CURRENT, carefully corrected, will be published every fortnight, during the business season, and often, if necessary—with the actual sales during that period. Orders addressed to the undersigned, will be punctually attended to. D. M'DONALD, PROPRIETOR, Next door to the Post Office Gate, Hospital Street.

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