

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

VOL. II.

MONTREAL, THURSDAY, JULY 27, 1843.

No. 26.

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THE TRAVELLER.

MR. AUDUBON'S EXPEDITION.

EXTRACTS from letters written by Mr. Audubon, the Naturalist, and dated as late as June 1st, appeared in the *New Bedford Mercury*, giving accounts of his progress to the Rocky Mountains. From these we give the following:

"Since my last from Council Bluffs, the general appearance of the country has assumed a different aspect for the worse. The river has become more contracted between the hills through which it passes, and has also become straighter. We have less water, meet with fewer snags and many more sand bars. The bluffs become more abrupt and more picturesque in their forms—for by the effect of the cold and thaws, the upper portion lose their softer parts, and leave the hard parts assuming the shapes of battlements, towers, &c., and when viewed from a distance look not unlike a curiously built city. Trees are becoming scarce and of stunted growth, and in the ravines that wind their way between the hills, the growth is principally red cedar. The hills themselves, which gradually ascend to plains of immense extent, and the plains, are both and all of the very poorest description, so much so that we can scarcely conceive how millions of buffaloes, deer, antelopes, &c., manage to subsist; and yet they do so, and grow fat between this time and the autumn. This is the wild, and to my eye melancholy looking district, on which countless multitudes of monstrous sized animals live and die. The shores are strewn with their carcases, on which the wolf, the vulture, and the raven gorge themselves at leisure and undisturbed—for hunters rarely, if ever, shoot at any of them.

"We have seen many elks, abundance of deer, wild cats, antelopes, buffaloes, and wolves. Our folks have shot buffaloes, but I have not done so, because they are worthless, and when killed only display a mass of bone and skin, simply covered by a very thin portion of flesh; and if you shoot a bull, the rankness of the better parts is enough to revolt the stomach of any but a starving man. The winter has been so very severe that buffaloes have been 3 or 400 miles lower down the river than they have been for 20 years. The calves are nearly all destroyed," &c.

"In the way of plants, we have seen some of the cactus family, unknown to us previously,

and we intend to take a plenty of them home. We have also found a beautiful dwarf sweet-scented pea that perfumes the whole atmosphere. It grows all over the sandy, gravelly, dreary plains and hills, of which I have spoken. We have collected every thing that was in blossom, and shall continue to do so when in seed and ripe, and then will fill up boxes of them for all our friends, both far and near.

"In geology we have done pretty fair. In ornithology better, as we have already four new birds, and shall no doubt find more.

"We are sadly annoyed by heavy and almost constant winds, that retard our progress more or less daily. No otters, beavers, muskrats, or even minks, are seen in or about the waters of this mighty river, whose waters look more like a hog puddle than any thing else that I can compare them to. Springs of magnesia abound in many of the ravines. Sulphur and oxide of iron show themselves frequently. Immense bluffs of white, blue, and yellow sand-stone are also found, as well as boulders of granite, even on the tops of the highest hills. But not a single specimen of fossil remains as yet, although we are assured they abounded along these bluffs. On the contrary, we were as fully assured that we should see no small birds, and we have seen millions of them, including almost every species found in the eastern states, and a great number more particularly adapted to the region we are in."

In September, 1838, a valuable piece of mosaic, representing Orpheus and Ceres with her attributes, was discovered in the forest of Brothonne, in Normandy. Since then the Archæological Society of Caen have extended their researches, and found a long suit of Roman apartments, and several baths. One of the rooms is very splendidly decorated, and on the walls are the finest specimens of mosaic work, representing various aquatic birds. On one side is a large stove, with flues to convey the heat, and on the hearth were charcoal and ashes, as fresh as if newly brought there. Another room was entirely paved with mosaic, but unfortunately only a few fragments remained entire. There were also found coins, with the profiles of Nero, Antoninus, Gallienus, Claudius, and other Roman emperors, with bricks, tiles, double-headed nails, vases of terra cotta of different colours, pieces of stone, marble, and glass, and several articles in iron, bronze, and ivory. There were also numerous stags' horns, boars' tusks, and bones of animals.

THE CHINESE.

I took our cutter the other day, and eight men, and starting from the ship at five o'clock in the morning, went about forty miles up the labyrinth of Island, landing at several places, and going into villages. The country was beautiful in the extreme—much more so than I ever saw.

Fancy the most hilly country that can possibly be, one mountain rising from the foot of another in the most varied manner, and culti-

vated in the highest degree to the very top. In fact their farming would not disgrace an English farmer; and I very much doubt whether a man put down here from the clouds would know that he was not in England, but for the circumstances that pieces of land which no Englishman would think of venturing his neck upon, are here in the most beautiful order; indeed the resemblance between the two countries is, in every respect, most striking; and I decidedly think, that the people I have seen are quite as much civilized, if not more so, than you would find in England, in the same situation—they certainly exceed them in politeness.

One village I landed in. I sailed the boat up a beautiful creek for some distance, until I was stopped by some large lock gates, when I landed and walked up to the shore, alongside quite as good a canal as any I ever saw, with good strong locks, on precisely the same principle as our own. The stone bridges over it were beautiful, with heads carved in stone, of angels and devils. The houses were built of square stones, extremely neatly put together, and roofed with beautiful red tiles, each ornamented with a different device. The inside was generally divided into three or four rooms, all very neat, and there the similarity between them and old England, a place they never heard of, became most ridiculous. There was the plastered floor, the same shaped tables and chairs, and the closet, with the cups and saucers of the most beautiful china, by the by; there too was the kitchen—in the yard the pig-sties were very amusing—the identical pig-sty door that they have at a place you know very well in Yorkshire, opening with a large wooden latch, and a hole to put your finger through from the outside to lift it up, squeaking on its hinges when opened or shut, the same to half a note.—*China as it was.*

A REMARKABLE FALL OF WATER.

Two hundred miles from Long Island Sound is a narrow pass in the river Connecticut, only five yards over, formed by the shelving mountains of solid rock, whose tops intercept the clouds. Through this chasm are compelled to pass all the waters, which, in the time of floods bury the northern country. At the upper Coos the river there spreads twenty-four miles wide, and for five or six weeks, first rate ships might sail over lands that afterwards might produce the greatest crops of hay and grain in all America. People who can bear the sight, the groans, the tremblings, and surly motion of water, trees, and ice through this awful passage, view with astonishment one of the greatest phenomena in nature. Here water is condensed without frost, by pressure and swiftness, between the adamantine sturdy rocks, to such a degree of induration that no iron crow-bar can be forced into it. Here iron, lead, and cork, have one common weight; steady as time, and harder than marble, the stream passes irreplicable, if not swift as lightning: the electric fire rends trees in pieces with no greater ease than does this mighty water.

The passage is about four hundred yards in length, and of a zigzag form, with obtuse corners. At high water are carried through this strait, masts and other timber with incredible swiftness, and sometimes with safety; but when water is too low, the masts, timber, and trees strike one side or the other, and, though of the largest size, are rent in one moment into shivers, and splintered like a broom, to the amazement of spectators. The meadows for several miles below are covered with immense quantities of wood thus torn in pieces, which compel the hardiest traveller to reflect how feeble is man, and how great the Almighty who formed the lightnings, and the irresistible power and strength of the waters!

No living creature was ever known to pass through this chasm, except an Indian woman, who, in a canoe, attempted to cross the river above it, but carelessly suffered herself to fall within the power of the current. Perceiving her danger, she took a bottle of rum she had with her and drank the whole of it; then lay down in the canoe to meet her destiny. Most wonderful to tell, she went safely through, and was taken out of the canoe some miles below very much intoxicated. Being asked how she could have been so daringly imprudent as to drink such a quantity of rum with prospect of instant death before her, replied, "Yes, yes, white man, it was too much for once, to be sure, but I was not willing to lose one drop of it; so I drank it, and you see I have saved all."—*N. Y. Sun.*

RELIGIOUS INTELLIGENCE

KINGDOM OF ASHANTI.

We need offer no apology for occupying so much of our present number with the following interesting account of this extraordinary people, and the labours of the Wesleyan Missionaries in that distant part of the great Missionary field.

JOURNAL OF THE REV. T. B. FREEMAN,
On a second visit from Cape Coast Castle to Ashanti; undertaken for the purpose of commencing a Mission at Kumasi, the capital of Ashanti.

Preparations for entering Kumasi, the capital.

April 13th.—We started from Karsi at 5 A.M. and reached Kumasi about 7 A.M. At the entrance of the town we stopped, and had the carriage cleaned and put in order for presentation. We afterward took breakfast, and waited for a messenger from the king. About half-past eight A.M. my old friend Apoko arrived with a countenance beaming with satisfaction and delight at seeing me again. He was accompanied by a large train of messengers with gold-handled swords, and canes richly ornamented with gold. There were also several of the king's linguists in his train. They gave us all a hearty welcome, and told us the king would soon be ready to receive us. The carriage excited intense interest among a large crowd of the natives, who collected around while the men were cleaning it.

Apoko left us for a time, and a servant from the king's household came to take charge of our luggage, and see it safely lodged in our quarters.

Favourable Reception from the King.

About two P.M. Apoko came to conduct us to the king. We found him seated in the same place where he sat to receive me on my first visit to Kumasi. We paid our respects to him in the same manner as I had done before, and passed on, through the immense concourse of people, to take our seats at a distance, and wait to receive a return of the compliment from the king and his numerous chiefs. The king then sent us some palm wine; and, after we had refreshed ourselves with a draught of it, the mass was put in motion, and the king and the chiefs came round, according to the usual custom. The king stopped opposite us for some little time, and surveyed the princes, Quantamissah and Ansha, (as they stood in their English military dresses, one on my right hand and the other on my left,) from head to foot, under the influence of considerable emotion. He appeared affected; it was indeed

a noble scene. Yes; the king of Ashanti is capable of feeling some of those sensations which delight the heart, on a happy and auspicious meeting after a long separation. If this be felt by the king of Asanti, surrounded as he is by ignorance and gloom, O what must be the feeling of those happy spirits who meet to part no more in the regions of glory! But whither am I wandering? I am still in the vale of tears!

I intended that the carriage should follow us in the procession, as we went round to pay our respects; but the crowd was so dense, that it was impossible, and I consequently sent it round to the place where we expected to take our seats. When the king came round, the carriage stood opposite to us, at a distance of six or eight yards; so that in walking round, the king came between us and the carriage. After he had stopped opposite us, as already mentioned, he turned toward the carriage, and looked at it for some time with much apparent satisfaction; after which he passed on, followed by many of his captains. There was the same extraordinary display of barbaric gold, blood-stained stools, &c., as I witnessed on my former visit, with the exception of the horrible death-drum: this, I am glad to say, was not in the procession.

The gaudy pageant exhibited a hundred and twenty-five large kabosirs' umbrellas, of various colours, some of which were very handsome. This was a larger number than I saw on my first visit. On my first visit I saw no female in the procession, properly speaking; but on this occasion an elderly sister of the king, who seemed to occupy the position of queen-mother, and several of the king's wives, came round and shook us heartily by the hand.

Between the king's sister and his wives appeared about twenty-four girls, from eight to twelve years of age: their skin was marked with stripes of red ochre, pipe-clay, and charcoal, and each carried in one hand a small stick covered with gold, about a foot long, one end of which they placed in their mouths.

Delivery of the Carriage and other Presents.

14th.—At two P.M. we went to visit the king. He was seated under his large umbrellas in front of his residence. I then formally introduced the princes to him, and also Mr. Smith, (who accompanied us from Cape Coast,) and Mr. Brooking; and presented the carriage in the name of the Wesleyan Missionary Society.

On presenting the carriage, I told him it was sent by the society as a token of their good feeling toward himself and his people, and that they hoped he would use it, and that it would lead him to improve his country, by making good roads; which was one of the greatest means of promoting civilization, and one indication of national advancement. He accepted the present, received the message in a very gracious manner, and begged me to present his thanks to the Wesleyan Missionary Society.

He also expressed his satisfaction at the return of the princes, and his thanks to Her Majesty the Queen of England, and to Governor Maclean, for the kindness and attention which has been shown to his nephews.

We took our seats at a short distance, and the king, and many of his chiefs, &c., came round to return thanks, according to the custom of the country. The carriage was then taken into one of the palace yards, and the king met us there to receive all the necessary information respecting the carriage, harness, &c. On my telling him that Her Majesty the Queen of England had seen it, he seemed very much pleased, and said, "The Queen of England is queen of queens of the white people, and I am king of kings of the black people: and now we have carriages alike; this is very good." After all the necessary explanations were gone through, and the present delivered up to the king, I felt thankful that so great a task, as that of getting it up for nearly two hundred miles through the forests of Guinea, where we had often been obliged to cut our way through the thick jungle, and to have recourse to various means, in order to transport it across the rivers and deep ravines, had been so fully accomplished; and that so great a triumph of civilization over barbarism had been achieved. I felt it an ample reward for a hundred and fifty miles' journey on foot, and all the care and anxiety which I had felt during that journey. When we took our seats in the street where I introduced the princes, &c., the king sent us some re-

freshment: consisting of Madeira wine, brandy, sherry, brandy, and liquors, with a supply of delicious water, all neatly served up in decanters on a tray, with tumblers and wine-glasses. The interview was altogether very interesting.

15.—At half past two P.M. we again went to the royal residence to deliver the presents which had been sent from Her Majesty the Queen of England, and the other small presents from the Wesleyan Missionary Society. We took our own carpenters to open the packages. The first was a fine portrait of Her Majesty, with which the king was very much pleased, and said he should place it in his stone house, and often look at it, because it was very handsome, and because Her Majesty was his friend. The next box contained a view of Windsor castle; and he appeared very much pleased with this view of that noble residence.

After Her Majesty's presents followed several more from our society, viz.; cutlery from friends in Sheffield; a pair of boots, highly finished, from Macclesfield; a tin box, from Mr. Chubb, (Japaned); some beautiful glass ware, from Mr. Naylor, of London; and some handsome ladies' dresses from friends at Keighley. All the presents were very graciously received, and the king seemed pleased with every thing.

The king's sister (queen-mother) was seated near the king, and seemed much interested about the dresses. The king requested my interpreter to put on one of the ladies' cloaks, sent from Keighley, and very much admired it. There were also some figured coloured muslin caps, from the same friends, with which the king was very much pleased, and said his captains should wear them.

The beautiful chandelier, from Mr. Edge, of Westminster, brought out by Mr. Brooking, I am sorry to say we could not present on this occasion; as the man who carried the glasses had, we presume, fallen down with the box during the journey from the coast, for we found three of the shades broken. We have informed the king of it, and will try to make it complete, and present it as early as we can.

After the presents were all delivered, the king returned his thanks to Her Majesty, and also to the Wesleyan Missionary Society; and placed before us refreshments of nearly the same description as that of yesterday.

Human Sacrifices in Kumasi.

In the afternoon I heard that a chief had died, and that three human sacrifices had been made in the town, and the mangled victims left in the public streets, as usual. O God have mercy upon this benighted people! I saw a lad near my quarters who is one of the king's executioners. He had decapitated a poor victim in the morning. He appeared to be from sixteen to eighteen years of age. I asked him how many persons he had decapitated: he answered, "Eighty." O awful fact! eighty immortal spirits hurried into the eternal world, by the hands of a boy under eighteen years of age, and he only one of a large number engaged in the same dreadful employment! Surely British Christians will not relax in their exertions to send among the Ashantis the harmonizing gospel!

18th.—I am quiet at home. The heat is very intense.

Ashantis attend Public Worship.

Sunday, 19th.—At half-past nine A.M. I conducted Divine service under a large shed, previously erected for the purpose. I read prayers, and preached from Isaiah xlv. 22, 23. Many of the Ashantis were present, paying serious attention to the word of life. The discourse was conversational; and many interesting and vital questions were answered by the people. They said at the close, that it was a "good palaver," and that if all men would obey God, and keep his commandments, we should have a happy world. We then sung part of the beautiful hymn,—

"Come, thou Conqueror of the nations,
Now on thy white horse appear."

The singing seemed to fill them with delight. We closed the interesting service with prayer. At four P.M., Mr. Brooking conducted Divine service, and preached from Isaiah iii. 10. The congregation was even larger than in the morning. Many of the servants of the king's household were present, and one of the king's sons. The sermon was conversational, as in the morn-

ing, and very interesting. Lord, hasten that happy day when sanguinary Ashanti will possess her sacred temples, erected for the worship of the living God, and her joyful myriads crowd the gates,

“Demanding life, impatient for the skies!”

The king sent us a beautiful supply of palm-wine every day in the week, except Tuesdays and Wednesdays. These are his fetish days.

Presents from the King.

About three P. M. Apoko came to inform us, that the king was sending us a present; and we took our seats to receive it, according to the usual custom. We had no sooner done so, than a long train of people made their appearance. Apoko and the other linguists took their seats opposite us, surrounded by several messengers with gold-handled swords. A number of persons then passed before us, each bearing on his head a block of fire-wood. Then followed a beautiful cow and calf, several sheep, (some of them very large), pigs, eggs, and plantains, yams, and other vegetables, and fifteen ounces, twelve ackies, of gold dust (equal to £63 currency, or £56 sterling.) Mr. Brookin's share and mine amounted to £27 currency, which we gave for the benefit of the missions. The king also sent us some palm-wine.

About half-past four P. M. the king seated himself in one of the most elevated parts of the town, to drink palm-wine, and to receive our thanks for the presents. We then all left our quarters, and after passing through several streets, we came into a broad street, from eighty to ninety yards wide, where the king was seated on a rising ground, under his large umbrellas, surrounded by several hundreds of his people. Boys were standing on each side of him, fanning him with large fans; and a host of messengers with gold-handled swords glittering under the departing rays of the sun, formed a passage up to the place, where he sat. We walked up and thanked him, and then took our seats at a short distance. Shortly afterward his servant arrived with palm wine, and a large calabash, partly overlaid with gold, for him to drink out of, and a large silver bowl, to hold under the calabash, to catch the palm wine which might run down his Majesty's beard. While he was drinking, the large drums were played, and several arrows were shot from the bow, to let the people know that he was still holding the calabash to his mouth. He then sent us a supply of palm-wine, after which he returned to his residence.

The scenery around Kumasi, viewed from the high ground where the king was seated, is of the most splendid description. The noble forest, with its great trees of silk-cotton, acacia, mimosa, &c., stretching over a beautiful undulating country, as far as the eye could reach, filled us with admiration.

28d.—In the afternoon we went to Bantama, and were much pleased with the beauty of the scenery around. On our return, we called at a house in an elevated, healthy part of the town, into which the king wishes us to remove early next week.

RELIGIOUS LIBERTY IN ENGLAND.—There has never been a time when the spirit of religious liberty was so active in England as this moment. It is obvious that the extensive admission of the Oxford Semi-Popery into the Church of England, has greatly weakened her hold upon the affections of her best friends; and that, under Providence, it is daily adding fuel to the flame of religious liberty. The example of Scotland will be contagious and encouraging, and must hasten on a crisis in England. Well have the evangelical party, the seceders from the Church of Scotland, directed their earliest attention to the British metropolis. In the Free Assembly, it has been proposed to send some of their ablest ministers to settle permanently in London; in reference to which proposition, the *London Morning Advertiser* makes the following remarks:

“There is an ample field in this place for ten or twelve of the most gifted of the Non-Intrusion clergy. Let them be sent us, and they will render a service, not only to religion, but to the Free Church, the magnitude of which it were impossible to overrate. The Church of Scotland has never been properly represented here. There never was a more favourable moment than the present for acquiring the importance in this part

of the kingdom which she ought to possess. Purseyism is about to break up the Church of England, and thousands of pious Englishmen—to say nothing of the one hundred and forty thousand Scotchmen located in London—not more than one fiftieth part of whom at present attend any Scotch place of worship—will be but too happy to settle down under the ministry of efficient clergymen of the Free Presbyterian Church.”—*Boston Recorder*.

PARSONAGE HOUSES.—It has been our conviction from the commencement of our ministry, as well from experience as observation, that one of the most important measures for the prosperity and stability of congregations, is the provision of parsonage houses. When it is practicable, they should have a few acres of ground attached to them. No money is so well employed by a parish as that thus judiciously applied. Besides preventing many little perplexities, it relieves the pastor of a flock from very many secularities, out of which frequently grow many troubles. The parsonage and the parson are identified in a good sense with each other, and the bond of union between him and his people is strengthened, and thus the evil of perpetual change in the parochial ministry, and it is after all a very serious one, is diminished.—*Gospel Messenger*.

ZEAL.—We have seen a letter from an Episcopal friend now in Scotland, from which it appears that nothing could surpass the zeal of the pious people for the truth. Large congregations stood for many hours on the green, in sight of the houses where their fathers worshipped, to hear the word of God. Old men and women walked six or eight miles to hear the gospel, standing during all the services, and then walked home again. A shower of rain, even a heavy one, does not disperse the assembly. Every one, according to his or her ability, gives something to the cause. Surely God is with this people.—*Watchman of the South*.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 27, 1843.

Owing to an unusual quantity of original matter, which we publish to-day, and the limited space in our present number, our readers will readily overlook the absence of any remarks of our own. We would only say, that the first number of the third volume of the *MIRROR* will appear on the 10th ult.; and any assistance from our friends in town and country, towards increasing our subscription list, will be gratefully appreciated.

At the late anniversary of the Baptist Missionary Society, held at Exeter Hall, London, the Rev. Mr. Birrell, in alluding to the missionary labours in Africa, said:

“There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feelings and sympathies of our hearts from our infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the laborers, the successful laborers, at the Cape, and the equal successful agency of Moffatt, ‘the Magnificent,’ for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici—[Cheers.] Who can look at the success awarded to the laborers all along the slave-cursed coast of Guinea, with Freeman's journey to the coast of Ashantee—who can look at these, in connection with the labors of our own missions by the waters of the Niger, and not feel his whole being fired with expectation of the coming mercy for the sons of Ethiopia?—[Loud cheers.] Will these tell us—those who see no God guiding the affairs of man, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two

brothers floated from Bussa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift.”—[Hear, hear.]

CORRESPONDENCE.

“THE CONVERSION OF THE JEWS.”

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—I have read with much pleasure the communication in the last number of your paper, signed “An Humble Believer in the Millennium produced by the Gospel of Christ.” The spirit in which it is written does credit to the author, and is an evidence that he is in possession of that charity “which thinketh no evil.” Before entering on the discussion of the question at issue, permit me to remark—

1st. That although the conversion of the Jews, as a nation, is not a subject of such importance as to affect the salvation of any of your readers, yet a misunderstanding of any portion of God's Word is to be deprecated by every believer.

2d. I have no design to subscribe; but the evolution of truth and the glory of God.

3d. I would not be understood to entertain the opinion that none of the Jews are to be converted; I think it likely that as many of them will be saved as of the Gentiles, in proportion to the aggregate of each.

“A Believer,” [as I shall call him for the sake of brevity,] gives me credit for more humility than what I really possess, when he says of me, “I cannot but think he has come into the arena more with a view of provoking a contest between some other parties than of becoming a champion himself.” My design in writing, then and now, I have already stated; it certainly was not to “provoke a contest;” and if there be any individual who wishes to take my place, I shall cheerfully retire from the lists, and be an humble spectator. This, however, was not my original intention. I have the Word of God in my hand, and am furnished with some means of understanding it; and although I must yield the palm to your talented correspondent as a writer, I cannot give up the right of exercising my judgment on any portion of revealed truth.

I readily concede, that “the conversion of the Jews and their restoration to Canaan,” are “two topics that should not be entangled together;” yet I cannot conceive why they may not be regarded either connectedly or separately.

“A Believer,” in the whole of his communication, has scarcely advanced a single argument in favour of his position. Probably he has reserved them for a future paper. He says, “At present it may be sufficient to notice the objections urged by J. H. against it,” [the conversion of the Jews;] “of the inconclusive character of these objections, if I am not mistaken, he was well aware.” To this charge I may reply, that I was totally unaware of any inconclusiveness in my objections when I penned them, and I may add, that, in this particular, I am still in the dark.

The only one of my objections noticed by your correspondent is the first; it reads as follows:—“The purposes for which the Jews, as a nation, were raised up by Jehovah have long since been accomplished.” To refute this proposition, Rom. xi., 12 and 13, is quoted, “I say, then, have they stumbled that they might fall? God forbid, but rather through their fall salvation is come to the Gentiles. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?” For my own part, I cannot see what bearing these verses have on the subject; nor do I think that the conversion of the Jews, as a nation, is taught here; nor can I perceive in them the two things which your correspondent says must be “admitted.” Before these verses can be made to bear on the subject, they must first be explained. The whole chapter is confessedly difficult, and a good exposition of it, which will harmonize with other portions of Scripture, and with facts, is still a desideratum in the Church. On this chapter the whole question rests; and if a prophecy of the conversion of the Jews as a nation be not found here, it is not to be found in the New Testament. I am satisfied, that if the inspired Apostle meant that the Jews are to be *all* converted, he would have used plainer language; but his design seems to have been to answer the question proposed in the first verse, [“I say, then, hath God cast away his people?”] and to show that initial salvation, or the possibility of being saved, extended to the Jew as well as to the Gentile, rather than to predict the conversion of his nation in the latter days. I shall now cite a few passages of Scripture, which I think bears me out in the views I have advanced, and I shall reserve for another occasion further remarks on the 11th of Romans.

Rom. x., 12 and 13; The Apostle declares that “there is no difference between Jew and Greek; for the same Lord is rich unto all that call upon him,” even the unconquered—for “whoever shall call upon the name of the Lord shall be saved.” “Who, then,

with this plain declaration of God's Word, that there is no difference between Jew and Greek, will say, there is a difference still existing, and God has in store for the Jewish nation, or race, peculiar blessings which are not common to the Gentile world?"

Psalm lix., 22 and 23: "Let their table be made a snare," &c. "Let their eyes be darkened that they may not see, and bow down their back *always*"—not not for a season, but *always*.

See also Rom. ix., 27: "Esaias also crieth concerning Israel, though the number of Israel be as the sand on the seashore, a remnant shall be saved;" or, as John Wesley renders it, "A remnant only shall be saved." Macnight's rendering is the same.

I shall now only refer to Daniel xii., 1: At that time thy people [the Jews] shall be delivered, every one that shall be found written in the book." We cannot infer from this, that the *whole nation* will, at any period, be converted.

Fearing that I have made this communication longer than it should be, I am, yours truly,

J. H.

Montreal, July 22, 1843.

"THE CONVERSION OF THE JEWS."

LETTER II.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The long-witnessed condition of SEPARATION FROM ALL OTHER PEOPLE, in which the Jewish nation are placed; involving, as it appears to us, both the providentiality of their dispersion and of their preservation; has ever been regarded by our most celebrated writers as no inconsiderable degree of proof of the Divine interference in their case.

FREDERIC, the great infidel, has been known to confess there was, in the preservation of the Jews, what had often induced him to believe there was something supernatural in the constitution of their religion. And instances not a few have occurred of intelligent minds becoming incapable of a sceptical rejection of Christianity, though strongly predisposed to it, because of that "pillar of salt" standing in the way to such a Sodom!

In a Christian believer, therefore, it might be deemed unnatural to look with unconcern on the interests of "the children of Israel," or to deny the agency of Heaven in the eventual peculiarities of their national history; since even their fall has thus been made to advance the riches of the Gentiles, and the casting away of them has been rendered instrumental in reconciling the world to the gospel, and to God. A glance of kindly regard towards the discarded heirs of Palestine seems on every account to become the duty of "Jesus of Nazareth;" and a devout recognition of a retributive Providence in their present humbled circumstances would not be unsuitable to a faith in that Word which declares that the Divine dealings with that people were intended for the instruction of the world in the principles of the Divine government. "And all the nations shall say, wherefore hath the Lord done this unto this land?"—Deuteronomy xxxix., 21 to 28.

Your respected correspondent will excuse this train of thought, which was suggested by his unexpected denial of the Divine agency in the present position of the Jewish people; to assert which agency, he strongly says, is to "manifestly contradict the Word of God!" It is to be regretted that so sincere a believer in Divine Providence, as I must conclude him to be, should so far have sympathized even in appearance with a scornful and a flippant infidelity, as to contend that "it is easy to account for the fact of the Jews remaining a distinct people, without attributing it to a Divine Providence." I am constrained to take the negative side of the argument here also, and candidly avow my conviction, that the difficulty of this task is to account for the fact, "will be found considerably greater than even he himself is disposed to estimate it to be.

It may be acceptable to "the pious and intelligent reader" to be furnished with the following sentiments of the learned Deane or Taylor on the subject; of whom the devout scholar, Dr. Adam Clarke, thus speaks in his Preface to the Epistle to the Romans. He was "a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Greek and Hebrew Scriptures." His words are:

"This seems to me a STANDING MIRACLE! Nor can I assign it to any other cause but the will and extraordinary interposal of Heaven! When I consider that of all the famous nations of the world, who might have been distinguished from others with great advantage, and the most illustrious marks of honor

and renown; as the Assyrians, Macedonians and Romans; who all in their turns held the empire of the world, and were with great ambition the lords of mankind; yet these, even in their own countries, the seat of their ancient glory, are quite dissolved and sunk into the body of mankind; nor is there a person upon earth that can boast he is descended from those renowned and imperial ancestors:—

"WHEREAS, a small nation generally despised; and which was both by Pagans and pretended Christians for many years harrassed, persecuted, butchered and distressed; as the most detestable of all people on the face of the earth; and which, therefore, one would imagine every soul that belonged to it should gladly have disowned, and have been willing the odious name should be entirely extinguished; YET, I say, this hated nation has continued a body, quite distinct and separate from all other people; even in a state of dispersion and grievous persecution for about One Thousand Eight Hundred years; agreeably to the prediction in Jeremiah xlvi., 28, "I will make a full end of all the nations whither I have driven thee; but I WILL NOT MAKE A FULL END OF THEE!"

"THIS demonstrates that the wisdom which formed them into a peculiar body, and the Providence which has so preserved them, (that they have, almost ever since the DELUGE, subsisted in a state divided from the rest of mankind, and are still likely to do so,) is not HUMAN nor DIVINE! For no human wisdom nor power could form, or however could execute, such a vast and extensive design! Thus the very being of the Jews, in their present circumstances, is a standing public proof of the truth of Revelation!"

This concise outline of the argument may suffice for the present. But J. H. is inclined to consider that in the foregoing respects there are at least three other nations, which are quite as remarkable as the Jewish people are deemed to be: these are the Gypsies, the Arabs, and the Chinese. A severe critic would not be at a loss in suggesting some most remarkable discrepancies in the supposed analogy.—And in passing, it might be observed, that:—

1. TO THE GYPSIES it would be a mere concession of courtesy to apply the term "nation." But it would surely be incorrect to put them, as your correspondent has placed them, "among the nations of antiquity!" Their origin is involved in regions of mere conjecture; though they are probably from Hindostan, a dialect of whose language they speak; and have not been known in Europe but a few hundred years. They are there well known as a predatory tribe, and on that account may naturally enough have been proscribed by various Governments. In their wanderings, however, they do not appear to have a predilection for any particular country; whereas, in all ages and places, the heart of the Jew has invariably displayed its lingering longing for the land of their fathers. Every wandering Israelite has been ready enough to exclaim, "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth."

2. THE CHINESE are, it is true, an ancient and a singular nation. They are especially a people in many respects distinct and separate from other nations. And there may, for aught we know, have been something providential in that feature of their character; yet certainly not so obviously and conclusively so, as in the case of the lineal descendants of Abraham. It will be remembered the Chinese have ever had the advantages, as to separation, of an invariable policy of non-intercourse with other nations, but on very special and jealously-guarded occasions; which the Jews never had. Nor, after all, are the Chinese so UNCHANGEABLE as J. H. may have conceived them to be. They imported a religion from India. Their Idol Foh, being no other than the Buddha worshipped in Ceylon; a superstition said to have been brought to China from that sacred island, by a deputation of Imperial Commissioners; who, about 1800 years ago, were sent to "the west," in search of "the true religion!"

3. THE ARABS of the Desert, or as they are termed the BEDOUIN ARABS, are distinguished from the located inhabitants of Arabia, by having been the aboriginal proprietors of the soil, the latter being the descendants of foreign invaders. The BEDOUIN ARABS, as the posterity of Ishmael the son of Abraham, will successfully appeal to a chord of sympathy in the hearts of all who love the word of God; where are recorded some remarkable prophecies respecting them, the fulfilment of which has also become subject matter of record on the page of uninspired history. Yet are these not distinguished by their dispersions among the nations which so peculiarly attach to the Jews. And though the Bedouin Arab boasts that his people were never subdued by their Mahometan invaders, yet many of them have sacrificed the purer religion of their original and patriarchal progenitors, for the shameless delusions of Mahomet! "This did not Abraham!" and therefore, in these respects, so important to the argument, the Arabs are vastly unlike the Jews.

Your respected correspondent will perceive he has not been at all felicitous in adducing these tribes, as

cases of exact parallel with the Jewish condition) of general and long-continued dispersion among the nations, and yet most distinct separation from them.—He will be glad to be reminded (though he knows it) that the following six striking points of national character are peculiar to "the children of Israel," as they now are found upon earth; which are not found either in Arabs, Chinese or Gypsies:—

1. We claim for the Jews an antiquity of about Two Thousand years prior to the Advent of the Messiah.—Genesis xxi., 1.

2. The Jews possess a divinely-inspired account of their national origin and history—their religion and laws—which has been by them most reverently preserved and cherished, through a long succession of ages. This sacred Book evinces them to have been, in happier days, the peculiar people of ALMIGHTY GOD!—to have been specially favoured by Him—and to have received from Him the promise that their nation should never cease upon earth, so long as the sun and the moon shall endure.—See Jeremiah xxxi., 35, 36, 37.

3. The Jews were conquered by the Roman armies 1800 years ago; at which time, in addition to the most unheard-of cruelties, by which multitudes of their nation were destroyed, the surviving captives were sold as slaves, vessels being freighted with such numbers of them, in which they were conveyed to various countries, as that purchasers could not be found for them all—and many were left to starve, as not being worth the food necessary to preserve them alive. The Roman laws made it death for a Jew to come near enough to the land of his fathers, even to see it. For all the centuries which have intervened the Jews in their dispersions have been forcibly kept out of their beloved Judea; while the fondest wish of every individual of that nation has been once more to return to it, or at least to be interred in its venerated earth. During all this time, Jerusalem has been "trodden down of the Gentiles;" and none of the sovereigns who have successively held the reins of government, have ever encouraged the Jews, as a nation, to return to Palestine, until within the last three years. The present ruler, ALI PACHA, has declared he will even favour such a movement!—Luke xxi., 24.

4. The Jews are perfectly distinct from all people among whom they sojourn, and have ever been so.—Especially have they been and are professed believers in the True God, and the most determined opposers of Christ and his gospel.—Numbers xliii., 9.

5. The Jews (with honourable individual exceptions) in every country in which they reside, are, as a people, in a disparaged and degraded condition.

6. The present condition of the Jewish nation was foretold by Moses, their most celebrated lawgiver, Three Thousand Two Hundred and Ninety years ago!—See Deuteronomy, chapters xxviii. and xxix.

Your respected correspondent, we hope, may see reasons to alter his views respecting the Chinese, Arabs, and Gypsies; unless, at all events, he can produce peculiarities attaching to them, and corresponding with those we have here bespoken in behalf of the Jews. In the absence of these he will, we think, not again place those tribes "on a level" with that nation of Israel, of whom Jehovah by the prophet long since specially said, "This people have I formed for myself. They shall shew forth my praise."—Isaiah xlviii., 27.

In all this, those who are on our side of the question think we discover the hand of a Divine Providence! We look through the line of subordinate causes up to the "GREAT FIRST CAUSE," who ordained this state of distinctive separation of the Jewish people, whose prophets foretold it, and whose Providence secured the event, should be even so, for the good of the world and the glory of His Ineffable Name! And, compassionately and yet hopefully surveying that prominent peculiarity in their case, (to adopt almost the very words of the taunt J. H. has rather unceremoniously employed against us,) most truly we do "triumphantly point them out as having been kept a distinct people by the special Providence of God, and most boldly assert that they are the only people remaining of all the nations of [EQUALLY REMOTE] antiquity, and who mix with the people of other nations without amalgamating."

We go further still. When we see, in the field of a settler, a quantity of building materials most carefully preserved for a long time, we conclude that the proprietor intends, at the fitting season, to make some desirable addition to his premises. So we devoutly conclude, in view of a people thus providentially preserved, and for so many generations, that they are divinely intended, in some happy and approaching day, to form a useful and ornamental addition to "God's building," the Church; and hence, as A NATION, TO BE CONVERTED TO THE FAITH OF CHRIST!

I remain, Mr. Editor, yours,
AN HUMBLY BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain,
July 22, 1843.

OBITUARY.

DIED, in this city, on the 19th instant, after a brief but painful affliction, which she bore with remarkable patience and fortitude, CAROLINE E. GILLIS, wife of Mr. A. Watt, in the 18th year of her age. Solemn and mysterious Providence! May it fully answer the end for which it was sent!

At the request of the surviving relatives, we publish the following Address delivered at her funeral—for which we are indebted to the kindness of the Rev. author.

ADDRESS

DELIVERED BY THE REV. A. MATHIESON, D.D., AT THE FUNERAL OF THE LATE MRS. A. WATT.

(Published by Request.)

There is not an event that occurs, but if properly considered, would remind us of our latter end.—Every falling leaf—every passing stream—every year and season as they revolve—every successive event in the history of nations and of men—are silent but impressive monitors of death. Every opening grave admits, as it were, a warning voice, saying—

“Ye living men come view the ground
Where you must shortly lie.”

Come, ye proud ones, and contemplate the closing scene of earthly grandeur in the rottenness of the tomb. Come, ye votaries of pleasure, and behold how all the noise and gaiety of your revelries is hushed in the dark and narrow house, “where worms and corruption dwell.” Come, ye votaries of ambition, to whose unbounded desires even the world is too little, and behold where a small portion of it shall be your lot at last. Come, ye who look not beyond the passing moment—ye thoughtless ones who think no change shall pass upon your condition, look into this lowly, this lovely, this loveless mansion, and see where you must at last repose your heads. There all earthly distinctions are reduced to the same level. “Here the wicked cease from troubling and the weary are at rest; the prisoners rest together—they hear not the voice of the oppressor; the small and the great are here; the servant is free from his master.” To this condition all must come at last. There is no avoiding it. Money cannot bribe Death to avert his shaft, nor the richest treasures redeem from the grave. Look around you; you will see the mouldering remains of the young and of the old—of the rich and of the poor—of the strong and of the weak—of friends and of foes, mingling in silence and in peace.

Was death an event that had no other consequences than belonged to this world? Did it only convert into loathsome carcases those frail, but graceful forms of which we are so proud, and reduce them to “kindred dust”? Did it only cut us off from the light of day and all cheerful intercourse with men, and consign us to that abode where no signs of life or love shall come upon the ear, till the trumpet of the archangel shall rend the earth? Such circumstances, alone, we should think, were sufficient to repress all impious levity—sufficient to check the career of mad ambition, and in a great measure put an end to cruelty and crime. But when we consider that these, though solemn, are not the more important consequences in the state of the dead. When we consider that the body which shall lie mouldering in the dust till the latest period of time, shall arise and stand before the judgment seat of God—that the soul, when it quits its earthly tenement, shall go into the presence of God—that we shall be all judged according to our works, and that we shall be forever happy, or forever miserable, according to the award that shall then be given.—O, what madness and folly is it to spend our time, and act in a manner that must necessarily exclude us from the presence of God, and consign us to the regions of eternal woe. O, surely there is nothing in the sickening short-lived pleasures of sin that can compensate for the loss of Heaven and its blessedness. There is nothing in the character of God that should lead us for a moment to believe that he will not accomplish all that he hath declared in his holy word. “Hath he determined, and shall he not do it; hath he said, and shall it not come to pass.”

My brethren, let me therefore beseech you to lay these things to heart. When you are abandoning yourselves to the influence of the “things that are seen;” when you are distracted with the cares, or absorbed in the pursuits of the world; when you are resting upon earthly pleasures as your supreme good, consider the uncertainty of life—consider the fatal consequences of a sinful and impenitent life, and let these reflections lead you into a better path; let them lead you to pass the remainder of your time here in fear; let them lead you to begin the work of Heaven, upon the earth, and to seek to be possessed of that holiness “without which no man can see the Lord.” Even were you assured that you were to live to the utmost period allotted to man in this world, O, surely the

foretaste of Heavenly happiness should not be disagreeable to you; nor the incipient character and progressive lineaments of the saints be unbecoming you, even while you are sojourners on the earth. But O, how important is it, that we should be sanctified by grace, and prepared for Heaven when we know not what a day, what even an hour may bring forth.—And O, how wise is it to have our hopes of happiness resting on a surer foundation, than any object in this world. Do we not see the infant of days cut off, as the opening flower that “perishes in its sweetness” when nipped by an untimely frost? Do we not see the young carried away in the bloom of their beauty? Do we not see matured and manly vigour struck down in the pride of strength?—and at length we see the old and well stricken in years come to their grave in a full age “as a shock of corn cometh in his season.” While the short and uncertain tenure of human life exhorts “to do with all our might whatsoever our hands findeth to do, since there is no work, nor device, nor knowledge, nor wisdom in the grave,” whither we are hastening, it no less impressively warns us not to allow our hearts to be inseparably entwined in affection with any of the objects of time, however deservedly they may be dear to us. Our fairest, brightest hopes that are dependent on their earthly existence, often “rise in a night and perish in a night.” Like the shade of his gourd to the prophet, the objects of affection are delightful to us. By their society we are cheered and refreshed when the cares and troubles of life come crowding upon us. By their love we are led to forget our toils; and the hope of continued enjoyment irresistibly takes possession of our hearts, and binds us by a firmer chain to this world. But how soon does all our earthly happiness vanish. How soon are all the fair visions of future bliss dissipated. They who were dear to us as the light of day are called hence and are no more forever, and we look back upon all that we have enjoyed of happiness as the illusions of a vain dream, and forward on all that we hoped of delight, as a mockery. But it is God who thus warns us. It is the High and the Holy One that bereaves us of the objects of our earthly delight. But He does it in mercy and in love. He breaks the chain that binds us to the earth, that it may bend to the world of spirits. He makes us feel that the objects of our tender regard are mortal, that we may more truly feel that they are also, through Jesus Christ, immortal, and indulge the lofty thoughts and ennobling hopes that life and immortality, as brought to light by the gospel, is fitted to inspire.

Weep not, then, for the dead who fall asleep in Christ, neither bemoan them. They are not dead—they live. “He that believeth in me,” said the Redeemer, “shall never see death.” It is that which is mortal only that falls a prey to the grave. That which is immortal passes into glory. Even the very dust of His Saints is dear unto God. It shall be gathered, and compacted, and presented in Heaven at the resurrection day a glorified body. Weep not for the dead that die in the Lord. They are dead only to sin and to suffering—dead to the world and its cares and troubles; but they are alive to happiness—alive to the love of the Redeemer—alive forever to the joys of Heaven.

Let these thoughts extract the sting from your grief. As the children of the dust, you have much to grieve for. If gentleness—if meek and modest worth—if Christian simplicity, blended with moral loveliness, be qualities that endear their possessor to the heart, then you have much cause to mourn over your bereavement. If the cup of sorrow be bitterest when our fairest hopes are suddenly and unexpectedly crushed, then bitter must be your anguish. But the consolations of the gospel are sufficient to assuage even your grief. Appropriate them by faith, that you may not “sorrow as those who have no hope.” Bedew with your tears if you will the grave of that beloved one, who has, in the inscrutable providence of God, been removed from you. Christ hath hallowed such tributes of love for the dead by the tears which he shed at the tomb of Lazarus; but at the same time permit the light of Christian hope to enter your souls. If by the grace of God you walk in the steps of them who have been followers of Christ Jesus, you shall be gladdened with their communion in that better world, where your intercourse with them shall be full of joy, and shall never be interrupted. Let the thought cheer and console your hearts, while you sorrow because you shall see their face no more in this world, that you shall see it in another world, where the tears shall be wiped from every eye.

HAPPINESS IN DEATH.—As one said to Philip J. Jenks just before he expired, “How hard it is to die,” he replied, “O no, no—easy dying, blessed dying, glorious dying.” Looking up at the clock, he said, “I have experienced more happiness in dying two hours this day than in my whole life. It is worth a whole life to have such an end as this. I have long desired that I might glorify God in my death, but O! I never thought that such a poor worm as I could come to such a glorious death.—*Banner and Pioneer.*”

RELIGIOUS LITERATURE.

THE BIBLE.

In the spring of the year 372, a young man in the thirty-first year of his age, in evident distress of mind, entered into his garden at Milan. The sins of his youth,—a youth spent in sensuality and impiety, weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard, from a neighbouring house, a young voice, saying, and repeating in rapid succession,—“Tolle, lege, Tolle, lege!” Take and read, take and read. Receiving this as a divine admonition, he returned to the place where he left his friend Alypius to procure the roll of St. Paul’s epistle, which he had a short time before left with him. “I seized the roll,” says he, in describing this scene, “I opened it, and read in silence the chapter on which my eyes first alighted.” It was the thirteenth of Romans. “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”—All was decided by a word. “I did not want to read any more,” said he, “nor was there any need; every doubt was banished.” The morning star had risen in his heart. In the language of Gausson:—Jesus had conquered; and the grand career of Augustine, the holiest of the Fathers, commenced. A passage of God’s word had kindled the glorious luminary, which was to enlighten the church for ten centuries; and whose beams gladden her even to this present day. After thirty-one years of revolt, of combats, of falls, of misery; faith, life, eternal peace came to this erring soul: a new day, an eternal day came upon it.

Go to the Bible, dear reader; take it, open it, read in silence; and may God bless the exercise to your soul’s salvation.—*Boston Recorder.*

PROPAGATION AND EXTENT OF CHRISTIANITY.

THE prophesied success and extent of the gospel is not less obvious in the New Testament than in the Old. A single instance may suffice:—“I saw an angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” These are the words of a banished man, secluded on a small island from which he could not remove; a believer in a new religion every where spoken against and persecuted. They were uttered at a time when their truth could not possibly have been realized to the degree to which it actually is at present, even if all human power had been combined for extending instead of extinguishing the gospel. The diffusion of knowledge was then extremely difficult; the art of printing was then unknown; and many countries which the gospel has now reached were then undiscovered. And multiplied as books now are, more than at any former period of the history of man,—extensive as the range of commerce is, beyond what Tyre, or Carthage, or Rome could have ever boasted,—the dissemination of the scriptures surpasses both one and the other;—they have penetrated regions unknown to any work of human genius, and untouched even by the ardour of commercial speculation, and with the prescription of more than seventeen centuries in its favour, the prophecy of the poor prisoner at Patmos is now exemplified, and thus proved to be more than a moral vision in the unexampled communication of the everlasting gospel unto them that dwell on the earth, to every nation, and kindred, and tongue, and people. Christianity is professed over Europe and America. Christians are settled throughout every part of the earth.—The gospel is now translated into one hundred and fifty languages and dialects, which are prevalent in countries from the one extremity of the world to the other; and what other book since the creation has ever been read or known in a tenth part of the number?—*Keith on Prophecy.*

The commerce of Trebizond is rapidly increasing. When Mr. Perkins first visited that place, it was estimated that 18,000 camel loads of goods passed through it annually; when he came there again, on his return to America, the business had increased to 26,000 loads; and now it is 30,000.—*Puritan.*

MISCELLANEOUS.

A CHEAP SOUL.

Mr. LEHMANOVSKY, a Frenchman, who was twenty-three years an officer in the army of Bonaparte, now a minister of the gospel in one of the western States, at one of the late meetings in Boston, illustrated and applied a point, by the following anecdote.

"There was once a gentleman of high standing, who wanted to come to America to see the country. He came on board a ship, with a gold chain round his neck, and dressed in the richest style, and every one on board respected him, because of his outward appearance; for they thought he must be some nobleman. Well, one day he was leaning over the banister, and as he happened to lean too hard, and the banister was rotten, he fell overboard. Nobody saw it but a poor tar. He called to the helmsman to lay by, for there was a man overboard, jumped in after him, and soon brought him on board.

The gentleman had got his mouth filled with salt water, and it was with much effort that he was recovered. But after a great deal of rubbing and clapping, he opened his eyes, and the first thing he said was, 'who saved me? I must reward him.' They told him it was a poor sailor. 'O,' said he, 'I must see that man—I must reward him.' So he was brought on deck, and the poor sailor was brought before him, and all the sailors crowded round to see what a great reward their poor brother tar was to get. 'My friend,' said the gentleman, 'I owe you my life—I must reward you.' So he put his hand in his pocket, and picked and picked and picked, and at last he brought out a *fourpence*! The poor tar rejected it with scorn, and the rest of the crew were so indignant that they wanted to throw him overboard again; but the poor fellow who saved him said, 'No, he has paid just the value of his soul—his soul is just worth *fourpence*.' And now, my friend, what is your soul worth? What your soul is worth to you, every other person's soul is worth to him. In France there are thirty-two millions of souls, most of whom are without God. When this cause is presented to you, if your soul isn't worth but just one *fourpence*, then don't you give but *fourpence*; but if you value your soul according to the price that was paid for it, then give accordingly."

LEARNING.—I am no enemy to learning—no enemy to colleges. On the contrary, I am the steadfast friend of both. But I am opposed to have them both overrated, as they are; and the advantages of both so abundantly exaggerated by the great mass of people—as if no other learning were valuable—no other knowledge worth having.

I would remind them of the basket-maker—the only man of a large crew, cast ashore among savages, who was able to turn his past acquisition to account; while the remainder sat twirling their thumbs, liable every moment to be knocked in the head for their ignorance, the basket-maker was made chief upon the spot, and almost worshipped for his ingenuity.

Or I might remind them of that other crew-taken by a Barbary corsair. When they were carried before the Day, he inquired their several occupations. The riggers, and blacksmiths, and carpenters, were all sent off to the dock-yard. The sailors had a comfortable berth provided for them, and even the officers were turned to account one way or another. At last his highness came to a literary man, a passenger, and a poet; but what to do with him for a long while, his highness could not, for the life of him, say, till at last, on learning that the prisoner was a man of a sedentary occupation, and having the term explained by the interpreter, he ordered the poet a pair of feather breeches, and set him to hatching chickens.

And now which of these two was the educated man, the poet or the basket-maker.—*John Neal*.

HEALTH OF THE MIND.—His value all can testify who have known it by experience. Heaven is full of witnesses. All in hell can testify the woes of losing the health of the mind. Every saint on earth can proclaim the value of mental health; and every sinner joins also in that proclamation, by the emptiness and sadness he finds in the diseased state of his own soul.

What a striking testimony we have of the value of the mind's health in the fact, that while *anguish of body* has driven none to suicide, *anguish of mind* has driven thousands! Yet while symptoms of bodily ill health rouse to anxiety and exertion, what sad symptoms there may be of the soul diseased, while no care or effort is awakened for its recovery.—*Boston Recorder*.

THE NEW ZEALANDER AND THE ROMISH BISHOP.—The word of God is giving new illustrations of its power in vanquishing the heathenism of Rome, even in the hands of the converted heathen. The simple New Zealander, with the Bible in his hand, proves more than a match for the subtlety of Romish priests and bishops. One of the speakers at the last Anniversary of the British and Foreign Bible Society, gave the following fact: A chief of New Zealand met with a Romish bishop, who was vindicating the worship of the Virgin Mary and the crucifix. The bishop argued, that God commanded his people of old to make a cherubim; and that the angels over the ark were images; and the people bowed down before them. To this the chief replied: That is very true, but with this difference; God commanded them to make images, and commanded you *not* to make them;—and God himself was between the cherubim, talking with the people. But I never yet heard, that he ever yet spoke through your Virgin Mary. Thus the simple-hearted Christian, made wise unto salvation by the simple Word of God, was able to flight the subtleties of Rome.

Multitudes of similar instances have been furnished by the missionaries at the Sandwich Islands. One of the greatest wonders of God's wonderful providence, touching that people, is, that they have been so little affected by the powerful onsets of the Papists; that a people in their infancy can so withstand the trained legions of Jesuits. Perhaps a few years more of experience of this kind will show us what wise designs Providence has had in suffering these fair fields of missionary enterprise to be so invaded. Perhaps God intends, by this means, to illustrate the power of his word; and to put to shame its enemies, by the very feebleness of the instruments by which he puts them to flight.—*N. E. Puritan*.

NOTICE.

THE REV. R. HUTCHINSON will deliver an ADDRESS on the SECOND ADVENT OF CHRIST, on SUNDAY next, the 30th July, at Four o'clock, P.M., at his Room, No. 153, Notre Dame Street.

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