

POWER OF RELIGION.
AN AFFECTING NARRATIVE.
(Concluded.)

What the thoughts and feelings of the strangers were on retiring to rest, I presume not to say. On the mind of one individual, indeed, reflections were induced by the statements he had overheard such as he was before an entire stranger to, and which the following morning fully disclosed. Captain B., who was an early riser, had not long entered the coffee room, where he was alone, when one of the gentlemen who had sat during the preceding evening near Mr. K., came down stairs, and having saluted the captain, took a chair beside him. He was a young man, of most gentlemanly exterior and manners. Without any circumlocution, he adverted to the occurrences of the last evening, and mentioned that what he had then heard had made a deep impression upon his mind. Captain B. at once entered into his feelings, and the young man at once disclosed his entire heart. I write now from recollection, and cannot therefore say that I record, as related to me, his exact words: his statement, however, in substance was this:—"I am by birth a Roman Catholic, and descended from an opulent and respectable family in one of our midland counties. After my education had been completed, I was sent by my parents to travel on the continent. In early life, my prejudices had all been engaged in favour of the church of my fathers; but the scenes which I witnessed in Italy transmuted my attachment into disquiet, while the doctrines which I heard broached in France riveted the bands of infidelity finally upon my mind, and I returned to Ireland, in my politics a zealous Roman Catholic, but in my creed completely anti-christian. Such was my state on entering this room on the last evening; but by your statement relative to your conversion, my attention was arrested, and after my astonishment had in some degree subsided, I thought with myself, here's a military man—one who has had opportunities of seeing the world—he has no inducement to practise a delusion upon his fellow men, such as priests and monasteries have—he bears testimony to the enjoyment he has found in the Bible and in prayer; there must, then, after all, be something in religion." He added, "This is still my conviction, and may I beg you to tell me how I should act."

To say that the captain was interested by this candid confession of his state, would be too weak an expression. His whole soul was drawn forth towards him, that he might become the saved of the Lord. To one who had been himself, by the power of Divine grace, turned from darkness to light, there can be no great difficulty in pointing out to others the way of reconciliation. The Bible had been the captain's sole director; he recommended it, therefore, strongly to his young friend as his secret guide. He recommended him, too, to pray earnestly for the Holy Spirit's teachings when he read it; and above all, to look to Jesus, who is the Alpha and Omega of the Oracles of God, and the author and finisher of salvation to all who believe upon him. His counsel was short, but it was sufficient. The coach-hour had arrived, and his new acquaintance, his brother beloved, bade him a hasty, and, as it proved, a final farewell until the morning of the resurrection.

He had scarcely left the room when Mr. K. made his appearance. With feelings almost bordering on ecstasy, Captain B. related to him the interesting conversation he had just had with the young gentleman who had that moment left for T——, the residence of his father; and as the coach horses bore him rapidly onwards, the prayers of both were

offered to the God on his behalf, that he who, by their feeble testimony to the power of his grace, had began a good work in his heart, would perform it until the day of Jesus Christ.

His subsequent history, at least in the outlines of it, is known to many in the immediate neighbourhood of his father's residence, and is too important not to be known more extensively. The Bible was soon procured, and became the constant, though for some time private companion of his retired hours. This plan he was led to adopt, in order to avoid grieving his parents, especially his mother, who was as zealous in her opposition to the Book of God as in her attachment to the superstitious ceremonies of her religion. His habitual absence, however, from the chapel, the change in his own deportment, together with his spending so much of his time in his own room, soon began to create suspicions in the mind of the old lady respecting her son's religious opinions. The fears which were thus excited were speedily realized, when to her great horror, she found a Bible, and that a Protestant Bible too, in his bed room. With a promptitude and zeal worthy a better cause, he was immediately questioned respecting it. Under the influence of the Holy Spirit, his affections had been brought to embrace the truth as it is in Jesus; and his feelings in reference to the Scripture revelation of his God were similar to those of David—"O how I love thy law?" Psa. cxix. 97. Painful, therefore, as he felt it to be to inflict a wound upon the minds of parents whom he dearly loved, he felt bound now to bear a decided testimony to the value of the Holy Scriptures, and to avow his determination to take them as the rule of his future life. Entreaty and remonstrance succeeded each other, especially on the part of his mother. The danger to which he would expose his soul by leaving the "true church," the disgrace he would bring upon his family, and the sorrow into which he would plunge her, were all urged upon him in a manner, and with a force and pathos, that a mother's tears and a mother's voice alone could do. All, however, were ineffectual. He stood firm, not in his own strength, but in His who has promised to perfect His strength in our weakness. The old lady's grief was now extreme; but there remained yet one other plan to be tried. Coercive measures were resorted to, and for some time he was debarred from all intercourse with his family. Whether, indeed, by this severe treatment, or originating in other causes, I cannot say, but his health soon began to fail, and symptoms of pulmonary disease speedily manifested themselves. Though deprived of the Bible on its being discovered, he subsequently found means of procuring another. This he at first concealed in his bed; but fearing that he might also lose this copy of the word of God, he found means to secrete it in the bottom of his easy chair on which he sat, and where it was found after his death, which followed a rather short illness.

That death to him was the door of life, there was afforded the most satisfactory proof. Though not allowed to hold intercourse with any of the Lord's people, he found means to communicate by writing, with a decided Christian friend, who felt a deep interest in the case, and thus documentary evidence was given, that in the mortal conflict he was enabled to rely upon the merits of his Divine Redeemer for eternal salvation, and that the departed is now a redeemed spirit inhabiting the hill of life.

As taught us by St. Paul, it is the duty of all real Christians to "shine as lights in the world, holding forth the word of life." Phil. ii. 15, 16. That the grand means ordained by

God for the conversion of man is the preaching of the gospel, will not be denied; but that the holy lives and heavenly conversation of God's children; is another and very important means, appointed by the Great Head of the Church to bring about the same glorious event, seems not sufficiently regarded. Souls—immortal souls—are perishing around us; but if in their every day intercourse with their fellow men, Christians were faithfully to act their part, and prove themselves true "witnesses" for Jesus, against the world and in favour of the gospel, no doubt the Lord's blessing would be granted; and as the morning of Christianity, when it shone forth in all its freshness and loveliness upon our world, numbers were added to the Lord, even so would it be in our own day, and amongst our own countrymen. No place surely could be more unpromising in its aspect, for successfully casting in the seed of the kingdom, than the soil presented in the public room of a hotel; yet even there it was sown, and in one heart at least it took deep root. Upon the faithful testimony of these devoted men, to the power of his word and grace, the Lord set his seal, and we behold a young gentleman, who, up to that evening, was tainted in his politics, and infidel in his religion, becoming a real Christian, and dying happy in the Lord.—*London Visitor.*

THE TRAVELLER.

JERUSALEM IN 1843.

Concluded.

THE VALLEY OF ESCHOL.

We passed many ruined villages formerly inhabited by Christians, and the name by which they are still known testifies to this fact, viz., Churbatta en Mazparam; i. e., destroyed villages of Christians. A little beyond these ruins the Valley of Eschol opened itself before us. The weather and the season of the year prevented our seeing this valley in all its beauty, but we could see enough to enable us to judge of the fertility of the place: Vineyards, olive-trees, and fig-trees in abundance, covered the country; but orange trees do not grow here,—the mountains are too high, being 3000 feet above the level of the Mediterranean. Hebron itself is situate at a height of 2664, or, according to others, 2842 feet. We now rode down a hill to the spot in which Hebron is situated.

THE JEWS OF HEBRON.

One of the principal Jews of Jerusalem had furnished the Bishop with a letter of introduction to one of the chief Jews of Hebron, for whose house he now inquired. And glad we were when finally the house was shown to us, and we were ushered into the room, where we found the Bishop and Mr. Roland sitting at a coal fire. Thus we found ourselves in the city where Abraham, Isaac, and Jacob dwelt, sojourning under the hospitable roof of a son of Abraham. Our kind hostess, a native of Poland, soon brought us some supper; after which, we lay down to rest.

Early in the morning on the following day, being Saturday, we saw the Jews going to their synagogues. The Bishop, Mr. Roland, and myself soon joined them. Mr. Blackburn being indisposed, was obliged to keep in the house. The first synagogue we visited belonged to the Sephardim; it bore marks of antiquity, but we could not discover the date when it was built. It has two shrines containing the law of Moses, handsomely decorated, the gift of a pious Jew of other countries. The name of the giver is engraved on a silver or gold plate hanging on each roll. There were also various curtains before the shrines embroidered in gold, where also the name of the giver is visible. Over the reading desk is the following inscription in Hebrew, "Oh man, why continuest thou in sin, and dost not reflect that the day of death will certainly appear, when the angel of death will approach thee, and take thy soul from thee. I do not ask whether thou art old or young; thou livest after thine heart's desire; but death will quickly overtake thee!" Around the reading desk Psalm cxxx' was inscribed in Hebrew.

After we had remained here for a little while, we went into another synagogue, which belongs to the German Jews; it is a very small one; the third we visited belongs to the same community. These are the only synagogues at Hebron. We then returned to the first synagogue and remained there until the end of the service. The portion of Scripture which they read to-day was, Exodus x., xi., xii., xiii.

After the service was finished, the Bishop addressed some Jews in one part of the synagogues, while I did the same in another. We were glad to find they were willing to enter into conversation. The topics of our conversation were, of course, Christ crucified, Christ glorified, and the promises of God towards Israel, if they turn in repentance to him.

We gave away several appropriate tracts. Most of the Jews now left the synagogues, and went into the Jeshiba to read a portion of the Talmud. We followed them thither, and here again the Bishop addressed one party, whilst I conversed with another, and thus a regular discussion took place. I said, "You have this day read in the synagogues, that God commanded you to sacrifice the paschal lamb: why have you ceased to do so?"

Reply. Because our temple is destroyed, our holy city desolate; we have no more high-priests, and therefore we cannot offer up the paschal lamb.

I. But why has all this happened to you?

Reply. On account of our sins.

I. Herein you speak the truth; it is because your fathers have sinned against the Lord, and did not hear the prophet of old, who foretold to them the coming of the true Paschal Lamb, even the Messiah; when he came, the majority rejected him.

Reply. The Messiah is not yet come.

I pointed to Daniel ix., and showed from that passage that the Messiah must have indeed come.

One of them said, "This Scripture refers to the Messiah the son of Joseph, who is to be killed, and then after his death, the son of David will appear."

I replied, "Your explanation will not hold good; for you see that it is here said, that after the death of the Messiah, the Holy City is to be destroyed, and the sacrifices are to cease; both have happened already. But if you will refer it to the Messiah, the son of Joseph, then he has yet to come; and then to build the temple, to reinstate the sacrifices, to restore Jerusalem to its former glory,—and then after all this is done, he is to be killed, and the temple again destroyed, and the Holy City laid waste; this explanation of yours is therefore inapplicable. Many of the Jews present fetched Bibles to examine the chapter mentioned. There was a great murmuring among them."

THE ROCKY MOUNTAINS.

We continue, to-day, our extracts from Mr. Parker's interesting "Exploring Tour" through this hitherto but little known region of country:—

The Ogallallahs.

On the the 25th, the heat was very oppressive in the middle of the day, there not being as much wind as usual. Thermometer 92°. Towards evening we came to the main village of the Ogallallahs, consisting of more than two thousand persons. These villages are not stationary, but move from place to place, as inclination or convenience may dictate. Their lodges are comfortable, and easily transported. They are constructed of eight or ten poles about eighteen feet long, set up in a circular form, the small ends fastened together, making an apex, and the large ends are spread out so as to enclose an area of about twenty feet in diameter. The whole is covered with their coarse skins, which are elk or buffalo, taken when they are not good for robes. A fire is made in the centre, a hole being left in the top of the lodge for the smoke to pass out. All that they have for household furniture, clothing, and skins for beds, is deposited around according to their ideas of propriety and convenience. Generally not more than one family occupies a lodge. These are the finest looking Indians I have ever seen. The men are generally tall and well proportioned; the women are trim, and less pendulous than is common among Indian women, and all were well dressed and cleanly. They came

around us in multitudes, and manifested great curiosity to see whatever we had. I did not know why, but my boots were particularly examined; probably they had never seen any before, as moccasins are worn, not only by Indians, but by traders and hunters.

Sabbath, 28.—The caravan moved on a little way to the crossing place of the Platte, near Larama's fork in the Black Hills, and encamped for the day. This gave us an opportunity for reading and devotion. Some of the Ogallallahs came to my tent while I was reading the Bible, and observed me attentively, as though enquiring the reason why I was differently employed from others. I endeavoured to make them understand by the language of signs, that I was reading the book of God, which teaches us how to worship him. After spending some time in teaching them to read, and how God is to be worshipped, I sang a hymn, which greatly interested them. They took me by the hand, and the expression of their countenance seemed to say, we want to know what all this means. My spirit was pained within me, and I anxiously desired to understand their language, that I might tell them about Christ, the only Saviour. The enquiry arose forcibly in my mind, why will not some of the many Christian young men of the east, exercise so much self-denial, as to come and teach them the way of salvation? In such a labour what Christian would not glory? And if there should be any tribulations attendant on the enterprise, would they not, like St. Paul, glory in tribulations?

At evening we passed over the Platte, and went a mile and a half up to the fort of the Black Hills, and encamped near the fort in our usual form.

The Black Hills.

The Black Hills do not derive their name from anything peculiar in the colour of the soil and rocks of which they are composed, but are so called from being covered with shrubby cedars, which give them a dark appearance when seen at a distance. The alluvial soil upon the rivers and in the valleys is very good, but upon the higher lands and hills, it is thin and rather barren, and in many parts full of stones, which are worn smooth by the action of water, and are of various kinds and forms. One spur of the Rocky Mountains is seen from this place, which is forty or fifty miles distant, and is probably five thousand feet high.

At this place the caravan halted, and according to immemorial usage, the men were allowed a "day of indulgence," as it is called, in which they drink ardent spirits as much as they please, and conduct as they choose. Not unfrequently the day terminates with a catastrophe of some kind, and to-day one of the company shot another with the full intention to have killed him. The ball entered the back, and came out at the side. The wounded man exclaimed, "I am a dead man;" but after a pause, said, "No, I am not hurt." The other immediately seized a rifle to finish the work, but was prevented by the bystanders, who wrested it from him and discharged it into the air.

Buffalo Dance.

On the 29th the Ogallallah Indians who accompanied us, had a buffalo and a dog dance, the real object of which I could not satisfactorily ascertain. Whether it was from some superstitious notion that their success in hunting depended on these rites, or whether the custom originated in the gratitude of their hearts for past successes, or more probably as an amusement, or neither, I cannot tell. I witnessed the first mentioned ceremony, and was content to dispense with the latter. In the buffalo dance a large number of young men, dressed with the skins of the neck and head of buffaloes with their horns on, moved round in a dancing march. They shook their heads, imitated the low bellowing of the buffalo, wheeled and jumped. At the same time men and women sang a song, accompanied with the beating of a sort of drum. I cannot say I was much amused to see how well they could imitate brute beasts, while ignorant of God and salvation. The impressive enquiry was constantly on my mind, what will become of their immortal spirits? Rational men imitating beasts, and old grey headed men, marshalling the dance! and penitential white men encouraging it by giving them intoxicating spirits, as a reward for their good performance. I soon retired, and was

pleased to find that only a small number of the Indians took any part in the dance.

Spiritual condition of the natives.

An Indian whom I attempted to teach last Sabbath, came to me again to-day and manifested that he wished me to instruct him. I endeavoured to communicate to his mind some ideas of God, and sang the hymn, "Watchman, tell us of the night." He and those with him, shook hands with me as a token of their satisfaction, and left me. He soon returned, however, bringing others, that they too might hear what he had heard with so much apparent pleasure, and they again shook hands with me. This was several times repeated. These Indians appear not only friendly to white men, but kind in their intercourse with each other, and in no instance did I witness any quarrels among them. Their minds are uncommonly gifted and noble; their persons are finely formed, and many of them are truly "nature's grenadiers." The women are graceful, and their voices are soft and expressive. I was agreeably surprised to see tall young chiefs, well dressed in their own mode, walking arm and arm with their ladies. This is not what I had expected to see among those whom we term "savages." It is true that they are heathen, in all the guilt of sin and destitute of the knowledge of God, and the hopes of the gospel, but in politeness and decency, as well as in many other respects, they are very unlike the frontier Indians, who have been corrupted and degraded by their acquaintance with ardent spirits and wicked white men.

CHOICE EXTRACTS.

THE CHRISTIAN IN HUMBLE LIFE.

LET us survey a man in the humble walks of life, actuated by the principles of the Gospel. His circumstances and education have never permitted him to explore the spacious fields of literature, nor the boasted regions of philosophy. The book of God alone he deeply knows; and by its influence upon himself, he is every day proving, that it alone is worth knowing deeply. View him in the affairs of common life, in society, and in his family. View him especially in a religious capacity. Listen to his conversation, his instructions, his prayers. Of God, of the human soul, of the nature and circumstances, the duty and prospects of man, and of the origin of evil, and of its remedy, he speaks,—in homely phrase it may be, but, with a distinctness of knowledge, a clearness of discernment, a fixedness of principle, and a stability of hope, which leave at an infinite distance the vaunted attainments of Socrates,—which soar above the lofty visions of Plato,—which prove, that "the Word of God giveth understanding to the simple." Pure in heart, he walks with God. Unelated by prosperity, and undepressed by calamity, he sympathizes in the distresses of others, and is unmoved by his own. He has no desire, but that of fulfilling the will of his Maker; no hatred, but that of sin; and no fear but that of offending his God. Behold him, with an eternal world full in view, and about to close his eyes on all temporal things. Mark the steadiness of his soul, his unmoved tranquillity, his patient resignation, his firm yet humble hope. The heroism of an Alexander and of a Cæsar was fed by the admiration of a gazing universe, and the anticipation of everlasting fame. But behold a mightier hero than either, although unknown to the world and to fame; one who is a conqueror, and "more than a conqueror." Behold, with what placid serenity, or triumphant joy, he bids adieu to the world. Listen to his last words, as supported by the "rod and staff" of the great and "Good Shepherd," he enters into the "dark valley":—"O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

GOD IN NATURE.—"And has then, this world of God indeed vanished from nature? Do not these very benevolent powers, which are concealed in their productions, testify, that the Divinity is there, and speaks as before unto men, even if they do sometimes forget the beauty of the gifts in uses which they draw from them? The Divinity gives himself to his creation, incorporates himself in it,—O! this must be an eternal truth. Is there any one among us, who does not perceive God in nature, who has not there read his words? But God manifests himself in the Christian Revelation otherwise than in the Grecian Mythos. As God gives himself to the people through the Word, so he gives himself to Nature in the Sun,—and men and flowers drink from the same fountains of love."

Angelica was silent, and seemed to be recollecting herself, then continued, with a beaming smile:

"When the Sun blesses and nourishes the plants with its warmth and light, (for what the Sun does not bless and nourish, has no power) it says to them; 'Take and eat, it is I!' But he does not divide himself into innumerable fragments, but remains in heaven the same."

Some frauds succeeds, from the apparent candour, the open confidence, and the full blaze of ingenuousness that is thrown around them. The slightest mystery would excite suspicion, and ruin all. Such stratagems may be compared to the stars, they are discoverable by darkness, and hidden only by light.

RELIGIOUS INTELLIGENCE.

"EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS,"

"We, Fra Vicenzo Salina, of the order of Predicatori; Master in Theology, General Inquisitor in Ancona, &c. &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect, employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by that despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

"1. From the interval of two months after the date of this day, all Gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

"2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day, dispose of it by a positive and real, and not by any pretended or fictitious, contract. Should this not be done within the time specified, the Holy office is to sell the same by public auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less, any Hebrew family, shall inhabit the city, or reside in, or remove their property into any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws, must return to their respective Ghetto within the pre-emptory period of six months, otherwise they will be proceeded against according to the tenour of the law:

"4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto."

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men and women."

"That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state."

"10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading,

or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment: and they who may have such articles in their possession must surrender them to the Tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the abovementioned penalty."

"11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets without the boundaries of the Ghetto, under the pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relatives of the deceased will be condemned."

They who violate the above articles will incur some or all the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunctions that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

Given at Ancona, in the Chancery of the Holy Inquisition, on the 24th of June, 1843.

FRA VICENZO SALINA,
General Inquisitor.
DON VITALIANO BURATTINI,
(For the Chancellor.)

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, SEPT. 21, 1843.

TRUE PIETY.—Notwithstanding the great increase of religious professors in our various churches, how very defective, it is to be feared, are the views generally entertained of the nature of that religion which alone will be acceptable to God, or be of any real value to man! We fearlessly maintain, because we have the testimony of Holy Writ to support the position, that nothing short of a holy intercourse between the soul and God—an assurance that "His anger is turned away" from us, and his comforts enjoyed by us—a deadness to the world, its maxims and its fashions—a holy zeal for the glory of God in the salvation of man, resulting from a heaven-born principle of holy affection, begotten in the heart by the Holy Spirit,—nothing, we say, short of this entire change of heart and conduct, and undivided consecration of the soul to the service of its Maker—will avail us in that solemn day which is fast approaching, when "we must all appear before the judgment seat of Christ!"

A mere profession, without the power, of religion, will never benefit the soul here, much less fit it for that celestial atmosphere, the glorious abode of Christ and his saints, where nothing that is impure or unholy can ever enter. "The wise in heart" alone will be deemed worthy of such blest society. "This phrase," says a good writer, "is met no where except in the Bible. Like other phrases of the 'holy men of old,' it has a deep and peculiar significance. It describes not the learned, nor the gifted, nor the profound, nor the man of knowledge, nor the man of genius, nor the man of intellect. But it describes the man of pure intent, and simple faith—the man who loves the truth, and the right—the man who walks straight onward in the path of duty, assured that it ends prosperously, because HIS FATHER bids him walk therein. This is heart-wisdom, in comparison of which all head-wisdom is mere folly. Not that head-wisdom is useless, but it needs to be associated with heart-wisdom, and to be subject to it. Let science ex-

plore the skies and pierce the earth, and question nature everywhere, and bring to light all the secrets of existence; let history unfold the records of past ages, and teach lessons of experience; let art, with wonder-working power, analyse and combine whatever science has discovered, or shall discover;—there is a still higher wisdom than this. It is the wisdom which teaches man his duty, and discovers to him the springs of happiness, and conducts him a willing pilgrim in the paths of purity and peace, through the valleys of humility and penitence, to the true life, not of the spirit only, but of the body also."

We have, in former numbers, endeavoured to impress upon the minds of our readers the indispensable necessity and incalculable importance of making religion the source of enjoyment—seeing that "her ways are ways of pleasantness, and all her paths are peace"—and we trust we shall not be charged with "vain repetition," for having again introduced this all-important subject. The effects naturally resulting from a mere formality in religion, are, among many that might be enumerated: want of affection—suspicion—duplicity—deceit—self-love—pride of wealth, of intellect, of family,—all tending to prevent that cordial and hearty co-operation in spreading the knowledge of that salvation whose peculiar and delightful characteristic is, "peace and joy in the Holy Ghost." Let us awake to the true dignity of Christians—and henceforth live, not to ourselves nor to the world, but "unto Him that hath loved us, and given himself for us"—that "when "He who is our life shall appear, then shall we also appear with him in glory."

THE INQUISITION REVIVED!!

START not, gentle reader, at the above announcement. Incredible as it may appear at first sight, it is nevertheless true. In another column will be found an "Edict of the Inquisition of Ancona against the Jews," which is copied from the *London Times* of the 18th ultimo. This may be regarded as one of the death-throes of Popery. We live in stirring times—on the very threshold of some great crisis! How important, then, that all who love the Saviour, and profess to be "good soldiers" of the "great Captain of our salvation," should unite their energies, and come up to the help of the Lord, "to the help of the Lord against the mighty."

A city contemporary, (the *Morning Courier*), in introducing this startling intelligence, says:

"We had fondly hoped that the Inquisition was a thing of by-gone days; a tale of those barbarous times when ecclesiastical judges roasted men, and the civil judges boiled them; but it seems we were mistaken. That the Tribunal of the Inquisition has existed both in Spain and Italy, much more recently than most people imagined, we are well aware; but we thought it more a political than a religious engine of tyranny. In Spain we know it was; our readers will have seen in some papers of late date, the name of General Van Halen amongst the followers of Espartero in Spain. This brave man we knew in Europe, and have heard him recount the tale of his own torture in the dungeons of the Inquisition at Madrid, when a prisoner there for his adherence to the Constitutional cause in the time of the petticoat-maker Ferdinand. But that we should ever live to hear of its being again an engine of religious persecutions, has, we confess, somewhat shaken our philosophy. We wait with anxiety to see what notice will be taken of this affair by the European Press; and whether any of the Continental Powers will interfere in behalf of these poor victims of bigotry and priestly persecution.

"We are not alarmists, but we fear that this is the beginning of evil things to come. The 'Handwriting is on the wall' in characters not to be mistaken. The 'Horn of Popery is exalting itself in every quarter of the world; it

France we have lately seen some acts levelled at free toleration of religious opinion; in Prussia, also, there seems a spirit amongst its rulers inclining them to make peace with Rome. All that is now going on in Ireland, tending to the total overthrow of the British Constitution, is set on foot in the cause of Popery. All emanates from the Propaganda."

"The arm of England has always hitherto been lifted in defence of the persecuted and oppressed. The Huguenots in the time of Elizabeth, the Flemings who fled from the persecutions of the Duke of Alva, found a home in Protestant England; and even in 1814, the voice and will of England signified to the French under the Priest-ridden Louis XVIII. that the Protestants of the South of France must be left alone, and her voice was heeded then; for a quarter of a million of soldiers were then arrayed under her banners, and a thousand of her war ships floated unopposed upon the ocean. Is her arm shortened now, that she cannot lift it up in defence of a few oppressed Jews, and against a power so contemptible as the Papal? We will answer for it that the appearance of a couple of steam frigates off Civita Vecchia, with a quiet intimation to his Highness, that it was England's pleasure that the Jews should be left in peace, would produce the desired effect; and furthermore that no other European power would question the deed. Even if they did, in such a cause, the heart of the people would support the Government; and with the support of her people a Sovereign of England need fear no enemies. We advise our Hebrew brethren even in this little distant portion of our Queen's dominion, to address her in behalf of their people; and we are sure that they will be supported in the prayer of their petition by their Christian fellow subjects."

THE NEW SERIES.—On our last page will be found a Prospectus of the new series of the CHRISTIAN MIRROR,—to which we respectfully direct the attention of the reader. We are grateful for the success which has attended the special efforts that have been made in this city, and in Quebec—a considerable number having been added to our list since the present volume was commenced; but much more may, and we have no doubt will be done, by the exertions of our friends. It will be seen at once, that, in order to warrant our commencing a WEEKLY ISSUE, it will be necessary to have a large additional number of subscribers, in order to defray the increased expense—and also, that our country friends endeavour, as far as practicable, to remit us their subscriptions, without putting us to the expense of collecting, upon which there is a very large percentage. In order that no subscriber may be deterred from continuing his patronage, we have added the small sum of 1s. 6d only, which we hope will not in any case be objected to.

While on this subject, we beg earnestly to request, that all who are in arrears up to the commencement of the present volume, will immediately remit us their respective amounts, through the nearest Agents or Postmasters. We hope our friends will be induced promptly to respond to this appeal.

WORLD'S TEMPERANCE CONVENTION.—By the last *Temperance Advocate* we learn, this most important meeting, which has for more than two years been in agitation, is at length fixed for June, 1844, in London. Its object is to promote the abolition of intemperance throughout the world; and we are gratified to learn, that "there is a preparation for it in England, in consequence of the general harmony prevailing, which has existed at no previous period." We shall publish the resolutions of the Committee in our next.

THE EPISCOPAL CHURCH.—Twelve Episcopal churches have contributed nearly \$20,000 for Foreign Missions; the largest sum, \$3,285, was contributed by St. Paul's Church, Boston.

WORLD'S PEACE CONVENTION.—A convention of the friends of Peace, from different parts of the world, was held in London, in June last.—This convention is established on the basis, "that war is inconsistent with the spirit of Christianity, and the true interests of mankind," and for the purpose of "deliberating upon the first means, under the Divine blessing, to show the world the evil and inexpediency of war, and to promote universal and permanent peace." Some particulars of this important meeting may be expected in our next number; as also details of other religious and missionary movements in different parts of the world, which were received too late for the present number.

SUNDAY SCHOOL TEACHERS' SOCIAL MEETING.

ON Tuesday evening, the 12th instant, the Committee, Teachers, and friends of the Montreal Wesleyan Sunday School Society assembled in the basement story of the St. James Street Chapel. At an early hour that spacious room was comfortably filled, all apparently anxious to manifest the deep interest they felt in this heaven-born institution. After the company had partaken of some excellent refreshments, provided for them by the committee of arrangement, the Rev. Matthew Lang took the chair, and opened the business of the meeting by some appropriate remarks.

The company was then addressed by the Rev. R. Cooney, Mr. T. Rattray, W. Lunn, Esq., James Ferrier, Esq., and Mr. Charles D. Strong, now of Boston, U.S., and formerly of this city. The latter gentleman gave an interesting account of his early connection with the Wesleyan Sabbath Schools in Montreal, some of the branches of which he had taken a part in organizing, about eighteen or twenty years ago; and expressed the satisfaction he enjoyed, after an absence of more than fifteen years, in the present flourishing condition of the schools, and the opportunity now afforded him of meeting with many who had been co-labourers with him in this noble employment. In the course of his observations he remarked, that when he was first connected with the Wesleyan Church in Montreal, "the members in society, with the teachers and children composing its Sabbath Schools, put together, did not exceed the number assembled here this evening, (about 200,) but that now they amounted to a host." The former gentlemen's remarks tended very much to encourage the Superintendants and Teachers in their "work of faith and labour of love." One of the speakers noticed the importance of impressing the youthful mind with the authenticity of the Sacred Scriptures, and of cultivating habits of mental industry, so essential to future usefulness in the Church of God. We were much pleased with the remarks of another of the speakers—who said, that nothing short of the conversion of every child in his class would satisfy his mind. This is as it should be. Let every teacher aim at this, earnestly seeking the Divine blessing on his labours, and the result will be glorious.

Choice pieces of music were admirably performed, between the several addresses, by the choir, who were assisted on the occasion by members of the choirs of other churches in the city,—which materially added to the enjoyment of the evening.

At the close of the addresses, a supply of fruit was plentifully distributed to the company; after which, a vote of thanks to the committee of arrangement, for their good management, was unanimously passed. The chairman concluded the services of the evening by an excellent address on the importance of Sabbath School instruction; and the company separated, we trust, under an increased conviction of their responsibility and more than ever resolved to labour for the conversion of the young.

✍ We beg respectfully to solicit from our literary friends contributions on subjects that will tend to the instruction and edification of our readers—which shall always receive our best attention.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Against the doctrine of special hope for the future conversion of Israel, your respected correspondent further urges that there is nothing so special in their position, as a nation, as to afford encouragement to that doctrine. This he strives to prove by a Scripture, which, unhappily for his argument, he seems most completely to have misunderstood; and on which account I have considered it might be useful to offer a few remarks which may enable the enquiring reader to avoid that inconvenience. He says in his first letter, "When the Saviour was crucified, the line which separated them from the Gentiles was removed—they were placed on a level with the Gentiles." The language of his second communication is, "The Apostle declares, Rom. x. 12, 13, 'There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.' Who, then, with this plain declaration of God's word, that 'there is no difference,' will say THERE is a difference existing, and God has in store for the Jewish nation or race peculiar blessings, which are not common to the Gentile world?"

With this sarcasm "J. H.," without doubt, imagines he has at once settled the controverted question. He looks on this text as an unanswerable proof that, how diversified soever may be the moral circumstances of "the Jew" and "the Gentile," the Supreme Governor will make "no difference" whatever, even in the circumstantial of his moral government towards them respectively. The words, "There is no difference between the Jew and the Greek," come in, as he seems to think, almost as though they were prepared on purpose to afford him an occasion for this triumphant challenge of the whole universal world: "Who then with this plain declaration of God's word, that 'there is no difference,' will say THERE is a difference?" &c. &c. It is possible that some of your readers may have greatly admired this position of pre-eminence in which "J. H." has placed himself with respect to the argument. But they may find occasion to suspect that their ADMIRATION has far exceeded their PENETRATION.

We owe it to the cause of truth to endeavour to shew, that their exulting advocate has not apprehended the real meaning of that "plain declaration of God's word" which he has produced. Owing to the imperfection of human language in general; from which our own, in particular, is very far from being free; it often becomes necessary to use the same word with various shades of signification. This may be noticed in ordinary conversation, and requires to be remembered in the perusal of the Sacred Volume. The want of due reflection on this fact, has, "at sundry times and in divers manners," agitated the Christian Church with the most unprofitable controversies. And, from this cause, even with the best of motives, some have been unwisely betrayed into the worst of moods towards those who have merited their thanks for withstanding their unconscious errors.

This may helpfully explain to the enquiring reader, what may sometimes have occasioned him some considerable perplexity; namely, that two persons holding opposite sentiments may each produce some portion of Scripture in support of his own particular opinion. Now it is most evident that the one party or the other must have MISTAKEN the divine oracle to which he has appealed. For the Gospel trumpet giveth no uncertain sound in the ears of those who are aright instructed to understand its saving announcements. From these mistaken misapplications of the Word of God, some have argued that the Bible ought not to be universally read. The same logic would prove to a demonstration, that bread should not be universally eaten; since through their own incaution some persons have been suffocated by crumbs! Such reasoners are unquestionably worthy of the earliest diploma that can possibly be obtained from the Faculty of Goose College! The abuse of a thing is no argument against its use.

Sometimes, as in the present instance, a very small degree of reflection will indicate the glaring character of the mistake. And when that is not the case; when the perplexed enquirer is perfectly at a loss to detect any clue by which the difficulty may become unravelled, he should resort to the best means within his reach. The best books must be sought, and the most knowing Christians consulted, in connexion with "the Word of God and prayer." When such are at hand, prayer alone, without the use of other rational means, will not be an invincible protection against the cruel arts of the great deceiver. A man may throw himself out of a window, very devoutly praying to be preserved from any bodily injury; and yet a dislocated neck may ensue notwithstanding; and with a corresponding penalty may a person go headlong into some religious error, though fervently praying to be guided into all truth. God has not promised to perform supernatural MIRACLES, to secure either the bodies or the souls of those who disregard the use of natural MEANS.

But let us investigate the general scope of that part of the Scripture to which your respected correspondent so confidently directed us. The enquiring reader will find it very helpful to the right understanding of any Scriptural phrase, as well as of any other book, carefully to read through the entire portion with which it may be essentially connected. Had so very natural a mode been adopted, this text would never have been quoted against the doctrine of the future conversion of the Jewish nation, with which it has not even the most remote connexion. The hint I have suggested as to the safest mode of theological study, is not only applicable to the acquisition of knowledge generally, and recommended by the earliest dictates of reason, but has also been earnestly enjoined by some of our best "theological authorities."

And, having mentioned "THEOLOGICAL AUTHORITIES," a classification which appears to be highly offensive to some who "now-a-days" are ambitious of immortal honours,—I beg to assure the unlearned reader, I do not mean thereby to intimate that any man has a right to "lord" it over the conscience of his brother-man—to "usurp authority" over another, in religious matters—or to prescribe to him what he shall believe or disbelieve. I acknowledge no such "human authorities!" And if that be the only idea which "J. H." has attached to the term, I shall instantly relinquish all my surprise at the animosity with which in his third letter he has "come out," as the phrase is, against all "human authorities!" In the momentous matter of our soul's salvation, "every one of us shall give account of himself to God!"

I will explain further, that I do not mean by that expression, either civil or ecclesiastical officers, as such merely; though I admit and maintain that individuals who faithfully and respectfully sustain, EITHER class of station, or station of ANY description, have a just claim, so far as it may go, to the confidence and the deference of their fellow-men, which it would be neither wise nor good—neither SAFE nor SANE—to deny or withhold.

It may do very well, according to the taste of some, by way of a rhetorical flourish, to set at defiance all "human authorities," whether in the Synod, the Senate, or the Sunday School. But the age will never come in which such doings will place a person in very "good repute;" excepting, perhaps, after THE MILLENNIUM. Inspiration teaches us, that, after that blessed period of universal righteousness, "Satan shall be loosed for a season, and shall go forth to deceive the nations." Of that era of time, however, as to detail, we can hardly venture to speak with much of confidence. But that it will, without doubt, be characterised by wonderful manifestations of human "folly" and "wickedness."

St. Paul shall instruct us in the general principle of respect for "high ecclesiastical office;" which it is the taste of some to hold up to public scorn and derision. "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." Tim. iii. 13. Such have acquired what we are accustomed to call "a good standing." They may be

allowed to speak with great confidence, and have a right to be heard with great respect, on points which appertain to Christian faith and practice. It is most painful to behold so great an apparent contrast to this, in the words of your respected correspondent: "Human authorities alone weigh not a feather in the balance of MY OWN JUDGMENT!"

The term "authority," signifying INFLUENCE, RULE, &c., when used theologically, in my view, applies with great felicity to such as are deservedly allowed to exercise an "influence and rule" in the estimation of those who are the safest judges of theological truth. Every church has its own theological "human authorities;" and there have been honoured individuals whose learning, and wisdom, and piety are so thoroughly tested, as, by general consent (in essential things) to be regarded by all orthodox churches as "the best theological authorities" in the exposition of the Word of God.

If a wise man be about to purchase a horse, he does not sound a trumpet at Tattersalls, about his right to choose for himself, and thus, as on a recent occasion, collect together so much the greater crowd to witness how slenderly gratified he may be, after all, to venture a "judgment" in such a branch of science. He will rather listen with a grateful respect to those suggestions which some friend may give him, who has been better practised in such a market, and who may be supposed to possess some good degree of zeal to behold him well mounted, and secured from the danger of being floored!

When an individual has become distinguished, by long experience, and deep research, and profound wisdom, even in any of the secular sciences, it is not unusual for him to be considered, and properly too, an "authority" in such things; and in relation to them his neighbours are wont to treat with no small degree of respect the opinions of such a man. With Christians in general it is the same, as regards those who are profoundly wise in the things of God, and who have justly and extensively acquired "a good report" for deep acquaintance with "the Holy Scriptures." Even to such, however, we ought not to surrender our right to judge on any plain and self-evident text. But, on obscure and disputable points, and in relation to Scriptures which may be "confessedly difficult," it would be no discredit to any Christian, however otherwise talented, to attach to the opinion of such a one FAR MORE than the weight of "A FEATHER!" Thus much on the subject of "theological authorities" and human authorities in general; and on the duty of deference which we all owe to those who, on any given subject, may have more knowledge than we ourselves may happen to possess.

In this candid expression of "my own judgment," I design no offence to "J. H." by any means; even should we differ in opinion on these topics, which I am not solicitous to believe to be the case. Every man has his own taste. But whatever may be the bias of some persons, let none think "the time" has yet come when "great learning" or "high ecclesiastical offices" will be "GENERALLY disparaged." "Simple ones," as Solomon terms them, there have been in all ages. Happily for us, in our own day, they are not at all "in the ascendant." Surely not in "MONTREAL" with its late literary movements—to which I wish all success. Even in our COUNTRY places, common sense, in regard to religion, has a good many admirers:

It is true, the Apostle declares, that "between the Jew and the Greek there is no difference." But the question will recur to the enquiring mind, in relation to what subject, and in what sense, did St. Paul intend to use the expression—in an ABSOLUTE or a LIMITED sense? No intelligent person will contend that in EVERY respect they are precisely and ALTOGETHER THE SAME! It will be admitted, that, at least, there is a NOMINAL "difference;" that each is distinguished from the other by his designation of "Jew" and "Gentile." It will not be denied that there is also a DOCTRINAL "difference;" a diversity in the articles of their religious belief. So that the sentiment, "there is no difference," must have been used by the sacred writer, certainly not in its

fullest force, but in some sense to be ascertained, and determined, and limited, as we have remarked, by "the general scope" of the passage in which it is found.

On a perusal of the commencement of the chapter, your respected correspondent will perceive that St. Paul does not make the most distant allusion to the question of national conversion; and that his words relate to a completely different subject. His topic is, THE TERMS OF PERSONAL AND INDIVIDUAL SALVATION! On that he most luminously enlarges; to that only he refers, as the subject of discussion. With respect to THAT ALONE, does he make the declaration; and to apply it to any other would be most unfair and disingenuous. "Christ is the end of the law FOR RIGHTEOUSNESS to every one that believeth," ver. 4. "For the Scripture saith, WHOEVER BELIEVETH in him shall not be ashamed," ver. 11. "For there is NO DIFFERENCE between the Jew and the Greek: for the SAME LORD OVER ALL is RICH UNTO ALL that call upon him," ver. 12. "For WHOEVER shall call on the name of the Lord, SHALL BE SAVED," ver. 13.

No words are needful to show that in the foregoing Scripture St. Paul intended to teach this, and this alone, that both "the Jew" and "the Greek" MUST and MAY come unto God, in the same sin-atonement "NAME!" and that all who in the "same" way come to the "same" Lord, shall infallibly obtain the "same" mercy. Blessed, eternally blessed truth!

This Scripture, therefore, teaches not, as "J. H." has been misled to suppose, that special hope may not be cherished for the future conversion of the Jewish nation, and that at no future age will they all come in, and seek salvation in that "new and living way." This is all we contend for. That the Jews have prospects of a national conversion, to which no other nation can lay claim. In this respect, St. Paul has shown us elsewhere that "between the Jew and the Greek" there is a remarkable and an instructive "difference."

"The pious and intelligent reader," will have seen that the taunting question of "J. H." requires no other reply than to show it was founded in his own misapprehensions; which has been done:

From a due regard to the feelings of your respected correspondent, I make no needless animadversions. Most probably he will himself be struck with the singular coincidence, that in the same discussion in which he so publicly rejected all "human authorities" in seeking to understand even those Scriptures which are "confessedly difficult," and bespoken so much confidence in favour of his "own judgment," that he should have exhibited so much infelicity and such a defect of judgment in regard to the real meaning of a "plain declaration of the Word of God!" Possibly he may in future deem it much safer to consult some good commentator before he again finally concludes he has ascertained the genuine signification of the Sacred Word.

It occasions some regret, on account of any who may unwisely have been misled thereby, that "J. H." should have come forth with such a "flourish of trumpets," and such a challenge with his misapprehended Scripture: "WHO, then, will SAY, THERE is a difference?"

I wish the enquiring reader to bear in mind; that the solemn parade of a misapplied Scripture, however it may be "trumpeted," is a kind of funeral procession to an argument, rather than a triumphal one. The louder the blast on such an occasion, the more deeply it betrays the humiliating circumstances of carrying a breathless cause to its "long home."

He will do well to remember, also, than any other writer who makes a similar unscriptural use of this text, by that simple circumstance alone demonstrates himself to be a very defective theologian, and a shallow, superficial thinker—far more eligible to the bar than the bench! In a layman, indeed, this may be pardoned; but in a minister, such a perversion of God's most holy word, would be a manifest degradation of a holy office—a melancholy and perilous abuse of the misplaced confidence of deluded admirers.

But those who undertake to advocate erroneous opinions, have no other alternative with respect to the Word of God, than either not to quote it at all, or to misconstrue and misapply what may be quoted.

I remain, Mr. Editor, yours,
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO
BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
August 31, 1843.

YOUTH'S DEPARTMENT.

TO THE YOUNG.

Early piety will prepare you for death.—Go into the grave yard; see how many little graves there are shorter than yourself, and you will then see what ravages death has made among the young. 'Death loves a shining mark,' and like others you are exposed to his attacks. Though the blood now courses briskly through your veins, and the rose of health is blooming on your cheek, and your prospects of life are fair and promising, yet you have no security against disease, and know not but that in a single hour the sun of your life may set in the darkness of death. We hope your life will be long, useful and happy; but remember, you may die young, and you need early piety to prepare for that solemn hour. Religion will sustain you when all other objects fail. Wealth, honor, friends, can do nothing for you, when you come to die and to pass into the world of spirits; but religion will make you happy in death; will go with you to the bar of your Judge, and secure you an admission into the kingdom of heaven. Seek, then, first the kingdom of God and his righteousness, and all other things shall be added to you.

INFLUENCE OF BAD COMPANY.

The old Greek poet Menander says, in one of his verses, "good manners are corrupted by profane talk;" and another Greek poet, Euripides, says very nearly the same thing. Perhaps the Apostle Paul, when he said, 'Evil communications corrupt good manners,' meant to use the words of Menander; but whether he did or not, he teaches us by these words a very important lesson; he teaches us that it is very dangerous to keep bad company.

INFLUENCE OF BAD COMPANY UPON KING SOLOMON.—Many years ago there lived a wise and powerful king, and the Lord loved him. When God appeared to him in a dream, and asked him 'What shall I give thee?' this good king did not ask for long life or great riches, but for "a wise and understanding heart," so that he might govern righteously a great nation. God was so pleased with his request, that he gave the king not only what he asked for, but great riches and honor, so that he became one of the greatest kings that ever lived. He built for the Lord a most splendid temple, and when it was dedicated, the temple was full of the glory of the Lord.

Well, you would hardly suppose that such a good man could be injured by 'evil communications.' But how was it? He married some wives that did not love the Lord, but worshipped dumb idols. They talked to the king—probably laughed at him for worshipping the great God—and tried to get him to worship their idols. And at length (it is a sad thing) 'his wives turned away his heart,' and he worshiped some abominable idols. Then the Lord was angry with him, and declared that most of his kingdom should be taken away from him.

How true are the words of the Apostle, 'evil communications corrupt good manners.' Evil communications with vile idolaters caused the good and wise king Solomon to forsake the Lord and worship idols.

SPARE MINUTES.—Spare minutes are the gold dust of time; and Young was writing a true, as well as a striking line, when he affirmed that 'Sands make the mountains, moments make the year.' Of all the portions of our life, the spare minutes are the most fruitful in good or evil.—They are the gaps through which temptations find the easiest access to the garden.

WHO WROTE THE BIBLE?—A Sabbath-school teacher gave out the following question to her class.—'What proof can you assign that the Bible was written by good men?' A little girl 4 years old rose and replied, 'Bad men would not have written so much against themselves.'

MISCELLANEOUS.

THE CONTRAST.

1. Do you see that proud, overbearing man, riding in his gilded carriage? Look! he stops before a magnificent mansion, and liveried lackeys, obedient to his call, assist him to descend.

Do you see that poor miserable boy, whose tattered clothes scarcely shield him from the inclemency of the weather? Mark! with a beseeching look he solicits the rich man to purchase a pencil or card of pens; and behold how contemptuously he is spurned.

Twenty-five years ago that pompous man was as poor, as friendless, and as wretched as the urchin whom he despises.

2. Twenty-five years have passed since that day. The same parties meet; lo! the contrast.

The once poor boy stands in the pride of manhood, active, intelligent, rich. A lovely woman, his wife, leans upon his arm, and three blooming girls. Grace in every action, benevolence in every expression, affluence smiles in his unostentatious adornments.

An old man approaches. The tottering step, thread-bare garments, and the painful expression that frets in every feature, too plainly denote a man of want and woe. Better dead than thus to drag out a miserable existence!

This may at the first blush appear to some a very improbable romance. It is a truth.

3. In a country like ours there is no man, however poor, if aided by industry, economy and virtue, but may rise from the lowest ranks of society to the highest. The knowledge of this fact is a blessed excitement to the young, and cheers them on to struggle nobly in the paths which lead to honour and independence, despite the thousand obstacles that oppose their course.

4. There is no man, however affluent, but by extravagance and bad morals may fall from his high estate, and close his days in penury and woe.

5. Let none despise the poor because of their poverty; none need flatter the rich because of their wealth. We may conquer poverty, wealth may subdue us. All men of equal virtues are equals. If one man possesses more intelligence than his fellows, though that of itself may not elevate him in the ranks of the good, yet it brings him an additional respect and wins a willing admiration from all men. The good alone are great.

A GOOD STORY.—A few days ago, a traveller was walking on the road near Roanne, smoking a cigar, when a countryman stepped up to him, with a broken pipe, and put the bowl to the lighted end of the cigar. "Are you going far?" said the countryman, as he continued to whiff away. "Not a very short journey," was the reply; "I am bound for Algiers, and somewhat further, too." "Ah, diable! you are going to Algiers, are you? I have a son there, from whom I would be glad to receive some news." "Well, my friend, give me his name and the number of his regiment, and I will tell him you are well and hearty, and I will make him write to you." Saying this, the traveller took out a pocket-book, and wrote down all the countryman told him. This being done, the countryman continued, with a countenance full of pleasure, "but tell me, now, what your name is: I can't write it, but I have a good memory, and shall not forget." "I am called d'Aumale; I am a Lieutenant-Colonel, and a son of the King of the French." It was, in fact, the young Prince on his way to Toulon, to embark for Algiers.—*Paris Paper.*

A Tribe of Pigmies discovered.—An English Traveller, Capt. Harris, has published in India a volume of his researches in Africa and the East. It contains an account of a race of men, who from their diminutive stature are actually obliged to conceal themselves like wild beasts from their taller neighbours.—"In the midst of the monotony of such inconvenient journeying, some strange events constantly transpired serving to divert the travellers. Now it was the sight of an abandoned salt-spring, towards which men and beasts rush eagerly, thinking that they were approaching a lake; now it was the passage of Orange River, whose transparent, deep and wide waters flow along between willows bathing their flexible branches in the shady shallows of the borders of the stream; now it was the diverting spectacle of a troop of Griquas pursuing the ostrich on foot. These Griquas, among whom a mission has been established, are mulettos of Hottentot descent; their whole force

of fighting men was destroyed in 1831, with the exception of two individuals, by Moselekate. [This is the name of the king of the Matabilla, the most powerful tribe of S. Africa.] It is almost a pigmy race, subsisting on bulbous roots, locusts & reptiles. Compelled to conceal themselves because they are not so tall or so strong as the people of neighbouring tribes; the Griquas excel in nothing but in running, and this quality, we might almost say, receives its chief exercise in their escapes from their enemies. Their cabins are hardly visible to the traveller, and they always retire to such a distance from the springs and rivers, that they are obliged to go four or five miles from their dwellings to obtain water; nor have they any vessels, besides ostrich eggs, in which to draw and carry it." Mr. Moffat, the missionary, whose interesting travels in Southern Africa have lately been published in this country, spent some time at the Missionary Station among this tribe. It appears to be a small race—the first tribe to the north of the English colonial frontier in Southern Africa. None of them, according to Captain Harris, are five feet high.

CIVIL INTELLIGENCE.

The Harvest.—The Editor of the *Kingston Statesman*, who has been recently through the Johnstown District, makes the following appropriate remarks on the beneficence of Providence in sending us a plentiful harvest this year:—

"Had not a kind Providence blessed the country this year, I do not know what would have become of it: for if we add the failure of the crops for the last few years, to the sad bungling, party strife, and mismanagement of the Government, during the same period, we find all classes of the people, (save the office holders,) reduced almost to the very verge of bankruptcy and ruin. Thanks, however, to the great Author of all good, His bounty has done more for us, than we could do for ourselves; and I would most humbly suggest the propriety of His Excellency ordering a day of general thanksgiving, for the abundance, with which we have been blessed."

The Queen.—Her Majesty's love of retirement has prevailed over the gaieties of the London season. As if to show that monarchs may have their holidays as well as lesser people, she left town on Saturday, to pass the early part of the Whitsun week in the seclusion of Clarmont. She passed the morning with the King of Hanover, and in the afternoon left town as privately as her state would permit. In the carriage with her were Prince Albert and the Princess Royal. In the one that followed, the Prince of Wales and the little Princess Alice. The dinner party was quiet, the royal circle being joined only by the Hon. and Rev. C. L. Courtenay, who was to officiate in the chapel the following morning. Her Majesty's love of domestic pleasures, and attachment to the fresh air and green sward of the country, indicate a healthful mind and a wise capacity of enjoyment. In this, as in other qualities, her dispositions seem to resemble that of her venerated grandfather: she inherits his firmness, his courage, and his amiability. It is interesting for those who love to trace the same noble qualities pervading a race to mark how nearly, in a moment of equal peril, the same high spirit may fill the heart of a young and genteel woman—a mother too—that animates the heart of a brave man.—When the Queen heard that an assassin was watching for her in the park, she determined to go out as usual in an open carriage, but desired that no lady might accompany her. When George the Third was fired at in Drury Lane he waved his hand for the Queen and her ladies to keep back, and then advanced to the front of the box. Here was the same courage that loves to face danger, and the same care for the safety of others.

Independently of the rural charms and complete seclusion of Clarmont, her Majesty probably feels increased attachment to it from early associations. It was at this place that much of her youth was passed, and here, probably, she acquired that taste for the beauties of nature which is among the purest of human enjoyments. Her residence here affords little room for remark. Her life is regular; and during these periods of retirement "the current of domestic joy" flows too smoothly on to afford any incidents for detail. On Sunday she attended divine service at Clarmont; and on Monday morning went over to Windsor in a little pony phaeton and pair, Prince Albert driving. The royal party arrived at the Cottage a little before eleven; and while Prince Albert went to inspect the extensive alterations and improvements in progress in the quadrangle [where] a spacious room has been recently erected for her Majesty's private band, the sound being communicated to the adjoining apartment through perforated zinc or thin gauze, as may be decided on, the Queen walked to the new poultry yard and pigeon-house, and amused herself by noting the progress and increase of her live-stock. It is already known that these erections are very extensive, and stocked with the choicest kinds of pigeons and fowls; and her Majesty seems to find some amusement in observing their growth and increase. A little before twelve the royal party left for Clarmont, returning through Windsor and Old Staines.

Terrible Conflagration at Manila.—It is reported by Captain Lovell of the Belvidera, from Manila, at Boston, that a severe conflagration broke out at Manila about the last of March, which destroyed six hundred houses, and another on the 1st of April, which also destroyed from sixteen hundred to two thousand houses, making a total destruction of nearly twenty five hundred buildings!

The report of the Wesleyan Centenary Fund Committee, read at the Conference, states, that the total amount of subscriptions actually paid to the treasurer is upwards of £221,000.

EXPENSE OF THE EXPEDITION TO CHINA.—A Parliamentary return just published, shows, that the sums paid, on account of the war with China, amount to £2,876,973, of which sum £804,964 are required to be voted in 1843-44, as balance due to the East India Company.

There are only two instances of Quakers having been returned to parliament, and it is remarkable that one was for the county and the other for the city of Durham. Joseph Pease, of Darlington, represented the southern division of the county after the passing of the Reform Bill, and John Bright, of Rochdale, has now been returned for the city.

BIRTH.—In this city, on the 13th instant, Mrs. William Dolan, of a daughter.

DIED.—At Quebec, on Thursday, the 7th instant, after a long and painful illness, which she bore with Christian patience and resignation to the Divine will, Sarah, wife of Mr. Thomas Levallee, merchant grocer, aged 45, in sure and certain hope of a blessed resurrection unto eternal life. "Write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours, and their works do follow them."

PROSPECTUS OF A NEW SERIES
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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 commended 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, (having no official connection with any religious body) 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.

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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,
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The Guardian contains 8 large 4to. pages, each page containing 4 columns. It may be seen at the office of the CHRISTIAN MIRROR.

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